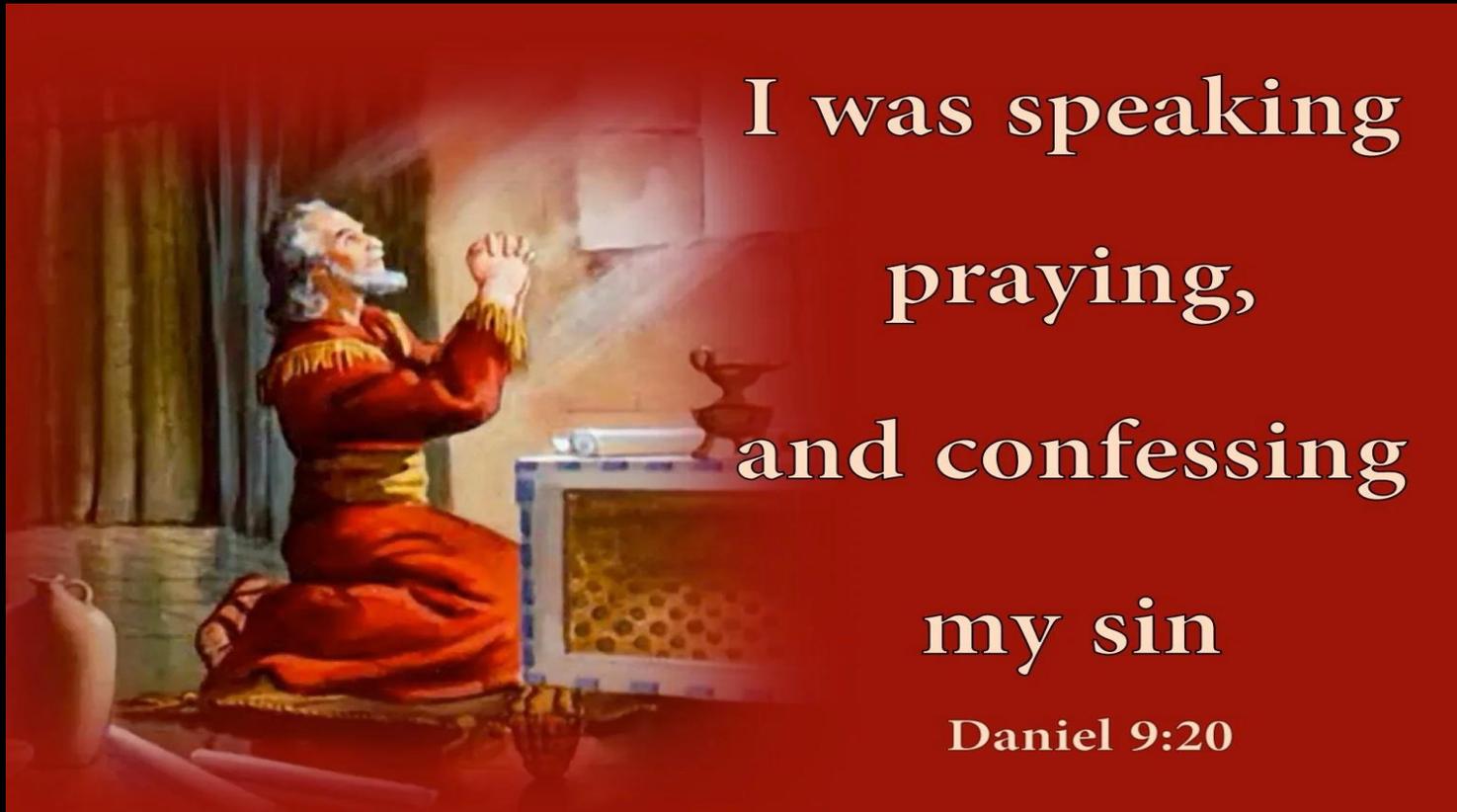


Daniel Chapter 9 – Part 1

Daniel's Intercessory Prayer



I was speaking
praying,
and confessing
my sin

Daniel 9:20

Past > **Present** > **Future**



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**And let them
make me a
sanctuary;
that I may dwell
among them.**

– Exodus 25:8

Psalms 77:13



Health Snippet – Garlic

Health Benefits of Garlic (Seek Medical Advise)

Garlic has been used, both medicinally and as a food or flavouring, since the dawn of recorded history.

Garlic grows in many parts of the world and is a popular ingredient in cooking, due to its strong smell and delicious taste. Each segment of a garlic bulb is called a clove. There are about 10–20 cloves in a single bulb, give or take.

2. Garlic is highly nutritious but has very few calories:

Calorie for calorie, garlic is incredibly nutritious.

A single clove (3 grams) of raw garlic contains

Manganese: 2% of the daily value (DV)

Vitamin B6: 2% of the DV

Vitamin C: 1% of the DV

Selenium: 1% of the DV

Fibre: 0.06 grams

This comes with 4.5 calories, 0.2 grams of protein, and 1 gram of carbs.

Garlic also contains trace amounts of various other nutrients.

Garlic is low in calories, fat, sugar, and sodium, but since it is consumed in small quantities, it does not contribute to much of your nutritional intake overall.

Garlic

✓ Cholesterol-Free

✓ Fat-Free

✓ Low-Calorie

✓ Sodium-Free

✓ Sugar-Free

0g

FAT

0.1g

FIBER

4.5

CALORIES

0.2g

PROTEIN

1g

CARBS

(per clove)

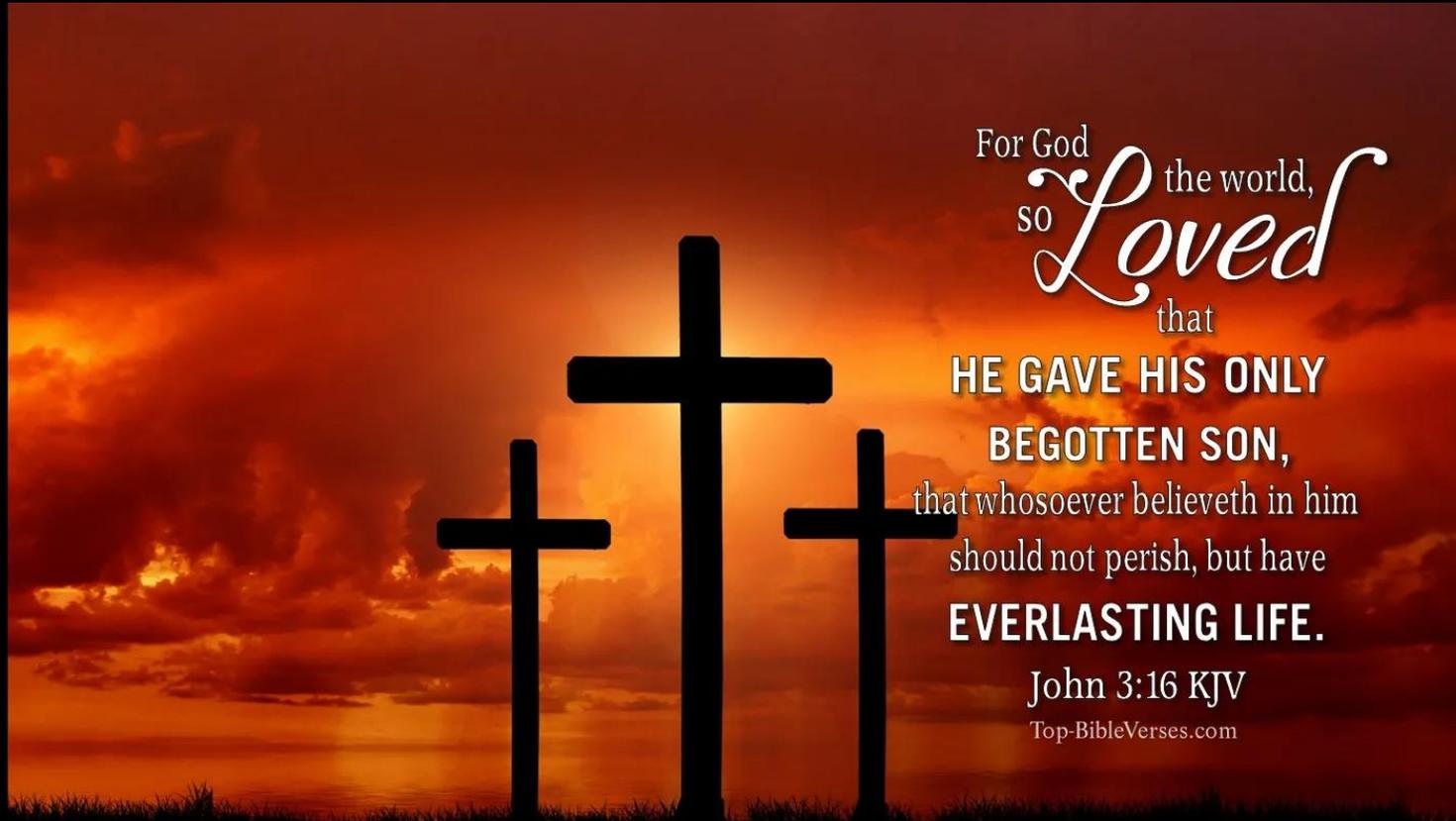
Garlic may have immunity-enhancing and potential antioxidative benefits



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Yes we Can!



For God
so *Loved*
the world,
that

HE GAVE HIS ONLY

BEGOTTEN SON,

that whosoever believeth in him
should not perish, but have

EVERLASTING LIFE.

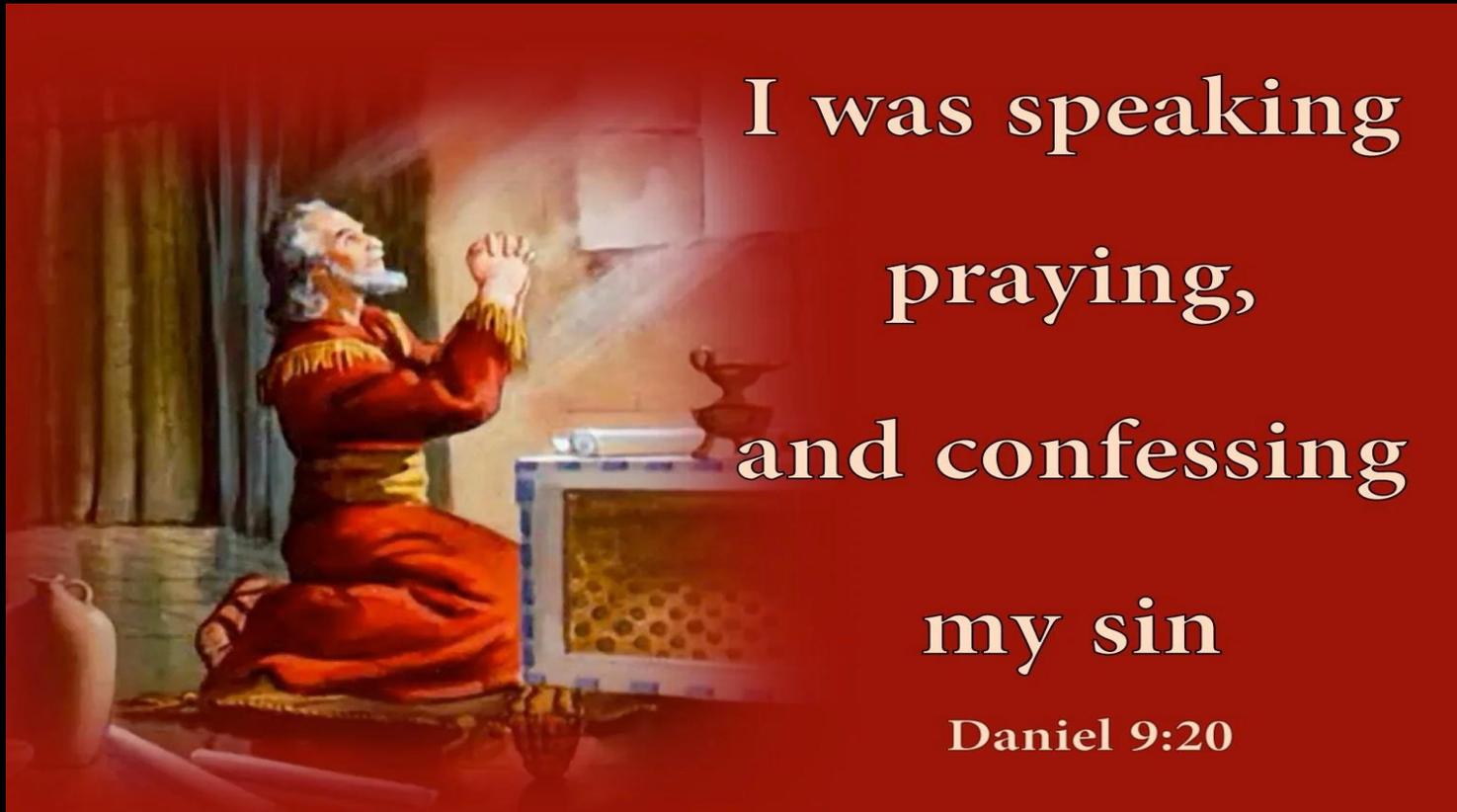
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Daniel Chapter 9 – Part 1

