

Mary's School of Prophecy

Daniel 9 Pt 2

We're doing a study of Daniel chapter number 9. Daniel is the greatest of the Old Testament prophets who prophesied about the End Times and we know that because Jesus said in the Olivet Discourse when his disciples asked Him about the End Times, Jesus said when you see the Abomination of Desolation spoken of by Daniel the prophet. Now there are many great Old Testament prophets about the End Times like Zechariah, Ezekiel, Isaiah, Micah and so on, but Daniel is the only one mentioned by name, and he is called a prophet by Jesus, which means that he is a true prophet.

Don't listen to those people who say that he gave his prophecies after the fact, and the reason they say that is because no one could prophesy as accurately as he did. Read Daniel 11, and the fact is, he did prophesy that accurately, and as I have said before on this program, the prophets give prophecy that has already occurred to verify that his End Times prophecy will also occur, and that's the same way in Daniel chapter number 9.

Let me first say the prayer. I seem to forget this. Catholic Crusader says we should say this for every time and I think he's right. In the name of the Father, the Son and the Holy Spirit, Amen.

The Prayer of the Lady of All Nations

**Lord Jesus Christ,
Son of the Father,
send now Your Spirit
over the earth.**

**Let the Holy Spirit live
in the hearts of all nations,
that they may be preserved
from degeneration, disaster and war.**

**May the Lady of All Nations,
the Blessed Virgin Mary,
be our Advocate.**

Amen.

So now, we might as well go over the verses. I wasn't going to do this at first but since we're doing this program every day, I think we'll have enough time. So the first ten verses of Daniel 9 are not End Times prophecy, but they're very important nonetheless, because they set up a mathematical formula of pairs and parallelism, so that we can tell which verses are End Times prophecies. So let's go through them because they are important just the same. So this is Daniel 9, the first verse.

1 In the first year of Darius, the son of Assuerus, of the seed of the Medes, who reigned over the kingdom of the Chaldeans:

2 The first year of his reign I, Daniel, understood by books the number of the years, concerning which the word of the Lord came to Jeremiah, the prophet, that seventy years should be accomplished of the desolation of Jerusalem.

And this is of course the famous seventy-year prophecy Jeremiah said. I believe it referred to the Babylonian captivity. The Jews would be held captive for seventy years and Daniel knew it was just about time for the Jews to return to Jerusalem, so that is what he is referencing here. And notice those first two verses, there is a phrase that brings those two verses together, and that is the phrase, "first year". That phrase is not found anywhere else in Daniel 9, and that establishes a pattern for almost all of the verses in Daniel 9 and that is that he sets up a pattern of pairs; practically all the verses are in pairs. Verse number 3:

3 And I set my face to the Lord, my God, to pray and make supplication with fasting, and sackcloth, and ashes.

Whenever you have the number 3 like that, that means it's a divine approbation.

4 And I prayed to the Lord my God, the second time that phrase is used in these two verses. "Lord my God", that exact phrase is not found anywhere else. That ties these two verses together; **and I made my confession, and said I beseech you, O Lord God, great and terrible, who keeps the covenant; what covenant is he talking about? and mercy to them that love you and keep your commandments.**

Now this covenant that Daniel refers to here, there are actually two covenants because there are two different fulfillments of this prophecy. We are going to see the covenant that Jesus fulfilled. I've come to believe that the other covenant is the covenant that Moses made with the Jews which refers to the Jews being given the land of Canaan in perpetuity.

And verse number 5 and 6; now these two verses 5 and 6, they are pairs also, but Daniel tells us that they are pairs through a little different means. He doesn't use a particular phrase and repeat it in both of them. He lists six items in each verse, and that's how we know that they are pairs,

5 We have sinned, we have committed iniquity, we have done wickedly, and have revolted: we have gone outside from your commandments, and your judgments.

6 We have not hearkened to your servants, the prophets, that have spoken in your name to our kings, to our princes, to our fathers, and to all the people of the land.

Now this is kind of a repeat of what Daniel has been saying, but many of these verses are there to establish a pattern, in this case a pattern of pairs. That is not an End Times prophecy in verses 5 and 6. It's important but as I say, it's not part of the prophecy. So now let's look at verses 7 and 8.

