

1. Last week I taught Dan 9:5-14 and then we started an analysis of Dan 9:15-19. When time expired we were about to study how Daniel was overwhelmed by the wickedness of Israel.

2. Before continuing with that study I want to give you an expanded translation of Dan 9:1-14.

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.

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.

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

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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.

3. 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.

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

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

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

7. 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).

8. 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).

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 re-gathered never to be dispersed again.

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.

11. Having introduced the thought of God's deliverance of Israel from the land of Egypt, Daniel is once again overwhelmed by the wickedness of Israel which seems to block the way for the restoration.

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.

12. Daniel begins, "We have sinned, we have done wickedly" his theme song up to this point in the prayer but, nevertheless, he proceeds to his petition for Israel's forgiveness and restoration.

13. Stuart summarizes verse 15 in these words and I will quote in part:

"Here commences the supplication of the speaker; at least, this address is preparatory to it. The argument stands thus: O God, who in times past hast wrought wonderful deliverances for thy people, and thereby acquired a glorious name--repeat thy wondrous doings, and add to the glory which thou hast already acquired! As thou didst bring us out of exile in Egypt, so bring us out of exile in Babylon ..."

14. In making his petition in Dan 9:15-19, Daniel addresses God only as Adonai and Elohim and no longer uses the term Jehovah as he did in verses Dan 9:4, 10 and 14. For example:

Dan 9:4 And I prayed unto the LORD (Yehovah) my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

Dan 9:10 Neither have we obeyed the voice of the LORD (Yehovah) our God, to walk in his laws, which he set before us by his servants the prophets.

Dan 9:14 Therefore hath the LORD (Yehovah) watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice.

15. Walvoord writes, "Strangely, most commentators have ignored this significant change in address ... The explanation seems to be that in using the word Adonai, Daniel is recognizing God's absolute sovereignty over him as Lord.

16. In presenting his petition, Daniel significantly appeals to the righteousness of the Lord in verse sixteen.

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.

17. Although anticipating that the hope of the restoration of Israel depended on the mercies of God, Daniel recognized it must be "according to all Thy righteousness."

18. Here is implied the whole system of reconciliation to God by that taught in the systems of sacrifices, such teachings anticipating and looking forward to the work of the Messiah to come.

18.1 Daniel recognizes that somehow there is no contradiction between the righteousness of God and His mercies and forgivenesses.

18.2 Daniel anticipates the grace of God; because of the future work of the Messiah, God's righteousness would be satisfied.

18.3 Because of Christ's work God can love, forgive and show His mercy to those who are His, without in any way compromising His integrity.

19. It is also true the same Scripture which predicted God's judgment upon Israel also predicted their restoration and it would be in keeping with the veracity of God as a covenant - keeping God to not only inflict judgment but provide the promised restoration.

20. In verse 16 as in verse 15, in beginning his petition, Daniel argues on the ground that the children of Israel are "Thy people" and that his petition has to do with the restoration of Jerusalem which is "Thy city," and "Thy holy mountain."

21. Daniel makes the case that a restoration will not only be an act of mercy but also such restoration will bring honor and glory to God and a testimony to the nations before whom Israel in their present dispersion is "a reproach."

22. As Young expresses it:

"The prayer is a tragic confession of guilt. Jerusalem should have been the mountain unto which all nations would flow, and Israel should have been a light unto the Gentiles, but because of the people's sins, Jerusalem and Israel had become a reproach."

23. With his petition based on the supposition that an answer would be to the glory of God, Daniel now adds one further item, namely, that the Temple lies in desolation having fallen into disuse because of the destruction of Jerusalem.

24. Accordingly, in verse 17 he beseeches God to "hear the prayer of thy servant, and his supplications and, in answer to Daniel's petition, to "cause thy face to shine upon the "sanctuary" that is desolate ..."

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.

25. Ultimately, it was not only the restoration of Israel which Daniel sought, nor the restoration of Jerusalem or even of the Temple, but specifically the sanctuary with its altar of sacrifice located in the Holy of Holies.

26. Walvoord writes, "The eloquence of Daniel's prayer now reaches its crescendo. How it must have delighted the ears of God to have heard His devoted servant present His petitions.

How it must have moved the heart of God to have heard Daniel say, "O my God, incline thine ear, and hear; open thine ear and behold our desolations, and the city which is called by thy name: for we do not present our supplications before Thee for our righteousness, but for Thy great mercies."

27. If prayer to God can be called persuasive, Daniel's prayer certainly merits this description.

27.1 Daniel in his life, his careful preparation in approaching God, his uncompromising confession of sin, and his appeal to God's holy character as the One who is both righteous and merciful, illustrates a special prayer.

28. Daniel, led by the Spirit of God, had expressed precisely the prayer that God wanted to hear and wanted to answer.

29. In closing his prayer, Daniel once again beseeches God to hear, to forgive, to do, to defer not, all for God's own sake, for God's city Jerusalem, for God's people Israel, who are called by the name of the Lord.

30. As Tatford has well said, "The prayer is one of the most remarkable in the pages of Holy Writ."

31. Although no other portion of the Bible breathes with more pure devotion or has greater spiritual content than this prayer of Daniel, it has been attacked without mercy by the higher critics.

32. Earlier we studied the attacks of the critics which center in the main around the dating and authorship. I will not dignify their stupidity by reiterating their feckless remonstrations.

33. Before studying the coming of the angel Gabriel, I want to give you an expanded translation of Dan 9:15-19.

Dan 9:15 O Sovereign Lord our God, you brought lasting honor to your name by removing your people from Egypt in a great display of power. Lord, I ask that you do it again even though we have sinned time and time again and are full of evil and rebellion, Dan 9:16 yet because of all your uncompromising love, I ask that you please turn away your anger from Jerusalem, your own city, your holy mountain. For the Gentiles mock at you because of our sins and your city lies in ruins.

Dan 9:17 O Sovereign Lord, hear your servant's prayer! Listen as I plead! Let your face shine again with peace and joy upon your desolate sanctuary - if for no other reason do it for your very own glory.

Dan 9:18 O my Sovereign God, bend down your ear and listen to me. Open your eyes and see the ruins of the city and the Temple - everyone knows that Jerusalem and all that is located therein is yours. We don't ask because we merit help, but because you are so merciful, this despite our grievous sins.

Dan 9:19 O Sovereign Lord, hear; O Lord, forgive. O Lord, listen to me and act! Don't delay - for your own sake Lord do it now for your people and the city that bears your name.

End Lesson Taught 10-5-2002