Daniel's Intercessory Prayer



I was speaking
praying,
and confessing
my sin

Daniel 9:20

Past > **Present** > **Future**



Introduction

When Daniel received the vision of Daniel 8 in 550 B. C., Babylon had not yet fallen. On the other hand, when the events of Daniel 9 transpired in 538 B. C., Babylon had just fallen and Medo-Persia had taken over the kingdom (see, Daniel 5). Daniel knew that the fall of Babylon was the harbinger that Israel would soon be released from bondage. And yet nothing could be seen on the horizon to indicate that such a release was imminent. Daniel knew that Jeremiah's seventy years had begun in 605 B. C., when he and his three friends had been taken to Babylon. Therefore he also understood that the release of Israel must take place around the year 536 B. C.



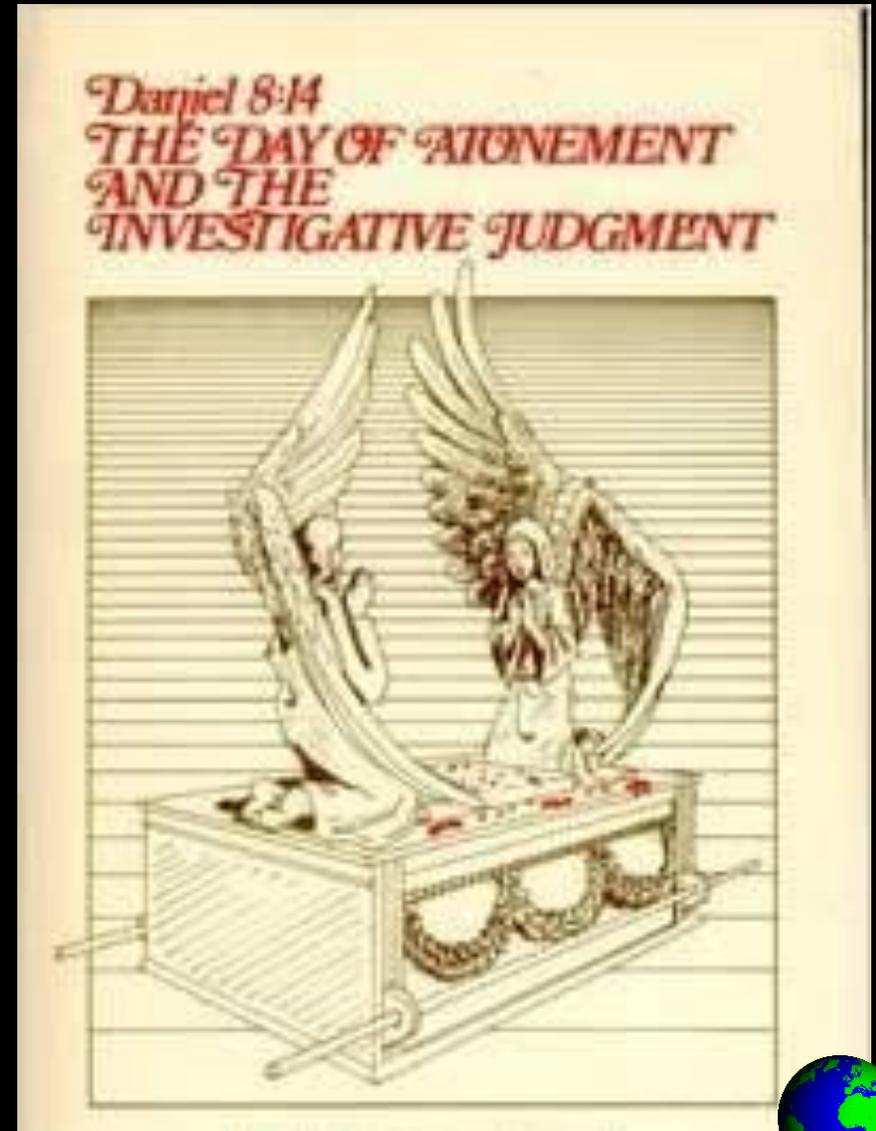
Introduction (cont'd)

Daniel wasn't wondering who the ram, he-goat, or little horn was. Gabriel had given him those answers. It was because he didn't understand the cleansing of the sanctuary. After all, the Jews were in captivity, and the temple lay in ruins, so how would the sanctuary be cleansed. He recognized that as the same as the Day of Atonement. He did not understand the significance and time of the 2300-year prophecy. His failure to understand everything in the vision conflicted with the "charge" that was given to the angel Gabriel to "make this man understand the vision" (Daniel 8:16). Gabriel had begun to reveal the vision to Daniel, but Daniel could not handle its impact. He fainted and was greatly troubled concerning its meaning (Daniel 8:27). In Chapter 9, Gabriel returns to Daniel and completes the explanation of the 2300-year prophecy.



Introduction (cont'd)

Daniel 9 contains one of the great prayers of the Bible. In crucial moments of his life, Daniel resorts to prayer in order to cope with the challenges that lie before him. When Daniel and his colleagues were about to be killed because of the mysterious dream of a pagan king, the prophet approaches God in prayer (Daniel 2). And when a royal decree forbids petitions to any God but to the king, Daniel continued to offer his daily prayers toward Jerusalem (Daniel 6). Thus, as we consider the prayer in Daniel 9, let us remember that the vision of the 2,300 evenings and mornings in Daniel 8 greatly impacts the prophet. Although the overall contours of that prophecy were explained, Daniel cannot make sense of the time period conveyed by the dialogue between the two heavenly beings: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (Daniel 8:14). It is only now, in Daniel 9, that more light is given to the prophet, and this time, too, it is in response to earnest prayer.



Structure of the Chapter

- Prologue (v. 1)
- Daniel's Study of Scripture (v. 2)
- Daniel's Prayer (vv. 3–19)
- Confession of sins (vv. 3–14)
- Request for restoration of Jerusalem and the temple (vv. 15–19)
- God's Reaction (vv. 20–27)
- Gabriel's appearance (vv. 20–22a)
- Gabriel's speech (vv. 22b–27)
- Connection to the previous chapter (v. 22b)
- Appreciation of Daniel as a person (v. 23)
- The seventy weeks for Israel (vv. 24–27)

While the chapter is cast in a narrative framework and contains insights into the practical life of a believer—specifically about how to relate to God—it also contains one of the most fascinating biblical prophecies.

- Daniel's Confession (9:1-15)
- Daniel's Supplication (9:16-19)
- Daniel's Commendation (9:20-23)
- Daniel's Revelation (9:24-27)

Lesson Goal: To encourage believers to seek God's face honestly, humbly, and earnestly through continuous prayer.



Daniel 9:1-2 - Daniel Knows...

Daniel 9:1 *In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;*

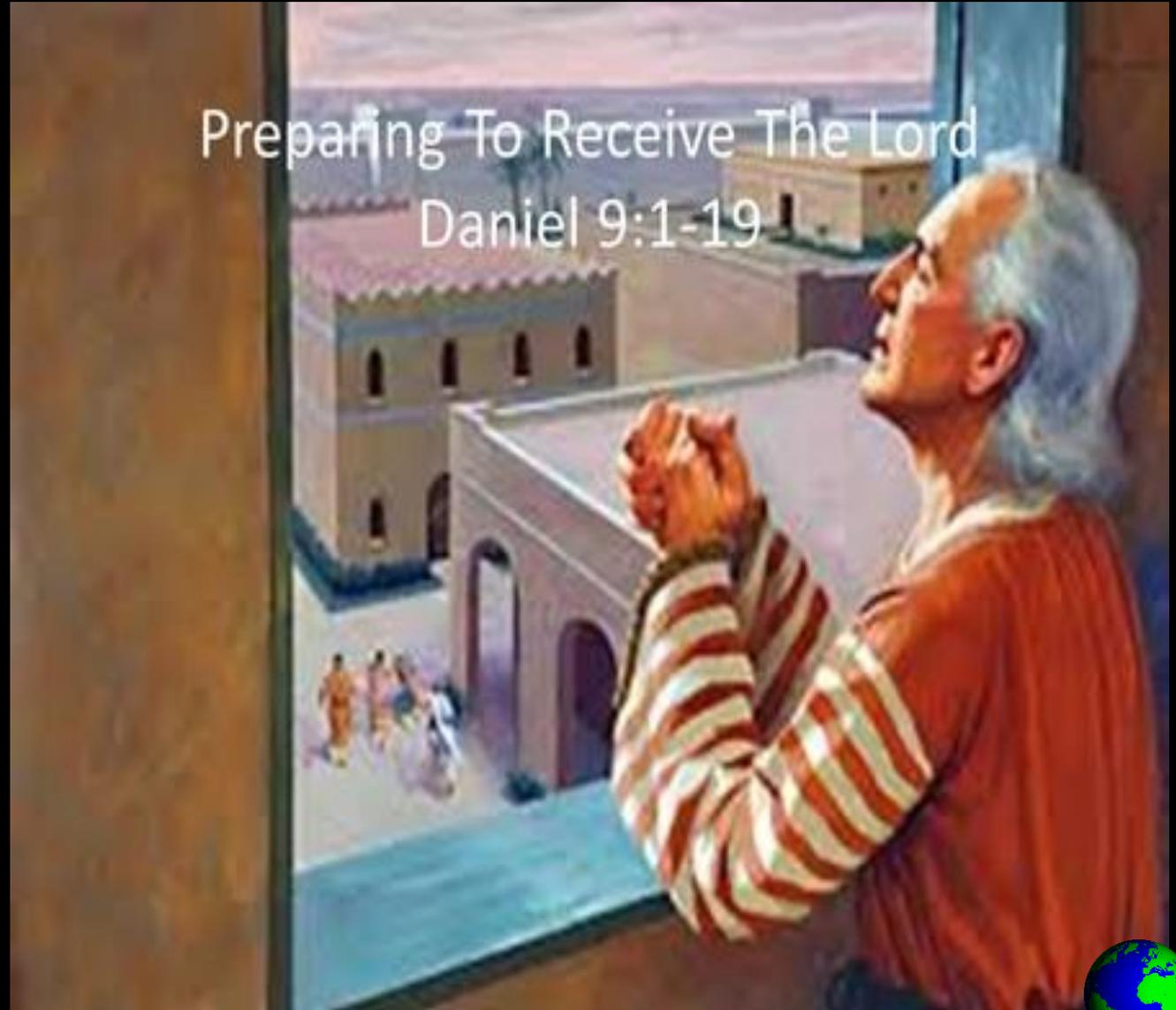
2 *In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.*

Historical Setting of Daniel 9:1-2:

“First year of Darius” – Twelve years after the vision in Daniel 8!

