

1. Last week we began an analysis of Daniel's prayer of confession; when time expired we were about to look at the conditional nature of the Mosaic Law by comparing Deu 28:1 and 2 with Deu 28:15 and 16.

2. Before continuing with that study I want to give you an expanded translation of Dan 9:1-4.

Dan 9:1 It was now the first year of the reign of King Darius, about 538 B.C. Darius was the son of Ahasuerus the Mede; he became King of Babylon at the promulgation of Cyrus.
Dan 9:2 In the first year of Darius' reign I was pleased to read from the Scroll of Jeremiah where it clearly taught that our exile into Babylonia would last for only seventy years and with the desolation of Jerusalem occurring in stages beginning in 606 B.C., the time of our return was drawing near. It was equally clear to me that the King of Babylon had just been punished and since Jeremiah had said our return would not occur until after that punishment, I felt it appropriate to beseech the Lord to do what He promised and not to delay.

Dan 9:3 And then I gave myself totally over to the Lord God and prayed, I also fasted in order not to be distracted, I wore sack cloths and covered my body with ashes to demonstrate my state of abject humility and reliance on His grace.

Dan 9:4 I then began "O Lord, you are great and awesome for you always fulfill your promises of uncompromising love to those who keep your protocol.

3. Having reminded himself of God's covenant and uncompromising love, Daniel offers his prayer of confession. Dan 9:5-14

4. Let me give you several review points about that prayer.

1. Although God, says Daniel, is a God of righteousness, He is also a God of uncompromising love. He can be uncompromising because on the basis of the cross he can look with favor upon His children.

1.1 It is on this ground, that Daniel is basing his petition.

2. Over against the reminder of the mercies and forgivenesses of God, Daniel now plunges into a recital of the extent of Israel's sin in verses 10 and 11.

Dan 9:10 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.

Dan 9:11 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.

3. Again, Daniel restates the facts that Israel has not obeyed the voice of the Lord their God. They have not walked according to His laws as proclaimed to them by the Lord's servants, the prophets. This even though they performed arrogantly the liturgy.

4. The word translated "laws" in verse 10 [TORAH] means literally, "instructions." (Isa 1:10-16).

5. The rebellion was not on the part of a few but "all Israel have transgressed thy law, even by departing." Because of their persistent failure and rebellion against God, the prophesied curse pronounced upon Israel as "written in the law of Moses the servant of God" was applied.

6. In Deuteronomy 28, for instance, the conditions of blessing and cursing are set forth before Israel in detail.

Deu 28:1 If you fully obey the LORD your God and carefully follow all his commands I give you today, the LORD your God will set you high above all the nations on earth.

Deu 28:2 All these blessings will come upon you and accompany you if you obey the LORD your God ...

Deu 28:15 However, if you do not obey the LORD your God and do not carefully follow all his commands and decrees I am giving you today, all these curses will come upon you and overtake you:

Deu 28:16 You will be cursed in the city and cursed in the country.

7. If they obeyed, they would have every blessing, temporal and spiritual, from God. If they disobeyed, God would destroy them and scatter them over the earth.

7.1 By tertiary application today the same passages have both an application to us personally as believers and nationally as a client nation to God.

8. Moses had made perfectly clear that Israel's situation would indeed be desperate if they disobeyed the Lord God.

9. Most of Deuteronomy chapter 28 is devoted to itemizing these curses, concluding with the prophetic warning of the world wide dispersion of Israel (Deu 28:63-67) and the resultant uncertainty of life and future which would characterize individual Israelites.

10. How sad are Moses' words:

"And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and you shall be plucked from off the land whither thou goest to possess it. And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart where with thou shalt fear, and for the sight of thine eyes which thou shalt see" (Deu 28:63-67).

11. It was to such passages and similar warnings of God Daniel referred. Is it any wonder therefore that our Lord lamented their rejection of His kingdom offering knowing the pain and suffering Israel would suffer because of their rejecting their Messiah.

Mat 23:37 "O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing.

Mat 23:38 Look, your house is left to you desolate.

Mat 23:39 For I tell you, you will not see me again until you say, "Blessed is he who comes in the name of the Lord."

12. In Dan 9:12-14 the prophet summarizes their actions and the evil which God brought upon them. They refused the grace of God and harvested the Babylonian dispersion with all its attendant misery.

Dan 9:12 You have fulfilled the words spoken against us and against our rulers by bringing upon us great disaster. Under the whole heaven nothing has ever been done like what has been done to Jerusalem.

Dan 9:13 Just as it is written in the Law of Moses, all this disaster has come upon us, yet we have not sought the favor of the LORD our God by turning from our sins and giving attention to your truth.

Dan 9:14 The LORD did not hesitate to bring the disaster upon us, for the LORD our God is righteous in everything he does; yet we have not obeyed him.

13. In bringing this judgment upon Israel Daniel recalls the many warnings given Israel.

13.1 Such warnings were not just those found in Jeremiah's repeated sermons to the exilic generation but he also has reference to what earlier prophets had said.

