

Lesson 13 Daniel 9, part 2

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[0 : 00] We're going to look at the same passage again. So what we did is last week, verses 1 through 19, we looked at just sort of how Daniel was praying, and this week we're going to look at the kinds of things he was praying, what the content of his prayer was, and then next week we'll move on to verses 20 through the end of the chapter and deal with the 70 weeks.

So with that being said, if I can have somebody read, or at least read part of Daniel 9, 1 through 19. Any takers?

Okay. In the first year of Darius, the son of...

Asher Harris. Thank you. Asher Harris of Median descent, he was made king over the kingdom of the Chaldeans. In the first year of his reign, I, Daniel, observed in the book, in the number of the years, which was revealed as the word of the Lord to Jeremiah the prophet for the completion of the desolations of Jerusalem, namely 70 years.

So I gave my attention to the Lord God to seek him by prayer and supplications, with fasting, sackcloth, and ashes. I prayed to the Lord my God and confessed and said, Alas, O Lord, the great and awesome God, who keeps his covenant and loving kindness for those who love him and keep his commandments.

[1 : 28] We have sinned, committed iniquity, acted wickedly and rebelled, even turning aside from your commandments and ordinances. Moreover, we have not listened to your servants, the prophets, who spoke in your name to our kings, our princes, our fathers, and all the people of the land.

Righteousness belongs to you, O Lord. But to us, open shame, as it is in this day, to the men of Judah, the inhabitants of Jerusalem, and all of Israel, those who are nearby, and those who are far away in all the countries to which you have driven them, because of their unfaithful deeds which they have committed against you.

Open shame belongs to us, O Lord, to our kings, our princes, and our fathers, because we have sinned against you. To the Lord our God, to the Lord our God belong compassion and forgiveness, for we have rebelled against him.

Nor have we obeyed the voice of the Lord our God to walk in his teachings, which he set before us through his servants, the prophets. Indeed, all Israel has transgressed your law and turned aside, not obeying your voice.

So the curse has been poured out on us, along with the oath which is written in the law of Moses, the servant of God, for we have sinned against him. Thus, he has confirmed his words which he has spoken against us and against our rulers who ruled us, to bring on us great calamity.

[2 : 49] For under the whole heaven there has not been done anything like what was done to Jerusalem. As it is written in the law of Moses, all this calamity has come on us. Yet we have not sought the favor of the Lord our God by turning from our iniquity and giving attention to your truth.

Therefore, the Lord has kept the calamity in store and brought it on us. For the Lord our God is righteous with respect to all his deeds, which he has done, but we have not obeyed his voice.

And now, O Lord our God, who have brought your people out of the land of Egypt with a mighty hand and have made a name for yourself, as it is this day, we have sinned, we have been wicked. O Lord, in accordance with all your righteous acts, let now your anger and your wrath turn away from your city, Jerusalem, your holy mountain. For because of our sin and the iniquities of our fathers, Jerusalem and your people have become a reproach to all those around us.

So now, our God, listen to the prayer of your servant and to his supplications. And for your sake, O Lord, let your face shine on your desolate sanctuary. O my God, incline your ear and hear, open your eyes and see our desolations in the city which is called by your name.

[4 : 02] For we are not presenting our supplications before you on account of any merits of our own, but on account of your great compassion. O Lord, hear. O Lord, forgive.

O Lord, listen and take action. For your own sake, O my God, do not delay because your city and your people are called by your name. Okay.

Such a great prayer. Let's take a look for a second at the setting of when this was written. In verses 1 through 3, it tells us that in the first year of Darius, the son of Asheraheus, so it's giving us sort of a time frame.

So here's your little timeline. It's a little different from last time, but just kind of helping you see a few things. Nebuchadnezzar begins ruling in Babylon around 605-ish or so.

Then he takes the Jews to Babylon 597. So as Jeremiah, as Daniel is praying, he is reading through the prophet Jeremiah.