“Jeremiah the prophet” – Daniel understood Jeremiah’s 70-year prophecy clearly.

Fulfilment - The desolation of Israel’s Babylonian captivity would soon come to an end (Jeremiah 29:10-15).



Examining the verses...

Here we find Daniel in the first year of the reign of Darius the Mede ([Daniel 5:30-31](#)), so obviously this is the first year after Babylon has fallen.

This being the case, we find that [Daniel 8 and 9](#) are very close together in time.

Daniel had been studying the book of Jeremiah, and understood from the study of it that God was going to leave the Jews in captivity 70 years, then punish Babylon for their iniquity. ([Jeremiah 29:10, 14; 25:11-13](#)) But he also understood from prophecy, that it was going to be the Medes and Persians that would destroy Babylon and avenge the destruction of the temple ([Jeremiah 51:11](#)) also that they would ultimately be the ones to let the Jews return to their homeland and restore their worship in the temple. ([Isaiah 45:1-5, 13](#))

It is interesting to note that Daniel did not think it below himself to study the books of other prophets even though he was a highly regarded prophet himself.

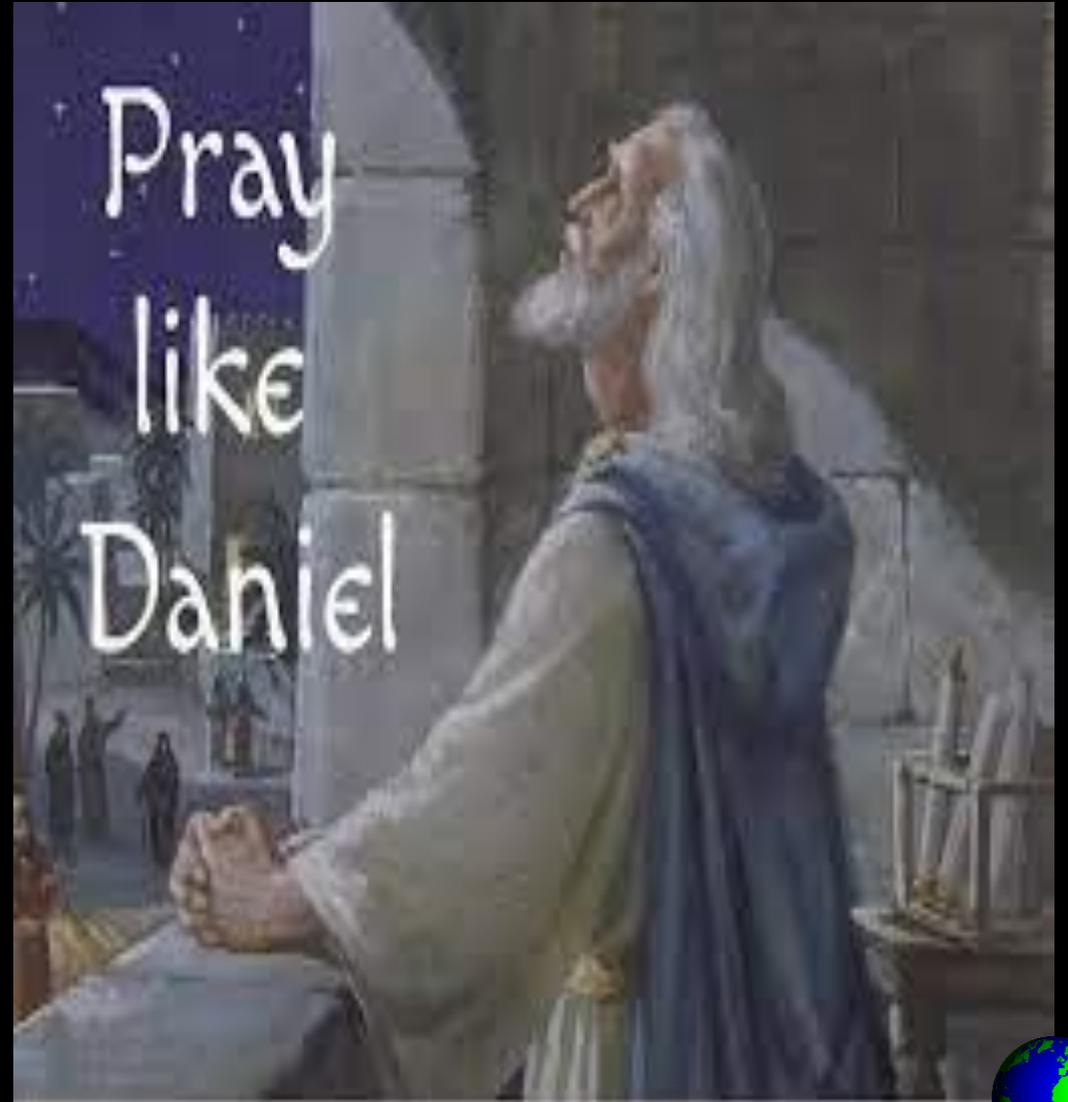


Daniel 9:3 - Daniel wants to pray

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

We can see from this verse that Daniel most earnestly set himself to seek the Lord in prayer, and with an attitude of humbleness he hoped for his prayer and supplications to be heard. **How do we come before the Father when we pray to Him?**

There can be little doubt that the prophecy of the 2300 days/years haunted Daniel at this point in time. He surmised that Israel's unfaithfulness was so great, that God had decided to prolong Israel's captivity from seventy years to 2300. This is the reason why, at the start of **Daniel 9**, Daniel was studying Jeremiah's seventy year prophecy (**Daniel 9:1-2**). He wanted to know how this prophecy was related to the 2300 days/years.

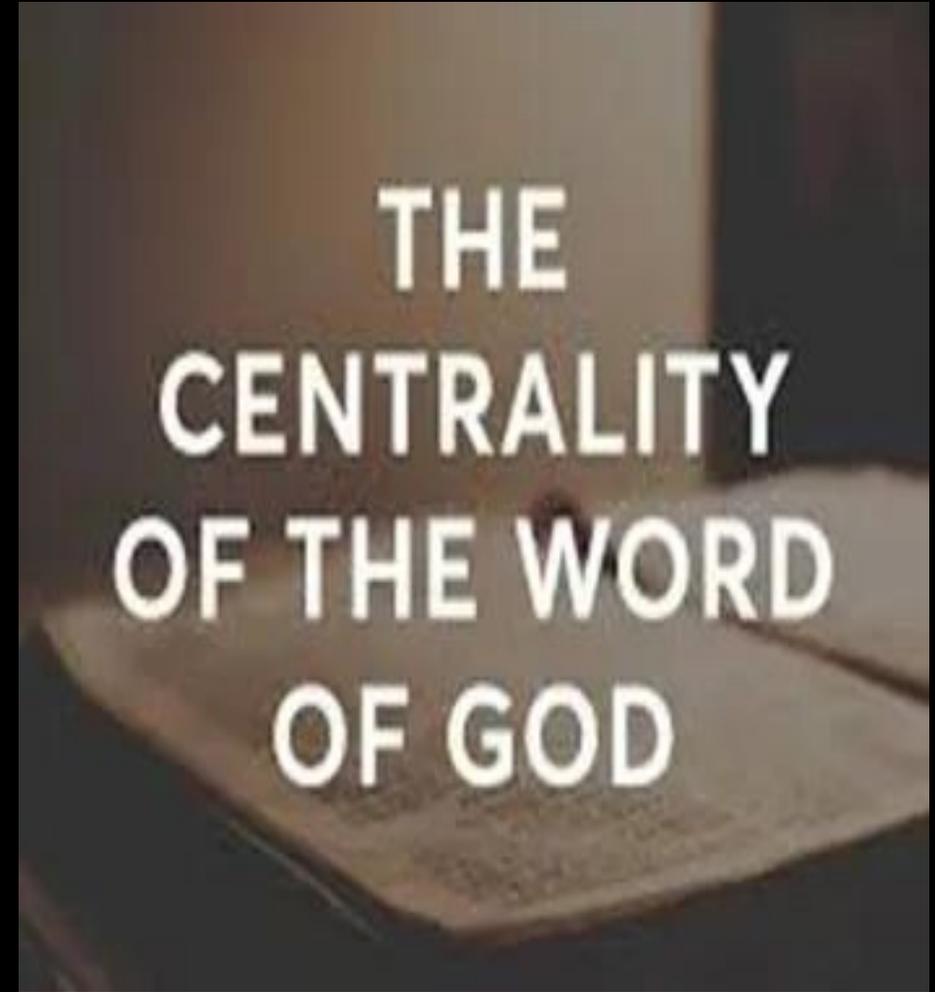


The Centrality of God's Word

As we look into this prayer, it becomes clear that it arises from an in-depth study of God's previous revelation to Moses and the prophets. Having learned from Jeremiah's scroll that his period of captivity will last seventy years (see [Jeremiah 25:11-12; 29:10](#)).

Daniel understands the importance of the historical moment in which he is living.

Let us bear in mind that Daniel offers this prayer in 539 B.C., the year that the Persian Empire replaces Babylon. So almost seventy years have elapsed since Nebuchadnezzar has conquered Jerusalem and destroyed the temple. Therefore, according to the prophecy of Jeremiah, God's people will soon return to their homeland. Trusting the Word of God, Daniel knows that something momentous is about to happen to his people and that, just as God promises in His Word, the exile in Babylon shall soon end and the Jews will return to their home.



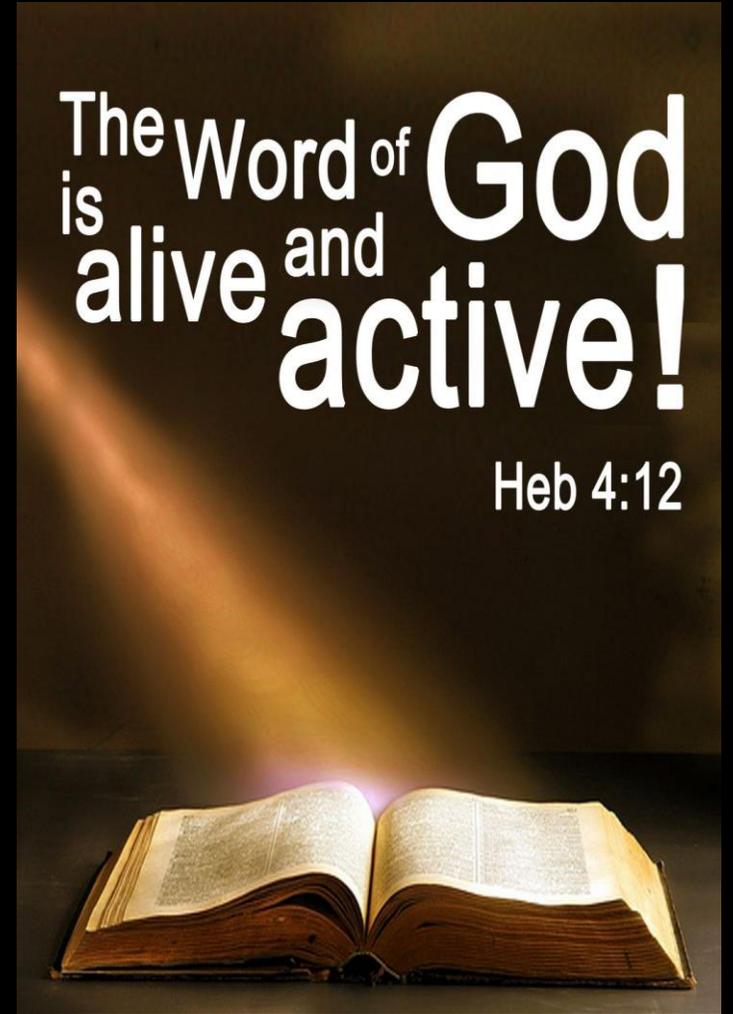
The Centrality of God's Word (cont'd)

From his study of the Scriptures available to him, Daniel also realizes how serious the sins of his people are. Because they have broken the covenant, they have severed their relationship with God; the inevitable consequence is, therefore, the exile ([Leviticus 26:14-45](#)).

