

Title: Why Do We Supplicate God?

Text: Dan 19: 17-19

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Daniel 9: 17: Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. 18: O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. 19: O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

Proposition: Beholding our sin and beholding God's mercies to his people for the sake of the Lord Jesus, makes us supplicate God for the sake of his mercies.

Be sure to get this. Beholding our sin and beholding God's mercies for Christ's sake is what makes us willing to supplicate God. It is not for our righteousness sake but for the sake of God's great mercies. "*We do not present our supplications before thee for our righteousnesses, but for thy great mercies.*" It is the great mercies of God to his people for the sake of Christ his Son, that makes God's saints supplicate God in prayer.

WHAT DOES IT MEAN TO SUPPLICATE GOD?

Supplication is earnestly, humbly begging God to provide our need. Supplication is to ask God's favor. It is ask for God to supply all our need. Do we only have occasional needs? Are there only *some* things we need God to supply? Are we able to supply most but we only need God to supply *occasional* needs? We certainly have "*time of need*"—we are exhorted,

Hebrews 4:16: Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

But our "time of need" are the special times when God makes *us see* our need. Truthfully *all the time* we have need. We are completely ruined in sin so that we are in total need which only God is able to supply. When God makes us know we are sinners then we know that we need God to meet all our needs all the time. It is God our Father, through his Son Christ our Lord, who supplies all the need of his elect. Everything we have is given to us from God above.

Philippians 4: 19: But my God shall supply all your need according to his riches in glory by Christ Jesus.

John 3:27: John answered and said, A man can receive nothing, except it be given him from heaven.

James 1:17: Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

1 Chronicles 29:14: [when David and the children of Israel gave so abundantly for the building of the temple, David thanked God, saying] But who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort? for all things *come* of thee, and of thine own have we given thee.

Supplicating God is humbly, earnestly, begging God to provide all our need.

WE DO NOT SUPPLICATE GOD FOR ANY GOOD IN US

Daniel 9: 18:...we do not present our supplications before thee for our righteousnesses

The Pharisee in our Lord's parable did not supplicate God at all. He declared himself full of righteousness's. It was the publican who confessed himself the sinner in need God to provide due to God's great mercies who supplicated God.

Luke 18: 11: The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. 12: I fast twice in the week, I give tithes of all that I possess. 13: And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. 14: I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

It was the Spirit of God that moved Daniel to pray. It is the Spirit of God that moves us to supplicate God. The children of Judah and Israel had been in Babylonian captivity for 70 years and Daniel was in the same captivity. But the Spirit of God revealed to Daniel that the 70 years captivity was soon coming to its end. This revelation humbled Daniel to God's feet and he supplicated God.

Daniel 9: 3: And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

When God first called us, we had been in Babylonian captivity all our days! And each time God delivers his saint from chastisement, it is God delivering us from the captivity of our sinful flesh. The Spirit of God reveals the good news in our

hearts that Christ is our Deliverer, our Redeemer, come to deliver us personally. Then we confess to God that “*we do not present our supplications before thee for our righteousnesses.*” We confess our sins in breaking all God’s law. Daniel owned himself to be the sinner. He did not merely say his kinsmen had sinned. Daniel owned himself to be the transgressor of all God’s holy law.

Daniel praised God for doing two things.

Daniel 9: 4: And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

The first thing is Daniel glorified God as the great and fearful God who “*keeps the covenant*”—the law. God keeps his law by pouring out justice on every sinner who breaks his law. Holy God keeps his law by no means clearing the guilty. Daniel saw God keep his covenant, not by God pouring out the full fury of his wrath on Daniel and his kinsmen, but by God afflicting him and his brethren by the Babylonian captivity.

The second thing Daniel praised the great and fearful God for is that God also “*shows mercy*” to his elect people. Daniel praised God for making justice *and* mercy meet in harmony; for making truth *and* mercy kiss. God kept his covenant law not clearing the guilty *AND* God showed his elect mercy. Daniel saw a glimpse of God’s justice by God afflicting him in Babylonian captivity and he saw God’s mercy by God delivering them from it. But Daniel saw both in Christ and for the sake of Christ who made mercy and truth meet in harmony on the cross.

Be sure to get this. This is the paradox of the gospel of God’s grace. God only does this “*to them that love him and to them that keep his commandments.*” But in the next breath, Daniel confessed that not he, nor any of the children of Israel, had ever kept God’s commandments. Daniel confesses that he and all his kinsmen had sinned in departing from God’s commandments and by refusing to hear God’s preachers.

Daniel 9: 5: We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: 6: Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

This is the paradox of God’s grace which only the Spirit of God can make God’s elect understand. Loving God and keeping his commandments includes hearing the ten commandments declare us guilty so that we confess that we have no righteousness of our own by the law but have sinned in breaking every commandment. That is of God worked in the heart of his child. It is confessing our total ruin, even as the law declares, that we manifest God has worked in our heart so that we love God. This is the first way that we keep God’s commandments. We agree with God’s holy law that we are the sinner even as the law declares in our hearts. The second way we keep God’s commandments is by believing on Christ and confessing Christ is our only Righteousness. He alone fulfilled the law and made God’s elect the righteousness of God in him.

