Daniel’s Prayer

The Seventy “Sevens”

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Text:

1. In the first year of Darius the son of Ashasuerus, 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 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 forgiveness, 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 has 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 the 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.

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, while 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 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.

Commentary:

I. Daniel’s Prayer and the Seventy “Sevens.”

A. Historical time reference.

1. Daniel 9:1-2, 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; 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.

2. Outside historical time marker.

   a. Darius, the son of Ahasuerus, is not really known.

   b. Much discussion and debate exists.

   c. Rex Turner has an extended discussion on who this man was; he thinks it is Darius I Hystaspes (who reigned from 521-486 B.C.).

3. Inside historical time marker.

   a. While the outside historical time marker may be uncertain, Daniel’s reference to the words of Jeremiah are not.

   b. Isaiah 45:1-7, Thus saith the Lord to his anointed, To Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant’s sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. I am the Lord, and
there is none else, there is no God beside me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.

c. Jeremiah 15:1-11, Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth. And it shall come to pass, if they say unto thee, Whither shall we go forth? Then thou shalt tell them, Thus saith the Lord; Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity. And I will appoint over them four kinds, saith the Lord: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy. And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem. For who shall have pity upon thee, O Jerusalem? Or who shall bemoan thee? Or who shall go aside to ask how thou doest? Thou hast forsaken me, saith the Lord, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting. And I will fan them with a fan in the gates of the land; I will bereave them of children, I will destroy my people, since they return not from their ways. Their widows are increased to me above the sand of the seas: I have brought upon them against the mother of the young men a spoiler at noonday: I have caused him to fall upon it suddenly, and terrors upon the city. She that hath borne seven languisheth: she
hath given up the ghost; her sun is gone down while it was yet day: she hath been ashamed and confounded; and the residue of them will I deliver to the sword before their enemies, saith the Lord. Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me. The Lord said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction.

d. Jeremiah 29:20, Here ye therefore the word of the Lord, all ye of the captivity, whom I have sent from Jerusalem in Babylon:

4. Daniel’s prayer.

B. Daniel’s prayer, I think, can be identified to have three distinct points.

1. Daniel 9:3-19, And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: 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; We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments; 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. 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. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgiveness, though we have rebelled against him: 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. 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. 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. 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. 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. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and has gotten thee renown, as at this day; we have sinned, we have done wickedly. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from the 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. 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. 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. 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.

2. God’s majestic name/nature. Daniel 9:4, 7a, 9, 14b, 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; O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; To the Lord our God belong mercies and forgiveness, though we have rebelled against him: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice.

3. Israel’s sin that brought them into captivity.

a. Daniel 9:5-14, We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: 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. 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 has driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our father, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; 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. 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. 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. 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. 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.

4. Daniel’s confession of sin for the nation.

a. Daniel 9:15-19, And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and has gotten thee renown, as at this day; we have sinned, we have done wickedly. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from the 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. 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. 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. 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.

C. Gabriel’s visit with Daniel.

1. **Daniel 9:20-23**, And while 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; Yea, while 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. And he informed me,
and talked with me, and said, O Daniel, I am now come forth
to give thee skill and understanding. 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.

2. As Daniel prayed, at the beginning of his prayer, the Lord
sent Gabriel to Daniel.

3. Gabriel “flew swiftly.” An alternative rendering of the
phrase is “wearied with swift running” (Barnes) and “flying
with weariness” (Gill). As JFB said, the English gives us a
better understanding. The NET mentions this phrase in
Hebrew is notoriously difficult.

4. Daniel was given skill to understand what was about to be
told him.

D. Daniel’s vision of seventy weeks.
1. **Daniel 9:24-27**, 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. 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. 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. 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.

2. Seventy weeks determined for Jerusalem.

   a. This appears to be a summary verse of the next three.

      i. In other words, seventy weeks are determined and the following verses break down those seventy weeks into events.

      ii. All things mentioned in this verse will be accomplished.

   b. The seventy weeks is clearly a specific time in the Lord’s mind, though symbolic (impossible for it to be literal).
i. In the mind of man, however, there is a great deal of uncertainty about the period of time covered; it is most often thought to equal 490 years

ii. (McGuiggan makes an interesting comment when he says that only twice does the Bible makes clear that a day equals a year is in Numbers 14:34 and Ezekiel 4:4-6).

iii. The reading suggests the time covered includes the period from Cyrus’ decree (about 539 B.C.; Hailey, p. 187; McGuiggan thinks Artaxerxes in 458 B.C., p. 147) to the destruction of Jerusalem in A.D. 70.

iv. Numbers 14:34, After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise

v. Ezekiel 4:4-6, Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year.
c. We know that the following will be completed within this period:

i. To finish transgression. The transgressions of whom? Daniel’s people (Israel) and the city of Jerusalem. What transgressions are in view? It is suggested that it refers to “. . . the full end of the desolation which had been imposed upon the Jewish nation for the people’s sin of Idolatry” (Turner, pp. 316-317).

