

A Prayer and a Prophecy
Daniel 9

Introduction:

Q. What is the context of the prayer? (v. 1)

A. In the first year of _____ son of Xerxes (a Mede by descent), who was made ruler over the Babylonian kingdom-- (Dan. 9:1 NIV)

Q. What action begins this chapter? (v. 2)

A. Daniel was reading a copy of the prophet _____ writings.

Note: Remember that Jeremiah was a contemporary of Daniel. Daniel was taken into _____. Jeremiah was _____ in Jerusalem (ultimately being forced down to Egypt and dying there).

Q. How is it that Daniel even had a copy of Jeremiah's writings?

A. Jeremiah was _____ to write a letter to the exiles in Babylon. Cf. Jeremiah 29:1-4

Q. How did Daniel view the words of Jeremiah?

A.

Q. What was the observation/hope? (v. 2)

A. "The _____ of Jerusalem would last _____ years."

Note: In other words, the time of _____ was nearing its end. Perhaps they would be permitted to go home. In fact, they would through _____ the Great's edict and Zerubbabel, the future governor, and _____, the priest's leadership.

Historical and Spiritual Connection:

Q. What was the reason for the 70 years exile?

A.

1. Israel refused to _____ from the wickedness of the nations around them.
2. They violated the _____ of the land.

Note: Jeremiah 25:3-11

Note: Leviticus 25:1-5 with 2 Chronicles 36:21 and Jeremiah 29:10-11

Summation: Israel apparently violated the one-out-of-seven sabbaths for 490 years. Hence, 70 years of sabbaths needed to be accounted for from Israel.

It also speaks to the fact that the sabbath rest was not just for man, for what man is inextricably connected to – the _____. Cp. Genesis 2:7.

See Leviticus 20:22.

Q. What was Daniel's response to the observation/hope? (v. 3)

A.

- Q. Why the response? What was Daniel's concern?
- A. Their release was near, and Daniel was concerned that the nation would still be in a _____ place with the Lord where he might add more on to their "time" or...punish them in a secondary way. [indicated by the substance of his following prayer]

The Prayer:

- Q. How does Daniel start out his prayer? (v. 4)
- A. He acknowledges His:
 _____ - great and awesome
 _____ - who keeps his covenant of love with those who keep his commandments

- Q. What does Daniel confess before the Lord? (vv. 5-6)
- A. Three sets and one single
 We have...
 We have...
 We have...
 We have...

Note the progression of accountability and responsibility in v. 6

- Q. How is the attribute of God in verse 7 connected to the following thought?
- A. The Lord is _____ in His relationship to all things, but we are not.

Q. What did “covered in shame” look like then? Today?

A. Then – _____ and sackcloth/burial cloth. Today –

Note: The phrase “covered in shame” is literally, “_____ of face.” It is more likely understood with another idiom – “loss of face” = relational disgrace or embarrassment.

Q. What was the cause of the shame and the diaspora? (v. 8)

A. Sin. Willful _____ to the laws of God given specifically to them. (_____, ceremonial, and moral).

Q. What are the character traits of God that Daniel has come to rely on in prayer? (vv. 9-10)

A. 1.
2.
3.

Q. What is the audience distinction in comparison with verse 8? (v. 11)

A. It is a nationalistic/ _____ sin. Verse 8 was primarily addressing national leaders.

Q. What was the result of their disobedience? (v. 11b-12)

A. God fulfilled the blessing/ _____ promises that He gave Moses to give to the people in Deuteronomy 28. God brought great _____ upon his people.

Note: Deuteronomy 28:15 (esp. vv. 36, 45, 49, and 64.)

Q. What brought great sadness to Daniel in this prayer? (v. 13)

A. The _____ of the Lord was available; they just wouldn't do the necessary things to attain it: _____, focus on the truth.

- Q. How does the character of God mandate His actions? (v. 14)
- A. Yahweh's judgments are not based on _____, but upon his morally _____ standards flowing out of his personal character.
- Q. How could you use this passage to argue against the "God is love" therefore he wouldn't do this or that?
- A.
- Q. What does Daniel return to for hope? (v. 15)
- A. 1. The _____ working of God with His people.
 2. _____.
 3. God's _____/omnipotence
 4. God's _____.
 5. God's positive _____ to repentance.
- Q. If you could put this in your own words to help a new believer effectively pray, what would you say?
- A.
- Q. What was Daniel praying for and why? (v. 16)
- A. 1. A righteous _____ to his petitions to prove his _____ nature.
 2. _____. Because it is the visible symbol of his sovereign _____. It is the only place on the planet where He has placed his _____. (Cf. 1 Kings 8:29)

Q. What is the significant focus that drives Daniel's prayers? (v. 17)

A. It was for the _____, praise, and honor of God.

Q. Are our prayers focused with such a direction?

A.

