

Prayer:

Slide # 1

Theme: God is Sovereign over History

Outline:

- A. The personal history of the prophet Daniel – Chapter 1
- B. The prophetic history of the Gentiles – Chapters 2-7
- C. *The prophetic history of Israel – Chapters 8-12***

Daniel was famous for his insight into visions and dreams. Daniel 1:17 specifically says God gave Daniel “understanding in all visions and dreams.” In this Daniel has a pretty unique place in prophetic history.

To this point in the book Daniel has received two disturbing visions. The first vision as found in Daniel 7 concerned an overview of Gentile world history from Babylon and climaxing in the Roman Empire with the last stage being in reference to the tyrant commonly known as Antichrist. This vision left him troubled in mind.

In the second vision as found in Daniel 8 involved events closer at hand involving the Greek Empire that eventuated in a monster of a man known in history as Antiochus Epiphanes who is a type of Antichrist.

So the prophetic movement in these visions moves to a type of Antichrist (Antiochus Epiphanes) as found in Daniel 8; and then movement to the real Antichrist as found in Daniel 7.

God has a lot to say about the person of Antichrist in the Bible which the whole of history is moving towards who will then be eclipsed by the real Christ who will come and set up His kingdom and reign forever.

But Daniel has more to reveal about the last stage of Gentile world history that gives way to the kingdom as found in Daniel 9.

Daniel 9 has been called “the backbone” of prophecy.

Slide # 2

Unless the ninth chapter of the book of Daniel is properly understood, the great prophetic discourse of our Lord Jesus Christ in Matthew 24-25; Mark 13, and Luke 21 will be misunderstood, as will the greater portion of the book of Revelation. – **Charles Feinberg**

Slide # 3

Chapter nine contains one of the most significant prophecies in all the Old Testament Scriptures. It foretold the precise time when Messiah would be present in the world. As a result, that prophecy is one of the strongest biblical evidences to the effect that Jesus of Nazareth is the Messiah whom God promised Israel throughout its Old Testament history. – **Renald Showers**

Daniel 9 is one of the most important chapters in the Bible on two scores: That being on the subject of prayer and the other being on the subject of prophecy.

God tends to work through prayer and that includes fulfilling prophecy as we find in the text of Daniel 9. The great prophecy of Daniel 9 comes at the end of the chapter, while the first part is anchored in PRAYER.

Slide # 4

Outline of Daniel 9

- vv. 1-2 Daniel's Study of Prophecy
- vv. 3-19 Daniel's Prayer for Fulfillment of Prophecy
- vv. 20-27 God's Answer to Daniel's Prayer

1 In the first year of Darius the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans—

This is the same Darius who was introduced in 5:31 and then was manipulated into throwing Daniel into the lion's den in chapter 6. Ahasuerus was probably a royal title often used by kings.

After the fall of the Babylonian Empire this Darius was “made king” over the realm of the Chaldeans – which is to say over the realm of the former Babylonian territory.

2 in the first year of his reign I, Daniel, understood by the books the number of the years specified by the word of the LORD through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.

The first year of the reign of Darius was in 538 BC. Daniel was taken captive to Babylon in 605 BC – so the captivity has been going on at this point for about 67 years. If Daniel was taken captive when he was about 15 years old (as many suspect) that would make him about 80 years old at this point.

At this time Daniel had been studying the writings of the prophet Jeremiah and he clearly understood from there that Jerusalem's years of desolation were to be 70 in number– meaning that very soon the prophetic text indicated that they would be returning back to the Land of Promise.

If 70 years are appointed to the desolations of Jerusalem and we are 67 years in that would mean in 3 years they could expect to be going home.

Slide # 5

Jeremiah 25:11–12 (NKJV)

11 And this whole land shall be a desolation and an astonishment, and these nations shall serve the king of Babylon seventy years.

12 'Then it will come to pass, when seventy years are completed, that I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity,' says the LORD; 'and I will make it a perpetual desolation.'

Daniel was doing the math and he was getting excited about where they were on the calendar, but I think he also saw something else in regard to PRAYER.