ii. To make and end of sins.

   a. Hebrews 9:26, For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

iii. To make reconciliation for iniquity.

   a. Romans 5:10, For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

   b. 2 Corinthians 5:18-20, And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambas-
sadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled in God.

iv. To bring in everlasting righteousness.

a. Christ is the only righteous One to have lived who can declare His servants to be righteous because of their faith.

b. 2 Corinthians 5:21, For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

v. To seal up prophesy.

a. Coffman thought this referred to a confirmation of the ancient prophecies (p. 148).

b. Hebrews 1:1, 2, God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

vi. To anoint the Most Holy.

a. A reference to the Lord Jesus Christ (Turner, Coffman and Hailey).
b. Some think it refers to the coming of the Holy Spirit upon the church of God (McGuigan, p. 153).

c. Premillennialism maintains that it does not and cannot refer to the Christ because of the expression “most holy” does not even one time refer to a person (Second Coming Bible, p. 218).

d. However, compare Isaiah 61:1 and Luke 4:18.

1.) Isaiah 61:1, The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

2.) Luke 4:18, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

3. Seven weeks and sixty-two weeks.

a. These two periods of time set forth by the Holy Spirit have significance, but it is not certain what it is.
i. Hailey thinks the period of the sixty-two weeks is dealt with in chapter 11.

b. We do know that from the “going forth of the command to restore and build Jerusalem” the seventy-week period will begin and, obviously, a cumulative period of sixty-nine weeks will come first and be finished.

c. There is some uncertainty concerning what proclamation or decree is in view.

i. Hailey thinks the proclamation in view would be Cyrus’ decree about 539 B.C.

ii. Coffman and Turner think it refers to the time of 445 B.C. (Nehemiah 2).

iii. Turner does not think Cyrus is in view because he had been commissioned to build the Temple, not to restore and rebuild Jerusalem.

iv. Rather, it was Nehemiah who was commissioned to rebuild the city (p. 327).

v. Nehemiah 2:1-20, And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart. Then I was very sore afraid, And
said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers’ sepulchers, lieth waste, and the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers’ sepulchers, that I may build it. And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; And a letter unto Asaph the keeper of the king’s forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me. Then I came to the governors beyond the river, and gave them the king’s letters. Now the king had sent captains of the army and horsemen with me. When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel. So I came to Jerusalem, and was there three days. And I arose in the
night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem: neither was there any beast with me, save the beast that I rode upon. And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. Then I went on to the gate of the fountain, and to the king’s pool: but there was no place for the beast that was under me to pass. Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned. And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work. Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach. Then I told them of the hand of my God which was good upon me; as also the king’s words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work. But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? Will ye rebel against the king? Then answered I them, and said unto them, The God of heaven, he will prosper us;
therefore we his servants will arise and build; but ye have no portion, nor right, nor memorial, in Jerusalem.

4. **AFTER** sixty-two weeks (sixty-nine weeks), the Messiah will be cut off. Remember #1 above; the seventy weeks of Daniel 9:24 is a summary that includes all of that which is spoken in Daniel 9:25-27.

a. **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.

b. Daniel 9:25-27, 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. 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. 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.
c. In *Daniel 9:24*, the Most Holy is anointed; this verse only says this will occur within the seventy-week period, not at the end of the seventy weeks.

d. Within the seventy-week period, *at the end of sixty-nine weeks* (not in the middle), the Messiah will be cut off. This most likely refers to Christ’s death on the cross.

e. When He is “cut-off” the *people* of the prince will come and destroy the sanctuary, there will be sudden destruction and desolations are determined.

   i. It is commonly thought that the “prince” here is some other than the one mentioned in *Daniel 9:25* (Coffman and Barnes thinks the “prince” here is the Christ).

   ii. If the “prince” is someone other than the one mentioned in *Daniel 9:25*, then perhaps it refers to the Romans ultimately destroying Jerusalem (this seems most likely).

   iii. Keep in mind that if the *people* of the prince have come, the reasonable interpretation is that the *prince* has come as well.