[5 : 12] And as he reads the prophet Jeremiah, he's probably reading from chapter 25, probably from chapter 29, because in chapter 25, verses 1 through 11, at the very last verse, it says this, the whole land will be a desolation and a horror, and these nations will serve the king of Babylon 70 years.

And so once they go into captivity and they've been there a little bit, they've got some people who are saying, listen, Jews, don't settle down. We're not going to be here very long.

It doesn't matter what Jeremiah says, God has given me a word, we're going to be leaving this place. So Jeremiah writes a letter to those who are in captivity, and that's 29.

And if you know anything about Jeremiah 29, what do you know about Jeremiah 29? it's got two famous verses in there. One verse is verse 11, Michelle just talked about.

I know the plans I have for you, plans to prosper and give you a hope and a future. And then verse 13, and you will seek me and pray to me and you will search for me with your whole heart. So, matter of fact, I wanted to read that.

[6 : 32] Thus says the Lord, verse 10, when 70 years have been completed for Babylon, I will visit you and fulfill my good word to you to bring you back to this place.

So, this is the first year we're here. We're in the first year of Cyrus. That's where chapter 9 is happening. Right? So, chapter 29 of Jeremiah was written back when they first got there.

He's telling them what they ought to do and he's telling them it's going to be 70 years. You're going to be there for 70 years. Then you see verse 11, for I know the plans that I have for you, declares the Lord, plans for welfare and not for calamity to give you a future and a hope.

Then you will call upon me and come to me and pray to me and I will listen to you. You will seek me and find me when you search for me with all of your heart. So, Daniel is now at the end of the 70 years in chapter 9.

He's at the end of it. It's the first year of Cyrus. Cyrus is going to issue a decree to send everybody home. The time's going to be over and Daniel's looking at Jeremiah and he's praying.

[7 : 39] And I think one of the reasons that he's praying is because of what we see here in 29 where it says, you will search for me with your whole heart and you will find me. So, that's why he's praying.

That's why this time of prayer is here. I think it's why it's recorded for us. So, what we want to see then is that this prayer basically does two things.

it confesses and it makes a request. Right? It confesses and it makes requests. And so, we want to look at those two things because there's two big things that it makes a request of.

Let's see. I'll give it right here. The first confession that it makes is that of God's righteousness. Makes a confession concerning God's righteousness.

Now, that's a big category that I'm kind of putting together from all the little pieces. But here's the idea. The, God's righteousness has to do with God's commitment to his character, his covenant, and his commands.

[8 : 44] Alright? So, I need two hands to do this. So, I want to look at each of those. I want to look at his covenant, look at his commands and his character to kind of see that because Daniel does a lot of, a lot of time confessing about who God is and his righteousness, right?

So, let's just kind of look at that. So, let's talk about his covenant. First thing that we see about God being committed to his covenant is that this, this particular chapter has God's covenant name in here several times whereas the rest of the book hardly has it at all.

Okay? Now, when I say God's covenant name, do you know what name I'm talking about? What is God's covenant name? Yahweh. Yahweh. Exactly.

Yahweh. In your Bible in English, you will see it because it's capital L, capital O, capital R, capital D. I didn't really say that very well but that's okay.

If it's, yeah, it's all caps if it's Yahweh. If it's just a capital L and everything has lowercase, that's Adonai. Okay? So it's two different Hebrew words.

[9 : 56] That way as you read your Bible you'll go like, oh, this is the covenant name of God. So you can see in verse 2, verse 4, verse 10, verse 13, verse 14, and if you want to add verse 20 even though we didn't read it, that's after the prayer's over, you can see God's covenant name being in there.

Okay? I'm just listing those off for you. What's wrong? Mine's not. Yeah, mine's not. Really? Yeah, does yours say 2, 3, something, something, 14, 14? What does it say? It says, oh Lord.

In verse 4, it's, oh Lord, it's lower capital, but then it says at the beginning, and I prayed to the Lord. Oh, oh, oh, yeah, yeah, yeah.