7 To you, O Lord, justice but to us confusion of face: that is the key word in these two verses; **as at this day to the men of Judah, and to the inhabitants of Jerusalem, and to all of Israel; I think I mentioned before that those words "Jerusalem" and "Israel" are found nine times in Daniel chapter number 9, but it's only found five times in all the rest of Daniel, and what that does, it tells us that Daniel 9 is primarily aimed at the modern nation of Israel; **to them that are near, and to them that are far off, in all the countries whither you have driven them, for their iniquities by which they have sinned against you.****

8 O Lord, to us belong confusion of face to our princes, and to our fathers, that have sinned.

And this is similar we will find, in the lament of Daniel, in verses 16 and 17, in which he basically reiterates this but he then makes it part of the End Times prophecy, so what he is saying, although not specifically an End Times prophecy, relates to it and verse 9 and 10:

9 But to you, the Lord our God, mercy and forgiveness, for we have departed from you;

Again Daniel is telling people the problem with Israel in these End Times.

10 And we have not hearkened to the voice of the Lord our God, to walk in his law which he set before us by his servants, the prophets.

And what Daniel is complaining about, modern-day Israel, we found also in Jeremiah 23, the false Jewish rabbis in Israel are promoting two lies, our pillows and cushions. One is that they will be safe. They don't have to follow the Ten Commandments and they will have peace. They can depend on their weapons of war, and they won't have peace as we will find in Daniel 9. The Daniel 9 war is what's looming on the horizon in the Middle East, not the Ezekiel 38 war which is what the false prophets like John Hagee tries to tell you. And the second problem the rabbis are telling the people in Israel is that, no they don't have to worry about Sodom and Gomorrah and those are

two specific items that Jeremiah mentions and this is what Daniel is also referencing about End Times Israel. Now the next two verses, these are End Times prophecies and we will find out how Daniel tells us that they are End Times prophecies.

11 And all Israel have transgressed your law, this is the current nation, the modern nation of Israel, and have turned away from hearing your voice, and the malediction, and the curse, which is written in the book of Moses, the servant of God, is poured upon us, because we have sinned against him.

So when Daniel says “the curse .. is poured upon us”, he is prophesying. He isn’t saying “will be poured upon us”, Daniel has put himself in the time we are in right now when he says that; **is poured upon us**. That's the curse and it is a fulfillment of a covenant with Moses. So let's read the next verse which is verse number 12.

12 And he has confirmed his words which he spoke against us, and against our princes that judged us, that he would bring in upon us a great evil, for under the whole of heaven it has not been done as has been done upon Jerusalem.

So this is going to be a horrible chastisement on Israel. Are they ready? They are depending on military and the IDF to protect them and we know from the Jewish teenager Natan that the IDF is going to fold in two days. They cannot withstand these forces in a week because the Jews in Israel have abandoned Judaism and I've been saying for quite a while here now, the Jews don't have to convert to Christianity, they have to convert to Judaism and that's Israel's problem. And we saw from Jeremiah that he warned about it, and here we find that Daniel is warning about it in his chapter number 9. The next five verses do not follow the pair pattern, although the last two do, 16 and 17, and all five of these verses are marked out by the phrase, “O Lord our God”.

13 As it is written in the law of Moses, all this evil is come upon us; and we entreated not your face, O Lord our God, that we might turn from our iniquities, and think on your truth.

This is the problem today in the modern nation of Israel.

14 And the Lord has watched upon the evil, and has brought it upon us: the Lord our God, is just in all his works which he has done: for we have not hearkened to his voice.

15 And now, O Lord. our God, who has brought forth your people out of the land of Egypt, with a strong hand, and has made you a name as at this day: we have sinned, and we have committed iniquity.

And it's interesting that Jeremiah also mentions that same phrase, “brought out of the land of Egypt.” Jeremiah talks about the same thing. So now 16 and 17 is

Daniel's lament, and I don't think I'll read that because I did read that yesterday and it's not really prophetic, so let's jump ahead and let's look at the last section, verses 18 through 27.

18 Incline, O my God, your ear, and hear: open your eyes, and see our desolation, so he talks as if he's seeing the future, and he talks as if it's in the present, and now listen to this interesting appeal that he makes to God: **and the city which is called by your name: for it is not for our justifications that we present our prayers before your face, but for the multitude of your tender mercies.**

In other words Daniel says we don't deserve your mercy, but that's what we're praying for.

19 O Lord, hear: O Lord, be appeased: hearken, and do: delay not, for your own sake, O my God: for your city and your people are called by your name.

And I've always found it kind of interesting that Daniel in the appeal to our Lord has said, the city is named after God and therefore He should have mercy on them. In a way that's similar to what we say when we do St. Faustina's prayer, "Have mercy on us and on the whole world and the Divine Mercy chaplet, where we say, "For the sake of your sorrowful passion, have mercy on us". In a way that's not logical, and it kind of tells Jesus that what He's already done for us, He's already shown us a great deal of mercy, so He should continue it, and in a way that's similar to what Daniel is doing here.

Verse number 20: By the way, the phrase that combines 18 and 19 is "called by your name". That phrase does not occur anywhere else in Daniel 9 and it probably does not occur anywhere else in all of Daniel.