5. One week. *Daniel 9:27* is a pivotal verse in the interpretation.

   a. The “he” of this verse refers to whom?

      i. From the text it can refer only to “Messiah the Prince” or “the people of the prince.”
ii. Since the Holy Spirit has emphasized the *people* of the prince (Daniel 9:26), this would eliminate them (it is a “he”, not a “they”).

iii. So, is it the prince (of the people) or the Messiah? Nothing is said about the “prince” of Daniel 9:26; however, with the Messiah being cut off, the alternative would leave the prince (Rome) as an acceptable understanding. Hailey thinks it is the Messiah, as does Coffman (Daniel 9:25).

iv. It is difficult to determine with any degree of confidence who the “he” actually is. It is possible that it refers to the Savior, but this is not certain.

b. He shall confirm a covenant; the ASV, NASV, ESV insert the word “make,” suggesting that the “he” will *make* a covenant – something not yet in existence – rather than confirm what is already present.

i. McGuiggan says the word “for” should not be in our English translation for nothing corresponds in the original to it and duration is not the point.

ii. Young’s translation reads, “And he hath strengthened a covenant with many—one week, and in the midst of the week he . . .”

   c. In the middle of the week.

   i. Hailey refers to the actual effectiveness of the sacrifices.
ii. McGuiggan does not deal with the “middle of the week” but refers to the destruction of Jerusalem with all records of lineage and the literal cessation of the sacrifices at that destruction.

d. Up to this point, the following we know:

i. The Messiah has been cut off (after 69 weeks);

ii. There is one week remaining,

iii. A covenant will be confirmed.

iv. In the middle of the week the sacrifices will be brought to an end and

v. The abomination of desolation will be manifest (cf. Luke 21:20, And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

4. Premillennialists, on the other hand, interpret the “he” to be a reference to the antichrist (that is yet to come). They give room for Daniel 9:26 to refer to Rome, but assert that since Daniel 9:27 can’t refer to Rome (of the first century), the “he” must be determined first in order to understand who is referenced in Daniel 9:26.

a. Daniel 9:26, 27, 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. 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.

Note: “In the four visions revealed to Daniel, God progressively set forth the answers to questions concerning the four great world empires, their relations to the Jewish kingdom, and its future” (Hailey, p. 202).
Questions

Daniel 9:1-27

(Questions based on NIV text.)

1. In the _________________ _________________ of ______________ _______________ (a ______________ by _______________), was made ________________ over the _________________ _________________.

2. Chronologically, place the events of this chapter in the correct position in relation to the other events in the book of Daniel. ____________ __________________________________________________________
   __________________________________________________________
   __________________________________________________________
   __________________________________________________________
   __________________________________________________________
   __________________________________________________________

3. How did Daniel know that the “desolation of Jerusalem” would last seventy years? What is the “desolation of Jerusalem” mentioned in verse 2. ____________ __________________________________________________________
   __________________________________________________________
   __________________________________________________________
   __________________________________________________________
   __________________________________________________________
   __________________________________________________________

4. What is another name by which Xerxes is known? In what other book of the Bible do we read about him? ____________ __________________________________________________________
   __________________________________________________________
   __________________________________________________________
   __________________________________________________________
   __________________________________________________________
   __________________________________________________________
5. When have you ever __________________ to the ________________ and _______________ with him in ________________ and _______________ in ________________, and in ________________ and ________________, praying to the ________________ his ________________ and ________________?

6. What sins had Israel committed which Daniel confessed? ____________
   ___________________________________________________________________
   ___________________________________________________________________
   ___________________________________________________________________
   ___________________________________________________________________
   ___________________________________________________________________

7. Daniel, by contrast, described God as ___________________________________________________________________
   ___________________________________________________________________
   ___________________________________________________________________
   ___________________________________________________________________
   ___________________________________________________________________
   ___________________________________________________________________

8. Why had shame, curses and sworn judgments befallen Judah, Jerusalem and all Israel? ___________________________________________________________________
   ___________________________________________________________________
   ___________________________________________________________________
   ___________________________________________________________________
   ___________________________________________________________________
   ___________________________________________________________________

9. “The ________________ did not ________________ to bring the ________________ upon us, for the ________________ our ________________ is righteous in ________________ he does; yet we have not ________________ him.”
10. Does God still bring disaster on those who refuse to obey him, or can we escape punishment because God is so nice and loving? __________

11. Daniel confessed for all Israel, “... we have ____________, ____________ have done ____________.” How long has it been since you, with heartfelt contrition, confessed your sins? __________

12. What did Daniel ask God to do? What effect did Israel’s sins have on Jerusalem and on God’s reputation among the heathens? __________

13. What did God think of Daniel? Why had Gabriel arrived in great haste? __________

14. “__________ ‘__________’ are decreed for your people and your ____________ ____________ to finish
15. Explain, give the meaning of verse 24.

16. How long was it to be in years from the degree to restore and rebuild Jerusalem to the coming of the Anointed One? In what year was the decree to rebuild Jerusalem issued? Who is the Anointed One? In what year did the Anointed One come? Do the numbers agree? How amazing do you find this to be?

17. Tell of the trouble encountered by the rebuilders of Jerusalem?

18. “The Anointed One will be cut off and will have nothing.” What does this mean? Date its fulfillment?
19. Who were the people who would destroy the city and the sanctuary? Date this event?

20. Who would confirm a covenant and put an end to sacrifice and offering? Date these events.

21. What is meant by the “abomination that causes desolation.” See Matthew 24:15.

22. What is the end mentioned in verse 27 and who is him?