Thus, it is the study of God's revelation that provides Daniel with an understanding of the times and that gives him a sense of urgency to plead with God on behalf of the people.

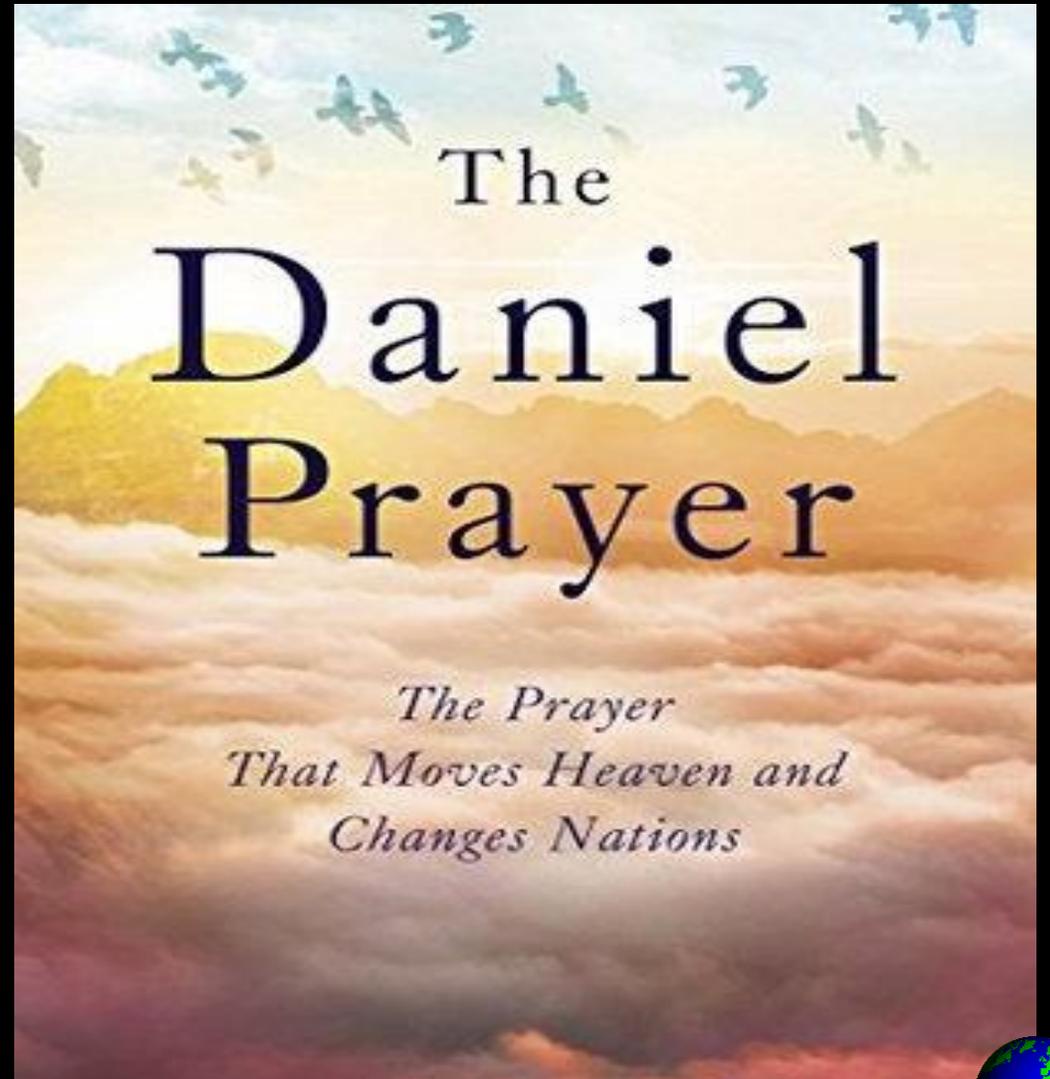
As we approach the last days of earth's history, we need more than ever to study and live according to God's Word.

Only Scripture can provide us with an authoritative explanation of the world we live in. After all, Scripture tells the story of the great controversy between good and evil, and thus reveals that human history will close with the obliteration of evil and the establishment of God's eternal kingdom. The more we study the Scriptures, the better we can understand the contemporary situation of the world and our place in it, as well as our reasons for hope amid a world that offers none.



Daniel's Study of Scripture and Prayer

People choose different ways to find answers to important questions regarding life and the future. They may read the horoscope, consult astrology, get involved in occultism and spiritualism, look for scientific explanations, consult with friends and experts, or turn to God through prayer and the study of His Word. Daniel chooses the best option: he studies Scripture. When the prophet Jeremiah talked about the Babylonian exile of the Southern Kingdom (Judah), he referred to the exile's duration of seventy literal years (Jeremiah 29:10). This period was coming to an end, and the disobedience of the people of God may have had Daniel wondering whether this time would be prolonged by the 2,300 evenings and mornings of Daniel 8:14. So he fasts and prays for clarification and understanding from God.



Daniel 9:4-14 - 1st part of prayer

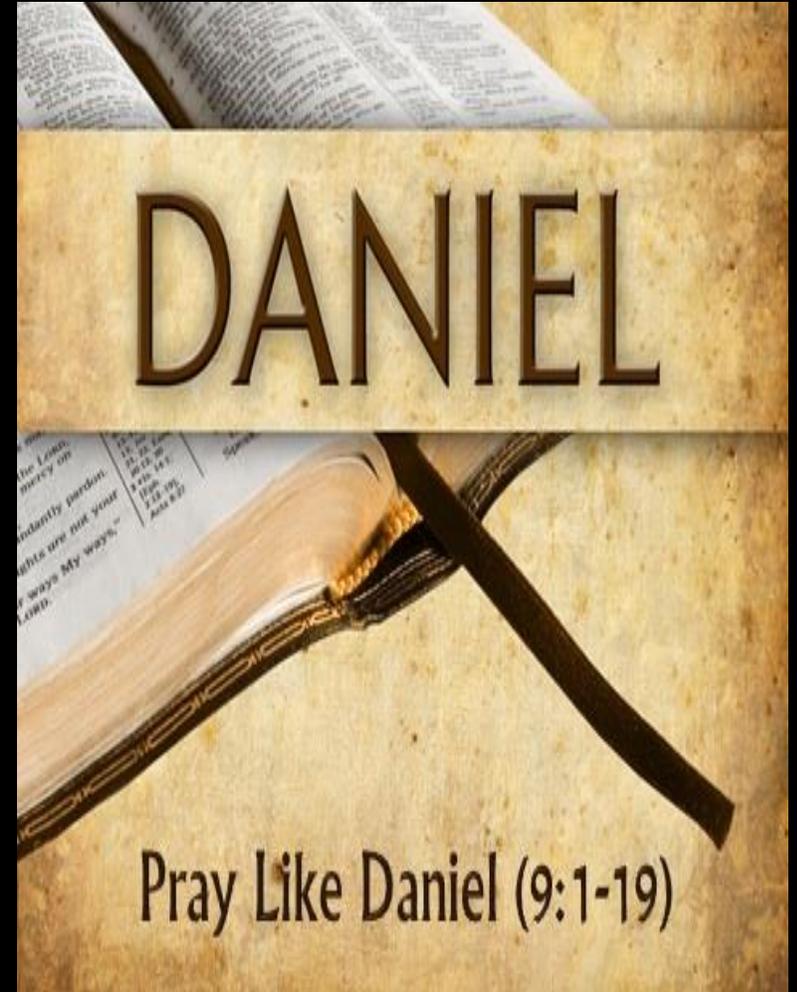
Daniel 9:4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

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.

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.



Daniel 9:4-14 - 1st part of prayer (cont'd)

9 *To the Lord our God belong mercies and forgivenesses, though we have rebelled against him;*

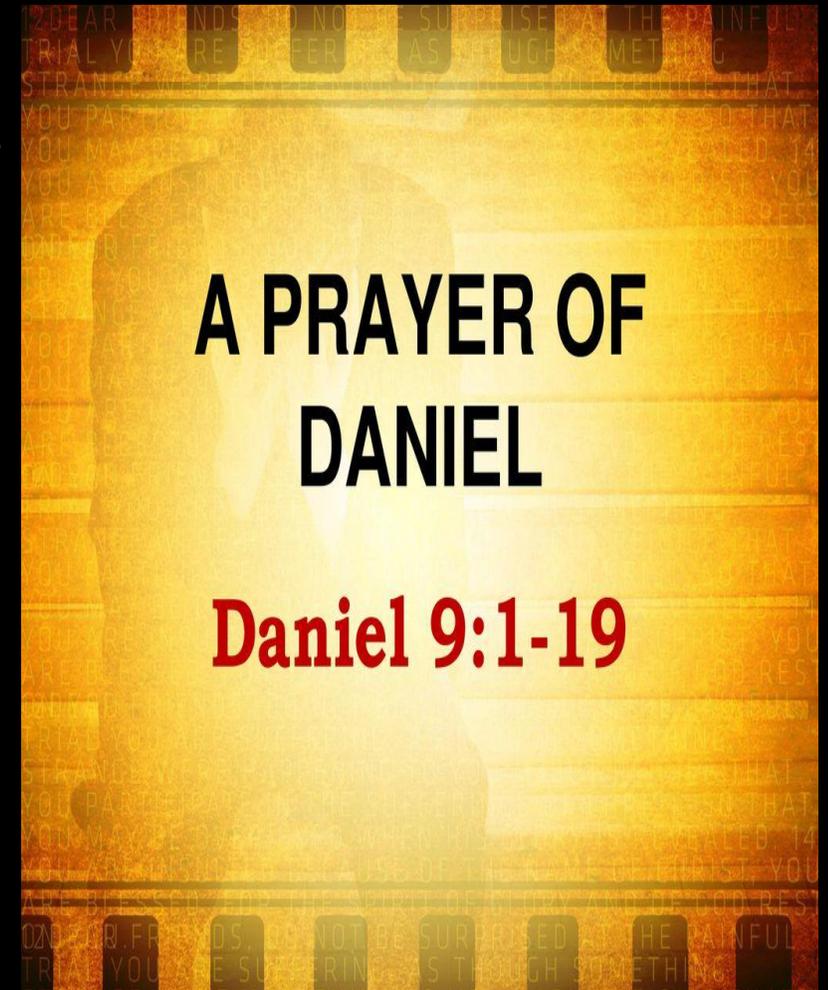
10 *Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.*

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.*



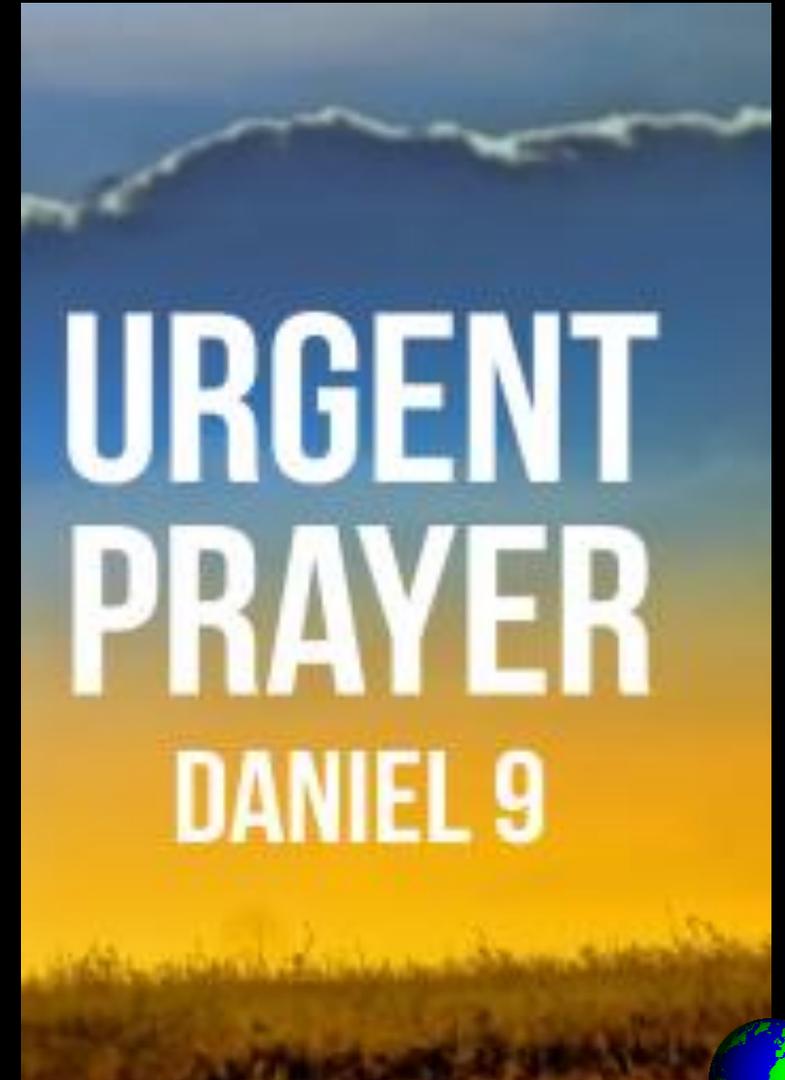
The Elements of Daniel's Prayer

1. He prayed earnestly.
2. He depended upon God's righteousness, not his own.
3. He used Scriptures that he had.
4. He confessed his own sin and the sins of his people.
5. He sought the glory of God and of His sanctuary.
6. He claimed God's promises.

