

## Bible Study – Daniel

### Week 11 – Chapter 9

#### I. Daniel 9:1-2

In the first year of Darius the son of Ahasuerus, of Median descent, who was made king over the kingdom of the Chaldeans— in the first year of his reign, I, Daniel, observed in the books the number of the years which was *revealed as* the word of the LORD to Jeremiah the prophet for the completion of the desolations of Jerusalem, *namely*, seventy years.

- A. Chapter 9 contains the record of Daniels prayer on behalf of the covenant people, Israel. As a result, God’s covenant name, Yahweh, appears 7 times in this chapter, though it is not used anywhere else in the book.
- B. This vision occurred during the first year of Darius’ reign. This vision likely happened 12 years after the events in chapter 8, 538 B.C.
- C. “Who was made King” – This could either refer to God making Cyrus King of the Chaldeans if Darius and Cyrus are the same person, or it could mean that Darius was appointed by a superior (Cyrus) to be King.
- D. Daniel was searching through the Scriptures and found the prophecy of Jeremiah. It revealed the 70 year punishment to Daniel.
- E. The exile began around 605 BC. When Daniel read this prophecy in 538, he knew that the time was drawing close for the Jews to return to Jerusalem. Cyrus issued the decree in 538/537 BC and the exiles began returning shortly thereafter.

#### II. Daniel 9:3

So I gave my attention to the Lord God to seek *Him* by prayer and supplications, with fasting, sackcloth and ashes.

- A. “I gave my attention” – This literally says, “I gave my face” meaning that looked to God and determined himself in prayer until he received an answer.
- B. “Lord God” is the word Adonai. It literally means “owner, ruler, or sovereign”. Daniel was identifying Yahweh as the owner and ruler of the universe and everything in it.
- C. Fasting, sackcloth, and sitting in ashes were all signs of humility. Demonstrated multiple times in the OT.

#### III. Daniel 9:4-19

I prayed to the LORD my God and confessed and said, “Alas, O Lord, the great and awesome God, who keeps His covenant and lovingkindness for those who

love Him and keep His commandments, we have sinned, committed iniquity, acted wickedly and rebelled, even turning aside from Your commandments and ordinances. “Moreover, we have not listened to Your servants the prophets, who spoke in Your name to our kings, our princes, our fathers and all the people of the land. “Righteousness belongs to You, O Lord, but to us open shame, as it is this day—to the men of Judah, the inhabitants of Jerusalem and all Israel, those who are nearby and those who are far away in all the countries to which You have driven them, because of their unfaithful deeds which they have committed against You. “Open shame belongs to us, O Lord, to our kings, our princes and our fathers, because we have sinned against You. “To the Lord our God *belong* compassion and forgiveness, for we have rebelled against Him; nor have we obeyed the voice of the LORD our God, to walk in His teachings which He set before us through His servants the prophets. “Indeed all Israel has transgressed Your law and turned aside, not obeying Your voice; so the curse has been poured out on us, along with the oath which is written in the law of Moses the servant of God, for we have sinned against Him. “Thus He has confirmed His words which He had spoken against us and against our rulers who ruled us, to bring on us great calamity; for under the whole heaven there has not been done *anything* like what was done to Jerusalem. “As it is written in the law of Moses, all this calamity has come on us; yet we have not sought the favor of the LORD our God by turning from our iniquity and giving attention to Your truth. “Therefore the LORD has kept the calamity in store and brought it on us; for the LORD our God is righteous with respect to all His deeds which He has done, but we have not obeyed His voice. “And now, O Lord our God, who have brought Your people out of the land of Egypt with a mighty hand and have made a name for Yourself, as it is this day—we have sinned, we have been wicked. “O Lord, in accordance with all Your righteous acts, let now Your anger and Your wrath turn away from Your city Jerusalem, Your holy mountain; for because of our sins and the iniquities of our fathers, Jerusalem and Your people *have become* a reproach to all those around us. “So now, our God, listen to the prayer of Your servant and to his supplications, and for Your sake, O Lord, let Your face shine on Your desolate sanctuary. “O my God, incline Your ear and hear! Open Your eyes and see our desolations and the city which is called by Your name; for we are not presenting our supplications before You on account of any merits of our own, but on account of Your great compassion. “O Lord, hear! O Lord, forgive! O Lord, listen and take action! For Your own sake, O my God, do not delay, because Your city and Your people are called by Your name.”

