

Study of Daniel

Chapter 9: Daniel's Prayer and the Seventy Weeks

The setting changes once again – Daniel is writing during the time of the Persian Empire. He understands from his study of the prophecies that the 70-year captivity must soon come to an end. He engages in a long, heart-felt prayer to God, ending with a request for God to act. His answer comes from an angel sent directly to him. The answer is given in the form of a prophecy concerning 70 “sevens”. (Read Ezra for additional background material.)

1. Take the information from 9:1-2 and try to determine the approximate year:
2. Where in Jeremiah do we read of this prophecy? (v2)
3. Read carefully through Daniel's prayer (v3-19):
 - a) What attitude does he have?
 - b) How would you describe the beginning of his prayer, in his first spoken words?
 - c) List a few key words that Daniel uses to confess their wrongdoing:
 - d) Where in the law of Moses are the “curse and oath” that he refers to? (v11-14)
 - e) List some of the words that Daniel uses to describe God in the first part of his prayer: (v3-15)
 - f) In the second part of the prayer (v16-19), briefly list the things Daniel actually requests:
4. How does Daniel sum up his prayer? (v20) [Notice how Gabriel describes it in verse 23.]
5. By whom do you think Daniel was “greatly loved”? (v23)
6. It seems that not only does God (through Gabriel) answer Daniel's question regarding the end of the 70-year captivity, he gives prophecy concerning many major events concerning God's people that will follow it. It is difficult, if not impossible, to make the seventy weeks, or seventy “sevens”, literal - even if you interpret them as years. We are meant to take them figuratively. It will help if we try to understand what is meant by the terms in the prophecy. Answer the following questions briefly. We will discuss them in class, along with a possible timeline:
 - a) The seventy weeks is divided into smaller parts of what lengths?
 - b) What is the “holy city”?
 - c) Who would be the one to “atone for iniquity”?
 - d) When was the “going out of the word to restore and build Jerusalem”?
 - e) How can the “coming of the anointed one” be defined? How would the anointed one be “cut off”?
 - f) Who were the people that would come and “destroy the city and the sanctuary”?
 - g) What was the “strong covenant” made with many?
 - h) Where in the New Testament do we read of an “abomination of desolation”, and how do we know it's referring to this?