Key Points:

- God keeps covenant and mercy to them that keep His Commandments (v. 4).
- Israel had not obeyed God, nor kept His laws (v. 10).
- Daniel acknowledges the people's sins (vs. 11, 15).
- He acknowledges the righteousness of God in His works (v. 14).
- Daniel pleads for the restoration of sanctuary and Jerusalem (v. 17-18).
- He also pleads for forgiveness (v. 19).

Notice the references to the sanctuary and the Exodus in Daniel's prayer.



The prayer consists of a request for forgiveness of sin

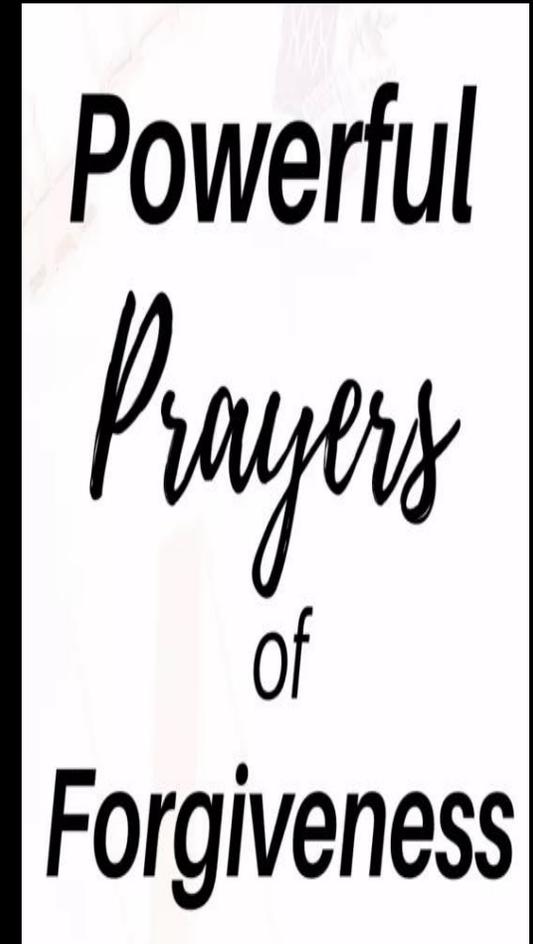
Which sins are mentioned?

- **Apostasy from the true God**
- Disobedience vis-à-vis God's commandments
- **Disobedience vis-à-vis God's messengers**
- **No confession of sins and turning toward God**
- **Disregard of the truth**

Sin needs to be taken seriously because typically the consequences are unavoidable. Daniel includes himself with his people in this prayer and does not distance himself from them—although he is not portrayed in Scripture as being disobedient and having turned away from God. **He does not consider himself better than others, knowing that all people are sinners and dependent on God's grace.**

How is God presented in Daniel's prayer?

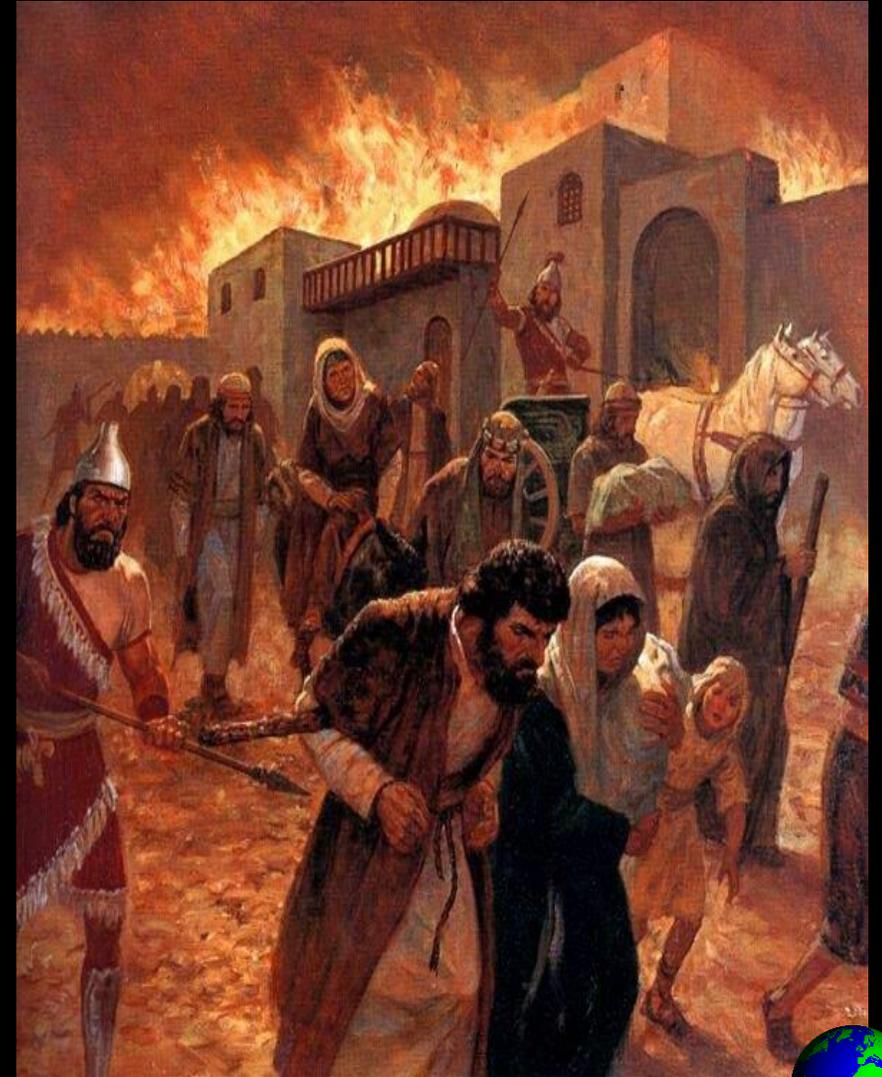
- **God is great and awesome.**
- **In his love He maintains His covenant with His people, including promises (blessings or curses).**
- **He is just and righteous.**
- **He is merciful and ready to forgive sins.**



Jews in Captivity: a result of own doing

We see that the Jews were in captivity because of their rebellion or sin against God. So God allowed them to go into captivity and be afflicted to turn them back to him. But in light of this knowledge they still refused to come back to Him and continued in their sin. This is one reason for Daniel's confession.

- He acknowledges/confesses the sin and apostasy of his people and ranks himself with them, even though he was living a godly life (not self-righteous).
- Admits that they have not heeded the council of His prophets or walked in His laws. Also have not turned back to God in their affliction for the course pursued.
- It is because of their rebellion, or trespass/sin, against God that they are in captivity.
- God is righteous/just or lawful, in His dealing out of punishment and in all His works for they have not obeyed His voice.



Daniel 9:15-19 - 2nd part of prayer

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.

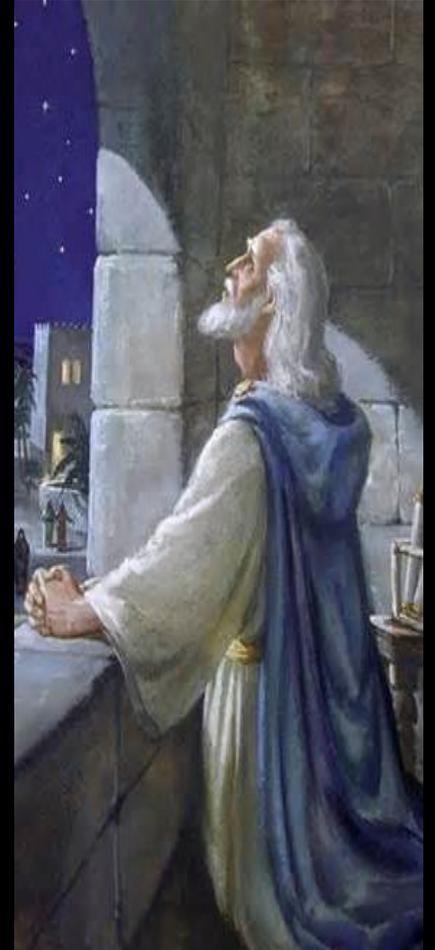
16 O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

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; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

Daniel's prayer, which immediately follows his study of Jeremiah's prophecy, includes a confession of Israel's sin and an appeal to God's mercy. The word 'defer' at the climax of his prayer has profound significance (verse 19). The Hebrew achar is variously translated in the Old Testament. It can mean 'to loiter, to delay, to procrastinate, to hinder, to tarry, to slacken.'



Examining the verses...

Let's look in point form once again at what we can learn from the remainder of Daniel's prayer:

- He now appeals to God, that all the renown that had accrued to the Lord's name, because of the wonderful works manifested among them from the deliverance of His people from Egypt, would all be lost if He should abandon them to perish.
- He pleads to God's mercy, to turn from His fury against His (God's) city Jerusalem, His holy mountain, which has become a reproach because of their iniquities.
- Asks God to have His face to shine upon the sanctuary which is desolate.
- Daniel asks for these to be restored from their desolation, not for their sakes or glory but for the name of the Lord and for His sake (to exalt the name of Jehovah), because of His great mercies.