20 Now while I was yet speaking, and praying, and confessing my sins, and the sins of my people of Israel, and presenting my supplication in the sight of my God, for the holy mountain of my God:

21 As I was yet speaking in prayer, behold the man, Gabriel, whom I had seen in the vision at the beginning, flying swiftly, touched me at the time of the evening sacrifice.

So there's an interesting lesson to all of his prayer and fasting. God has listened to him and He sends the angel Gabriel to explain to him what will happen to Israel in these End Times, and we will find that very shortly in verses 26 and 27. We have one of the most famous prophecies in all of Scripture and the false prophets have botched it really badly, which is why I am doing these programs now. I don't think I can help Israel. If they don't listen to Nathan, if they don't listen to Daniel or Jeremiah, I doubt if they'll listen to me, but I really believe that this is for your benefit, so when

you go to your refuges, you will know what happened to Israel in the past, and when I say the past, I mean the future will become the past. Verses 22 and 23:

22 And he instructed me, this is the angel Gabriel, and spoke to me, and said, O Daniel, I am now come forth to teach you, and that you might understand.

23 From the beginning of your prayers the word came forth: and I am come to show it to you, because you are a man of desires: therefore do you mark the word, and understand the vision.

We have seen elsewhere in Daniel that he wants to know understand the vision, all the prophecy that he has received and in another place the angel says, "Go your way Daniel, the prophecy is for another time". In other words the angel is not going to explain it to him. So the angel does explain it here, but it's very cryptic. So now we can look to the last verses and that's 24.

24 Seventy sevens are shortened upon your people, so this is now referring back to where he said at the beginning that he had been studying Jeremiah, and Jeremiah said that there were 70 years of captivity that are almost up, and upon your holy city, that transgression may be finished, and sin may have an end, and iniquity may be abolished: and everlasting justice may be brought; and vision and prophecy may be fulfilled; and the Saint of saints may be anointed.

All of those things happen at the very end, and that's what the angel Gabriel was telling Daniel, that I am now going to show you what happens at the very end. All of those things are superlatives if you noticed and that's why this part is very interesting, the last two verses. All Bible scholars have understood that is an End Times prophecy. Verse 25:

25 Know you, therefore, and take notice: that from the going forth of the word, to build up Jerusalem again, until Messiah, the Prince, there shall be seven sevens, and sixty-two weeks and the street shall be built again, and the walls and the straightness of times.

So the angel is not quite telling Daniel when the Jews will return to Jerusalem. Instead he has jumped ahead and given a very important prophecy about the Messiah, about Jesus returning. I shouldn't say returning, about Jesus coming to mankind. We'll get to the very important part next time.

Maybe I will just review quickly the verse chart, and the verses are set up this way, and they are all pairs, except for 13, 14 and 15 for a purpose, and the reason is, to let us know that 26 and 27, the last verses which we haven't got to yet, they are both End Times verses, and the verses are all justified to the bottom. They have to go either to the top or to the bottom and I've tried it both ways. If you justify the verses to

the top they don't make sense. If you justify them to the bottom, that's how we understand the prophecy.

DANIEL 9 PAIRS AND PARALLELISM VERSE CHART		
1 first Year		
2 first Year		
3 Lord my God		18 called by
4 Lord my God		19 called by
5 six items		20 while I was
6 six items		21 while I was
7 confusion of		22 understand
8 confusion of		23 understand
	13 O lord our God	
9 Lord our God	14 O Lord our God	24 seven
10 Lord our God	15 O Lord our God	25 seven
11 on us	16 O Lord	26 desolate
12 on us	17 our God	27 desolate

And here's where the parallelism comes in. We know therefore that 11 and 12, 16 and 17, and 26 and 27 are all End Times prophecy and nobody else's has understood that and we have to read those as End Times prophecy. And it has to do with the covenant; both the covenant that Jesus fulfilled, and the covenant that God gave the Jews the land of Canaan for posterity, and the confirming of the covenant.

And verse 27 has always been misunderstood by the Protestant false prophets. Take a look at for example Irvin Baxter for example, he's been preaching for years and years and years, that there will be a peace treaty between the Antichrist and Israel, and that's because he tried to interpret Daniel before unsealing him, and you cannot understand any End Times prophecy without unsealing it first. It must be unsealed before you can interpret it.

All right let's say that that is the end of tonight's program. I wanted to get a little further done but I think it's important to go through it carefully, and tomorrow will be kind of the climax. Well I might be able to complete all of Daniel 9 tomorrow night, Sunday night and we'll go over it especially verses 26 and 27. I think we can do it in one night.

May God bless all of you and may all of you have a very blessed evening.