

# DANIEL'S PRAYER AND VISION

BIBLE TEXT : Daniel 9:1-27.

LESSON 424 Senior Course

**MEMORY VERSE:** "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice" (Psalm 141:2).

## BIBLE TEXT in King James Version

### **Daniel 9:1-27**

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

## Bible References:

### **I Daniel's Confession of the Sins of His People**

1. He perceives, through Jeremiah's writings, the end of their captivity, Daniel 9:1, 2;  
**Jeremiah 25:11**  
<sup>11</sup> And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.  
**Jeremiah 29:10**  
<sup>10</sup> For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.  
**Psalm 137:1-4**  
<sup>1</sup> By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.  
<sup>2</sup> We hanged our harps upon the willows in the midst thereof.  
<sup>3</sup> For there they that carried us away captive required of us a song; and they that wasted us *required of us* mirth, *saying*, Sing us *one* of the songs of Zion.  
<sup>4</sup> How shall we sing the LORD'S song in a strange land?
2. He begins his prayer with a tribute to God for His covenant of mercy, Daniel 9:3, 4;  
**Genesis 12:3**  
<sup>3</sup> And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.  
**Isaiah 55:3**  
<sup>3</sup> Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.
3. He confesses their sins in not keeping God's law or obeying His prophets, Daniel 9: 5, 6;  
**Deuteronomy 32:29**  
<sup>29</sup> O that they were wise, *that* they understood this, *that* they would consider their latter end!  
**Psalm 81:13**  
<sup>13</sup> Oh that my people had hearkened unto me, *and* Israel had walked in my ways!  
**Psalm 81:14**  
<sup>14</sup> I should soon have subdued their enemies, and turned my hand against their adversaries.
4. Righteousness belongs to the Lord, but confusion and shame to Israel, Daniel 9:7, 8  
**Psalm 25:3**  
<sup>3</sup> Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

### **II Daniel's Intercession for Mercy upon His People**

1. He trusts in God's mercy, while Israel is worthy only of punishment, Daniel 9:9-15;  
**Leviticus 26:18**  
<sup>18</sup> And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.
2. He pleads for mercy, forgiveness and restoration of Jerusalem, Daniel 9:16-19;  
**Psalm 51:16-19**  
<sup>16</sup> For thou desirest not sacrifice; else would I give it: thou

thee.

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.

9 To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him;

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.

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.

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.

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.

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.

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.

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

delightest not in burnt offering.

<sup>17</sup> The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

<sup>18</sup> Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

<sup>19</sup> Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar..

7. 3. The Angel Gabriel appears while Daniel is yet praying, Daniel 9: 20-23;

**Hebrews 1:14**

<sup>14</sup> Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

### III The Prophecy of "Seventy Weeks" Unfolded by Gabriel

8. 1. "Seventy weeks" (weeks of years) are given to the time of the "most Holy," Daniel 9:24.

9. 2. Sixty-nine weeks (483 years) are given from the "commandment" to the "Messiah," Daniel 9:25, 26.

3. The final "week" (7 years) of the antichrist is at the end of the age, Daniel 9:27;

**Matthew 24:15**

<sup>15</sup> When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

**2 Thessalonians 2:3-4**

<sup>3</sup> Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

<sup>4</sup> Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

**Isaiah 28:18**

<sup>18</sup> And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

### Notes:

#### A Man of Prayer

Daniel stands out in sacred history as a man in whom no fault could be found. One of the secrets of his success as a statesman, interpreter of dreams, and a godly man, lies in his continual prayer life. He would allow nothing to hinder his communion with his God. Captivity, lions' den, overthrow of governments, could diminish naught from his fervency in prayer and supplication to the God of Heaven.

Daniel also knew the Scriptures, and in his study of Jeremiah he noticed that Jerusalem was to be desolate for 70 years. (**Jeremiah 25:11** <sup>11</sup> And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.) Daniel was taken captive as a young boy, and now for many years had lived in a foreign land. Realizing that according to prophecy the captivity of the Jews was about to come to an end, he was concerned that his people return unto the Lord and that the promised restoration take place. He knew that Jerusalem was destroyed because of the sins of his people and that only true repentance would effect her perfect restoration.

#### Intercession

Though Daniel lived a model life of godliness, he included himself in confessing the sins of his people. His sincere intercession, with fasting, shows the burden he carried for them. Daniel acknowledged the righteousness of God's judgments with

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.

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.

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.

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.

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;

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.

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

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.

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

no complaint, but pleaded for mercy.

Sinners might well take note of Daniel's approach to God. He showed humility by putting on sackcloth. The Lord has said: "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isaiah 57:15). Daniel's deep concern is demonstrated by his fasting. Like Job, he could say, "I have esteemed the words of his mouth more than my necessary food" (Job 23:12).

"We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments." A true confession of sin, with godly sorrow, is a sinner's way back to God. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

"Neither have we hearkened unto thy servants the prophets." There are those today who would justify their morality and yet fail to give heed to the Word of God. A strict life, good works, and church membership are not sufficient to enable one to enter Heaven. We must obey the Word of God. God's ways are right but all men "have sinned, and come short of the glory of God" (Romans 3:23). Only true repentance can restore One to fellowship with God. Like the publican in the Temple, Daniel's plea was for the mercy of God. May the humble sincerity of this righteous man inspire all to a closer walk with God.

