

## Daniel 52 – Confession, Repentance and Prayer

Dr. Leon L. Sanders  
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### Prologue: Daniel's Prayer – Shine Toward Jerusalem – Glory

- Daniel implores God to make His face *shine* toward God's sanctuary which is desolate *because of their sin*
  - Remember, God's glory metaphorically left Israel at Shiloh when Philistines captured the Ark of the Covenant (1Sa 4:21-22)
  - God's glory entered First Temple at Solomon's dedication; Ezekiel saw it leave after first deportation before Nebuchadnezzar had Jerusalem/Temple leveled (1Ki 8:1-11; Ez 8-11)
  - Daniel is praying that God allow His glory to shine on His sanctuary, when *rebuilt*, however, God's glory only entered with the humble Christ, whom they rejected (Is 9:6-7; S3; Ez 9:3-10:19; 11:22-25; Ze 9:9)
  - He will come in glory at His Second Advent; then they will acknowledge their sin when they look on Him as Messiah whom they, we, killed on stauros: Sin – Died for our sins (Is 53:3; Ze 12:10-13:1; Re 19)

### Prologue: Daniel's Prayer – Daniel Ends of Faith – Gabriel Comes



- Daniel metaphorically invoked nose of God (Anger), breath of God (Wrath) eyes of God (Mercy); and Daniel begs for ears of God (Hearing)
  - We believe seeing is the most important sense; however, God does not work by sight but by every **Word**; sinners are accountable for our words (1Sa 16:7; Mt 4:1-4; 12:34-37; 2Co 5:10; Re 20:11-15)
  - Daniel asks God to hear and then to look on them, shine His glory, based solely on His righteousness and mercy for all they have is *shamed-face* contrasted with His *opened-face* of acceptance: Mercy and Compassion – Basis of forgiveness
- Daniel ends with this humble trinity
  - Hear: Pleas for mercy based on repentance
  - Forgive: Based on God's righteousness and mercy
  - Act Timely: Based on His word to vindicate His name which He bestowed on Jerusalem, Temple and them (Hebrews) (*True Jews*) (De 10:12-21; Hab 2:2-3; Ro 2:28-29)

## Daniel’s Prayer: Interrupted by Gabriel

- Daniel takes great pains to detail the “what”, “who” and “when” of his prayers when Gabriel enters the narrative; this is lost on modern peoples
  - “While I was speaking and praying and confessing my sin and the sin of my people of Israel”
  - “Gabriel, whom I had seen in the vision at the first, came to me”
  - “At the time of the evening sacrifice”
- Gabriel, being outside of time, could have entered at any time but he, or God, chose this time specifically to highlight two key points: Duality
  - Daniel was confessing his and Israel’s sins specifically about desecrating the First Temple, “holy hill of my God”, which caused God’s glory to depart
  - Why at the time of the evening sacrifice and not during earlier prayer times

### Temple Schedule: Second Temple

- Logical inference: Jews emulated same schedule from First Temple
  - Lamb Tied to Altar – About 0600; first hour
  - Morning Sacrifice – About 0900 opening Temple gates; time of Shacharit or morning prayers
  - Individual Prayer Hour – About 1200; Minchah or gift offering when lamb tied to altar
  - Evening Sacrifice – About 1500; lamb sacrificed; second prayer hour; Ma’ariv, prayers of confession (Gabriel came at this time)

