

## The Book of Daniel

### Daniel's Prayer and Revelation of the Seventy Weeks

Daniel 9

#### 1. The Timing of the Events (Dan. 9:1)

Whether Darius is another name for Cyrus or if Darius was a regional king appointed by and in subjection to Cyrus, the events of this chapter occurred in the year 538 b.c. and were either concurrent with the events of Daniel 6, or they took place very shortly thereafter.

#### 2. The Catalyst for Daniel's Prayer (Dan. 9:2)

Daniel was known by all as a man of prayer (cf. Dan. 6:5, 11), but he was also a committed to knowing and understanding the written Word of God.

##### A. Inspired: "...revealed as the word of the Lord to Jeremiah..."

The conviction that the Scriptures are God breathed and therefore are to be regarded with the utmost reverence and the object of diligent study is on display throughout the Bible (cf. Ps. 119:9-12, 105-106; 2 Ki. 22:11-13; Matt. 22:29-33; 2 Tim. 3:16-17; 2 Pet. 11:19).

##### B. Authoritative: "...as it is written..."

Daniel's prayer testifies that he regarded the Scriptures as trustworthy and reliable for understanding what God has said and what He will do (cf. Dan. 9:12-14).

##### C. Predictive: "...seventy years."

When Daniel read Jeremiah, he believed that God had revealed ahead of time what He was going to do. Daniel did not merely believe in hypothetical futuristic prophecy, but in the actual fulfillment of the specific words of God (cf. 1 Ki. 13:2; Isa 44:28).

#### 3. The Preparation for Daniel's Prayer (Dan.9:3)

When Daniel understood the significance of Jeremiah's words as well as the reason for the current condition of Israel, he seriously committed to specifically seek the Lord in prayer regarding His Word.

#### 4. The Pattern of Daniel's Prayer (Dan. 9:4-19)

Similar to the Scriptures that likely influenced Daniel's own prayer life (1 Ki. 8:44-45; Ps. 55:16-17), his prayer is an instructive example for how the godly ought to pray.

##### A. Glorifying God (Dan. 9:4, 7a, 9a, 12-15; cf. Matt. 6:9-10)

##### B. Confessing Sin (Dan. 9:5-6, 7b-8, 9b-11; cf. Matt. 6:12-13)

##### C. Pleading for Action (Dan. 9:16-19; cf. Matt. 6:11)

#### 5. Daniel Receives a Revelation from God (Dan. 9:20-27)

##### A. The Mediator of the Revelation (Dan. 9:20-23)

Daniel received a direct answer from God who dispatched Gabriel to deliver it personally (cf. Acts 7:53; Gal. 3:19; Heb. 2:2).

##### B. The Subject of the Revelation (Dan. 9:24)

The prophecy is concerned with Israel, not gentiles (cf. Dan. 7, 8), and is related to the completion of God's work.

###### I. To Bring Their Transgression of Apostasy to its End (cf. Dan. 9:11)

###### II. To Fully Judge Sin with Finality (cf. Heb. 9:26; 1 Cor. 15:24ff)

###### III. To Atone for Iniquity (cf. Lev. 16:15-16; 1 Pet. 2:24)

###### IV. To Bring Everlasting Righteousness (cf. Rev 21:ff)

###### V. To Seal Vision and Prophecy (i.e. no more revelation is needed when dwelling with God)

###### VI. To Anoint a Most Holy Place (a reference to the sanctifying of the center of worship in the kingdom)

##### C. The Fulfillment of the Revelation (Dan. 9:24-27)

###### I. The Sevens: These are best understood as weeks of years, so "seventy sevens" would be 490 years.

###### II. The Decree: This is the beginning point, and while there are several options offered by commentators, the only specific reference in Scripture to a word given to restore and rebuild Jerusalem is from Artaxerxes in 445 b.c. (Neh. 2:1-8).

###### III. The Calculation: There is much debate and discussion of whether each year uses 365.25 days or if it ought to use 'prophetic years' with 360 days (cf. Rev. 11:2-3)

###### IV. The Division: There are three important markers which divide up the full 70 weeks: the completion of the rebuilding of Jerusalem, the appearance of "Messiah the Prince" which is a most likely a reference the triumphal entry of Jesus (Matt. 21:9), and the "complete destruction" of the one who makes desolate.