Slide # 6

Jeremiah 29:10–14 (NKJV)

10 For thus says the LORD: After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place.

11 For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope.

12 Then you will call upon Me and go and pray to Me, and I will listen to you.

13 And you will seek Me and find Me, when you search for Me with all your heart.

14 I will be found by you, says the LORD, and I will bring you back from your captivity; I will gather you from all the nations and from all the places where I have driven you, says the LORD, and I will bring you to the place from which I cause you to be carried away captive.

In view of this Daniel, as a representative of God's people devoted himself to praying in this regard. His prayer life was built upon the Word. What he saw in the word is what governed his prayer life.

Observe that Daniel considered the words of Jeremiah the "word of the LORD". Jeremiah and Daniel were contemporaries for a little while, although Jeremiah was an older man while Daniel was a younger man. Daniel was taken to Babylon in 605, while Jeremiah continued to prophesy in Judah until the fall of Jerusalem in 586, at which time he was taken to Egypt where he died. However, the WORD of God continued on and eventually found its way into Daniel's possession as we find here.

Note also that Daniel had a balanced theology concerning God's sovereignty and human responsibility.

Slide # 7

On the one hand, Daniel recognized the certainty of divine purposes and the sovereignty of God which will surely fulfill the prophetic word. On the other hand, he recognized human agency, the necessity of faith and prayer, and the urgency to respond to human responsibility as it relates to the divine program. - **John Walvoord**

Daniel saw in the prophetic Scriptures what God had said was coming and yet he also saw it was important to pray accordingly. Hence, the mysterious role of prayer in the outworking of God's sovereign purposes.

3 Then I set my face toward the Lord God to make request by prayer and supplications, with fasting, sackcloth, and ashes.

When Daniel understood the timing of the prophecy and what it said about seeking God and God answering – then he went to serious prayer.

Prayer is a general word related to talking to God. Supplications are specific requests made in earnest. Fasting, sackcloth, and ashes represent brokenness, sorrow, contrition, and repentance (Ezra 8:23; Neh. 9:1; Esther 4:1,3,16; Job 2:12; Jonah 3:5-6).

4 And I prayed to the LORD my God, and made confession, and said, “O Lord, great and awesome God, who keeps His covenant and mercy with those who love Him, and with those who keep His commandments,

Four different names for God are used in this verse.

Slide # 8

LORD – **YHWH** (Eternal/Faithful – Covenant Keeping)
 God – **Elohim** (Supreme Being)
 Lord – **Adonai** (Sovereign Master)
 God – **El** (Almighty - Omnipotent)

The Person of God as reflected in His various names is AWESOME!

Daniel here emphasizes confession which is an acknowledgement of the awesome character of God. It is an acknowledgement that God is right and we are wrong.

God keeps His covenant and mercy (hesed – His loving-faithfulness) with those who love Him and those who keep His commandments. This emphasizes God’s faithfulness! There has been a problem between God and His people but the problem was not on God’s side. He is totally faithful. But in contrast...

5 we have sinned and committed iniquity, we have done wickedly and rebelled, even by departing from Your precepts and Your judgments.

Daniel includes himself and speaks here as a representative for the people. Yet, Daniel in his own personal life is one of the few prominent people in the Bible who does not have a specific sin ascribed to him. Now we know he sinned – all have sinned. Yet, his commitment and walk were exemplary.

Daniel did not make excuses nor did he seek to defend the people. He makes confession. He acknowledged the gravity of their sin problem!

A sure sign of true REPENTANCE is that the person does not make excuses, he does not blame someone else, he does not defend himself. They simply admit it. They own and name their sin! This is HUMBLING of self. This is the stuff of true REPENTANCE.

In the surrounding context, Daniel associates himself 32 times with the sins of his people. There is a HUGE admission of guilt here! This is the spirit of repentance which says to God, “***You are right – I am wrong!***”

In verse 5 alone, there are five different characteristics of disobedience to God.

Slide # 9

Sinned – Missed the Mark
Iniquity – Twisted/Perverved
Wicked – Guiltiness
Rebelled – Purposely Defying God
Depart – Abandon God

The sum total of their sinfulness has been a departing from the precepts (authoritative rules for living) and judgments (God’s laws).