Okay, so, yes, that's right. So if you look at my example up here, this is terrible because in the Bible software it does one thing, but then as you export it out to PowerPoint, it just flattens everything.

this right here is all caps and should be, and this one is not, and this is Adonai, and that's Yahweh. Yeah. Is that what you were talking about?

[11 : 04] I mean, mine is like that where the first floor is all caps and the second one is mine's not. Mine's not. Yours is not. Okay. What verse is this supposed to be in one cap?

Daniel, it should be Daniel 9, 4. I pray to the Lord. Yeah, it just says, it's not all caps. the Lord might die. Interesting.

So some, evidently some translations are not doing that. Most modern English translations will do that for you, and so that's an ESV you got there. ESV, yeah.

Huh. I'll have to go check out my ESV here in a little bit. My ESV is doing it. Yeah. Maybe yours is a... It's all caps, the first one.

Okay. So that's interesting. It is interesting. It's my back. Yeah. Yeah. You've been shortchanged a few letters. Well, anyway.

[12 : 03] So, so, so anyway, but I'm sorry that yours doesn't do that. I messed you up. but here's the thing. So we see God's covenant name a bunch in the chapter, and then when we look at verse 4, obviously we see God's covenant name, but look what it says.

It says, Alas, O Lord, the great and awesome God who keeps his covenant. He's a covenant keeping God. And if you remember, a covenant is an oath bound promise.

God makes a promise, but then he takes an oath in order to secure that promise. You know, it's like you can, I guess it would be not quite equivalent to saying, you know, I have pinky promise, or, you know, some other sort of thing that we would do in our culture where we've got a promise, but we're trying to make that promise stronger.

Well, that's this culture, they would do that, and it would be an oath. I guess in our culture it could also be signing a contract or something like that. You make a promise to do something, but it's something that's made stronger. It's very much, you know, you've got to go back to Genesis 15 and see the animals cut in half and the torch and the smoking pot going between the pieces, and it's God making this self-maledictory oath that says, I swear to my own hurt that I will accomplish such a thing, or I will do such a thing.

And so, this is who this God is. He is a covenant-keeping God, and because of that, he's committed to the things that he's promised, and that's one of the things that Daniel sort of brings out in this.

[13 : 39] The second thing is he brings out his commands, and you see God's commitment to his commands because not only do you see Daniel say, okay, God has commands, then you see Daniel say things like, we've broken those commandments or disobeyed, and then you see, what does God do about that?

Like, he chastises the people, right? You can see in verse 4, you can see in verse 5, we've got, we've sinned against you, right? You can see in verse 10, we have not obeyed your voice, we have not done what your law has told us to do.

Verse 11, indeed, all Israel has transgressed your law and turned aside, not obeying your voice, so the curse has been poured out upon us.

There you have the turn, right? The curse has been poured out upon us. God has punished us, but it's not just the curse, it's also the oath, right? Both the curse and the oath have been poured out upon us.

It's a curse that's poured out with an oath. It's in the law of Moses, you can write down Deuteronomy 27, verses 15 through 26, that's where you would find this concept, and that's where Daniel's getting this.

[14:54] You've got Daniel 13 that talks about, as it is written, the law of Moses, all this calamity has come upon us. Why? Because we've disobeyed God. We've not done what he has said to do.

In Leviticus chapter 26, verses 14 through 45, he speaks about what he's going to do to his people, this is back in Moses' time, if they don't obey him.

And listen to some of the things he says. He says, I will give sudden terror, I will set my face against you, I will break your pride with power, I will send beasts among you and destroy you, I will be hostile towards you, I will bring a sword against you.

And then verse 31, he says, I will desolate your cities. In verse 33, your land and your cities will be desolate. And I don't know if you noticed, but as we read through that, that word desolate becomes a word that Daniel's using a lot, right?

That the cities are left desolate, the cities are destroyed, and why is this? Because God is committed to his commandments. And if you disobey, he's going to punish.

[16:00] That's just who he is. But then we see God's character, right? This is Daniel confessing God's character. You can see it in things such as the names of God.