The point we are looking at is that “*we do not present our supplications before thee for our righteousnesses.*” Listen to Daniel justify God as he confesses his own sin and as he makes intercession for the sins of his brethren while he praises God for God’s mercy and forgiveness. Note that Daniel confesses himself to be the sinner.

Daniel 9: 7: O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.* 8: O Lord, to US *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because WE have sinned against THEE. 9: To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him; 10: Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets. 11: Yea, ALL Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon US, and THE OATH that *is* written in the law of Moses the servant of God, because WE have sinned against him. 12: And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. 13: As *it is* written in the law of Moses, all this evil is come upon US: yet made WE not our prayer before the LORD our God, that WE might turn from our iniquities, and understand THY TRUTH. 14: Therefore hath the LORD watched upon the evil, and brought it upon US: for the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice.

God brought Daniel to do what God brought Paul to do when the commandment came, sin revived and Saul of Tarsus died. Likewise, Daniel heard the law and confesses that he had never worked righteousness, only sin. This is the paradox only God teaches by making us hear the law declare us guilty. Every believer God saves loves God. And one way we keep his commandments is we agree with the law and confess to God that we are the guilty sinner, with no righteousness of our own with which to supplicate God. That is when we delight in the law in the inward man because by it God taught us our flesh is only sin. Paul said,

Romans 7:7: I had not known sin but by the law...12: Wherefore the law *is* holy, and the commandment holy, and just, and good.

The purpose of the law is to show us our sin. So our breaking God’s law was no surprise to God. Israel was dancing around a golden calf when he gave the law at Sinai. We all had already broken God’s law in Adam in the garden. God never purposed

any to be made righteous by our obedience to the law. When Joshua was dying, he told the children of Israel that surely God would destroy the nation Israel for their sins.

Joshua 23: 14 And, behold, this day I *am* going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof. 15 Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you. 16: When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

Then why did God give the law.

Romans 5:20: Moreover the law entered, that the offence might abound.

Romans 3: 19: Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

Romans 5: 21: But where sin abounded, grace did much more abound:

If there are any here who would supplicate God then go to God confessing you are the sinner! *“We do not present our supplications before thee for our righteousnesses.”*

WE SUPPLICATE GOD FOR HIS GREAT MERCIES IN CHRIST

Daniel 9: 18... for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

Notice in verses 15-19, that Daniel’s supplication is for the righteousness of God, for the sake of Christ our Lord, for God’s great mercies.

Daniel 9: 15: And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. 16: O Lord, according to all THY RIGHTEOUSNESS, I beseech thee, let thine anger and thy fury be turned away from THY city Jerusalem, THY holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and THY people *are become* a reproach to all *that are* about us. 17: Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, FOR THE LORD’S SAKE. 18: O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, BUT FOR THY GREAT MERCIES. 19: O Lord, hear; O Lord, forgive; O Lord, hearken and do; [delay] not, for thine own sake, O my God: for thy city and thy people are called by thy name.

God’s regenerated child is willing to come to God’s throne and supplicate God *due his great mercies for the sake of the Son of God, Christ Jesus our Lord*. God has made us know that by Christ bearing the sin and curse of God’s elect, God has kept his covenant-law in justice and justified us from all our sins. Therefore, for the sake of our Lord Jesus, God is righteous to show his people great mercies and forgiveness and deliver us all our days

God has put his name upon us his people. Therefore, we beg God to shine upon us for his great name’s sake.

Due to God’s great mercies, God’s child is has boldness and willingness in our hearts to draw near to God’s throne of grace. Needy sinners were terrified of the Pharisees for fear of being condemned for their sins. But needy sinners came to Christ for his great mercies. So do we, brethren! *“To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; ...O Lord, according to all thy righteousness, I beseech thee...Cause thy face to shine for the Lord’s sake...for we do not present our supplications before thee for our righteousnesses, but for thy great mercies...for thy city and thy people are called by thy name.”*

Daniel was moved to pray by the Spirit of God revealing the good news of God’s deliverance out of Babylon. As he prayed, God made him it all typified the great deliverance made by Christ of all his elect from the Babylon of this world. As Daniel was praying that is what the angel Gabriel was sent to declare to Daniel.

Daniel 9: 20: And whiles I *was* speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; 21: Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. 22: And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. 23: At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved: therefore understand the matter, and consider the vision...24:...to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Daniel begged God based on God's deliverance from Egypt. Now we do so because Christ has delivered us from all our enemies and promises to deliver us from the Babylon of this world for good. Daniel supplicated God because God put his name on the earthly city Jerusalem and on the nation Israel. Now, we supplicate God because we see his spiritual church is holy Jerusalem and his elect Jew and Gentile are his holy nation. When God has brought his child to see our total ruin in sin, that Christ is our Righteousness and our great High Priest at God's right hand, then we supplicate God for his mercies—for Christ, the Lord's sake—for his great name's sake—and Christ sends the good news of Christ into our hearts as he sent the good news of Christ to Daniel.

Hebrews 4: 15: For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin. 16: Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Hebrews 10: 16: This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17: And their sins and iniquities will I remember no more. 18: Now where remission of these *is, there is* no more offering for sin. 19: Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20: By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21: And *having* an high priest over the house of God; 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Amen!