6 Neither have we heeded Your servants the prophets, who spoke in Your name to our kings and our princes, to our fathers and all the people of the land.

In addition, neither had they as a nation listened to the prophets of God who called them to repentance time and time again. The entire nation, from royalty to commoners, had not listened to them. The true prophets were never popular and rarely listened to.

Slide # 10

Luke 6:26 (NKJV)

26 Woe to you when all men speak well of you, For so did their fathers to the false prophets.

I am always a little concerned when they say of a person who has died: “***Everyone loved him – he had no enemies.***” That was not true of the true prophets – it wasn’t true of Jesus, and it isn’t characteristically true of genuine believers.

Slide # 11**2 Chronicles 36:16 (NKJV)**

16 But they mocked the messengers of God, despised His words, and scoffed at His prophets, until the wrath of the LORD arose against His people, till there was no remedy.

7 O Lord, righteousness belongs to You, but to us shame of face, as it is this day—to the men of Judah, to the inhabitants of Jerusalem and all Israel, those near and those far off in all the countries to which You have driven them, because of the unfaithfulness which they have committed against You.

Again, “righteousness” (rightness) belongs to God but the shame of unfaithfulness to God’s people who as a consequence were exiled out of the Land of Promise (cf. Deut. 30:1; Isa. 8:22; 11:12; 27:13; 56:8; Jer. 8:3; Ezek. 4:13).

“Unfaithfulness” emphasizes a breach of trust or treachery.

God was definitely not to blame for what has happened to Israel. Daniel emphasizes this point. “***Righteousness belongs***” to God!

8 “O Lord, to us belongs shame of face, to our kings, our princes, and our fathers, because we have sinned against You.

Righteousness belongs to God, but shame of face to God’s people because of their sin. A clear pattern has developed – a pattern of confessing God’s right and we are wrong!

9 To the Lord our God belong mercy and forgiveness, though we have rebelled against Him.

Here is the sole hope of God’s rebellious people. Even though they had rebelled against God, the Lord (Adonai -Sovereign Master) our God (Elohim – Supreme Being) is a God of mercy and forgiveness.

Mercy is the idea of sympathetic compassion. It refers to the deep tender love and pity that a parent feels for their child (cf. Ps. 103:13).

He cares about people who are hurting and offers forgiveness on the condition of repentance.

The word translated “forgiveness” here is used only in reference to God – never in relation to human forgiveness (cf. Ex. 34:9; Ps. 25:11; 103:3).

It refers to the pardon that God alone can provide to those who rebel against Him. – ***The Moody Bible Commentary***

God ALONE is ultimately able to forgive sin and declare the sinner right with Him.

Slide # 12

Psalm 51:4 (NKJV)

4 Against You, You only, have I sinned, And done this evil in Your sight— That You may be found just when You speak, And blameless when You judge.

Ultimate accountability is before God alone. Ultimate forgiveness rests with God alone!

One day Jesus said to a man, “***Son, your sins are forgiven you.***” (Mk. 2:5) And the Jewish scribes hearing this began reasoning in their hearts...

Slide # 13

Mark 2:7 (NKJV)

7 “Why does this Man speak blasphemies like this? Who can forgive sins but God alone?”

These Jews were right in their theology about forgiveness – as indeed God ALONE can forgive sins.

But they were wrong in their view about Jesus in not recognizing Him as God! Yes, only God can forgive sin, but Jesus is God! They missed the point!

How wonderful that God is a merciful and forgiving God for all those who come to repentance.

10 We have not obeyed the voice of the LORD our God, to walk in His laws, which He set before us by His servants the prophets.

This is the second time in ten verses Daniel has made this point. He said the same thing in verse 6. The prophets called the people to repentance which was to be demonstrated in obedience to God's law. But the people refused.

After **Moses and Joshua**, the people fell away quickly. God then raised up leaders to bring them back to **God called Judges**. When the Judges would die, the people would then again fall back into sin. This transitioned into the time of **the KINGS**. Most of the kings were not godly leaders, and so God raised up prophets to call the people to repentance. They were never popular.

