

DANIEL'S PRAYER FOR ISRAEL-2

(Dan 9:3-15) 05/06/20

Grace Bible Church, Gillette, Wyoming

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I. DANIEL'S DEVOTION (1-3)

A. Prayer in Regard to the Word (2a)

1. Outline of Ch. 9 - The chapter can be broken up in three sections: Daniel's Devotion (1-3), Daniel's Prayer Model (4-19), Daniel's Seventieth Week (20-27).
2. Observed in the Books - Daniel was reading Jeremiah ("**observed in the books**") in order to ascertain the time when God will allow the Babylonian captives to return to Jerusalem (Jer 25:11-12; 29:10).
3. Application of Prayer - Daniel's prayed out of desire to know these things from God's Word. Daniel prayed as an application from reading God's Word (Jer 29:11-14).
4. Daniel's Seventy Weeks - Daniel's prayer was met with the response of Israel's future program contained in seventy weeks (Dan 9:24-27).

B. Prayer in Regard to the Will of God (2b)

1. Will of God for Daniel - Daniel read God's will for the exiles. Daniel was an exile. Therefore, Daniel read God's will for himself. So, when Daniel prayed, he prayed according to God's will.
2. Will of God for Believers - We have been studying the book of Revelation and Daniel. Both those books teach about God's future program, His will. Those things should become part of our prayers (holiness, judgment, Lamb of God, repentance, salvation).
3. Revealed will of God - There are some things that we do not know what the will of God is. But there are so many other things revealed in the Word of God that it ought to keep us busy doing the will of God (1Th 4:3-5; Rom 12:1-2).
4. Pray according to the will of God
 - a. Align Our Will - Our prayers are to be in accordance to God's will. Prayer is not twisting God's arm to get what we want. In a sense, prayer is aligning our will with God's will.
 - b. Answered Prayer - If we know God's will, we can ask anything according to His will and it will be answered (1Jo 5:14-15).
5. Not Fatalism - Along with the sovereignty of God is the responsibility of man. Prayer is the believer's responsibility (Rev 22:20).
6. He commands us to pray - Similar to evangelism, we pray because we are commanded to pray (1Th 5:17; Eph 6:18). He has made His people's prayers a part of His will.
7. His will and Our Prayers - Sometimes God is waiting for His people to pray (Jam 4:2-3).

C. Prayer in Regard to Fervency (3)

1. Fasting and Sackcloth - Daniel took his **prayer** and **supplication** very seriously and began to **fast** and wear **sackcloth and ashes**. Sackcloth and ashes were not only a symbol of grief and humility (Gen 37:34; Neh 9:1), but it showed Daniel's level of fervency in his prayers.
2. Believers - When the believer prays, he needs to do so with sincerity and fervency. Sometimes believers exhibit a blasé or dispassionate attitude toward prayer. That was not the case for Daniel. We are exhorted to be fervent in spirit (Rom 12:11), fervent in love (1Pe 4:8), and fervent in prayer (Act 12:5 - *ektenōs* - *eager, earnest, and extended*).

II. DANIEL'S PRAYER MODEL (4-19)

A. Prayer in Regard to the Character of God (4)

1. Greatness of God - Notice that Daniel mentioned **confession** in the very beginning of his prayer. Nevertheless, he begins with praising God and His Character. He mentioned God's **greatness** (*gadol* - *Psa 48:1*) over false gods (2Sa 7:22; Psa 95:3) and over all enemies (2Sa 7:23 cf. Neh 1:5).