There's actually three names of God in verse 4, right? The first Lord is Yahweh. Then you have God, which is, anybody know what God is? El, Elohim, right?

Come Sunday morning to Sunday school, and I'll explain a little bit more about why it's Elohim. Anyway, that's a shameless promotion. This was Adonai.

So Yahweh is the covenant name. Elohim is the name of the strong creator, and then Adonai means master. So you get this, here's God's character beginning to kind of be put out there.

We get to see God's character too in the way he treats his people. Like verse 6 says, we've not listened to your servants, the prophets. So not only were they sinful, but God sent prophets to them, to tell them, to warn them, right?

[17:06] Verse 10, we've not obeyed the voice of the Lord our God to walk in his teachings which he set before us through his servants, the prophets. So, I mean, here, it's not just, it's not just that God put a law in one time, and the people disobeyed it one time, and now he's chastising them.

He sent prophets, after prophet, after prophet, after prophet, to warn them and tell them to turn back. We see in verse 7 that he's going to send punishment upon them.

We see forgiveness and compassion in verse 9. We see that he's a deliverer in verse 15. Like, for example, he says, and now, O Lord God, who have brought your people out of the land of Egypt and with a mighty hand, and have made a name for yourself, as it is this day, we've sinned and we've been wicked.

In other words, what he's confessing is he's confessing the character of God who delivered his people out of that slavery, not only to Egypt, but slavery to idolatry.

Right? And so he's looking at his own people saying, this is what we need. We need you to come. We need you to do this. Verse 17, please listen to us.

[18:25] Let your face shine upon us, which we'll come back to in a second, but that's the idea of showing mercy, mercy and acceptance. Verse 18, he's doing all of these things for his own namesake.

Right? It says, for we are not presenting our supplications before you on account of any merits of our own, but on account of your great compassion.

So here's what we've got. Daniel in this prayer is confessing God's righteousness. He's confessing all of these great things about God and God's righteousness is built upon God's character, God's commandments, and God's covenant, and his commitment to those things.

And I think that we see that through this confession. And so his prayer is just chock full of just how great God is, how wonderful God is, how fearful God is, how awesome God is, or even maybe we might even say, if we use the word the right way, how awful God is.

Right? If we know where that comes from. Because in our day and age, the word awesome doesn't mean what it should mean. You know? So that's that part.

[19 : 39] That's the confession of who God is. But now he confesses Israel's unrighteousness. Now it would have been nice for me to go verses one through this is this, verses five through this is this, but Daniel mixes all of these things all over the place, right?

You can see his confession happening, and then there's confession of who God is, then there's confession of sin. Confession of God is, then confession of sin. And I think there's about two or three things that he confesses in terms of Israel's unrighteousness.

We see that they have broken God's law, right? They have broken God's law. So we see it in verse five. We have sinned. We've committed iniquity.

We see that in verse eight. We have sinned against you. We see it in verse nine. For we have rebelled against you. I'm sure we see it in other places. I'm just giving you examples.

That he's confessing they have broken God's law. That's clear. We all understand that. But then he goes on and says, but we've also ignored the prophets.

[20 : 44] So we haven't just sinned, but we've ignored the prophets. Now, I didn't say this a while ago, and maybe you picked up on it, but let me just be clear. One of the primary roles that prophets played is that they were covenant enforcers.

They were covenant enforcers. So the covenant, what's written in the law of Moses, this is the way you're supposed to live. And every time a prophet would come to Israel or they would come to Judah, as they tell them, this is what you're doing wrong, they're always pointing back to the law.

They're saying, hey, we know you're doing wrong because what does God's law say? God's law says not to murder. God's law says not to take bribes. God's law says on and on they would go.

And so they're taking that and they're prosecuting their case against Israel saying, you have done wickedly, you ought to repent. Sounds a little bit like a Sunday morning sermon, right?

Just like boom, boom, boom, and then you ought to repent. But what he's saying in his confession is that we've ignored the prophets. They came, they preached, they warned, and we ignored them.