Slide # 14

Acts 7:52 (NKJV)

52 Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers,

11 Yes, all Israel has transgressed Your law, and has departed so as not to obey Your voice; therefore the curse and the oath written in the Law of Moses the servant of God have been poured out on us, because we have sinned against Him.

Transgressed means "to trespass" or "go over a marked boundary". All of Israel is guilty of violating God's law and has refused to listen to God's voice. Consequently the curses related to disobedience have rested upon them.

In Leviticus 26 (14-45) and Deuteronomy 28 Blessings and Curses are announced. Blessings for obedience and curses for disobedience. In Leviticus there are five stages of discipline – increasing in severity. The last and most devastating stage was deportation from the land (cf. Lev. 26:27-39; Deut. 28:36-68). They had been clearly warned!

12 And He has confirmed His words, which He spoke against us and against our judges who judged us, by bringing upon us a great disaster; for under the whole heaven such has never been done as what has been done to Jerusalem.

Israel is God's special witness nation (Isa. 43:10). This is true in relation to uniquely blessing them, but it is also true in His severe discipline of them for disobedience. Both are the fulfillment of God's Word to them.

God through His Word threatened them with exile and desolation for disobedience and so it came to pass. And it happened to such an extent that it is unprecedented. No people group in the world has suffered to the extent that the Jews have.

There is a famous line from the film *Fiddler on the Roof* in which a Jew under great oppression says: "I know, I know. We are Your chosen people. But, once in a while, **can't You choose someone else?**"

But the reason for their long-term oppression is clearly spelled out by the prophets and by Daniel the prophet here in Daniel 9. It is their stiff-necked rebellion that has brought all this calamity upon them as a people, and that reality continues to this day as the times of the Gentiles continue unabated (Lk. 21:24).

What God threatened happened just exactly as God had said it would if they disobeyed. It came to pass – thus CONFIRMING His words. What God had said was no "empty threat". And what happened to Jerusalem was unprecedented to that point.

The horrors that finally fell upon Jerusalem, in fulfillment of all the warnings of the prophets from Isaiah and Micah to Jeremiah and Ezekiel, are described for us by Jeremiah in the book of Lamentations. Thirty-two months (two and a half years) of siege by the Babylonians brought starvation, cannibalism, and total destruction. No other ancient city, so far as we know, experienced such a catastrophe as God heaped upon His beloved wife, Jerusalem (Ezek. 24:16-27)." – **John Whitcomb**

Slide # 15

Just as God's deliverance of His people from another nation – Egypt – was unparalleled (cf. Deut. 4:32), so was the deliverance of His people to another nation – Babylon – unmatched (cf. 28:68).

– **John MacArthur**

13 “As it is written in the Law of Moses, all this disaster has come upon us; yet we have not made our prayer before the LORD our God, that we might turn from our iniquities and understand Your truth.

They are a stiff-necked people – very stubborn in their rebellion! All this disaster came upon them, and yet they still were not brought to repentance.

Twice he brings out that these consequences were all according to what is written in the Law of Moses as seen in verse 11 and here again in verse 13. Two times he underscores they had not listened to the prophets (v. 6, 10) and two times he says it was according to what was written in the Law of Moses.

Did the people repent when the Assyrians carried away the entire northern kingdom and ravaged Judah right down to Jerusalem itself? Only until the death of godly King Hezekiah, then Judah followed Manasseh into worse wickedness than before. Did the people repent when Josiah found a copy of the law in the temple after God’s Word had been so completely forgotten that he read it with astonishment and resolve? Only until his death. Did the people repent when the Babylonians first appeared and encamped in battle array around Jerusalem? No. Did they repent when Jerusalem fell in 605 BC and the cream of the Judean aristocracy was taken away to Babylon? No. Did they repent when the second Babylonian expedition appeared before Jerusalem and Jehoiachin was deposed and Zedekiah installed as a puppet king in his place in 597 BC? No. Did they repent when Zedekiah was summoned to Babylon in 594 BC? No. Did they repent when the Babylonians appeared in force before Jerusalem for the final siege in 587? Not at all. Did they repent when Jerusalem fell at last and was sacked in 586 BC? No. Did they repent in Babylon? No. – ***John Phillips***

After all this they still didn’t get it! They still weren’t humbled! They still had not turned from their sin! And therefore, they still didn’t understand God’s ways and the necessity of their repentance. But Daniel got it, and that is why he took it upon himself to intercede for the people as their representative.