Q. What correct introspection does Daniel offer us for a model of prayer (v. 18)

A. We do not come to you in prayer asking of you because you _____ it to us or because we _____ it. We come because of your great _____.

The Prophecy

Note: There are many commentaries/scholars who make a very distinct _____ from the prayer in verses 3-19, but this robs the prayer of its rightful place in the context.

Q. What was the reason Daniel went to prayer in the first place? (vv. 1-2; review)

A. Through reading the prophet Jeremiah, Daniel realized that the seventy years of _____ were close to being finished. He prays that there will not be an additional punishment because of the yet _____ hearts of his leaders and people.

Now notice the connection in verses 20-21.

Note: The evening sacrifice was stopped when the Babylonians captured Jerusalem and _____ the First Temple. Daniel is referencing the Temple timeframe because he is writing to the Jewish people. The evening sacrifice would have been the _____ sacrifice offered for the day at approximately 3 p.m. or mid-afternoon.

See slides: Remember that the Jewish clock is an _____/_____ system based on Genesis 1:5. The day is divided into two major sections: the evening watches and the morning hours. Each divided into twelve hours. The evening sacrifice was carried out in the _____ hour of the day or at approximately 3 p.m. Which was also the _____ scheduled public prayer for the day. Cp. Acts 3:1 where Peter and John went to the Temple during the time of prayer, i.e. approximately 3 p.m. (9 a.m., noon, and 3 p.m.). Evening prayers were offered in the home and before bed.

Q. What is the connection of prayer to prophesy?

A.

Q. What did Gabriel come to do? (v. 22)

A. Answer the general _____ of his prayer, i.e., the restoration of Jerusalem.

Q. Describe the divine response and process to Daniel's prayer. (v.23)

A.

1. The answer to Daniel's prayer was given _____.
2. However, the prayer was to be hand delivered by an _____.
3. The reason for the immediacy was because of the divine _____ resting upon Daniel.
4. Daniel is now asked to _____ the answer, the word, i.e., to understand the vision. (epexegetical = to say the same thing as)(vision = _____ not symbolic sight)

The Vision (Revelation)

Q. What is the scope of time the vision includes? (v. 24)

A. (Heb. "shavuim")("weeks;" heptad – "weeks of years")

Note: We first saw this "sevens" in 4:16. Nebuchadnezzar dwelt like an animal for "seven times," i.e., "seven years.

Note: Referring to the anticipated "year of Jubilee."

⁸ "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years." (Lev. 25:8 KJV)

⁸ "And you shall count seven weeks of years, seven times seven years, so that the time of the seven weeks of years shall be to you forty-nine years. (Lev. 25:8 RSV)

⁸ “Count off seven weeks of years-- that is, seven times seven-- so that the seven weeks of years totals forty-nine years.” (Lev. 25:8 CEB)

Q. Who and what is this directed to? (v. 24)

A.

1. The _____ people
2. The city of _____

Note: This is incredibly important. This is NOT focused on the Gentiles anymore as in chapters 2, 7, and 8.

Q. What is a “decree”?

A. This Hebrew word, “*chatath*,” is only found here in the Bible. It means, “_____.” It is an authoritative pronouncement of irreversible future or _____ action.

Q. What actions are identified with this 490-year period? (v. 24)

A. Six infinitives = “to...”

A. Six infinitives: “to...”

Negatives:

1. To...finish _____ or putting an end to the transgression; to _____ or hinder transgression.
 - a. This could mean the end of the Jewish _____ of God.
 - b. This could mean the giving of the _____ upon all who believe in the Messiah.

2. To put an end to _____ (lit. – to seal it up; put it under guard).
3. To _____ for wickedness (lit. – to blot out; to forgive).

Positives:

4. To bring in _____ righteousness.
5. To _____ up vision and prophesy.
6. To _____ the most holy (place) (objective place where God chooses to dwell with his people).

Q. How many of these have been accomplished?

A. Debated. Possible:

1. If one takes #1 as restrain. An argument can be made that it was fulfilled at _____.
2. If one takes #3 as the judicial act of the substitutionary atonement of Jesus on the _____.
3. If one takes #5 as the closed canon of _____, including the unsealed book of Revelation or the person of Jesus in Hebrews 1:1 – the final Word.

Clearly #2, 4, and 6 have not been fulfilled/accomplished.

Q. What is the starting point? (v. 25a)

A. 1. From the time the word goes out to restore and rebuild _____...

Note: There are two specific Gentile declarations about the exiles going back to their land. We need to be careful in selecting the right one or all the dates will be significantly off.

_____ the Great issued a decree for the exiles to return to Jerusalem in 538 B.C.E. See Ezra 1:1-3; 2 Chronicles 36:22-23.

Note: Cyrus does not give a decree to rebuild Jerusalem but rather the _____. Ezra 9:9 includes it. However, this is much later and could include the decree given to Nehemiah.