### The Captivity

God gave wonderful laws for the Children of Israel, but they did not obey them. One of these laws stated, "Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard" (Leviticus 25:3, 4). There was a curse pronounced if the Children of Israel failed to obey the law of the sabbath. "And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths" (Leviticus 26:33, 34). Jeremiah prophesied that the captivity would take place and continue "until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years."

When Daniel saw that these years were about fulfilled, he prayed for the restoration and future peace of Jerusalem. God answered his prayer by revealing to Daniel just how He would deal with the Jews.

### Seventy Weeks

"Seventy weeks are determined upon thy people and upon thy holy city." The word "week" here is translated from the Hebrew, "Shabua," which might also be translated "sevens." Thus we might read "seventy sevens." It is quite evident here that seventy sevens of years are meant or a total of 70 x 7 or 490 years. Included in these 490 years, the following things were to be accomplished: "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." Let us analyse these statements. "To finish the transgression, and to make an end of sins," indicates the salvation of Israel. "To make reconciliation for iniquity" reveals the Atonement of Christ for sin. "To bring in everlasting righteousness" reveals the Millennial Reign of Christ. "To seal up the vision and prophecy, and to anoint the most Holy" also refers



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

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.

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.

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.

to the completion of the prophetic vision and the establishment of Christ's Kingdom.

### The Beginning of the Seventy Weeks

We are told just when these 490 years were to begin. It was "from the going forth of the commandment to restore and to build Jerusalem." If we study the Book of Ezra, especially chapters 1, 4, 6, and 7, we read decrees issued by Cyrus, Darius, and Artaxerxes, but these concern the rebuilding of the Temple and temple worship. Rather than these decrees, it is quite possible that the decree referred to is that given in answer to Nehemiah's request to return "unto the city of my fathers' sepulchres, that I may build it" (Nehemiah 2:5). This was in 445 B. C.

### The Sixty-Nine Weeks

From the commandment to build Jerusalem unto the Messiah the Prince (or the Christ) there was to be seven weeks (seven sevens) and 62 weeks (62 sevens). The total, 69, multiplied by seven equals 483. By figuring 360-day years, Bible scholars have been able to compute the time until the very day of Jesus' triumphant entry into Jerusalem.

Authority for the use of a 360-day year is found in Genesis. We note that the Flood began on the 17th day of the 2nd month (**Genesis 7:11** <sup>11</sup> In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.), and ended on the 17th day of the 7th month (**Genesis 8:4** <sup>4</sup> And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. ). This is a period of exactly 5 months, and Genesis 7:24 (**Genesis 7:24** <sup>24</sup> And the waters prevailed upon the earth an hundred and fifty days.) gives this period as being 150 days. We also have in Revelation 12:6 (**Revelation 12:6** <sup>6</sup> And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.) the mention of 1,260 days which seems to correspond to the same period as Revelation 13:5 mentioned as 42 months.

At this point we find a break in the continuity of the prophecy. When the Jews crucified Jesus, God turned from the Jews and opened the door to the Gentiles. The Church age, or Gentile dispensation, is not included in Daniel's vision, for God had said, "Seventy weeks are determined upon **thy** people." After the 69th week and before the 70th begins, the Messiah was to be cut off, and the "people of the prince that shall come" were to destroy the city and the sanctuary. We know that a few years after Christ was crucified, Jerusalem was destroyed by the Romans.

### The Seventieth Week

This prince that shall come is the antichrist who will be revealed after the Rapture of the Church. He will make a covenant with the Jews for seven years or the last week of Daniel's prophecy. This will be the week of the Great Tribulation, also known as the time of Jacob's Trouble. During this period of tribulation, the Jews will have their Temple and their temple worship will be resumed. In the middle of this period of seven years, the antichrist breaks his covenant with the Jews, and sets himself up as God in the Temple at Jerusalem. This is known as the Abomination of Desolation spoken of by Daniel the Prophet.

From many prophecies of the Word of God we understand that the gap between the 69th and 70th week of Daniel's prophecy is coming to a close. The judgments of God -- the wrath of the Lamb -- are about to be executed. Are there no Daniels today who will pour out their soul in intercession for our sinful nation, that God will have mercy and pardon our transgressions? "Watch

ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36).

### **QUESTIONS**

1. Name some of the special occasions on which Daniel prayed.
2. Who prophesied of the 70 years of captivity?
3. What reason did God give for the Israelites being taken from their land?
4. Name some of the points in Daniel's prayer for Israel that are good examples of how a sinner should pray.
5. How soon did God give an answer to Daniel's prayer?
6. With whom was God dealing in these 70 weeks?
7. What event marks the beginning of the 70 weeks?
8. Explain how these 70 weeks are interpreted to mean 490 years.
9. How do we allow for the gap between the 69th and 70th week?
10. What period of time does the 70th week represent?