[21 : 56] I think a third, final confession that he makes is that they have even ignored God's discipline.

So verse seven says this, it says, righteousness belongs to you, old Lord, but to us open shame as it is this day to the men of Judah, the inhabitants of Jerusalem and all Israel, those who are nearby and those who are far away in all the countries to which you have driven them because of their unfaithful deeds which they have committed against you.

So they've committed sin, you've warned them, you have driven them here, and now they're under this punishment, right? So it goes on, verse 11 through 14, indeed all Israel has transgressed your law, turned aside, not obeying your voice.

So the curse has been poured out on us, okay? So there's the first, let's just think of it in steps. First step, we sinned. Second step, curse poured out upon us, right? Or you could even add a step in there.

Step one, we sinned. Step two, you sent the prophets. Step three, we ignored them. Step four, you poured out this curse upon us, right? verse 12, thus he has confirmed his words, which he spoke against us and against the rulers to bring on us great calamity, for under the whole heaven there has not been done anything like what has been done, as it is written in the law of Moses, verse 13, all this calamity has come upon us, yet we have not sought the favor of the Lord our God by turning from our iniquity and giving attention to the truth.

[23 : 42] Therefore, the Lord has kept the calamity in store and brought it on us. For the Lord our God is righteous with respect to all of his deeds, which he has done, but we have not obeyed his voice.

I'm not sure if you catch this. They sinned and they were warned and warned and warned and they didn't repent. then God brought calamity on them and in the face of calamity, they still didn't repent. Live all these years with all your kings, now we're telling you by the prophets, repent, you're going to go into exile, boom, in exile, guess what you're doing in exile, you're still sinning.

You are under, I mean, can you imagine? What would you do to your kids? I mean, you know, you've got a kid that's breaking your rules, you've warned them not to do it, and then as you discipline them, they turn around and immediately break that rule again.

What would they get from you if that happened? Homelessness. Yeah, I mean, you know, we wouldn't put up with that.

[25 : 01] And here's the thing, Daniel's praying and confessing all of this now that they are headed home. And what's going to happen is that these visions that he's been getting, the vision of the statue, the vision of the beast, the vision of the goat and the ram, these are all about the future and in those visions you see them still sinning in the future.

So Daniel is in this place of great consternation, great humility, because he sees we're not learning the lesson yet and we're still not going to learn it in the future.

God, be merciful to us. I mean, you can't really understand what it means to say to God, God, be merciful to us until you see just the sheer audacity to go like, who cares what you say, God? that's a lot that's a lot I've thrown at you all at once. Let me just pause and see if you have any thoughts or comments about that just to kind of let that breathe for a little bit, let that breathe a little bit before we keep going.

