

Daniel Chapter 9

Pastor Mike Wells Study Notes

Chapter 9: Daniel goes to God in prayer and pours out his heart before God in confession and intercession. Then, God sent the angel Gabriel to minister to Daniel and reveal to him the most graphic and specific framework of prophecy in the entire Bible—the Seventy Weeks of Daniel. The chapter can be divided into four parts: (1) Daniel thinking back over the time of the captivity in verses 1-3; (2) Daniel’s confession of sin on behalf of Israel; (3) Daniel’s fervent prayer in verses 4-19; and, (4) the revelation to Daniel concerning the coming of the Messiah in verses 20-27.

Daniel 9 : 1 – *In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans.*

- It is now one year after Darius the Mede overran Babylon. (See Daniel 5:31)
- This would make it the year about 537 B.C.

Daniel 9 : 2 - *In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.*

- Remember that Daniel had spent his entire adult life in Babylon.
- Daniel had received a copy of the recently written Book of Jeremiah.
- In the book of Jeremiah, Daniel read that the captivity of Judah would be for seventy years. (See Jeremiah 25:11-12 and 29:10.)
- Daniel realized that those seventy years would soon be finished and that then Jerusalem if it had not returned to the Lord and repented would be destroyed.
- The idea shook Daniel to his core, which led him to pray with power and fervency on behalf of his people and his nation.

Daniel 9 : 3 - *And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes.*

- Daniel knew why God had delivered Judah into captivity.
- It was because of their sin, rebellion, and disobedience to their God.
- He also knew that the spiritual condition of Judah had not really changed during their captivity in Babylon.
- Daniel feared that God would continue the captivity because of the ongoing sin of the Jews.
- So, he started to pray, fast, and totally humble himself before God in intercession and confess on behalf of Judah.
- This is one of the great intercessory prayers in the Bible.
- This is what James meant when he wrote that the effectual fervent prayer of a righteous man availeth much!

Daniel 9 : 4 - *And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments.*

- Notice how Daniel began praying by acknowledging the Lord his God.
- He praised the power, faithfulness, and mercy of God as he began to confess and intercede on behalf of his people of Judah.
- He also reminded God that He had promised to show mercy to those who loved Him and kept His commandments.

Daniel 9 : 5 - *We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments.*

- Daniel prayed, confessed, and interceded on behalf of his people.
- He acknowledged to God that Judah had departed from God's Word.
- He acknowledged their sin and rebellion against Him.
- Daniel knew the spiritual condition of Israel in Babylon.
- He was a Jew himself and was well aware of where his own people were before God.

Daniel 9 : 6 - *Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.*

- Daniel confessed to God that his people had ignored the prophets Ezekiel and Jeremiah, both of whom had written to the Jews in captivity, warning Israel from their kings on down to repent of their sin.
- Daniel knew their warning had been ignored.

Daniel 9 : 7 - *O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.*

- Notice how Daniel praised and glorified God as he poured out his heart in confession
- This is a classic example of intercessory prayer.
- Daniel gave all righteousness to God.
- He told God that He was just in judging Israel.
- They deserved the captivity because of their sin.
- Daniel acknowledged to God that their punishment and captivity was deserved.

Daniel 9 : 8 - *O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.*

- The phrase "*confusion of face*" has the sense of 'shame.'
- Daniel repeats again that he and his people deserved the shame of their captivity.
- From their leaders on down, they deserved the shame of their captivity because of the sins of them individually and as a nation.

Daniel 9 : 9 - *To the Lord our God belong mercies and forgiveness-es, though we have rebelled against him.*

- Daniel pled the mercy of God for forgiveness.
- His only hope was the mercies of God.
- That truth remains to this day for all.

Daniel 9 : 10 - *Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.*

- Daniel again freely acknowledged to God that he and his people had disobeyed God's Word and His laws.
- His laws and Word had been reiterated by the prophets over the years.
- Yet, Israel as a nation had repeatedly ignored and disobeyed God's Word.

Daniel 9 : 11 - *Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.*

- All of Israel—both the northern kingdom and Judah—had broken God's Law.
- They had departed from Him and not the other way around by disobeying His voice.

