
Daniel Chapter 9 — Bible Study (CSB)

Title / Passage

Book: Daniel

Chapter: 9

Theme: Prayer, Repentance, and the Seventy Weeks Prophecy

1) Introduction

Context:

- Daniel is a Jewish exile in Babylon during the first year of Darius the Mede (Dan 9:1).
- He has been studying Jeremiah's prophecy regarding Jerusalem's 70-year desolation (Jer 25:11-12; 29:10).
- The chapter divides into two sections:
 1. Daniel's prayer of confession and intercession (vv 1-19)
 2. Gabriel's revelation of the Seventy Weeks prophecy (vv 20-27)

Why Questions:

- Why does Daniel respond to Jeremiah's prophecy with prayer instead of passive expectation?
- Why is it important for God's people to understand His timetable?

How Questions:

- How does Daniel's study of Scripture inform his prayer life?
 - How should we approach prayer and repentance in light of God's promises?
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2) Verse-by-Verse Exegesis

Daniel 9:1-3 — Setting the Stage

Text (CSB):

1 In the first year of Darius the son of Ahasuerus, of Median descent, who was made ruler over the kingdom of the Chaldeans—

2 in the first year of his reign I, Daniel, understood from the books that the number of years the word of the Lord had spoken to Jeremiah the prophet concerning the desolation of Jerusalem was seventy years.

3 I turned my attention to the Lord God to seek Him by prayer and petitions, in fasting, sackcloth, and ashes.

Word Study / Grammar:

- Turned.my.attention.(Hebrew *שׁוּבָה* shawah) — deliberate focus toward God.
- Fasting?sackcloth?ashes — signs of humility and mourning (cf. Jon 3:5-6; 2 Sam 12:16).

Historical / Cultural Background:

- Daniel studies Jeremiah’s prophecy and realizes the 70 years of desolation are nearing completion.
- Humility and public mourning were cultural signs of serious repentance.

Theological Insight:

- Knowing God’s promises must lead to prayerful action.

Cross References (CSB, full text):

- Jeremiah 25:11-12:

“This whole land will become a ruin and a waste, and these nations will serve the king of Babylon seventy years.

When the seventy years are completed, I will punish the king of Babylon and his nation, the land of the Chaldeans, for their iniquity, declares the Lord, and I will make it a ruin forever.”

- Jeremiah 29:10:

“For this is what the Lord says: When seventy years have been completed for Babylon, I will take note of you and fulfill my good word to you, to bring you back to this place.”

Why Questions:

- Why does Daniel combine study and prayer rather than passive hope?
- Why is fasting and humbling oneself appropriate before God?

How Questions:

- How can I cultivate a prayer life like Daniel’s when studying Scripture?
- How should we respond when God’s promises are approaching fulfillment?

Daniel 9:4-19 — Prayer of Confession

Text (CSB summary of key verses):

Daniel confesses corporate sin for Israel: rebellion, disobedience, and ignoring God’s prophets. He acknowledges God’s righteousness and Israel’s guilt.

Word Study / Grammar:

- Confession.(Hebrew *וָיָדָא* yada) — acknowledgment of sin.
- We.have.sinned — Daniel speaks corporately, even though he is personally faithful.

Historical / Cultural Background:

- Confession was standard practice in Israel (cf. Neh 9:32-33; Ps 106:6-7).

Theological Insight:

- Intercession involves humility and identification with others' sin.

Cross References (CSB, full text):

- Nehemiah 1:5-7:

“I prayed to the Lord my God and confessed: ‘Lord, the great and awesome God... we have sinned, acted wickedly, and done wrong...’”

- Psalm 51:1-4:

“Have mercy on me, God, according to your faithful love; according to your abundant mercy, blot out my rebellion. Wash away all my guilt and cleanse me from my sin. For I am aware of my rebellion, and my sin is always before me. Against you, you only, have I sinned and done what is evil in your sight...”

- Jeremiah 3:12:

“Go, proclaim these words toward the north: ‘Return, faithless Israel,’ declares the Lord. ‘I will not look on you in anger... only acknowledge your guilt.’”

Why Questions:

- Why does Daniel confess sins he did not personally commit?
- Why is corporate confession important before God can restore His people?

How Questions:

- How can we practice corporate confession today in our church or family?
- How does this model guide intercessory prayer?

Daniel 9:20-23 — Gabriel’s Appearance

Text (CSB):

While I was speaking and praying, confessing my sin and the sin of my people Israel, and presenting my petition before the Lord my God concerning the holy mountain of my God, yes, while I was speaking in prayer, the man Gabriel, whom I had seen in the earlier vision, came to me in swift flight at the time of the evening offering.

He instructed me and said to me, “Daniel, I have come to give you insight and understanding. At the moment you began praying, a word went out, and I have come to tell it to you, for you are highly esteemed. Therefore, consider the message and understand the vision.”