Isa 1:11 "The multitude of your sacrifices-- what are they to me?" says the LORD. "I have more than enough of burnt offerings, of rams and the fat of fattened animals; I have no pleasure in the blood of bulls and lambs and goats ...

Stop doing wrong ...

Isa 1:17 learn to do right! Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow.

Isa 1:18 "Come now, let us reason together," says the LORD. "Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool.

Isa 1:19 If you are willing and obedient, you will eat the best from the land;

Isa 1:20 but if you resist and rebel, you will be devoured by the sword." For the mouth of the LORD has spoken.

Isa 1:21 See how the faithful city has become a harlot! She once was full of justice; righteousness used to dwell in her-- but now murderers!

Isa 1:22 Your silver has become dross, your choice wine is diluted with water.

Isa 1:23 Your rulers are rebels, companions of thieves; they all love bribes and chase after gifts. They do not defend the cause of the fatherless; the widow's case does not come before them.

Isa 1:24 Therefore the Lord, the LORD Almighty, the Mighty One of Israel, declares: "Ah, I will get relief from my foes and avenge myself on my enemies.

Isa 1:25 I will turn my hand against you; I will thoroughly purge away your dross and remove all your impurities.

Isa 1:26 I will restore your judges as in days of old, your counselors as at the beginning. Afterward you will be called the City of Righteousness, the Faithful City."

Isa 1:27 Zion will be redeemed with justice, her penitent ones with righteousness.

Isa 1:28 But rebels and sinners will both be broken, and those who forsake the LORD will perish.

Isa 1:29 "You will be ashamed because of the sacred oaks in which you have delighted; you will be disgraced because of the gardens that you have chosen.

Isa 1:30 You will be like an oak with fading leaves, like a garden without water.

Isa 1:31 The mighty man will become tinder and his work a spark; both will burn together, with no one to quench the fire."

Mic 3:4 Then they will cry out to the LORD, but he will not answer them. At that time he will hide his face from them because of the evil they have done.

Mic 3:5 This is what the LORD says: "As for the prophets who lead my people astray, if one feeds them, they proclaim 'peace'; if he does not, they prepare to wage war against him.

Mic 3:6 Therefore night will come over you, without visions, and darkness, without divination. The sun will set for the prophets, and the day will go dark for them.

Mic 3:7 The seers will be ashamed and the diviners disgraced. They will all cover their faces because there is no answer from God."

14. Daniel recalls the warnings of God and the earlier discipline of God and yet His overtures were spurned so he concludes their judgment was right and proper.

Dan 9:13 Just as it is written in the Law of Moses, all this disaster has come upon us, yet we have not sought the favor of the LORD our God by turning from our sins and giving attention to your truth.

Dan 9:14 The LORD did not hesitate to bring the disaster upon us, for the LORD our God is righteous in everything he does; yet we have not obeyed him.

15. Even after their error in B.C. 606, 597 and 586 with the attendant decimations and dispersions the leaders of Judah flee against God's instructions to Egypt taking Jeremiah with them.

16. It is there they are punished.

Jer 44:27 For I am watching over them for harm, not for good; the Jews in Egypt will perish by sword and famine until they are all destroyed.

Jer 44:28 Those who escape the sword and return to the land of Judah from Egypt will be very few. Then the whole remnant of Judah who came to live in Egypt will know whose word will stand--mine or theirs.

Jer 44:29 "'This will be the sign to you that I will punish you in this place,' declares the LORD, 'so that you will know that my threats of harm against you will surely stand.'

Jer 44:30 This is what the LORD says: 'I am going to hand Pharaoh Hophra king of Egypt over to his enemies who seek his life, just as I handed Zedekiah king of Judah over to Nebuchadnezzar king of Babylon, the enemy who was seeking his life.'"

17. Before moving to a study of Dan 9:15-19 and Daniel's petition for forgiveness and restoration I want to give you an expanded translation of verses five through fourteen.

Expanded Translation:

Dan 9:5 but we have sinned so much; we have rebelled against You and scorned Your commands.

Dan 9:6 We have refused to listen to your servants the prophets, whom you sent again and again down through the years with your messages to our kings and princes and to all the people.

Dan 9:7 O Lord, you are righteous but as for us, we are just eaten up with sin, just as you see us now; yes, all of us--the men of Judah, the people of Jerusalem, and all Israel, scattered near and far wherever you have driven us because of our disloyalty to you.

Dan 9:8 O Lord, we and our kings and princes and fathers are weighted down with shame because of all our sins.

Dan 9:9 But we know You are full of uncompromising love, and pardon even to the worst of us.

Dan 9:10 Lord God, we have disobeyed you; we have flouted all the laws you gave to us through your servants, the prophets.

Dan 9:11 All Israel has disobeyed, we have turned away from you and haven't listened to your voice. And so your awesome curse has crushed us the curse written in the law of Moses your servant.

Dan 9:12 And you have done exactly as you warned us you would do, for never in all history has there been a disaster like what has happened at Jerusalem to us and our rulers.