- A. Pattern for Prayer
  - a. Exaltation – Giving God praise and honor for who He is.
  - b. Repentance/Confession – Humbling yourself and confessing your sins.
  - c. Request – Asking the Lord for what you need.
- B. Israel had “sinned,” “done wrong,” “been wicked,” “rebelled,” “turned away” from Yahweh’s commands and laws and had “not listened” to Yahweh’s prophets.
- C. “Accordance with all Your righteous acts” – “Just actions” – Since Israel had been justly punished, it was now time for their restoration

#### IV. Daniel 9:20-23

Now while I was speaking and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God in behalf of the holy mountain of my God, while I was still speaking in prayer, then the man Gabriel, whom I had seen in the vision previously, came to me in *my* extreme weariness about the time of the evening offering. He gave *me* instruction and talked with me and said, “O Daniel, I have now come forth to give you insight with understanding. “At the beginning of your supplications the command was issued, and I have come to tell *you*, for you are highly esteemed; so give heed to the message and gain understanding of the vision.

- A. God knows the heart of everyone. He answered Daniel’s prayer before it was even finished.
- B. Gabriel was called a man because he appeared in human form.
- C. Daniel was highly esteemed – “counted precious”

## V. Daniel 9:24-27

“Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy *place*. “So you are to know and discern *that* from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince *there will be* seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. “Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end *will come* with a flood; even to the end there will be war; desolations are determined. “And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations *will come* one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.”

- A. 4 Views On Daniel’s 70 Weeks
- B. Literal Translation
  - a. This period extends through the reign of Antiochus IV Euphianes.
  - b. The each week indicates a period of 7 years.  $70 \times 7 = 490$  years
  - c. The first 7, 7’s is measured from 586 BC to 539/538 BC (Babylon’s fall)
  - d. The next 62 sevens is measured from the time of Joshua (High priest) to the death of the next “anointed one”, Onias III (170BC)
  - e. The final 7 years is the period of persecution that Antiochus inflicted on Israel from 170-163 BC.
  - f. Problems
    - i. Dates do not match up exactly
    - ii. 70 years of judgment is moved forward to 586 to adjust dates for everything else.
    - iii. Decree to rebuild Jerusalem would likely have been the King’s decree and not Jeremiah’s prophecy
- C. Symbolic Periods
  - a. The 70/7’s is a symbolic period that ends in the first century A.D.

- b. First 7, 7's is from the time of the decree (538) to the time of Ezra and Nehemiah (440-400BC)
- c. Next 62 stretches from 400BC through the birth of Christ
- d. Last 7 stretches from after Christ through some point after His earthly ministry, but before the destruction of the Temple in 70 A.D.
- e. Problems
  - i. A "7" is best interpreted as being years and not an indefinite time period
  - ii. The 7's vary greatly in their time periods
  - iii. Places the destruction of the Temple outside of the 70 weeks, in conflict with verse 26

#### D. Symbolic Periods 2

- a. Symbolic period ending at Christ's second coming
- b. First 7, 7's is from Cyrus' decree to the coming of Christ. (550 years)
- c. Next 62, 7's are a span of time from Christ to the persecution of the church by the Antichrist at the end of the age. (At least 2000 years)
- d. The Messiah is actually "Anointed One" and refers to the church.
- e. The events in the last 7 are described in verses 26 and 27.
- f. Christ and His church will be defeated in the last days and the Antichrist will rule until judgment.
- g. Problems
  - i. Extremely subjective (nothing to really pin down dates)
  - ii. Inconsistent with the reading of the Scripture
  - iii. Christ and His church will be defeated in the last days
  - iv. 7's are even more unevenly distributed

#### E. Literal Years 2

- a. Literal Years ending with Christ's second coming
- b. The first 7, 7's is a period of 49 years starting at either the Decree to Ezra in 448 or to Nehemiah in 445 to rebuild Jerusalem.
- c. The next 62, 7's is a period of 434 years that ends either at the Baptism of Jesus in AD 26 or at the Triumphant entry on Palm Sunday AD 32/33.
  - i. Some people have traced the time period back and say that the Triumphant entry's timing is the exact timing of this prophecy
- d. The final 7 years immediately precedes the second coming of Christ, after the Tribulation period.
- e. Most exegetically probable view.

- F. The last week, talks of the AntiChrist making a covenant for 1 week, but in the middle of the week, he would stop the sacrifice and grain offering. This is consistent with the "Time, Times, and Half a Time" prophecy from Daniel 7.