JEWISH TIME	ROMAN TIME
<b>FIRST HOUR</b> After a the priests prepare the altar ( <u>Lev. 1:7; 6:1; 6:9-13</u> ; Mishnah: Tamid 1:2), the first male lamb of the Tamid sacrifice is brought out and tied to the altar at dawn (Mishnah: Tamid 3:2-3:3)	<b>DAWN -SAM</b> The twice daily communal sacrifice of the Tamid is the focus of religious life for the covenant people ( <u>Ex 29:38-42; Num 28:4-8</u> ). It is the only sacrifice other than the Feast of Firstfruits or the Sabbath that requires a single male lamb for the liturgical service. The Sabbath requires a male lamb in addition to the Tamid lamb for each of the two Sabbath services ( <u>Num 28:9-10</u> )
<b>SECOND HOUR</b>	<b>8-9AM</b>
<b>THIRD HOUR</b> The incense is offered in the Sanctuary and the first Tamid lamb is sacrificed as the Temple gates open (Mishnah: Tamid 3:7; Edersheim, <i>The Temple</i> , chapter 7, p. 106)	<b>9-10AM</b> It is the time for the communal “Shacharit” (morning) prayer service ( <u>Acts 2:15</u> ) at the start of the 3rd hour. Individual morning prayer may be recited until noon (Mishnah: Berakhot 4:1A; <u>Acts 10:9</u> )
<b>FOURTH HOUR</b>	<b>10-11AM</b>
<b>FIFTH HOUR</b>	<b>11-12PM</b>
<b>SIXTH HOUR</b> The second lamb is brought out and tied to the altar at high noon (Mishnah: Tamid 4:1)	<b>NOON -1PM</b> The second Tamid lamb is given a drink from a gold cup and remains near the altar until the time of sacrifice ( <u>Ex 29:41</u> ; Mishnah: Tamid 3:4; 4:1G; Josephus, <i>Against Apion</i> , 2.8[105]). Individual afternoon prayer lasts from the sixth hour (noon) to about the eleventh hour (5 PM), the length of the time from when the second lamb is tied near the altar to the conclusion of the afternoon service (Mishnah: Berakhot, 4:1C; <u>Acts 10:9</u> ).
<b>SEVENTH HOUR</b>	<b>1-2PM</b>
<b>EIGHTH HOUR</b>	<b>2-3PM</b>
<b>NINTH HOUR</b> The second Tamid lamb is sacrificed ( <i>Antiquities of the Jews</i> 14.4.3 (14:65); <i>Philo Special Laws</i> I, XXXV (169))	<b>3-4PM</b> 3 PM is the second hour of prayer ( <u>Acts 3:1; 10:9</u> ) “Minchah” (gift-offering); also called the hour of confession.
<b>TENTH HOUR</b>	<b>4-5PM</b>
<b>ELEVENTH HOUR</b> The afternoon liturgical service is concluded with the burning of the incense (sacrifices of the two lambs is embraced by the burning of the incense, making it a single sacrifice) and the priestly benediction (Mishnah: Tamid, 6:3-7:2; <u>Num 6:24-26</u> ).	<b>5-6PM</b>
<b>TWELVETH HOUR</b>	<b>6PM-SUNDOWN</b>

## Gabriel's Appearance: Confessional Prayer Hour

- Gabriel's appearance timed to reinforce the concept of confession of sins and Repentance that brings mercy and salvation from God
  - Elijah's fire from Heaven sacrifice also occurred at the evening sacrifice when Israelites should have been confessing their sin of Ba'al idolatry; their sacrifice were Ba'al's prophets but few expressed true repentance: 7,000 (1Ki 18:20-40; 19:1-18)
- Foretold Christ's *sacrificial* order of events (Ps 22:1-24; Ep 4:7-10)
  - 0600 – Before Pilate: Judged as innocent; death ordered – Tied to altar (Mk 15:1-15)
  - 0900 – Placed on stauros and mocked; tempted to save Self (Flesh) (Mk 15:25-32)
  - 1200 – Beginning of God's wrath for sin; darkness covered Jerusalem (Horeb) (Ex 19:16-20; 20:18-21; De 18:15-19; Mk 15:33; Mt 27:29)
  - 1500 – Sin payment made; Christ leaves His fleshly body, "It is finished." (Mk 15:34-39)
  - 1800 – Temple gates close; Christ placed in stone tomb; Night falls (Mk 15:42-47)

## Purpose of Prayer: Identify with God

- Daniel’s prayers were about confession of sin, repentance, but had another purpose: Identify with God {God’s Name}
- First seen after Cain (given of God) murdered Abel (Worthless) when God chose Abel to replace Adam at his death: Early Patriarchy (First son rejected – Pattern of Genesis: Isaac, Jacob, Joseph)
  - Cain: realized his dream of Control over sinners, wanderers, who lived in Nod (Land of Wanderers-Sinners) and developed first urban government: Control (Kina) (Antichrist) [1Sa 8:10-18]
  - Seth: {Appointed by God} replaced Abel as patriarch; not the third son, just the third mentioned {Consider multitude of children, adults, in Nod}
  - Enosh: Born of Seth as patriarch to preserve God’s truth when Seth died; Enosh {Weakness} more closely emulated Abel – Lived God’s truth {Meekness} [Mt 5:2-12]
- Enosh’s legacy: People {Halal; profane} began, “to call upon the name of the LORD”; This signals a fundamental change [Ge 4:26]