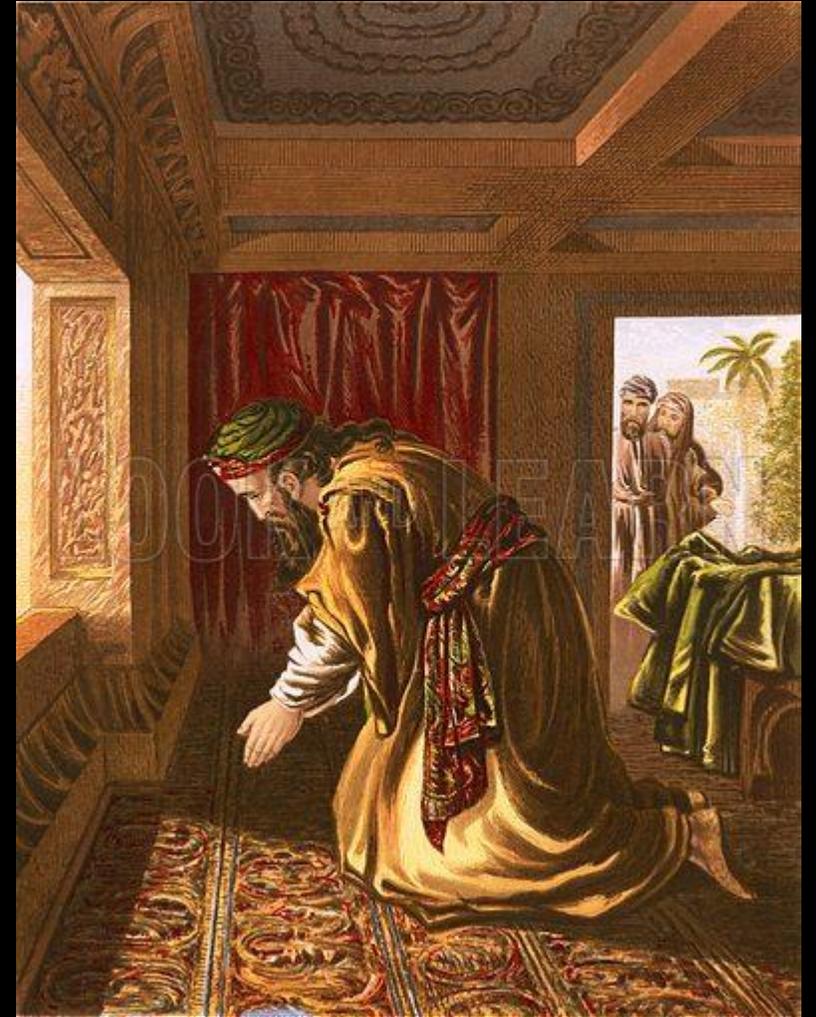


Examining the verses (cont'd)...

He then asks the Lord to hear his prayer, to forgive their ways, hearken and do/restore, do not defer it, for God's sake and His city (which is called by His name), and His people which are also called by His name. Basically so God's name can once again be exalted above the heathen.

As we look through his prayer it is not hard to see the anguish of heart, humility, and earnestness that Daniel entreats the Lord with.

Why was he so distressed? He misunderstood the meaning of the cleansing of the sanctuary in [Daniel 8](#) and the releasing of the Jews from captivity, thinking that the two events were to expire at the same time. This would then place both events further down in the future and thus his plea to forgive their ways, hearken and do/restore, do not defer as the temple on earth was the symbol of God's presence with Israel, but also with the promise of salvation through the Messiah who was typified through the services practiced.

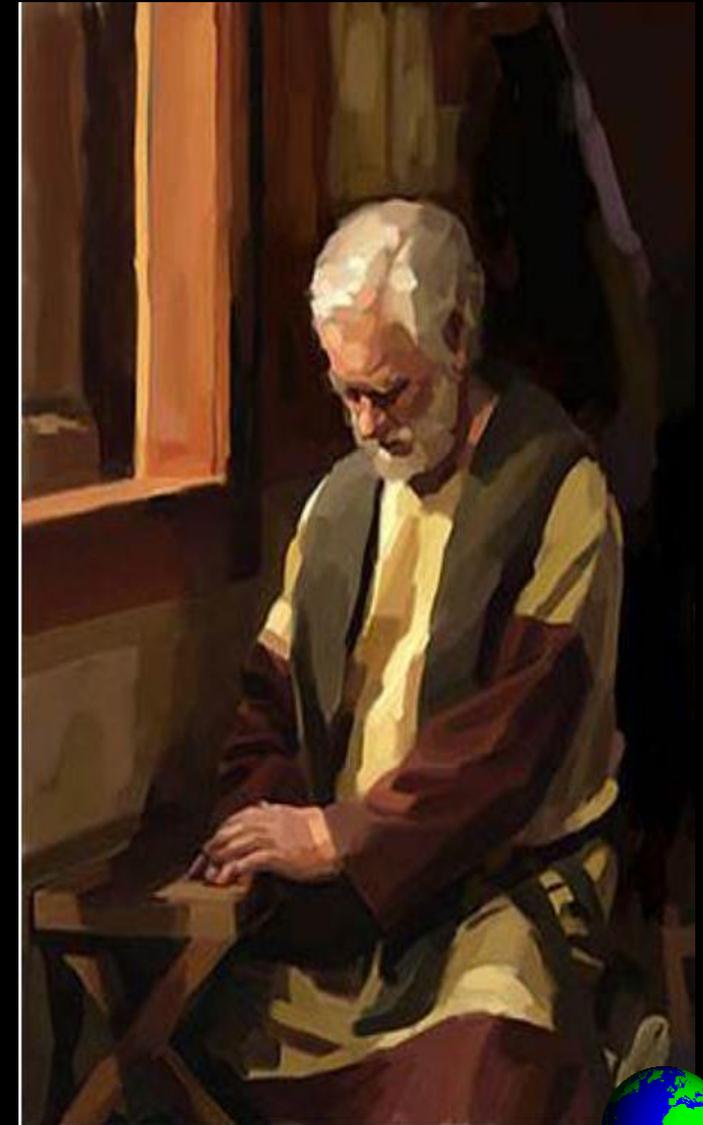


We should note a few points in this prayer

First, nowhere in Daniel's prayer is he asking for any kind of explanation for the calamities that happened to the Jewish people. He knows the reason. **Indeed, the bulk of the prayer consists of Daniel himself recounting the reason:** *"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"* (Daniel 9:10). **The last time we left Daniel having a need to understand something was at the end of Daniel 8, when he says he does not understand the vision of the 2,300 evenings and mornings** (see Daniel 8:27).

Second, that this prayer is an appeal to God's grace, to God's willingness to forgive His people even though they have sinned and done evil. In one sense, we see here a powerful illustration of the gospel, of sinful people who have no merit of their own, nevertheless seeking grace that they don't deserve and for forgiveness that they haven't earned. **Is this not an example of where each one of us is, individually, before God?**

Another aspect of Daniel's prayer deserves mention: the appeal to the honor of God's name. That is, the prayer is not motivated by Daniel's personal convenience or that of his people, but for God's own sake (Daniel 9:17-19). **In other words, the petition must be granted because God's name will be honoured.**



The Value of Intercession

Read [Daniel 9:5-13](#). What is significant about the fact that Daniel keeps on saying that “we” have done wrong, thereby including himself in the sins that ultimately have brought such calamity to the nation?

Daniel’s prayer is just one among other significant intercessory prayers contained in the Bible. Such prayers touch God’s heart, staving off judgment and bringing deliverance from enemies instead. When God is ready to destroy the entire Jewish nation, the intercession of Moses stays His hand ([Exodus 32:7-14](#), [Numbers 14:10-25](#)). Even when severe drought is about to consume the land, God answers Elijah’s prayer and pours out rain to revive the land ([1 Kings 18](#)).

As we pray for family members, friends, and other people or situations, God hears our prayers and can intervene. Sometimes it may take longer for a prayer to be answered, but we can rest assured that God never forgets the needs of His children (see [James 5:16](#)).



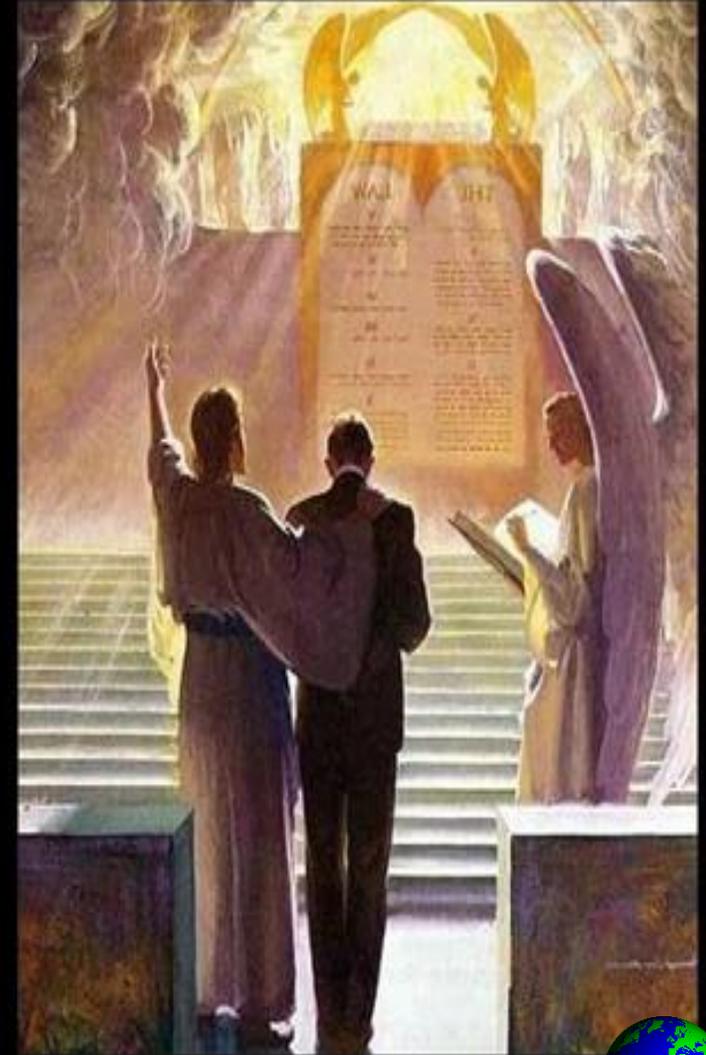
The Intercession of Jesus

In this case, Daniel plays the role of an intercessor, or mediator, between God and the people. From his study of the Scriptures, the prophet realizes how sinful the people have become as they transgress God's law and refuse to hear God's warnings. Thus, recognizing their desperate spiritual condition, Daniel prays for healing and forgiveness. But the prophet also identifies with his people. In some aspects Daniel illustrates the role of Christ as our intercessor (John 17). However, there is a radical difference: Christ is "without sin" (Hebrews 4:15) and therefore has no need to confess personal sin or to offer sacrifices for personal forgiveness (Hebrews 7:26-27). But He identifies Himself in a unique way with sinners: "God made him who had no sin to be sin for us, so that in him we might become the righteousness of God" (2 Corinthians 5:21).

"If you would gather together everything that is good and holy and noble and lovely in man and then present the subject to the angels of God as acting a part in the salvation of the human soul or in merit, the proposition would be rejected as treason".

— Faith and Works, p. 24.

What do these words teach us about our need for an Intercessor on our behalf?



Daniel 9:20-23 - Gabriel returns

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.

Gabriel returns to Daniel, having flown all the way from heaven quickly! He is now come to give Daniel skill and understanding of the vision. What vision? So far, everything in Daniel 9 has been a prayer. Obviously, it would have to be the last vision, from **Daniel 8**, where Gabriel had come to help him understand the little horn power and the cleansing of the sanctuary, but, Daniel was overwhelmed. **Daniel 9 is not a new vision, simply a further explanation of the vision from Daniel 8.**



The Appearance of Gabriel

How does God answer prayers (according to the Bible)?

- God may answer immediately, as in this case.
- The fulfilment of our request may not be seen easily and directly (e.g., Job).
- God may not answer as we have asked Him (e.g., Paul's thorn in the flesh).
- In any case, God appreciates our prayers.
- He always reacts, but in the way He deems best, because He loves us (e.g., Moses is not allowed to enter the promised land, but is taken to heaven after his death).

Gabriel's Speech:

God loves Daniel, and He loves us.

He listens to our prayers and is gracious and merciful.

The vision mentioned in Daniel 9:21 is the vision of Daniel 8. Gabriel now helps Daniel to understand the time element of Daniel 8, the 2,300 evenings and mornings (see also v. 23).



The Appearance of Gabriel (cont'd)

The very same angel who had explained the vision of Daniel 8 came back to explain the time element which had been left unexplained (Daniel 8:16-17, 26; 9:21-23). To put it differently, the angel came back to finish in Daniel 9 what he had started in Daniel 8. Thus these two chapters are linked by the very same angel, Gabriel!

Furthermore, it is of more than passing interest that the unexplained time element of Daniel 8 was later explained in Daniel 9 by the same angel who began his explanation with a time prophecy!! That is to say, the unexplained time element of Daniel 8 was explained with a time prophecy in Daniel 9.