Daniel 9 : 12 - *And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.*

- God therefore had fulfilled His words, which He had foretold, in bringing the judgment of their captivity.
- Not another nation on the earth had ever witnessed such judgment against themselves as God had done to Jerusalem and Judah.

Daniel 9 : 13 - *As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.*

- God had clearly foretold in Leviticus 26 and Deuteronomy 28 all the misery which had come upon Israel for their sin.
- Even now, only a few in Israel had confessed and turned from their sins.

Daniel 9 : 14 - *Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice.*

- Again, Daniel tells God the He was just in sending judgment against His people for their great sin.
- Israel had flagrantly disobeyed God's Word.

Daniel 9 : 15 - *And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.*

- Daniel reminded God how He worked on behalf of His people in the past.
- It is OK to pray and remind God of His promises or of His work in the past.

Daniel 9 : 16 - *O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.*

- As Daniel nears the climax of his prayer, he begged God to turn from His anger against His people.

- Their sin had brought them great shame.

Daniel 9 : 17 - *Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.*

- Daniel pleaded for his God to hear his prayer and to look kindly upon the Temple at Jerusalem which had been destroyed.
- Daniel pleaded with God to do it for His own sake.

Daniel 9 : 18 - *O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.*

- Daniel reaches the climax of his prayer.
- With great eloquence he pled with God to hear his prayer.
- He pled with God to take note of the desolation of Jerusalem.
- Daniel also reminded God it was not because of their righteousness that he prayed, but because of God's great mercies.
- Again, Daniel could only plead for the mercies of God.

Daniel 9 : 19 - *O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.*

- With fervent intensity, Daniel made a four-fold appeal for God to (1) hear, (2) forgive, (3) take heed, and (4) do that for which he pled.
- He begged God to not wait (defer).
- He implored God to do so for His own sake.
- Jerusalem and Israel were God's people so, Daniel asked God to act if for no other reason.
- The fervency, and urgency of his prayer is evident.
- God indeed heard it.

Daniel 9 : 20 - *And whiles 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 for the holy mountain of my God.*

- Notice how Daniel himself described his prayer: speaking, praying, and confessing my sin and the sin of my people, and presenting my supplication.

Daniel 9 : 21 - *Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.*

- God was so moved by the prayer of Daniel that the archangel, Gabriel came even while he was still praying.
- Daniel had seen Gabriel earlier at the beginning of Belshazzar's reign.
- The implication that angels fly is here found.
- Gabriel had been sent from God to Daniel, and the angel had come quickly to him.
- The evening **oblation (of sacrifice)** took place at 3 o'clock in the afternoon.

- At that time Gabriel approached and touched Daniel while he was still praying.

Daniel 9 : 22 - *And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.*

- While Daniel was praying, God sent the angel Gabriel who proceeded to reveal to Daniel one of the most detailed and comprehensive prophecies in the Bible—the 70 weeks of Daniel.

Daniel 9 : 23 - *At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.*

- When Daniel began his fervent prayer (recorded in Daniel 9:4), God had issued a command for Gabriel to go to Daniel.
- Gabriel came quickly and noted that Daniel was greatly loved by God.
- God was faithful and righteous!
- So God took heed to Daniel's prayer.
- Now, Gabriel prepared to present to Daniel the 70 week prophecy.
- The seventy weeks of Daniel would begin in the not distant future and form a chronological framework for God's time line from then until the return of Jesus Christ at the end of the Tribulation.
- Of the seventy 'weeks,' 69 have been fulfilled.
- We are presently are in a 'prophetic time out.'
- However, God can restart His prophetic clock at any time.
- The 'prophetic time out' or interval between the 69th week and the seventieth week is the church age.
- When Christ returns in the Rapture, the church age will be over and God's prophetic clock resumes for the seventieth week which is the Tribulation.
- Note and understand that the seventy weeks prophecy is for Daniel's people, the Jewish nation.
- The seventy weeks are broken up into three segments: 7 weeks, 62 weeks, and the final week.
- Also note that the term '**week**' is of **years** and not of **days**.
- This was a normal alternate usage in Hebrew.
- The first 69 weeks culminate and conclude with the '*cutting off of the Messiah.*'
- Looking back now after we know this to be the crucifixion of Jesus Christ.
- Throughout this amazing prophecy are details concerning events for Israel, the Messiah, and the antichrist.
- Some of it has already been fulfilled.
- Some of it is yet future.
- The fascinating thing is that the events spoken of about the seventieth week are easy to envision taking place in today's current events.
- The stage already has been set.