Thus, they had not yet come to understand the truth of 2 Chronicles 7:14.

Slide # 16

2 Chronicles 7:14 (NKJV)

14 if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.

14 Therefore the LORD has kept the disaster in mind, and brought it upon us; for the LORD our God is righteous in all the works which He does, though we have not obeyed His voice.

Once again Daniel emphasizes that God is righteous in all that He does! He expresses no bitterness!

Here is what Daniel understood. So long as the people were **unrepentant**, they would continue to undergo “disaster” upon them. They would continue under the curse of God. And God is **RIGHTEOUS** in all that He does. It is only right that they experience these kinds of consequences for such rebellion.

Slide # 17

Acts 3:19–20 (NKJV)

19 Repent therefore and be converted, that your **sins may be blotted out**, so that **times of refreshing may come** from the presence of the Lord,

20 and that He **may send Jesus Christ**, who was preached to you before,

21 whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began.

God is still waiting for Israel to come to repentance.

Note the spirit of contrition and repentance brought out by Daniel in the long confession he makes in verses 3-14. Note the language: Sinned, iniquity, wickedly, rebelled, departing, (vs. 5) not heeded, (vs. 6) shame, unfaithfulness, shame, sinned (vss. 7-8), rebelled, not obeyed (9-10), transgressed, departed, not obey, sinned (vs. 11), not made our prayer (v. 13), not obeyed (v. 14) sinned, done wickedly (v. 15) sins and iniquity (v. 16)

After this long section of intense confession, Daniel finally comes to PETITION – to asking God for something. Only the repentant have grounds to petition God for further blessing.

James says we have not because we ask amiss (Ja. 4:3). And again, it is the fervent prayer of the righteous that avails much (Ja. 5:16).

Slide # 18

1 John 3:22 (NKJV)

22 And whatever we ask we receive from Him, because we keep His commandments and do those things that are pleasing in His sight.

15 And now, O Lord our God, who brought Your people out of the land of Egypt with a mighty hand, and made Yourself a name, as it is this day—we have sinned, we have done wickedly!

The outstanding example of deliverance and God's power on display in relation to His people in the O.T. was the EXODUS. It was through this event that God made Himself a reputation among the nations in conjunction with what He did for His people, Israel.

As Daniel recounted, because of the Exodus, the Lord God made a name for [Himself]. A name is not merely a title but a reference to one's character and reputation (Exod. 20:7; Prov. 22:1; Eccl. 7:1). The Exodus demonstrated the transcendent nature of God before all the nations (Exodus 9:16; 15:14; 18:1; 2 Chron. 20:29). This is one of the reasons the book of Exodus is appropriately called the book of "names" in Hebrew, since it revealed the fullness of the name and nature of God. – **John MacArthur**

Word spread throughout the earth of what a great God was the God of Israel in all that He had done for them. It was the premiere MIRACLE event in the OT. - the premiere deliverance event in the O.T. that made the God of Israel famous!

That grand act of redemption was a demonstration to all ages that Abraham's descendants were the LORD's covenant people.

– **Merrill Unger**

Slide # 19

The deliverance of the people of Israel from Egypt is, in many respects, the Old Testament standard illustration of the power of God and His ability to deliver His people. By contrast, in the New Testament, the resurrection of Jesus Christ is God's standard of power (Eph. 1:19-20). – **John Walvoord**

What Daniel is intimating is that God do a similar thing again in bringing about another great deliverance from the Babylonian Captivity that will bring glory to His name.

And yet while the thought is still on his lips – he bursts out once again “***we have sinned, we have done wickedly!***” It is almost as if Daniel was saying: “*I am almost ashamed to ask because we are so absolutely underserving of this kind of mercy and favor.*”

Note also: In verses 4-14, Daniel repeatedly used the covenant name YHWH, emphasizing His unchanging faithfulness to His covenant promises, whereas in 15-19 the emphasis is on Adonai, emphasizing His sovereign Lordship authority.