Whilst Daniel was praying Gabriel, whom he had seen in the vision at the beginning (Daniel 8:16-17) came and touched him at the time of the evening oblation, about 3pm. Notice in verse 23 that Gabriel's commission was given at the start of Daniel's prayer. So his prayer had been answered before he had even finished. Friends the effectual fervent prayer of a righteous man availeth much. (James 5:16) But notice the speed at which Gabriel covers the distance from heaven to earth, no more than a couple of minutes.



Gabriel encourages Daniel

Gabriel goes on to give Daniel some encouragement and comfort by telling him that he is greatly beloved, what a privilege and honour. We too can have the privilege and honour of having the love of God bestowed upon us and be called the sons of God and adopted into the family of God. (1 John 3:1, Romans 8:14-17)

So why has Gabriel come? Gabriel tells Daniel that he has come “to show thee...give thee skill and understanding...understand the matter”. Understand what matter? Consider the vision. If we go through Daniel 9 we find no vision for Gabriel to give Daniel skill and understanding about. So we must go back to Daniel 8 and consider what it was that he did not understand of the vision given there. If we go through this vision we find that he understood the ram, he goat, and little horn, for the interpretation was given him. But the cleansing of the sanctuary with the 2300 days he neither understood it nor was given the interpretation of it, and Daniel’s prayer emphasizes this point. So we find that Gabriel has come to give Daniel the understanding of the 2300 days and the cleansing of the sanctuary (or understanding of the judgment as we have seen that the cleansing of the sanctuary refers to the judgment).



The Example of Daniel's prayer

This is one of the instances in the Scriptures when a prayer is recorded. This one is given as an example of the fervent, effectual prayer of a righteous man which availeth much. Daniel realized that sin had darkened the vision of many of God's professed people. Some who were in Babylon were careless and indifferent concerning the truth of God. Many had gotten them homes, and rested secure in the assurance that, when the captivity began, they were told to buy land and build homes. Some were content with present surroundings, and dreaded the difficulties which must attend the journey to Jerusalem, which was in the hands of hostile tribes, and where there were no pleasant homes. Jerusalem should be built, they argued, but others should do it, not they. SDP 119.2



The Example of Daniel's prayer (cont'd)

A love of Babylon was strong in the hearts of many, for seventy years after the decree of Cyrus, when all were at liberty to return to Palestine, there were still hundreds of Jews in Babylon. **In fact, but a small per cent of the Jews ever returned.** The young, who had been educated in the city, had, many of them, like the daughters of Lot in Sodom, partaken so largely of the customs that they lingered among the heathen, though angels bade them hurry out. The spirit of prophecy was passed by with a few remarks, or fell upon ears entirely deaf; although in bondage, present conditions were preferable to freedom with the effort necessary to obtain it. Daniel knew of this condition, and he confessed the sins of the people before God. He identified himself with his people. **His is one of the most wonderful prayers on record.** [SDP 119.2](#)



The PRAYER of DANIEL



Daniel the greatly beloved

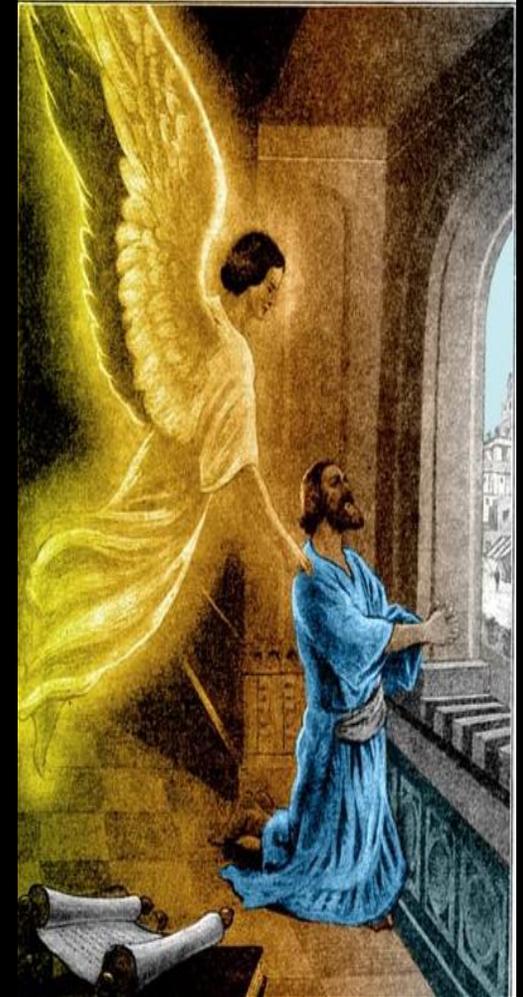
This man, whom heaven called “greatly beloved,” in whom no fault could be found, even by his bitterest enemies, placed himself beneath the load of sin which was oppressing Israel. Bowed before God, he met the Father with the words, “*We have sinned and committed iniquity, and have done wickedly, and have rebelled; neither have we hearkened unto thy servants the prophets.*” “O Lord, righteousness belongeth unto thee, but unto *us* confusion of face, to *our* kings, to *our* princes, and to *our* fathers, because *we* have sinned;” “*we have rebelled against him; neither have we obeyed;*” “*the curse is poured upon us;*” “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;” “*we obeyed not his voice;*” “*we have sinned, we have done wickedly;*” “because for *our* sins and for the iniquities of *our* fathers,” “*behold our desolations;*” “*we do not present our supplications before thee for our righteousnesses.*” SDP 120.1



Daniel intercedes as Christ does

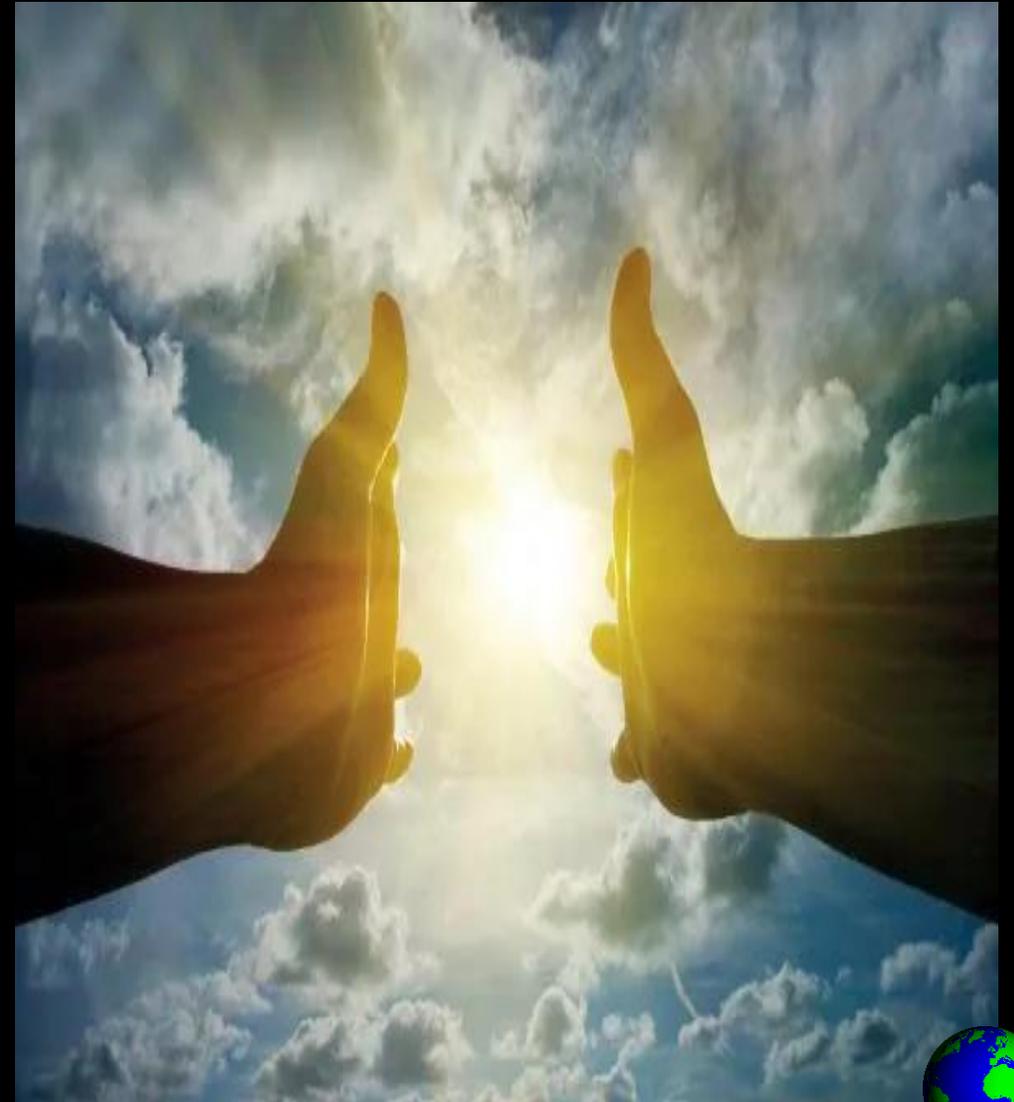
Before the Father we have one, even Christ, who “hath borne our griefs and carried our sorrows,” “who his own self bare our sins in his own body.” Daniel was a representative of Christ, and he had lived so close to God, and knew him so intimately, that the spirit which distinguished Christ from all others was manifest in Daniel also. He was a true shepherd in Israel, and his prayer is a rebuke to all self-righteousness; a cutting rebuke to those who say by word or act, “I am more holy than thou.” SDP 121.1

“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.” Such was the entreaty of a burdened heart. Such were the words with which Daniel approached his God. He was acquainted with the Father, and knew that his words reached the throne of heaven. Faith and prayer are the two arms which mortal man may entwine around the neck of Infinite Love. Christ stooped to listen, and bade Gabriel speed earthward. We let go of the arm of the Lord too soon in our prayers. We should press our petitions higher and still higher. God sometimes tests the strength of our desires by delaying an immediate answer. SDP 121.2



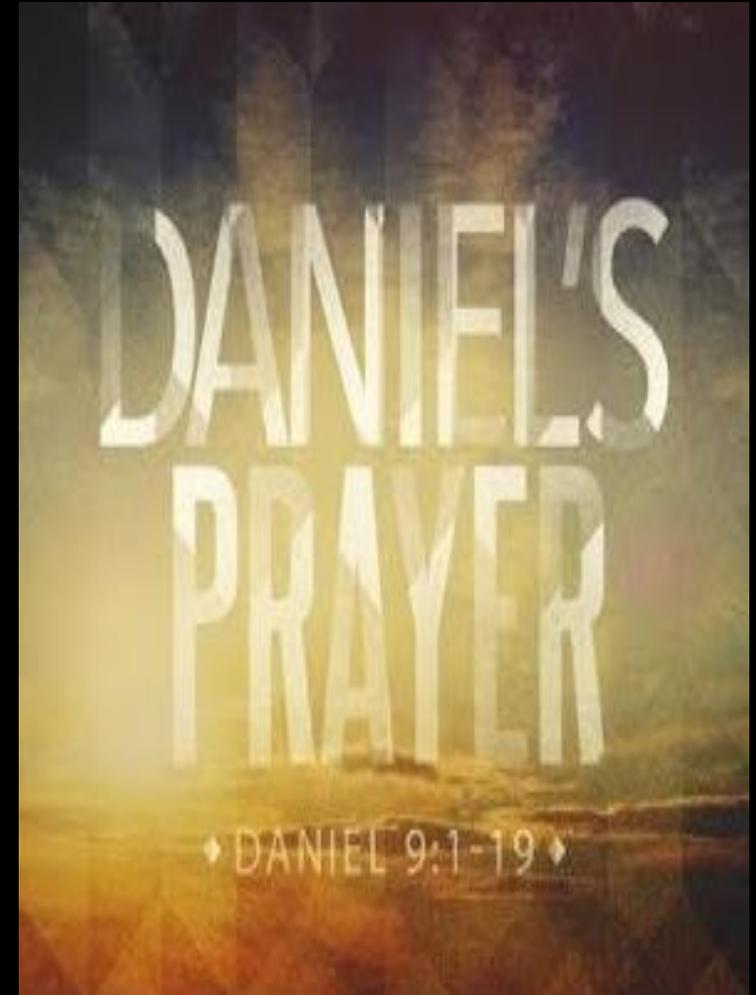
Heaven was more interested

“Yea, while 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.” The very thing for which Daniel had asked, was first mentioned as Gabriel laid his hands upon the prophet. “O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the word came forth, and I am come to show thee.” Heaven was more interested than man could be in the very thing for which Daniel prayed, and as soon as the channel was open, the Spirit flowed in. In the spiritual as in the natural world a vacuum is abhorred. As the air rushes into a vessel when a liquid is poured out, so the Holy Spirit fills the heart when it is emptied of self. If there were but more room made for Christ in hearts, the Pentecostal experience would often be repeated. [SDP 121.3](#)