Daniel 9 : 24 - *Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to*

bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

- In the Old Testament there were two types of Hebrew weeks: one was of days, the other of years.
- The Jews not only had a sabbath of days, but they also had a sabbath of years according to the Law of Moses—the Sabbatical Year, when the land was to lie fallow for a year.
- Here it is obvious that the ‘**weeks**’ are speaking of **years**.
- Therefore, a total of 490 years would transpire (not including any time outs).
- It is also worth noting that Israel had ignored the law of the Sabbatical year for 490 years.
- That is why they were in captivity.
- God gave them one year of captivity for each year they had ignored the Sabbatical year.
- They indeed reaped what they had sowed. (See Jeremiah 25:11-12.)
- The seventy weeks were upon “***thy people and thy holy city.***”
- Again, the prophecy is noted that it is for the Jewish nation and Jerusalem.
- Notice the scope of the prophecy.
- (1) It was to “***finish the transgression.***”
 - When this period was complete, sin will have been finished (literally restrained).
 - That of course is what happened partly at Calvary and will reach its culmination in the Eternal Kingdom.
- (2) It also was to make an “***end of sins.***”
 - Once God establishes His eternal kingdom there will no longer be sin.
- (3) It also was to make “***reconciliation for iniquity.***”
 - That is what Jesus Christ did at Calvary.
- (4) The goal of the prophecy is to “***bring in everlasting righteousness.***”
 - This will start in the Millennium and continue on into the Eternal Kingdom.
- (5) Daniel also was to “***seal up the vision and prophecy.***”
 - This is a reference to how Israel has been blinded to God’s truth because of their hardness of heart and rejection of Christ.
- (6) Finally, the fulfilled prophecy will be “***to anoint the most Holy.***”
 - When Jesus Christ returns, He will be anointed as king of the earth.
 - So, this prophecy goes from the time of Daniel until the Messiah returns and establishes His kingdom on this earth.

Daniel 9 : 25 - Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

- The beginning of the time line is established.
- The entire prophecy is begins chronologically from “***the commandment to restore and to build Jerusalem.***”
- There were several biblical/historical decrees concerning the restoration of the temple and Jerusalem.
- Ezra was given commandment to return and rebuild the Temple at Jerusalem, but he had no authorization to rebuild the city.
- During his time the work was ordered stopped.

- Eventually a second command was given to finish the temple. (See Ezra 1, 6, and 7.)
- However, during the reign of Artaxerxes, in his twentieth year as king of Persia, a command was issued allowing Nehemiah to return and to begin to rebuild the city of Jerusalem. (See Nehemiah 2:1-8.)
- Historically, this date is thought to be 454 B.C.
- This is the date for the starting point of the prophecy according to most Theologians.
- It was about 83 years after Daniel received this prophecy.
- So if we were going to try to build a time line based upon the date of 454 B.C. and the time of the command to rebuild the city by Artaxerxes.
- We know that the entire prophecy is 490 years.
- We also know that the Messiah would be cut off (killed) after the 69th week.
- Therefore, the time from the commandment until Calvary would be 483 years (490 - 7 = 483).
- If we begin at 454 B.C. and add 483 years to it, we arrive at about A.D. 29.
- We know from other date markers that Jesus Christ was most likely born in about 4 B.C. according to the noted events in Luke 2 and Matthew 2. (The modern dating system is off by at least four years).
- Also, we know that Jesus Christ began His official earthly ministry when he was “*about thirty years of age*” when he began his ministry (Luke 3:23).
- We also know that his earthly ministry lasted about three years.
- Therefore, he was about thirty-three years old when he was crucified.
- If Christ was born in 4 B.C., it would have been A.D. 29 when he was crucified.
- A.D. 29 minus 483 years takes us back to 454 B.C.
- The prophecy is clear that during the span of the first seven weeks, the main street of Jerusalem will be rebuilt, even during very troubled times.
- The Book of Nehemiah certainly details the trouble during the early years of the rebuilding of Jerusalem.
- The command specified is that of rebuilding the city of Jerusalem and not that of the rebuilding the Temple.

