

## DANIEL'S PRAYER FOR ISRAEL-3

(Dan 9:13-19) 05/13/20

Grace Bible Church, Gillette, Wyoming

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### I. DANIEL'S DEVOTION (1-3)

#### A. Context

1. Observed in the Books - Daniel was reading Jeremiah ("**observed in the books**") in order to ascertain the time when God will allow the Babylonian captives to return to Jerusalem (Dan 9:27 cf. Jer 25:11-12; 29:10). That also is what led to Daniel's famous prayer (Jer 29:12-14).
2. *The Babylonian captivity officially began in 605 B.C. and, therefore, some 67 or 68 years had elapsed when this chapter opens [i.e. 539 B.C.]. This would mean that in about two more years the captivity should be over. But apparently Daniel could not discern any evidence that God was at work to do anything to fulfill the words of Jeremiah (Benware).*
3. Israel's Future - The angel Gabriel was sent to Daniel to answer His prayer. However, the answer came in the form of Israel's future events (Dan 9:24-26). This included the future events that take place in the Tribulation period just prior to the Second Coming of Christ. (Dan 9:27).
4. Outline of Ch. 9 - The chapter can be broken up in three sections: Daniel's Devotion (1-3), Daniel's Prayer Model (4-19), Daniel's Seventy Weeks (20-27).

#### B. Prayer in Regard to the Word (2a)

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

#### D. Prayer in Regard to Fervency (3)

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

#### A. Prayer in Regard to Praise of the Attributes of God (4)

#### B. Prayer in Regard to the People of God (5a)

#### C. Prayer in Regard to Confession (5 cf. 4, 6, 7, 8, 9, 10, 11, 13, 14, 15, 16)

#### D. Prayer in Regard to the Discipline of God (7, 8, 9, 11, 12)

#### E. Prayer in Regard to Repentance (13-15)

1. Great Calamity (12) - The **great calamity** that Daniel was referring to, was the destruction of Jerusalem and captivity. Israel was warned about this (Deu 28: 36-37, 64 cf. Jer 40:2-3).
2. Israel Did Not Return (13)
  - a. Calamity For Repentance - The subject of calamity is spoken of in vv. 12-14. Calamity and discipline are exercised by God so that the people of God **turn** away from **iniquity** and give their **attention to Lord's truth** (His Word).
  - b. Israel Did Not Repent - However, like so many times before, Israel did not repent ("**yet we have not sought the favor of the LORD our God**"). They should have sought the favor of the Lord by turning from their sin and repenting. But they did not.
  - c. Repentance
    - 1) Meaning - The English word "repent" is not in Daniel (NASB). However, the Hebrew word for repent is *sheub* and is translated "**turn from**" (Dan 9:13).
    - 2) *It means to turn about, to have a change of mind, to express regret. It is used both of God and man. The verb means the act of turning about; the noun means the result of such action. (Zondervan Encyclopedia).*
    - 3) Usage - *Sheub* is used 111 in Jeremiah, 71 times in Psalms, 62 times in Ezekiel, and 51 times in Isaiah.

a) Judah was hard-hearted and would not "repent" (Jer 5:3).

b) Judah turned away in continual apostasy (Jer 8:4-6 - v.4

“turn away,” “repent;” v. 5 “turned away,” “return;” v. 6 “turned” and “repent” *nacham* - *sorry*).

c) God would change his mind about discipline if Judah would “turn from” their evil way (Jer 26:3).

3. Lord is Righteous, Israel was Not (14) - The Lord was not unrighteous because He brought calamity upon His people. Rather His people were unrighteous and needed the Lord’s discipline. In fact, the Lord is **righteous** by bringing calamity upon them for their sin.

4. Lord Delivered but Israel Sinned (15)

a. Freed From Bondage - Even though the Lord delivered Israel from Egyptian bondage (Jos 24:17; 1Sam 2:27), Israel still chose to serve other gods and acted wickedly.

b. Back to Bondage - Israel went under bondage to these pagan gods. In addition, they incurred future bondage in Babylon as a means of discipline.