Is this being written at the end of the captivity? It's when he's prayed, now when did Daniel write it down, maybe right after soon after yeah yeah because that's what it says in the very first verse this is in the first year of king cyrus or uh does it say cyrus or does it say um darius darius that is cyrus okay i i hold that darius and cyrus are the same so cyrus issues a decree for the jews to return back to jerusalem in his first year which is the same time period as daniel chapter six right because darius is um the the king in that one as well and that's that's cyrus yeah is it i mean he's confessing their sin and um but there's still no sign of their repenting yeah yeah it's not like we've turned from this or and they're in a pagan country uh pagan land so they're or soon worshiping the pagan uh idols maybe something yeah yeah i mean we we don't we don't have any way to know for sure except just by what they've done in the past it certainly would be reasonable to think that some of them have certainly adopted some things and taken back with them and and then when some of them get back to jerusalem if you read through uh ezra nehemiah you know one of the things that happens that they have to deal with is that they begin to take wives from the the nations around them which is it's not bad to intermarry but the problem is is that they're it's not about race it's about religion right and so you know here's this guy who's supposed to be worshiping yahweh you know marrying this woman that worships astro and and bale and now she says now it's time to sacrifice the kids and it's like so ezra nehemiah kind of going like listen this is not good so you know once they get back to the land they're still sinning and they're afraid too because some of some of the nations around them don't want them to rebuild jerusalem don't want them to rebuild the wall so they attack at them and stuff and so anyway any anything else any other thoughts okay i think that it was neat when you went through a lot of verses about god's character that daniel called up um i went through and just wrote down the main ones and three out of the six or seven or whatever are about god's compassion you know he's really kind of leaning heavily into that you are compassionate god and you know you deliver us from egypt and it just um i don't know i really liked hearing his balance between what the people have done and and that character of god you know gives you hope yeah he's compassionate in spite of right right good okay anyone else okay well let's look at the things he asks god to do he asked god to do some things he asked god um to to help them and he's looking for mercy built on god's past acts that's where we go back to 15 the lord god who have brought your people out of the land of egypt with a mighty hand and made a name for yourself as this as it is this day i mean that's what he's wanting he's wanting that's god that delivered them to show up again let's have another exodus you know i mean i i would imagine what he knows of the exodus and what he's read and cyrus coming in and giving a decree and send the people home doesn't quite feel on the same level on the same par you know um but he's looking for god's mercy because because that's what you do you look at the way god has acted in the past to understand how he's going to act in the future the whole reason we have the bible in stories like this instead of just a bunch of

[30 : 19] truths is that we get to see god interacting with people so that we understand how he's going to interact with us you know um he in verse 16 he asks for the lord to turn away his wrath he says of lord in accordance with all your righteous acts let now your anger and your wrath turn away from your city jerusalem your holy mountain for because of our sin and iniquity of our fathers jerusalem and your people have become a reproach to all those around us let your anger let your wrath be turned away so god's god's anger and wrath that's his settled judgment based upon his holiness and so he's just he's just praying for that to be to uh for god to turn it away then he says in verse 17 so now our god listen to the prayer of your servant and to his supplications and for your sake oh lord let your face shine on your desolate sanctuary where have you heard the idea of let

your face shine before let your face shine okay okay so so it's in the book of numbers numbers chapter six the lord bless you and keep you the lord make his face to shine on you and be gracious to you the lord lift up his countenance on you and give you peace now this is a this is the erotic blessing aaron this is the blessing as the priest that he was to give to the people and so a lot of people now use that right i'll even say it a lot of times right uh it is in the psalms psalm 80 oh god restore us and cause your face to shine on us we will be saved in verse 7 oh god of hosts restore us and cause your face to shine upon us and we will be saved verse 19 oh lord god of hosts restore us cause your face to shine upon us and we will be saved what do you think it means for god favor favor yeah there's a great illustration in the book of esther that is similar to this concept and it's this concept of of having your face shine upon somebody so if god's face shines upon you he's looking at you if your face gets lifted up by god then he's also showing favor it's the same thing so esther comes to the king because she wants to request an audience but you'll remember in the story you can't approach the king without being asked so anybody who approaches without being asked can actually just be killed and done away with right so when the king sees esther there's this kind of brief pause in the text and you get this moment of like what's going to happen and then it talks about him lifting his staff out to her which is an idiom kind of way of saying that he lifts her face it's almost like she bows before him and he takes the staff and puts it under her chin and raises it up which is a sign she's okay don't kill her and so here's what daniel's praying let your face shine on us accept us have favor upon us show grace to us show mercy to us because we need that um verse 18 he's he's requesting god to hear uh to incline his ear to see their desolations oh my god incline your ear in here open your eyes and see our desolations and the city which is called by your name for we are not presenting our supplications before you on account of any merits of our own but on account of your great compassion that's why we're coming