## Call Upon Name of God: Identify with God – His People

- This is the first reference to prayer by people in the Bible
  - God rejected the fleshly strong because they were bullies-sinful: Enforcing control via the Nephilim: first military force in history: Not His people [Hos 1:8-9]
  - People accepted they were profane, sinful, and not able save themselves; they needed God, especially with the growing threat of Cain’s militant society: *mighty men* { גִּבּוֹר; gibbor: bullies} also known as *men of the name* {men-enosh {weak or sinful} associated with the name: Cain, violence} [Ge 6:1-4; Hos 1:10-11; 2:23]
  - The weak who could not work in their strength believed God for salvation; they realized they had to wait on God [Is 40:31; Mt 5:1-12; 11:28-30; 1 Co 1:29]
- Daniel’s prayer reflects Jacob’s wrestling who, though in great fear, would not let go of God until He blessed him; which he did in Israel’s weakness; he entered the day because he had faced God {called on Him} [Ge 32:24-31]

## Daniel Wrestled in Prayer: Blessed of God

- Jew’s history reflects Israel’s wrestling with God; they wrestle thrice {Completion} before repenting to enter His day, Millennial Kingdom, by calling on His Name; i.e., identifying Him as God [Ze 12:10; 13:9; 14:6-11, 16-21; Ro 10:9-13]
- Prayer, communication with God, based on God’s faithfulness and admitting our weakness {sin(s)} to acknowledge our hope lies only in God for, “Lord, to whom shall we go? You (only) have the words of eternal life” [Jo 6:60-71]
  - Praying is not repetition of phrases which function as incantations to control God; it is heart-felt repentance seeking God: Pharisee vs Tax Collector [Mt 6:6-8; Lk 18:9-14]
  - Christ added, *the Kingdom*, to His prayer template because He announced the coming Kingdom of God to the Jews {Millennial Kingdom} [Mt 3:1-3; 6:9-15; Mk 1:14-15]




## Gabriel's Purpose: Bring Daniel Another Vision

- Notice, Daniel never prays to receive a vision, they come to him uncalled; he reveals them as instructed {θεόπνευστος; theopneustos} (Zn 3:16-17)
  - God did not always reveal the complete meaning to the prophet, but when He did it was because the natural mind cannot discern God's truths (1Co 2:14; He 1:1; 1Pe 1:10-12)
  - Here, God sends Gabriel to give Daniel a vision and insight into that vision so Daniel may communicate it to his readers
  - Daniel had been praying since Babylon's defeat {Months?}; Gabriel states this knowledge had been decreed to him since Daniel began praying, yet Gabriel gives no explanation here as to the delay; That comes later
  - Gabriel's mission with the vision: Give Daniel insight and understanding what the vision encapsulates



## Gabriel's Vision: Understanding Requires Work

- Gabriel informs Daniel that while he would give the vision with insight for understanding; Daniel needed to discern {בין; בין} the words to gain a fuller grasp; thus, Daniel is not receiving a *gift*, he needed to *discern* by faith on "all" the Scriptures to understand Gabriel's interpretation
  - This holds true for everyone who comes to Bible for understanding; Spirit must train one's mind to understand God's perspective: this was a hard-earned lesson for early man {Enosh led people to understand they needed to realize their sinfulness, repent and look to God for strength: like Daniel} (Wisdom Scriptures – Selah) (Ps 1:1-2; 32:8-9)
  - However, Jews, as God's chosen people, misconstrued this to mean they were to exercise mastery over all peoples; this makes them as "weak men of the name": But not God's Name – Cain's
    - Israel failed to understand this in their first 490 years and they failed to grasp it in their next 483 yrs; not until the very last 7 years will they emulate their father Jacob and gain God's blessing by facing God, in repentance {פְּנֹאֵל; penu'el}



## How Christians Misunderstand Daniel: Gabriel's Vision

- Gabriel gave conditions by which the reader may understand this vision
  - Today's people are fixated on *finding* the exact time of Christ's return rather than meditating on their need for confession, repentance and forgiveness; this is the same trap the Pharisees fell into which led to their blindness (Ro 11:25-27)
  - Paul directs our attention to when Jews will repent and cling to Messiah to enter His Kingdom; this fulfills Jacob's metaphor at Penuel as Isaiah foretold (Is 59:20-21)
  - Paul warns us against pride in our present relationship over Israel; but it has gone unheeded throughout church history preparing for Antichrist's coming (Ro 11:19-24)
  - True path to Bible discernment : Confession, Repentance and Prayer calling on the name of the Lord for we are still Halal like in Enosh's day (weak in sin) (Ge 4:26; Ro 5:6; 1Co 1:29; 2Co 12:9)