

The Babylonian Empire fell to the Medo-Persian Empire in 539B.C. The prophet Jeremiah wrote of Israel's fate and prophesied that its captivity would end after 70 years of Babylonian rule (Jer 25:12, 29:10, 32:36-44, 51:59-64). This lesson begins with Daniel having studied the writings of Jeremiah, and praying for the fulfillment of the promises therein. The humble prayer of Daniel, like that of Moses on Mount Sinai, Nehemiah before the ruins of Jerusalem, and Jesus prior to His glorification, is among the most contrite prayers of intercession in the Bible. Daniel's acts of repentance and his prayers follow point-by-point, Moses' counsel written in Leviticus 26:40-46 should Israel fall into apostasy and subsequently fall under God's **indignation**. In this lesson, we will understand the background to Israel's captivity, the nature of Daniel's prayer, the role Daniel assumed, and God's answer to Daniel's prayer.

Based on the covenant blessings and curses outlined by Moses in Deuteronomy 27-29, Jeremiah, a contemporary of Daniel, prophesied Israel's scattering and its effect upon the land, the people, and the temple in Jerusalem. The Lord exercised great love and restraint in dealing with the Children of Israel. They rejoiced in God's deliverance from Egyptian bondage, yet in rebellion, refused to abandon their pagan worship while in the wilderness and in the Promised Land. The same restraint was shown in dealing with Lucifer and the rebellious host in heaven, who, with full knowledge, rejected God's love and Sovereignty. More concerned for the good of others than His Own, a hallmark of His character

[**agape**], God withheld judgment for a time, until all would see that His ways are just and true, and the ways of men, Satan, and his rebel angels are unjust (Eze 20:6-26, 39-44, 18:25-32). Only after the hardened hearts of the rebellious had spurned God's manifold appeals for repentance, would the *cup of His indignation* run full, and chastisements be poured out upon the impenitent (Romans 2:4-6).

The prophecy marking 70 years of desolation upon Israel had its beginnings with the anointing of King Saul of Israel, after the nation rejected God as its Sovereign (1 Sam 8:4-22, 9:17, 10:1, 6-9, 13:1-14). Divine judgment had been restrained for 490-years before being executed upon Israel (Lev 26:33-35; 2 Chron 36:15-21). Let us consider the background for the divine judgments and Daniel's prayer:

- **Daniel 9:2-3** - As with every **reform movement** written in the Bible, Daniel returned to Scriptures where the Lord revealed His commandments, warnings, and counsels that had all gone unheeded by His wayward people. Daniel, like other reformers, demonstrated contrition by rending his heart, putting on sackcloth, and petitioning the Lord for mercy (see 2 Kings 22:1-20)
- **Daniel 9:4-10** - Daniel acknowledged the iniquities of the people as the cause for the desolation of the land, the nation, and the temple in Jerusalem. As an **intercessor**, he identified with the sins of the people and humbly included himself in corporate repentance as one who also bore guilt in the transgressions (2 Chronicles 6:36-39). The nation's transgressions included sins of:

- Usury against the poor, weak, and afflicted (Isaiah 58:4-7; Jeremiah 34; Ezekiel 22:12-14; Amos 2:6, 7; 8:4-7; Micah 6:9-12, 7:1-6)
- Intermarriage with pagans (Ezra 9:1-3; Malachi 2:11)
- Idolatry, spiritual fornication with foreign gods and idols (Jeremiah 3:1-5; 44:15-23; Ezekiel 8:3, 11-18, 23:37; Hosea 13:2-4)
- Breaking the 7th-day Sabbath commandment, and the sabbath of the land (Isa. 58:13, 14; Jer. 17:21-27; Ezek. 20:12-21 23:38, 39; 2 Chron 36:21; Lev 25:1-7)
- Hypocrisy and blasphemy [taking the Lord's name in vain] (Jeremiah 7:1-11; Isaiah 58:1-4; Luke 6:46)
- Self-righteousness (Isa. 58:2, 3, 65:2-5; Jer. 7:4, 9-12)
- Rejecting and killing God's prophets (Jer 6:16, 17; Neh 9:26; Mat 22:1-7; Isa 30:8-14; 2 Chron 36:16)
- Robbing God of tithes and offering, polluting and profaning His sanctuary (Jeremiah 6:20; Zephaniah 3:1-4; Malachi 1:6-8, 12-14, 3:6-10)
- Violence and oppression against the poor and weak (Jeremiah 6:6, 7; Ezekiel 11:1-13, 22:3-7)
- Worldliness, partiality, and greed among the leaders of the nation [priests, prophets, kings, princes] (Isa 5:20-24; Micah 3:9-12; Jere 6:13-17, 23:11, 25-40; Ezekiel 5:5-13, 22:23-31; Malachi 2:1-9; James 2:1-9)
- **Daniel 9:11, 12** - Daniel, acting as a **proxy to the High Priest**, acknowledged the chastisement upon Israel as **just**. Chastening was due based on the rampant sins in the land and according to the broken covenant and the

oath, outlined in Moses' Law:

- Governing principles of the covenant: Leviticus 25
- Covenant blessings: Leviticus 26:1-13
- Covenant curses: Leviticus 26:14-46; Deut 29:21-29
- **Daniel 9:13-15** - Daniel realized that his people had not repented of their sins committed over time, and therefore, the Lord "*kept the disaster in mind*". (See Jer. 21:10, 17:1-4, 24:8-25:14; 2 Kings 24:1-4; Isa 65:2-6)
- **Daniel 9:16-19** - Daniel appealed to God's mercy and grace for the restoration of the people, the land, and the temple, all of which were called by His holy name (Exodus 34:6, 7; Micah 7:18-20; 2Chron 30:8, 9)