because you are a god who is compassionate it's interesting this um this word compassion is found in another verse that i think is kind of uh interesting because it's written by jeremiah and so it's like it's like daniel knows this verse and you're going to recognize it the lord's loving kindness indeed never cease for his compassions never fail for they are new every morning great is thy faithfulness and his last request is is several requests all bundled up in one right oh lord hear oh lord forgive oh lord listen and take action for your own sake oh my god do not delay because your city and your people are called by your name he's he's closing his request by leaning in on how much god loves his own name so lord do it for your name's sake and however you do that that's up to you um so i just want to to kind of from there i have a couple of uh thoughts of some applications that i want to get into but let me ask you if you've got any thoughts or comments i'll add any of that before before i share a couple of my thoughts okay no good i don't hear it michelle none of your thoughts i'm just i'm just messing that was a lot that was a lot of verses and a lot of you talking i'm still processing we'll just let it breathe for a second all i'm doing is reading the text and telling you what it says those are not my words don't you feel like this is like a prayer we're praying for our country right now yeah like so much i feel like i'm like i feel like we're not as eloquent or i'm not in my prayers but i feel like the sentiment is the same totally agree and and there's nothing wrong to open up your bible and walk through yeah nine and just pray those words to the lord about it like as you were reading yeah yeah yeah seeing seeing that they um are not even repenting under while they're under punishment and discipline reminds me so much of our country so much sorry that was random but that was my no that's good that's good you know one of the things about it that i think about is how you see and understand who god is shapes how you approach god and you know daniel has all this biblical background all this knowledge about god's past works and god's past actions and so as he approaches god in prayer it shapes how he prays he understands that god is a holy god not to be trifled with but he also understands all this compassion you know he's seen god i mean how many times in the wilderness should god have just said start over right i mean all all the israelites in the wilderness after egypt it's like like like i don't you know no you're in the red sea that we're done with you you know let's start over but like he he wasn't he was compassionate over and over and over um you know if you think god is all compassionate he's just all compassionate and not holy how would you approach him in prayer about sin probably wouldn't about sin yeah yeah and and what if it's just the reverse what if you thought that god was all holy and all righteous and very little compassion in your mind about him and you're coming to him about sin we're not because you're like oh yeah constant state of fear fear so so i think daniel strikes a great balance between god's holiness and righteousness god's compassion

and love i think verse 19 is just kind of summation of everything he did he said yeah it's like a summary it's a great summary it is oh lord hear so you know hear our praise and our our uh confession yeah oh lord forgive us so there's the mercy part oh lord listen here's what we're asking asking of you lord and please act so i think he kind of rolls on up in that room yeah do you find it strange that that as daniel's praying i mean does god let me let me let me start over let me do it this way does god know everything does god know everything about himself does god know everything about you does god know every word that you're ever going to think even the ones you say and don't say so i want you to think about that now i should think about daniel's prayer is a lot of reminding god of things why do you think that is why does he remind yeah another prayer that i look at a lot you know this is a prayer for the nation of israel um but uh psalm 51 and when david is repenting um and he's same thing admits his sin confesses it and confesses how holy god is and you know it's a prayer similar to this but for his own personal yeah you know right yeah the 139th psalm bears all that out pretty much hmm what's the 139th psalm he knows our own thoughts he knows our when we write that's right that's right mm-hmm that's right that's right and yet here's daniel reminding god of things what are some things that you can think of that he reminds daniel of i mean what are some things that daniel's reminding god of that you can remember well they're saying the one thing you know yes covenant covenant and really there's mercy there's mercy yeah remember you're compassionate yeah yeah yeah yeah i see it in in reminding god about the past saving acts like the exodus in the phrases don't let your face shine um all the places where he starts talking about the law and and what they've done and then i i'm fascinated by because i'm always fascinated by this where he kind of is driving at god's desire to protect his own reputation you know um