Dan 9:13 Every curse against us written in the law of Moses has come true; all the evils he predicted all have come. But even so we still refuse to satisfy the Lord our God by turning from our sins and doing right.

Dan 9:14 And so the Lord deliberately crushed us with the calamity he prepared; He is fair in everything he does, but we would not obey.

18. Now let's see what we can learn from Dan 9:15-19.

KJV

Dan 9:15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

Dan 9:16 O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy 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.

Dan 9:17 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.

Dan 9:18 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.

Dan 9:19 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.

NIV

Dan 9:15 "Now, O Lord our God, who brought your people out of Egypt with a mighty hand and who made for yourself a name that endures to this day, we have sinned, we have done wrong.

Dan 9:16 O Lord, in keeping with all your righteous acts, turn away your anger and your wrath from Jerusalem, your city, your holy hill. Our sins and the iniquities of our fathers have made Jerusalem and your people an object of scorn to all those around us.

Dan 9:17 "Now, our God, hear the prayers and petitions of your servant. For your sake, O Lord, look with favor on your desolate sanctuary.

Dan 9:18 Give ear, O God, and hear; open your eyes and see the desolation of the city that bears your Name. We do not make requests of you because we are righteous, but because of your great mercy.

Dan 9:19 O Lord, listen! O Lord, forgive! O Lord, hear and act! For your sake, O my God, do not delay, because your city and your people bear your Name."

Principles:

1. Dan has cleared the deck for action by confession of sin and recognition of the righteousness and uncompromising love of God.

1.1 Daniel now turns to his burden, He knew that God in keeping with His plus R, would forgive and restore the people of Israel.

2. In presenting his petition, Daniel first appeals to the revelation of the power and forgiveness of God in delivering the people of Israel from Egypt.

2.1 Daniel is simply talking to God from his perspective, personality and intellect; surely Daniel knew God didn't need to be reminded of what He earlier did.

2.2 Like Abraham, Jacob and Moses, Daniel is pleading Israel's case.

2.3 Abraham pleads with God for wicked Sodom, persistently negotiating down the minimum number of righteous for whose sake the city can be spared (Gen 18:23-33).

2.4 Jacob wrestles with the angel, an experience interpreted within the Old Testament itself in terms of prayer. Gen 32:24-30

Gen 32:24 So Jacob was left alone, and a man wrestled with him till daybreak.

Gen 32:25 When the man saw that he could not overpower him, he touched the socket of Jacob's hip so that his hip was wrenched as he wrestled with the man.

Gen 32:26 Then the man said, "Let me go, for it is daybreak." But Jacob replied, "I will not let you go unless you bless me."

2.5 Moses asks that his own name might be blotted out of the book of life if God would forgive those who worshiped the golden calf (Exo 32:31-32 compared with Num 14:13-19).

3. Daniel reminds God that in His forgiveness of Israel and His demonstrated power in delivering His people brought Him "renown" among the nations.

4. The deliverance of the people of Israel from Egypt is, in many respects, the Old Testament standard.

5. The three dispersions of Israel to Babylon and their return are also important demonstrations of the power of God in relation to the nation Israel.

6. By contrast in the New Testament, the resurrection of Jesus Christ is God's ultimate illustration of both deliverance and power (Eph 1:18-20).

Eph 1:18 I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints,

Eph 1:19 and his incomparably great power for us who believe. That power is like the working of his mighty strength,

Eph 1:20 which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms,

7. In the future the Millennial reign of Christ will be the standard of power when God regathers and restores Israel to the land (Jer 16:14-15).

Jer 16:14 "However, the days are coming," declares the LORD, "when men will no longer say, 'As surely as the LORD lives, who brought the Israelites up out of Egypt,' Jer 16:15 but they will say, 'As surely as the LORD lives, who brought the Israelites up out of the land of the north and out of all the countries where he had banished them.' For I will restore them to the land I gave their forefathers.

8. God had allowed them to go into Egypt and delivered them in the Exodus. He had punished them also by permitting their dispersion to Babylon, but now Daniel is pleading with Him to restore His people to their land and their city.

9. The future final regathering of Israel in relation to the Millennial kingdom will be the final act fulfilling Amos 9:11-15 and Isa 14:1-5, when Israel will be regathered never to be dispersed again.

9.1 Amos recall was a prophet to Israel in the middle of the eighth century B.C., he is thought to have prophesied in approximately B.C. 760. Isaiah was a prophet to Judah prophesying in c. 698.

Amo 9:11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

Amo 9:12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.

Amo 9:13 Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

Amo 9:14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

Amo 9:15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

Isa 14:1 When Babylon is destroyed the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

Isa 14:2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

Isa 14:3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,
Isa 14:4 That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

10. In both the dispersion and the regathering of Israel in and out of Egypt, God's righteousness, power, and mercies were evident. Daniel in essence is saying, You did it once, now do it again. Not only will He do it again beginning in B.C. 536 but there will be a second dispersion in A.D. 70 and an eschatological regathering.

End Lesson 9-22-2002