Complicating the matter we have a prophecy of Isaiah that speaks to both. See Isaiah 44:24-28.

The work was stopped because of opposition but began again under King Darius the Mede. See Ezra 6:1-3.

The most accurate date is 445 B.C.E. with the decree of _____ Longimanus in the twentieth year of his reign. See Nehemiah 2:1-6.

So...from 445 B.C.E until the time of the Anointed One, the ruler comes... there will be seven 'sevens,' and sixty-two 'sevens.'

Let's take the 'sevens' first. We essentially have three separate time frames:

1. $7 \times 7 = A$ 49-year period.
2. $7 \times 62 = A$ 434-year period
483 years; 173,880 days
3. $7 \times 1 = A$ final 7-year period.

Total years: 490 (v. 24; 70 (7's))

Q. Who is this person?

A. The description, "Anointed One" in Hebrew is Meshiach/_____.

Three individuals have been proposed:

1. _____ – although he is called a prince in Isaiah 45, he does not fit the timeline.
2. _____ (post-exilic governor) – although he is called a prince, he does not fit the timeline.
3. _____ (the high priest at the time of Zerubbabel), although described in Zechariah 6 as a priest/ruler, he does not fit the timeline. He is a symbolic representation of the ultimate Messiah to come.
4. _____ – He would fit the description and timeline presented.

March 14th, 445 B.C.E until April 6th, 32 A.D. - 7 x 69 years of 360 days (Jewish lunar year) omitting the year "0" brings you to the Triumphal Entry of Jesus into Jerusalem on Palm Sunday.

Others will use 457 B.C.E. (letter from Artaxerxes to Ezra; Ezra 7:11ff) to A.D. 27 (using solar years).

Q. What additional information about the rebuilding time do we receive (v. 25b)

A. The city was rebuilt _____ (streets) and _____ (trench) but during times of trouble. Cp. Nehemiah 4. Some translations have with "a moat" but Jerusalem sits on a hill above a valley and there

has never been a moat. It is more likely a trench to remove water and waste.

Q. What will happen after the 62 7's are completed? (v. 26)

A.

1. The Anointed One will be put to _____ (lit. – “cut off”). Cp. Exodus 12:15, 19; Numbers 9:13; Psa. 37:28, 38) Jesus was crucified.
2. He will have _____ or “not for himself.”
Note: This is a difficult saying. It could mean:
 - a. There will be no _____.
 - b. Having no _____.
 - c. Dying _____; not for himself but for others.
3. The people of the ruler who will come will destroy the _____ and the _____.
The people of the ruler to come are:
 - a. The _____ under Antiochus IV Epiphany (a type of end-time Antichrist). For this to work we must take “destroy” as “to corrupt” or “to make unusable” because he did not literally destroy the city or the sanctuary. The Maccabees restored the city and cleansed the temple after his defeat.
 - b. The _____ who destroyed the city and the sanctuary in A.D. 70 under Titus Augustus. Most commonly held position, although both have merit and could be forms of “mountain top” prophecies.

Note: It is not the _____(the prince) who destroys the city but his people. This, therefore, does not find perfect fulfillment until the end-time prince, the Antichrist, the 4th beast comes, whose connections are the historic Roman Empire.

4. The end will come like a _____.
Simply means that it will come quickly and destructively.
5. War will continue to the _____. [end of the “week”]
6. Desolations will be _____ (lit. – “decided” or “cut”)

Easier translation:

“The end will come with a flood, and war and its miseries are decreed from that time to the very end.” (Dan. 9:26 NLT)

Q. What will this future prince do? (v. 27)

A.

1. He will make a _____ with the Jews for seven years.
2. He will break that covenant in the _____ of the seven years and stop the sacrificial/offering system. Cp. 8:11
3. He will set up _____ in the temple that will defile it.
4. He will _____ this position until his divinely decreed end.

Note: Scholars see this fulfillment in Antiochus IV Epiphanes of Seleucids who supposedly made a covenant with the Jewish religious leaders and then broke it. He forbade any religious sacrifice or Jewish religious customs. He set a statue of _____ or Jupiter in the Temple. And he sacrificed a _____ on the altar. He is a type/shadow of what is to come.

Note: Matthew 24:15-16 "Therefore when you see the 'Abomination of Desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand), "then let those who are in Judea flee to the mountains." Cp. Revelation 6:1-1-4 (White horse/red horse) and chapters 10-13.

Note: The whole of what is called "the Tribulation Period" ("Jacob's Trouble, Jeremiah 30:7; Revelation 6-19) should be technically and biblically called "Daniel's 70th week," rather than the Tribulation. It includes the Tribulation and the Great Tribulation.

Q. How does Daniel give us an example of the effective partnership of Bible knowledge and prayer?

A.

Q. How does Isaiah 46:10 fit in to the last half of Daniel 9?

A.

Q. How do both questions bring you comfort and assurance?

A.