YHWH emphasizes the covenant relationship God has with His people. All through the section emphasizing sin, Daniel leans heavily on this aspect of God’s character.

He is a covenant-keeping God in spite of what the people have done. Now in the petition section, the emphasis is on ADONAI, emphasizing His Sovereign Lordship to bring to pass deliverance and restoration.

16 “O Lord, according to all Your righteousness, I pray, let Your anger and Your fury be turned away from Your city Jerusalem, Your holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and Your people are a reproach to all those around us.

Here is Daniel’s first specific request!

Based on the spirit of true repentance and contrition, Daniel now petitions the Lord to let His anger be turned away from Jerusalem, which was caused by the sins of his people. Consequently, Jerusalem and the people of Israel have become a reproach (an object of ridicule and scorn) to those all around.

The pagan world now mocked Israel, thinking their pagan gods had been shown to be stronger than the God of Israel because of the captivity! This reflected badly upon the God of Israel. Thus, the nations of the world misinterpreted what was happening, not realizing that God, as a matter of discipline, was allowing this to happen to Israel because of their sin.

But Daniel got it!

17 Now therefore, our God, hear the prayer of Your servant, and his supplications, and for the Lord's sake cause Your face to shine on Your sanctuary, which is desolate.

Daniel humbly asks for God to answer his prayer referring to himself as God's servant which is more literally "Your slave". This depicts Daniel in humility in total submission to his heavenly Master.

Yes, Daniel was praying for his people, but first and foremost his prayer was for God's own sake – for God's reputation.

This is the highest purpose of prayer, that God might be glorified.
– **Charles Feinberg**

And specifically at this point he is asking for God's favor to once again shine upon His sanctuary (the Temple) in Jerusalem that had been destroyed.

When he says, "cause Your face to shine on" it is the idea of God looking favorably upon in blessing and restoration.

Even though it had been destroyed, it was **towards this place that Daniel knelt to pray 3 times a day** as noted in Daniel 6 (v. 10, 13). It was here where the **Holy of Holies** was positioned before its destruction in 586 BC. This was the place where God had chosen to dwell in a special way. His most intimate presence had been here. However, in Ezekiel 9-11 we see that God's Spirit vacated the place because of apostasy some time before the actual destruction of the temple. They could never had done so had God not deserted the place.

ICHABOD – the Glory had departed (1 Sam. 4:21). But Daniel is yearning for a restoration to where, once again, God's people will know sweet communion with Him in that context.

Slide # 20

"The world is like an eye. The white of the eye is everywhere else. The iris is Israel. The pupil is Jerusalem. But, ah, the gleam in the center of the pupil, that is the Temple Mount – that is Mount Moriah."

– **Saying of the Old Rabbis**

That expresses the sentiment coming from Daniel. He speaks of the holy mountain in verse 16 and the sanctuary in verse 17. This is where God's people met with God; this was the worship center in their relationship with God, and this was the glory of Israel. But now it was desolate!

18 O my God, incline Your ear and hear; open Your eyes and see our desolations, and the city which is called by Your name; for we do not present our supplications before You because of our righteous deeds, but because of Your great mercies.

Daniel's earnest plea was in reference to Jerusalem – “the city of our God” (Ps. 48:1). God's name, God's reputation was linked to this city and in particular to the holy temple mount (cf. 1 Kgs. 10:2, 9; 2 Kgs. 21:7; 2 Chron. 7:16; 32:3; 33:4).

Daniel petition is not based on their “righteous deeds” (which were sorely lacking as noted previously) but rather he asks according to God's “great mercies”.

Here is the climax of Daniel's intense prayer...

19 O Lord, hear! O Lord, forgive! O Lord, listen and act! Do not delay for Your own sake, my God, for Your city and Your people are called by Your name.”

This is intense, heartfelt praying. He says, “O Lord” three times!

As Daniel was studying Jeremiah, he would have read in Jeremiah 29:10-14 that God would end the captivity in conjunction with His people calling upon, praying to, and searching for God with all their heart. In other words God was saying, “When you get totally serious about Me, then I will bring about your restoration.”