Q: *Read the prayers of Daniel, Moses, Nehemiah and Jesus, all acting as intercessors for the people in the following verses: Daniel 9:17-19; Exodus 32:9-14, 31, 32; Nehemiah 1; John 17:1-26. Notice each had a desire to glorify the holy name of God. Why was that so?*

A: Daniel, like other prophets, understood Israel's high calling as ambassadors, representing God to the rest of the world, and through whom the Kinsman Redeemer, **Messiah** was to come. Their primary concern was for God's fulfillment of the **Everlasting Covenant**, and for His holy name to be glorified before the world through the lives of His people (Ezek. 36:16-38; Isa 49:1-3, 43:1-12).

At the conclusion of Daniel's prayer, he was given a message of affirmation from the Lord by way of Gabriel, a Covering Cherub angel. God affirmed His love for Daniel by:

The Prayers of the Prophet

Daniel Chapter 9 - Part 1 [Based on verses 1-20]



Lesson 22

place for God to dwell *among* His people (Ex 25:8), it stands to reason that *the host*, God's people, also were restored from their desolations at a prior occasion (A.D.1798), before the end of the 2,300 days. Further, the "*cleansing of the sanctuary*" typifies Christ's work of "*being given*", or "*setting-up*" His **Everlasting Kingdom** from *among* the host.

The question remains, "Whether the 2,300 days of the prophecy of Daniel 8:14 refers to a literal 2,300 evenings and mornings; alternatively, whether the **Day-For-A-Year Principle** of interpreting Bible prophecy, seen in prior lessons should be applied [See Lesson 18 for more details]?" We first acknowledge the prophecies of Daniel chapters 2, 7, and 8 have employed symbolism extensively. Therefore, interpreting the 2,300-days as symbolic would be both consistent and reasonable. Further, the "vision" of Daniel 8:1 begins with the Medo-Persian Empire, spans two other world empires, includes the 1,260-year reign of the Little Horn, all of which occur concurrently with the 2,300-days that culminates in the "*cleansing*" (restoration) of the sanctuary. Six years, four and one-half literal months (2,300 literal days) would hardly suffice in covering the stated events. We conclude therefore, the day-for-a-year principle must be applied, signifying **2,300 literal years**.

God has given a glorious vision of Christ in the **Most Holy Place** of the *heavenly sanctuary* ["*the vision*" (**maréh**) – Daniel 9:23], as High Priest in judgment following the restoration of his host and sanctuary after 2,300 years.

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Daniel 2	Daniel 7	Daniel 8
Babylon	Babylon	-----
Medo-Persia	Medo-Persia	Medo-Persia
Greece	Greece	Greece
Pagan Rome (Legs of Iron)	Pagan Rome (Beast w/ 10 horns)	Paganism (<i>the daily</i>)
Papal Rome (Feet of iron/clay)	Papal Rome (Little Horn)	Papalism (Little Horn)
-----	Judgment in heaven	Cleansing of the sanctuary
Jesus " <i>sets-up</i> " an everlasting kingdom	Jesus " <i>is given</i> " dominion, glory, and a kingdom	-----
Destruction of kingdoms (10 toes)	Judgment and destruction of the Little Horn	King of fierce countenance broken without hands
Christ's eternal kingdom shall fill the earth (2nd Coming+)	Christ's eternal kingdom given to the saints (2nd Coming+)	-----

Based on our study of the earthly sanctuary and the typology used, we understood the *Day of Atonement* to be a *Day of Judgment* for Israel. Recognizing there is an anti-type, a literal counterpart to the symbolic typology; we conclude the "*cleansing of the sanctuary*" in Daniel 8:14 marks the commencement of the **Anti-Typical Day of Atonement**, specifically, *judgment* in the **heavenly sanctuary** at the close of the 2,300-days. However, the end of the 2,300-day prophecy marks the end of desolations upon God's *sanctuary*, specifically. Because the sanctuary exists as a

- Encouraging Him that his prayers had been heard and were answered (Isa 65:24; 1 John 5:14, 15; James 5:16)
- Outlining the details of the final 490-year probationary covenant He would enter with the Nation of Israel
- Revealing one of the greatest time prophecies in the Bible, pointing to the earthly ministry of Jesus Christ
- Giving understanding to the starting-point of the 2300-day time prophecy of Daniel Chapter 8 that remained a mystery, given by the phrase:

"And he said unto me, '*Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*'"
Daniel 8:14

We will unravel the mysteries behind one of the greatest time prophecies, as well as the probationary covenant for the Nation of Israel in our next lesson. However, Let us briefly review historical events shown in prior chapters. Daniel chapters 2 and 7 provided detailed revelations of world history chronicling the rise and fall of empires over time (**chazown** -vision). Daniel chapter 8 however, commences with the Medo-Persian Empire and concludes with an appalling world power that would rain *desolations* upon God's *sanctuary* and His *host*, His faithful people, the saints. God forewarned that the *Little Horn* would commit blasphemous acts and transgressions by way of an illicit union of church and State for a period of 1,260-years, or "*a time, times and the dividing of time*" (Daniel 7:25). Let us further compare these details and the rise and fall of world empires described in the preceding chapters of Daniel.