



*Life More Abundant Bible Study*  
**Bible Prophecy: Daniel Chapter 9A**  
**Intercessory Prayer of the Prophet**

Truly, the book of Daniel should be called and considered a gospel message (*Good News*) as Christ Himself proclaimed the fulfillment of prophecies specifically written in this book (see Mark 1:14, 15; Matthew 24:15). Chapter nine of Daniel reveals one of the most amazing time prophecies in the bible, pin-pointing with amazing accuracy the coming of the Desire of Ages, Jesus, and God's partial fulfillment of the Everlasting Covenant (Genesis 3:15). The chapter also highlights God's plan for justly dealing with the Nation of Israel, while completing His Plan of Redemption through Spiritual Israel, God's true covenant people.

Following the fall of the Babylonian Empire and during the first year of its successor, Media, of the Mede-Persian Empire, Daniel, after studying the writings of the prophet Jeremiah concerning the fate of Israel, realized that the nation's captivity would be completed after 70 years (Jeremiah 25:12, 29:10, 51:59-64). The humble prayer of the prophet, like that of Moses at Mt Sinai, Nehemiah's before the ruins of Jerusalem, and Jesus before His glorification (John 17), is one of the most profound and contrite prayers of intercession of the bible. Comparing Daniel's actions and prayers, to the counsels given by Moses in Leviticus 26:40-46 should Israel fall into apostasy and fall under the indignation of God; one should notice that Daniel's prayer follows point-by-point the counsels given by Moses to God's people in order to demonstrate repentance before the Lord to seek His mercies to be restored to His favor. In this lesson we will understand the background to Israel's captivity, the nature of Daniel's prayer, the role Daniel assumes, the petitions made, and God's prophetic answer to Daniel's prayer.

The prophet Jeremiah, a contemporary of Daniel, prophesied the captivity and desolations of the land, the people, and the temple in Jerusalem based on the covenant blessings and curses outlined by Moses, the prophet of the Lord. The Lord exercised great restraint in dealing with the Children of Israel over time, who, even while seeking God's deliverance from Egypt and through the wilderness refused to abandon their rebellious practices of false worship. The same restraint was extended towards Lucifer and the rebellious host in heaven who knowingly rejected God's loving grace and His Sovereignty. More concerned with the good of others and to uphold His exalted name of love and truth, God withheld punishment for a time until all would see that the ways of the Lord are just and true and that the ways of men [Satan and his angels] are untrue (Ezekiel 20:6-26, 39-44, 18:25-32). When the Lord's manifold requests for reconciliation and repentance have been spurned, and the cup of His indignation runs full, then would He pour out His wrath upon the rebellious ones.

The tracking of the prophecy marking the 70 years of desolation for the Nation of Israel noted in Jeremiah 25:12 and 29:10 has its beginnings with the anointing of King Saul, after Israel's rejection of God as their Sovereign King. Divine mercy for judgment had been delayed for over 490 years before being executed upon the Nation of Israel. Consider the background for this divine judgment in the following verses:

- Daniel 9:2-3 - As with every reform movement chronicled in the bible, Daniel returns to the writings of scriptures where God reveals to his understanding the counsels from the Lord and God's people's waywardness towards those counsels. Daniel like other reformers demonstrates contrition by rending his heart, putting on sackcloth and petitioning the Lord (see 2 Kings 22:1-20).
- Daniel 9:4-9 - Daniel acknowledges the sins (transgressions) of the people as cause for the desolation of the land, nation, and temple in Jerusalem. As an *intercessor*, he identifies with the sins of the people and humbly includes himself as one who too bears guilt in the transgression. The Nation's transgressions included:
  - Sins of usury against the poor, weak, and afflicted (Isaiah 58:6, 7; Jeremiah 34; Ezekiel 22:12-14; Amos 2:6, 7; 8:4-6)
  - Sins of intermarriage with pagans (Ezra 9; Malachi 2:11)
  - Sins of fornication with foreign Gods (Jeremiah 3:1-5; 44:15-22; Ezekiel 8:3, 11-18, 23:37; Hosea 13:2)
  - Sins of breaking the 7<sup>th</sup>-day Sabbath covenant (Isaiah 58:13, 14; Jeremiah 17:21-27; Ezekiel 20:12, 23:38, 39)
  - Sins of hypocrisy and blasphemy [taking the Lord's name in vain] (Jeremiah 7:1-11)
  - Sins of self-righteousness (Isaiah 58:2, 3)
  - Debased and immoral sins of the flesh, called worship to foreign gods (Hosea 4:14-19)
  - Assassinations among the leadership and setting up of rulers not appointed by God (Hosea 8:4)
  - Sin of rejecting and killing God's prophets (Jeremiah 6:16, 17; Nehemiah 9:26; Matthew 22:1-7)
  - Sins of polluting/profaning the sanctuary and robbing God (Jeremiah 6:20; Zephaniah 3:1-4; Malachi 1:6-8, 12-14, 3:6-10)
  - Sins of violence, oppression and force against the poor and weak (Jeremiah 6:6, 7; Ezekiel 22:3-7)
  - Sins of worldliness, partiality, and greed among the leaders, priests, and [false] prophets (Micah 3:9-12; Jeremiah 6:13-17; Hosea 4:8; 9:7-9; Ezekiel 22:17-31; Malachi 2:1-9; Matthew 23:16-19)
- Daniel 9:11 - Daniel, acting as a High Priest, in absentia, acknowledges the punishment upon Israel is **just** based on the prevalent sins in the land and the covenant promises and curses given by God in the Law of Moses:
  - Principles within the Covenant: Leviticus 25

- Covenant Promises: Leviticus 26:1-13
- Covenant Curses: Leviticus 26:14-46; Deuteronomy 29:21-29
- Daniel 9:13-15 – Daniel realizes that because the people have not repented of their sins committed over time, the Lord has “*kept the disaster in mind*”. (See Jeremiah 21:10; 24:8-25:14)
- Daniel 9:16-19 – Daniel appeals to God’s character of mercy and grace (Exodus 34:6, 7) for the restoration of the people, the land, and the temple that are called by His name.

Read of Daniel, Moses, Nehemiah and Jesus as intercessors for the people in the following verses: Daniel 9:17-19; Exodus 32:9-14; Nehemiah 1; John 17:1-26. Notice each has a desire to vindicate, glorify, and uplift the sacred name of God. Why is this so?

Daniel understands Israel’s calling as the ones chosen to represent God to the rest of the world and through whom the Messiah is to come. His concern is for God fulfilling His Everlasting Covenant through his people.

The chapter concludes with an affirmation from the God of heaven to Daniel, His humble servant, by way of Gabriel, a covering cherub. God affirms His love to Daniel by:

1. Encouraging Him that His prayers have been heard and answered (1 John 5:14, 15)
2. By revealing details of one of the greatest Messianic prophecies in the bible
3. By outlining a probationary covenant He has determined for the Nation of Israel
4. By bringing understanding to Daniel for the starting point of the: “*vision, the daily, and the transgression of desolation, the giving of the sanctuary [Codesh – Hebrew] and its host to be trampled underfoot*” (Daniel 8:13).

For a better understanding of prophetic imagery, terms and symbols used in this bible study, refer to the study, [Interpreting Bible Prophecy](#), also located on the Life More Abundant Bible Study website.