Knowing the prophesied conclusion of the captivity was near it would seem that Daniel is concerned that God could perhaps delay the conclusion of it if His people didn't call upon Him in true repentance.

And so Daniel pled with God to hear, forgive, listen and act, and not delay!

And once again he asks that God do this for His own sake – the sake of His own reputation – for His own glory.

Daniel was more concerned about God's reputation than anything else. His number one concern was for God. For "the Lord's sake" (v. 17), for the city called by your name (v. 18), Your own sake my God (v. 19), for Your city and Your people called by your name (v. 19)

The major thing behind this petition is how this makes God look. Daniel is praying for God's reputation – for God's glory. He is ultimately thinking about God's good.

"If Yahweh allowed his sanctuary and holy city to lie permanently in ruins and His people in exile, then who among the surrounding nations would believe that the God of the Bible was the true and holy Sovereign over all the universe?... It was this reproach that had befallen the name of Yahweh and had tarnished his glory before the idol-worshiping world that so distressed Daniel's heart."

- ***Expositors***

This is the **secret to powerful prayer** – praying for God's glory – sincerely praying for the good of His reputation whatever that may be. This is the sense of praying in Jesus' name.

Slide # 21

John 14:13-14 (NKJV)

13 "And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.

14 "If you ask anything in My name, I will do it.

John 15:16 (NKJV)

16 "You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you.

To ask in Jesus Name is to ask for His sake in keeping with His will for His glory.

Slide # 22

John 16:24 (NKJV)

24 "Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full.

1 John 5:14 (NKJV)

14 Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us.

The real issue in prayer is to line up with God will and pray for His glory - and when we do He will answer!

Daniel's prayer was based on the fact that God's city, Jerusalem and His people Israel, were called by His name. God's very reputation was attached to His people and His city, Jerusalem.

YHWH was known as the God of Israel (cf. Gen. 33:20; Deut. 7:6; Ps. 135:4; Judg. 20:2; 2 Sam. 14:13; Zech. 2:8). His very reputation is forever linked to Jerusalem which Psalm 48 calls "the city of our God", "The city of the great King" (vv. 1-2; also cf. 1 Kgs. 8:41-42; 2 Chron. 7:16).

So for God's own sake Daniel pleads for the restoration of his people back to the land of promise and for the restoration of the city of Jerusalem and the Temple.

Did God answer Daniel's prayer?

In the very near future Cyrus would issue a decree that permitted the Jews to return to their land, taking their temple treasures and furniture with them, which allowed them to rebuild the temple and restore worship to the holy mount.

God works through prayer! Daniel knew from the prophetic Scriptures what God said was going to happen, and yet he also knew that God had said to pray about it. God could just do it without prayer, but He wants to work through prayer. God prophesied and brought it to pass. Daniel prayed and God brought it to pass. God works through prayer.

Let's make application to where we are today.

As we study prophecy we know we live at the time of the end. Paul flatly tells us in 1 Corinthians 10:11 that we are those "upon whom the ends of the ages have come."

Today, we see Israel back in the land in what is commonly called the last days' super sign. In Ezekiel 38:8, it specifically says that in the latter years, Israel would be gathered back to the land out of all the nations where she had been scattered. **THEY ARE BACK IN THE LAND!**

Jesus taught us to pray, “***Your kingdom come. Your will be done on earth as it is in heaven.***” (Mt. 6:10)

God will bring the kingdom, and yet we are to pray for it to happen. In effect, we are to pray in the kingdom! God works through prayer.

In the book of Revelation, repeatedly we see God bringing to pass the consummation of all things in conjunction with the prayers of all the saints, which in Revelation 5:8 are presented as “***golden bowls full of incense***” (cf. 8:3-4). These are offered up to God in conjunction with Jesus taking the scroll (the title deed of the earth). This in effect is presented as answered prayer coming to consummation in the Second Coming.

Slide # 23

Isaiah 62:7 (NKJV)

7 And give Him no rest till He establishes And till He makes Jerusalem a praise in the earth.

1 Peter 4:7 (NKJV)

7 But the end of all things is at hand; therefore be serious and watchful in your prayers.

Keep studying! Keep praying! Keep Watching!

Pray fervently! Preach Urgently! Live Ready!