

November 22, 2020

## Daniel Prays from Scripture

### **Read Daniel 9:1-2**

- v. 1 “the first year”- beginning in March 538 B.C.
- v. 2 “the scrolls” – the Old Testament books already written  
“word of Yahweh to Jeremiah” – Daniel believes in the inspiration and inerrancy of Scripture  
“seventy years” – Jeremiah 25:11-12 (a prophecy given in Jerusalem in 605 B.C.) and Jeremiah 29:10 (a letter written to the Babylonian captives in 597 B.C.)

**The Main Point:** Daniel has studied the Word of God, sees God fulfilling His Promises to punish Babylon and release His people, thus Daniel responds to God’s Word with a prayer of confession and pleas for mercy.

### **Read Daniel 9:3-19**

- v. 3 “fasting and sackcloth and ashes” – bodily signs of repentance that are “*certainly fine outward training*”
- v. 4 Yahweh – this is the first time Daniel has used the proper Name that God gave to Moses  
“keeps covenant ...” language from Ex. 34:6-7; 1 Kg 8:23; Ps 89:28; *Neh 1:5; 9:32*; 2 Chr 6:14
- v. 5 Daniel begins by quoting from Solomon’s Prayer at Temple Dedication (1 Kings 8:47)
- v. 6 “your servants the prophets” Jeremiah refers to prophets as “servants” more than any other book  
“spoke in your name to ...” a phrase used in Jeremiah 44:21
- v. 7 “open shame” – “shamefaced” a phrase adopted from Jeremiah 7:19 contrasting God’s righteousness  
“to the men of Judah, to the inhabitants of Jerusalem” – Jeremiah’s expression for his countrymen  
“to all Israel”- all twelve tribes, not just his own southern kingdom  
“in all the lands to which you have driven them”- Jeremiah again! (Jer. 16:15; 23:3, 8; 32:37)
- v. 9 “belong mercy and forgiveness” – attributes of God’s grace towards sinful man
- v. 10 the rebellion against God comes in not listening to God’s voice, His Holy Word  
“Teaching” – the Hebrew “Torah” means more than “Law” as Lutherans often use it  
“he set before us by his servants the prophets” – Jeremiah condemned the people for not listening (Jer. 25:3-4; 26:4-5; 29:19; 32:23; 35:15; 44:4-5)
- v. 11 “the curse and oath that are written in” Lev 26:14-39 and Deut 28:15-68
- v. 12 “great calamity” – a specific phrase modeled after Jeremiah 35:17 and 36:31
- v. 13 THE GOAL of the prayer- entreat God “in order to turn from our iniquity and to acquire insight into your truth”- God grants the repentance and understanding they need
- v. 14 God **watching over** judgment is expressed in Jer. 1:12; 31:28; 44:27
- v. 15 the whole phrase (not just ‘mighty hand’) resembles Jeremiah 32:20-21
- v. 16 Daniel appeals to Yahweh’s acts of salvation to make his prayer request in the present situation
- v. 18 “open your eyes and see” – from Hezekiah’s prayer (2 Kings 19:16 || Isaiah 37:17)  
“We do not...” pray because of our righteousness, but Your Grace!

**The Main Point:** “[God] is ‘feared’ by sinners because of his holiness, but he also demonstrates his faithfulness as he ‘keeps’ his covenant promises of grace and mercy. The first drives Daniel to repentance, while the second leads him to trust in God’s love.” (A. Steinmann, p. 437)

### **Read Daniel 9:20-23**

- v. 20 “While I was speaking and praying...” Daniel’s prayer is answered by God sending Gabriel  
“holy hill of my God” – a name for Jerusalem, the city was built on a hill

**Daniel 9:24-27 – NOT from English Standard Version (ESV) or New International Version (NIV)**

Dr. Steinmann’s translation:

<sup>24</sup>“Seventy weeks are determined concerning your people and your holy city to end transgression, to finish sin, and to atone for iniquity; to bring everlasting righteousness, to seal up vision and prophet, and to anoint a Most Holy One.

<sup>25</sup>You should know and have insight: from the going forth of a word to restore and rebuild Jerusalem until Messiah, a Leader, seven weeks, and sixty-two weeks when it again will have been built [with] plaza and moat, but during the troubled times.

<sup>26</sup>“Then after the sixty-two weeks, Messiah will be cut off and have nothing. Both the city and the holy place will be destroyed with a Leader who is coming, and its end will be with a flood. Until the end will be war, and desolations have been determined.

<sup>27</sup> “He will confirm a covenant for the many [during] one week. In the middle of the week, he will cause sacrifices and offering to cease. On the wing of detested things (is) a desolator, until the decreed end is poured out on the desolator.”

What is **the purpose** of the seventy weeks? Who is this talking about? Who/what is the focal point?

+ “seventy weeks” – a symbolic number used for God’s answer to Daniel’s prayer request

What had Daniel prayed for?

+ If it’s symbolic why use “weeks” instead of some other time period? What does a Week call to mind?

+ “seal up vision & prophet”- All NT books were completed before the events that fulfill the prophecy

**The Fulfillment** –*If all Scripture testifies to Jesus Christ, how is this prophecy fulfilled*

<b>Gabriel’s Message</b>	<b>Fulfillment</b>
“Seven Weeks” (9:25)	Rebuilding of Jerusalem (538—445 BC)
“Sixty-two weeks when it will again have been built [with] plaza and moat” (9:25)	From Nehemiah to Jesus’ incarnation (445—2 BC)
“Troubled times” (9:25)	The Hellenistic era (Daniel 11), especially the persecution of Antiochus (c. 167-164 BC)
“Messiah will be cut off” (after the sixty-ninth week and during the seventieth week; 9:26)	Jesus’ crucifixion (c. AD 33)
“The city and the holy place will be destroyed with a Leader who is coming,” the risen Messiah who will return (9:26)	Roman devastations of Jerusalem under emperors Titus (AD 70) and Hadrian (AD 135), which foreshadow the end of the world at Christ’s return
The Messiah “will confirm a covenant for the many” (9:27)	Jesus establishes the New Covenant in His blood, shed for many (the Lord’s Supper)
In the middle of the week, the Messiah “will cause sacrifice and offering to cease” (9:27)	Emperor Titus conquers Jerusalem and destroys the temple, ending its sacrifices (AD 70)
At the end of the seventieth week, there will no longer be a connection between Daniel’s people and the holy city	Emperor Hadrian conquers Jerusalem and bans Jews from entering the city (AD 135)
There will be desolation until the final decree is poured out on the desolator (the end of the seventieth week and beyond; 9:27)	The Roman Empire falls (as predicted in Daniel 2 and 7). The Antichrist continues to persecute the church until he falls at Christ’s return

**The Main Point:** “The righteousness that the Messiah will bring will be everlasting. This implies that there will be no further need of righteousness obtained by repeated sacrifices at the temple; Christ’s once-for-all sacrifice atones for all sins committed by all people (Heb 7:27; 9:12; 10:11-14). Therefore, the advent and atonement of the Messiah toward the end of the seventy weeks will bring an end to the temple and its system of sacrifices instituted by Moses.” (A. Steinmann, p. 466)