2. Awesome God - He is also an “**awesome**” (*yare*) God in the sense that He is majestic in holiness and worthy to be praised (Exo 15:11). Therefore, He is worthy to be feared and revered (Psa 128:1).
 3. Keeps Covenants - He is a faithful **covenant-keeping** God and often the attribute of “**lovingkindness**” (*chesed*) is connected with it (Deu 7:9). This is also in regard to the New Covenant that the Lord will make with Israel in the future (Jer 31:31-34).
 4. Believer - The believer is always to praise the Lord in his prayer even as Jesus’ taught His disciples to pray (Mat 6:9). His praise is more important than any difficulty we may be going through. We can praise Him for His blessings and promises because He is a promise-keeping God (Tit 1:2; 1Co 10:13).
- B. Prayer in Regard to the People of God (5a)
1. Intercessory Prayer - Though not necessarily brought out directly from these passages, Daniel was praying for the people of God (1Sa 12:23). It was intercessory prayer, but it was confessional intercessory prayer.
 2. Believer - Intercessory prayer is also a part of the believer’s prayer life as they are exhorted to pray for one another (Eph 6:18). Sometimes it is confessional intercessory prayer.
- C. Prayer in Regard to Confession (5)
1. Confession in Prayer (5)
 - a. Confession of Sin - We find numerous prayers in the Bible by which many godly people confess their and Israel’s sin. (Ezr 10:11; Neh 1:6; Psa 32:5; Isa 64:5).
 - b. Communal Sin - In the same way Daniel confesses the sin of Israel and includes himself (“**we have sinned**” cf. Jer 16:10). In fact, he goes into detail describing that sin as “**iniquity (13, 16), wickedness (15), rebellion (9), and turning aside (11)**” (Dan 9:4, 5, 6, 7, 8, 9, 10, 11, 13, 14, 15, 16. 12 out of 16 vv.). By this he was admitting that he possesses a sinful nature and therefore is a part of Israel’s communal sin.
 - c. Believer
 - 1) The great promise for the believer is that when he comes to Christ, all his sins are forgiven, and he will not lose his salvation. However, the believer is responsible for confessing his sins in order to remain in fellowship with the Lord (1Jo 1:9).
 - 2) Since the believer is not exempt from his sinful nature, he must confess his sin when he sins.
 - 3) Since the believer has a sinful nature as does the rest of the world, it is not improper for a believer to confess the world’s communal sin.
 2. Disobedience to the Word (6, 10)
 - a. Disobeyed the Prophets - When Israel disobeyed God’s **prophets**, they were in actuality disobeying “**the voice of the Lord.**” Israel was known for continually disregarding the message of God’s prophets (cf. 2Ch 36:15-16). *To disregard God's Word is "the beginning of all moral disorders"* (Leupold).
 - b. Believers - When believers disobey the teaching of the Word, they are not disobeying the teacher, but refusing to “**walk in His teaching.**” This too needs to be confessed.
- D. Prayer in Regard to the Discipline of God (7, 8, 9, 11, 12)
1. Open Shame (7-8) - Judah had been warned incessantly about the Lord’s discipline. One of the aspects of that discipline was that they would be put to **shame** (Jer 9:19; 13:26). They ended up being a people without a holy land because they **sinned against** the Lord.
 2. Cursed (11) - All of Israel had been warned from the beginning that if they served the Lord they would be blessed (Deu 28:1-2). However, if they disobeyed the Lord, they would be cursed in all their ways (Deu 28:15).
 3. Great Calamity (12) - The **great calamity** that Daniel was referring to, was the destruction of Jerusalem and captivity. Israel was warned about this (Deu 28: 36-37, 64 cf. Jer 40:2-3).

4. Believer - When a believer persists in sin, the Lord may discipline him. God's people are not exempt from God's heavenly discipline because it brings about heavenly holiness (Heb 12:5-10).
- E. Prayer in Regard to Repentance (13-15)
1. Israel Did Not Return (13) - The subject of calamity is spoken of in vv. 13-14. Calamity and discipline are exercised by God so that the people of God **turn** away from **iniquity** and give their **attention to Lord's truth** (His Word).
 2. Lord is Righteous, Israel was Not (14) - The Lord is not unrighteous because He brought calamity upon His people. Rather His people were unrighteous and needed the Lord's discipline.
 3. Lord Delivered but Israel did Wickedly (15) - Even though the Lord delivered Israel from Egyptian bondage, Israel still chose other gods and acted wickedly.
 4. Believer - There is a difference between confessing our sin and turning from our sin. Granted, they should be one action, but that is not always the case (Joh 8:11; 2Co 7:9).