Word Study / Grammar:

- Swift.flight.(Hebrew מְרוֹמֵם meromem) — angelic rapid movement.
- Insight.and.understanding.(Hebrew בִּינָה binah) — deep spiritual comprehension.

Historical / Cultural Background:

- Gabriel had appeared in Daniel 8:16.
- Evening offering corresponds to temple worship and aligns Daniel’s prayer with God’s appointed times.

Theological Insight:

- God responds to prayers aligned with His Word; divine timing is sovereign.

Cross References (CSB, full text):

- Daniel 8:16:

“And I heard a human voice calling, ‘Gabriel, explain the vision to this man.’”

- Exodus 29:38-42: (Evening offering)

“...One lamb in the morning and one in the evening as a regular burnt offering to the Lord... a pleasing aroma.”

- Luke 1:19:

“I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and bring you this good news.”

Why Questions:

- Why does God respond so quickly to Daniel’s prayer?
- Why is revelation linked to prayer rather than study alone?

How Questions:

- How does God’s prompt answer encourage perseverance in prayer?
 - How can we recognize God’s timing in responding to petitions?
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Daniel 9:24 — Purpose of the Seventy Weeks

Text (CSB):

Seventy weeks are decreed about your people and your holy city, to finish rebellion, put an end to sin, atone for iniquity, bring in everlasting righteousness, seal up vision and prophecy, and anoint the most holy place.

Word Study / Grammar:

- Seventy.weeks.(Hebrew שבעים.שבועות?shiv'im.shavua) — 70 “sevens,” 490 years.
- Atone.(Hebrew כפר?kaphar) — to cover, reconcile, or make amends.

Historical / Cultural Background:

- God measures time precisely to demonstrate His sovereignty over Israel’s history.

Theological Insight:

- The sixfold purpose points to national restoration and ultimate Messianic atonement.

Cross References (CSB, full text):

- Isaiah 53:5-6:

“...he was pierced for our rebellion, crushed for our iniquities... the Lord laid on him the guilt of us all.”

- Romans 3:21-26:

“...God presented Christ as a sacrifice of atonement, through faith in his blood...”

- Jeremiah 31:31-34:

“...I will make a new covenant... I will forgive their iniquity and never again remember their sin.”

Why Questions:

- Why does God set a precise 490-year timeline?
- Why emphasize both atonement and everlasting righteousness?

How Questions:

- How does this prophecy give hope in God’s timing?
- How should we trust God’s sovereignty in our lives?

Daniel 9:25-27 — The Timeline of the Weeks

Text (CSB summary):

- 69 weeks (7 + 62) until the Anointed One.

- Messiah “cut off”; city and sanctuary destroyed.
- 70th week → covenant with coming ruler, sacrifices cease, abomination of desolation.

Historical / Cultural Background:

- 69 weeks (483 years) → Messiah’s first coming.
- 70th week → future tribulation events.

Theological Insight:

- Christ’s atonement fulfills the prophecy of the “cutting off” of the Anointed One.
- Future events (abomination of desolation) reveal God’s sovereign end-times plan.

Cross References (CSB, full text):

- Matthew 24:15:

“So when you see the abomination of desolation... standing in the holy place... let the reader understand.”

- Mark 13:14:

“...when you see ‘the abomination of desolation’ standing where it does not belong... flee to the mountains.”

- Isaiah 53:8:

“He was taken away because of oppression and judgment... he had done no violence nor spoken deceit.”

- Luke 24:26:

“...the Christ had to suffer these things and enter into his glory.”

Why Questions:

- Why is Messiah’s death connected with Israel’s sin and Jerusalem’s destruction?
- Why include a covenant with a future ruler?

How Questions:

- How does this shape our understanding of Christ’s atoning work?
- How does it inform our eschatological hope?

3) Imagery / Literary Features

- Seventy Weeks — symbolic numeric structure of completeness and divine timing.
- Confession → Revelation — pattern shows repentance precedes divine revelation.

- Prayer + Sacrifice Imagery — links humility and obedience with receiving insight.

Why Questions:

- Why does God reveal prophecy only after repentance?

How Questions:

- How should we structure our prayer and study to receive wisdom from God?
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4) Application / Modern-Day Lessons

Why?

- Why is corporate confession and intercession vital?
- Why does God's timeline require patience and trust?

How?

- How can we emulate Daniel's Scripture-rooted prayer and repentance?
 - How do we wait on God's promises while living faithfully today?
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5) Summary / Key Takeaways

1. Prayer grounded in Scripture opens the way for divine revelation.
2. Corporate confession demonstrates humility and identification with God's people.
3. Gabriel's message emphasizes God's sovereignty, timing, and Messianic fulfillment.
4. The Seventy Weeks prophecy points to Christ's atonement and the ultimate restoration of God's people.