Daniel 9 : 26 - *And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.*

- After sixty-nine weeks the Messiah will be cut off, that is put to death—but not for Himself.
- Here is a prophecy that the Messiah would die for others, not because of any wrong on his part.
- The substitutionary death of Christ is clearly implied.
- At this point in the text the prophecy shifts ahead to the seventieth week.
- We presently are living in that prophetic ‘time out’ or interval between the 69th and seventieth week of Daniel.
- The “*prince that shall come*” is a reference to the coming of the antichrist.
- The people with this ‘*prince*’ will destroy the city (Jerusalem).

- We know from other prophetic passages that during the Tribulation, the antichrist will turn against the Jews and ultimately destroy the city and the rebuilt Temple. (See Daniel 9:27, Luke 21:24, II Thessalonians 2:8-11, Revelation 12:13)
- Notice that ***“The end thereof shall be with a flood.”***
- It is interesting to note in Revelation 12:15 (which deals with Israel during the tribulation), that the serpent (Satan) casts out ***“a flood”*** against the woman (Israel).
- The final days of Israel during the Tribulation evidently will involve the devil sending some sort of flood against the remnant Israel.
- And, ***“unto the end of the war desolations are determined.”***
- We also know from other prophecies that in the final days of the Tribulation will be a great world war centered in Israel, culminating in the Battle of Armageddon. (See Revelation 14:14-20, 19:11-21, and Isa. 63:1-6.)

Daniel 9 : 27 - *And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.*

- The ***he*** here is the prince in verse 26—**the antichrist**.
- The indication is that the antichrist will make a **‘peace treaty’** with many for one week (seven years).
- The context here is of the Middle East.
- We know from Daniel 8:25 that the antichrist likely will present himself in **‘peace.’**
- Throughout modern times, there has been a constant state of conflict and war between the Jews and the Arabs.
- There have been endless **‘peace talks’** and **‘peace settlements.’**
- Yet there is no peace.
- Evidently, the antichrist will arrive on the scene and announce that he will bring peace to the region—for at least seven years.
- However, ***“in the midst of the week”*** major events take place.
- Here we come to the infamous midpoint of the seventieth week, the middle of the Tribulation.
- Then, the antichrist turns on the Jews, halting their renewed Temple worship.
- In addition, ***“for the overspreading of abominations he shall make it desolate.”***
- We know from II Thessalonians 2:3-4 that during the Tribulation, the antichrist will set himself in the rebuilt Jewish Temple and announce to the world that he in fact is God.
- We also know from Revelation 13:14-15 that the False Prophet will make an image of the **‘beast’** during the Tribulation and mandate that all mankind worship it.
- It may be that Satan sets up this image in the Jewish sanctuary.
- The blasphemous irony is that Satan either in the person of the antichrist or his idolatrous image will be in the rebuilt Temple of God setting himself forth as God.
- This is what is referred to here as the ***“overspreading of abominations.”***
- From other portions of Scripture (Daniel 7:25, 9:27, 12:7, Revelation 11:2, 13:5), we know that the antichrist’s full power and rule over the earth will be during the last three-and-one-half years of the Tribulation.
- The abomination of the antichrist’s rule will continue ***“even until the consummation.”***

- This is the appointed time, the end of the seventieth week.
- At this time, “*that determined shall be poured upon the desolate.*”
- In other words, when the time comes, that which has been pre-determined will be poured out upon the antichrist. (See Revelation. 19:19-20)
- To summarize, the seventieth week of Daniel begins with Rapture and the removal of the gentile church.
- God’s prophetic clock once again begins to tick.
- He initially makes a ‘**peace treaty**’ between Israel and its Arab neighbors.
- However, the man of sin then breaks that treaty and turns against the Jews.
- During this interval, Satan will seek to empower himself as the ruler of the earth and will establish himself as God in the rebuilt Jewish Temple in Jerusalem.
- In the final days of the Tribulation, the battle of Armageddon takes place as Satan arrays the forces of the world against Israel.
- In that day, Jesus Christ directly intervenes, destroying the antichrist and Satan’s system.
- From verse 24, we know that our Lord then establishes “*everlasting righteousness*”—the Kingdom of God.