i have here there's several verses that he does that in he does it in um verse six so who spoke in your name he's that's these are people you sent you know they're they're in your name verse seven he talks about righteousness belongs to you so god i'm gonna i'm gonna key in on your righteousness and remind you of that uh verse nine to the lord our god belong compassion forgiveness so god do you remember this about yourself verse 14 for the lord our god is righteous with respect to all of his deeds so again just kind of hitting at that then verse 15 he really begins to be specific about it where he says and now lord our god who have brought your people out of the land of egypt with a mighty hand and made a name for yourself so as you made a name for yourself then make a name for yourself now um you know i see it in verse 16 i see it in verse 17 i see it in verse 18 i see it in verse 19 like all those verses just boom boom boom boom boom boom boom boom your name your name your name your name um because i think that's i think that's one of the most proper things we can do in prayer is really really kind of get back to thinking about driving after this is for god's sake not my sake i think that's i think i think a lot of times we come in prayer solely for our sakes which is not bad okay it's not bad to just be at the place where it's like i'm coming for my sake but i think that when we come to god there should be something that at least shifts in there it says yeah and this is not just for me but this is for him this is about about him what are you going to say i was just thinking about when you're talking about his name and how israel was their whole cultural identity was the people of god and so you know daniel had that sort of and we just don't have that we don't think of ourselves as much as a people of god you know we think of ourselves as americans or as texans you know because texans is the best but you know we just don't like we don't do that whole it's how we live or what we or identification yeah yeah right right do you think there's i was just do you think there's doubt in daniel's mind and a lot of this is ramiah is because here he is he he's just read jeremiah he knows that 70 years is coming up and he's looking around seeing nothing has changed the people haven't changed because because that's his prayer here is we're we're still so i mean he's thinking time's running out is you know does he need to be reassured yeah that this is going to happen and i think it's fascinating you saying that because it makes me think of two things one is the visions he has seen has given a glimpse into the sin of the people in the future and their destruction which destruction means that they've sinned because they're the people of god that's what happens to them but then the other thing is that the answer to this prayer comes with a vision with another vision of the 70 weeks and so you know i i think that there's this desire to know what's going on and what's happening so no i think i think that that's probably a pretty good pretty good point it's almost like he's kind of asking the question around that way have you got have you got a panel on this you know what I mean so you know the way he keeps yeah yeah but i at the end like i think it's interesting where he's like do not delay

like he's like got an urgency about this prayer that i feel like we don't hear our prayers as with that i don't i feel like we're very um very generalizing but like our society we're like if it's your will or in your time we would like this to happen if it's like we do a lot of like and he's like no you are like this and you are like this and you are like this and do it now like like he's not wishy-washy i guess where i feel like sometimes we kind of like walk that line like are we really allowed to ask this in prayer like yeah yes but he he adds a caveat delay not for your own sake not for my you know for me he had that little part to it right but i mean like he's doing it with like conviction like where i feel like we are so sometimes just we're a little mealy mouth that's a good yeah yeah we i i would agree with that i think that we are that and i think that he is being quite earnest and there's an old theological term in in discussions on prayer called in oh never mind because i can't remember the name i can't remember it but it's importune or importune you let's say the word importunity yeah that's the word and so um it's just this this urgency and the seriousness and this um uh being clear and being forthright and kind of bold towards god you know and just saying you know and not let god worry with the capyats you know we just pray um i wanted to i wanted to just point out one final thing when jesus was asked by his disciples to teach them to pray and then in the sermon on the mount when he taught us to pray it's interesting what the very first request of the model prayer is hallowed be your name it all starts by recognizing god and and putting everything under that umbrella of this is for your glory like i'm asking for this and i really want this i really need this in my life and i want this for this person but this is under the umbrella this is for you this is for you to be glorified well two lessons back to back on looking at prayer and i i don't think that we can ever study enough on prayer i always feel so inadequate in prayer i always feel like that i don't pray enough i don't understand prayer enough and i think that that's probably the way it is because i think it's i think it's one of those things that's supposed to kind of keep us coming back to the lord because we don't we don't know and we we do struggle with it and so just just know that he is your heavenly father and he loves you and he wants to hear from you it pleases his heart to hear from you and to answer prayer so don't don't feel as you know you got to be caveated to death just come talk to your father and ask him what you want so with that in mind i guess why don't we pray and before we do we'll take some requests i was going i was getting there without you everybody shifted it was like okay let's pray takeNING

[50 : 08] I don't know.