F. Prayer in Regard to the Glory of God (16-17)

1. Turn Away His Anger (16)

a. Basis of Reputation - Daniel appeals to God on the basis of His **righteousness** toward His “**city**,” His “**holy mountain**,” and His “**people**.” The basis of such an appeal relies not on the sinner’s character but on the Lord’s reputation (Exo 32:10-14). The Lord desires that His people would be concerned about His reputation.

b. Relying on God’s Promise - In a sense, Daniel was praying for something God had already promised to do (Jer 29:10-14). But why?

1) Ultimate Fulfillment - The ultimate fulfillment of this and other similar promises will take place in the Tribulation.

2) Echoing Christ’s Promise - It is not out of Christian character to pray according to God’s promise. One example is the apostle John in Rev 22:20. John’s heart was echoing (saying “Amen”) Christ’s promise.

3) Based on God’s Promise - Daniel was not certain of the exact time that Judah would be released from captivity, so He prayed for it on the basis that God promised it. Prayer is relying on God’s promises.

2. Let Your Face Shine (17)

a. Lord’s Sake and Glory - Daniel included all of Judah in the phrase “**our God**.” In addition, Daniel prayed not for Himself but for the Lord’s **sake** and glory.

b. Favor on the Sanctuary - There are numerous references to God’s favor (“**face to shine**”) upon His people in the Scriptures (Num 6:25; Psa 31:16; 67:1; 80:3, 7, 19; 119:135). Here, Daniel is asking for God’s favor upon God’s **sanctuary** in Jerusalem that was desolate at the time of his prayer.

G. Prayer in Regard to the Forgiveness of God (18-19)

1. Basis of the Lord’s Compassion (9, 18)

a. Behalf of Jerusalem - Daniel pleaded that God would look upon the **city** which is **called by His name**. Daniel was asking for God to see and act on behalf of Jerusalem.

b. Not On Own Merits - Daniel had just confessed all of Judah’s sins. He was not about to base his prayer upon their **own merits** because there were none.

c. Lord’s Compassion - Daniel asked on behalf of the Lord’s character of **compassion** (cf. Dan 9:9). God does not need to be reminded of His compassion, but His people do.

2. Basis of the Lord’s Forgiveness (19)

a. “Lord” (Adonai) - Daniel does not refer to God as Yahweh in this verse. Instead he refers to Him as “**Lord**” (Adonai) which means Master and Lord. Daniel asserts that Adonai is his Lord and Master.

- b. Character of Forgiveness - Daniel calls upon God's great character of **forgiveness**, which sets God apart from the false gods (Psa 130:4; Jer 31:34; Act 10:43; Eph 1:7)
- c. Summary of Bases - Daniel summarizes all the bases upon which his prayer was based it is based on God's own **sake** (divine will), God's **city** (divine presence), God's **people** (covenant people), and God's **name** (divine reputation).

### III. OBSERVATIONS AND APPLICATIONS

#### A. Difference Between Confession and Repentance

1. Confession is acknowledging our sin before God. Though confession is a necessary part of repentance, repentance is turning away from sin. Both are necessary (Joh 8:11).
2. Repentance is not simply an emotion of regret. Ultimately "repentance" (*metanoeō*) is a change of mind that leads to a change of behavior (2Co 7:9).
3. When the unbeliever repents, he changes his mind about 1) his sin, 2) his works for salvation, 3) Christ as Lord and Savior, and 4) his faith in Christ. This is all through the work of the Holy Spirit.

#### B. Difference Between God's Favor in OT and NT

1. God's favor in the OT was based on obedience to the Law in order to be blessed (Deu 28:1-2 cf. Deu 28:15).
2. God's favor in the NT comes through Christ when we trust Him as Savior. It is not based on our degree of obedience but on Christ's finished work on the cross (Eph 1:3, 6-7, 13-14; 2:8-9). Unfortunately, the believer has the ability to displease the Lord, though his intentions will be to please the Lord (Col 1:10). In addition, the true believer will not lose his salvation (1Jo 5:13).