Daniel's example of prayer for us

Daniel's example of prayer and confession is given for our instruction and encouragement. For nearly seventy years, Israel had been in captivity. The land which God had chosen for His own possession was given into the hands of the heathen. The beloved city, the recipient of heaven's light, once the joy of the whole earth, was now despised and degraded. The temple that had contained the ark of God's covenant and the cherubim of glory overshadowing the mercy-seat, was in ruins. Its very site was desecrated by unholy feet. Faithful men who knew of the former glory were filled with anguish at the desolation of the holy house that had distinguished Israel as God's chosen people. These men had been witnesses to the denunciations of God because of the sins of His people. They had been witnesses to the fulfilment of this word. They had been witnesses also to the promises of His favour if Israel would return to God, and walk circumspectly before Him... . Daniel knew that the appointed time for Israel's captivity was nearly ended; but he did not feel that because God had promised to deliver them, they themselves had no part to act. With fasting and contrition he sought the Lord, confessing his own sins and the sins of the people.—[The SDA Bible Commentary, vol. 4, p. 1172.](#)



Power and Efficacy of Prayer

We do not value as we should the power and efficacy of prayer. *“The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered”* (Romans 8:26). God desires us to come to Him in prayer, that He may enlighten our minds.

He alone can give clear conceptions of truth.

He alone can soften and subdue the heart. He can quicken the understanding to discern truth from error. He can establish the wavering mind and give it a knowledge and a faith that will endure the test. Pray, then; pray without ceasing. The Lord who heard Daniel’s prayer will hear yours if you will approach Him as Daniel did.

We need to know how to pray. It is not tame, spiritless prayers that take hold of the divine attributes. Prayer is heard by God when it comes from a heart broken by a sense of unworthiness. Prayer was instituted for our comfort and salvation, that through faith and hope we may lay hold on the rich promises of God. Prayer is the expression of the desires of a soul hungering and thirsting for righteousness.—*In Heavenly Places, p. 75*

PRAY.

(It works Everytime)



What does intercession comprehend?

It is the golden chain which binds finite man to the throne of the infinite God.

The human agent whom Christ has died to save importunes the throne of God, and his petition is taken up by Jesus who has purchased him with His own blood.

Our great High Priest places His righteousness on the side of the sincere suppliant, and the prayer of Christ blends with that of the human petitioner.

Christ has urged that His people pray without ceasing. This does not mean that we should always be upon our knees, but that prayer is to be as the breath of the soul. Our silent requests, wherever we may be, are to be ascending unto God, and Jesus our Advocate pleads in our behalf, bearing up with the incense of His righteousness our requests to the Father.—*That I May Know Him*, p. 78.



Disciples pray for Peter & John

While Peter and John were prisoners, the other disciples, knowing the malignity of the Jews, had prayed unceasingly for their brethren, fearing that the cruelty shown to Christ might be repeated. As soon as the apostles were released, they sought the rest of the disciples and reported to them the result of the examination. Great was the joy of the believers...

The disciples prayed that greater strength might be imparted to them in the work of the ministry; for they saw that they would meet the same determined opposition that Christ had encountered when upon the earth. While their united prayers were ascending in faith to heaven, the answer came. The place where they were assembled was shaken, and they were endowed anew with the Holy Spirit. Their hearts filled with courage, they again went forth to proclaim the word of God in Jerusalem. "With great power gave the apostles witness of the resurrection of the Lord Jesus," and God marvellously blessed their efforts.—
The Acts of the Apostles, p. 67.



Man's extremity is God's opportunity

While the execution of Peter was being delayed, upon various pretexts, until after the Passover, the church of Christ had time for deep searching of heart and earnest prayer.

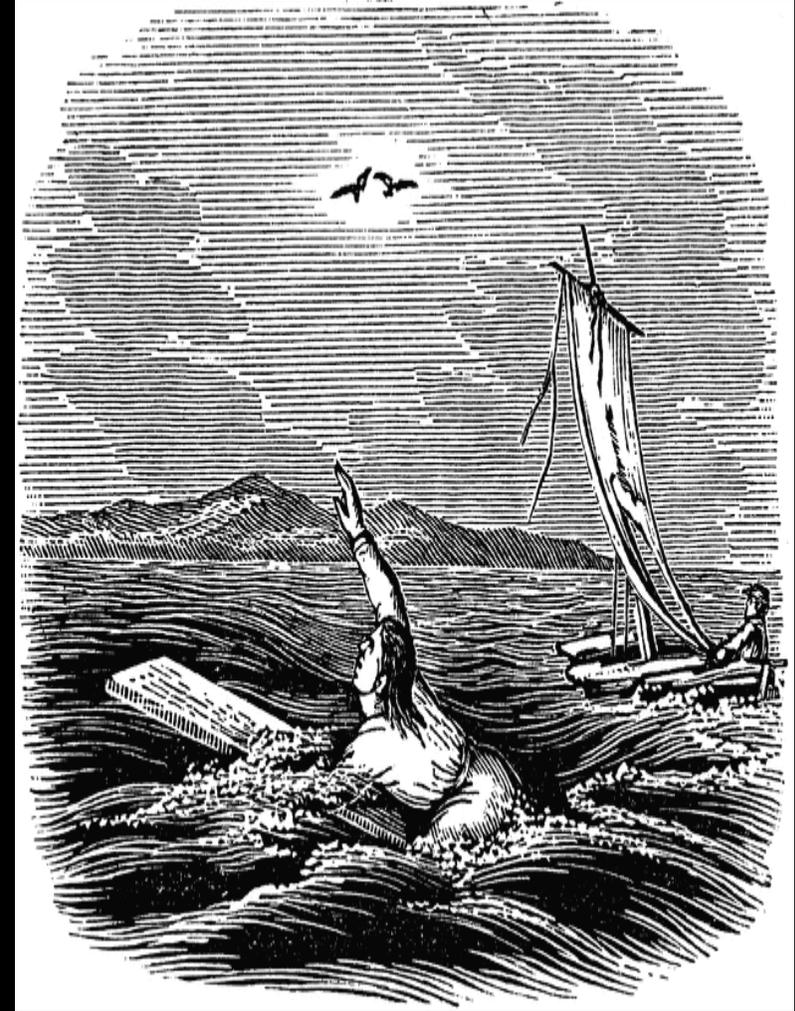
Strong petitions, tears, and fasting were mingled together.

They prayed without ceasing for Peter; they felt that he could not be spared from the Christian work; and they felt that they had arrived at a point where, without the special help of God, the church of Christ would become extinct.

The day of Peter's execution was at last appointed; but still the prayers of the believers ascended to Heaven. And while all their energies and sympathies were called out in fervent appeals, angels of God were guarding the imprisoned apostle. **Man's extremity is God's opportunity.**—*The Story of Redemption*, p. 293.

It is impossible to estimate the power of a praying mother's influence. She acknowledges God in all her ways. She takes her children before the throne of grace and presents them to Jesus, pleading for His blessing upon them. The influence of those prayers is to those children as "a wellspring of life."

These prayers, offered in faith, are the support and strength of the Christian mother.—*The Adventist Home*, p. 266.



Summary

A few months only expired between the vision of chapter eight and the events which the first part of chapter nine records. The parting words of Gabriel had been that the things seen concerning the two thousand and three hundred days were true. Daniel was unable to hear the explanation of this time, and while he went about the king's business he thought often upon the vision. In the meantime he had been called from Shushan into Babylon and into the king's court to interpret the strange writing on the wall. The fate of the nation had been read, and the words had scarcely died away before the slaughter of the Babylonians began. That same night Belshazzar was slain, and the king of the Medes was proclaimed monarch of the world. By Darius, Daniel had been made chief president, and occupied a position in Babylon next to Cyrus, the associate of Darius. SDP 118.1

During the turmoil and bustle of all the change in affairs, while Daniel's hands were filled with court duties and business cares pressed him, he yet had time for prayer and study. SDP 118.2

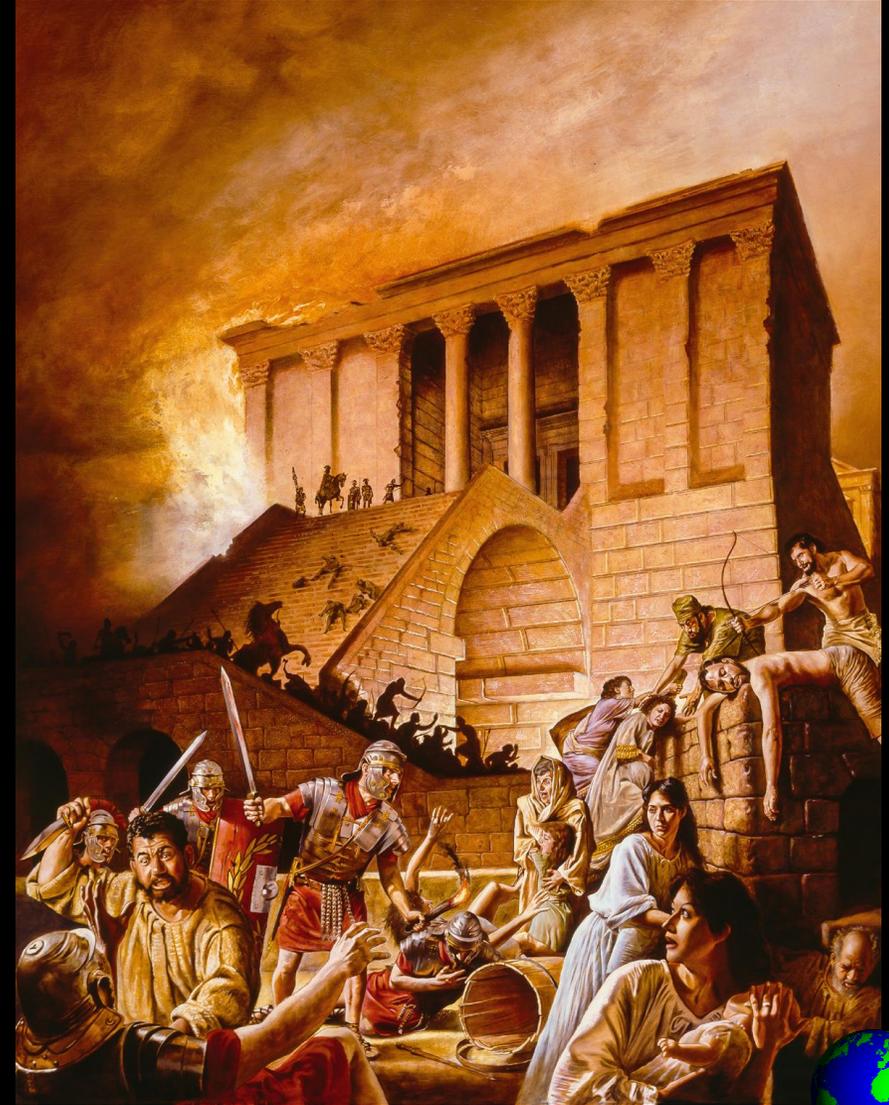


Summary (cont'd)

Prophecy had foretold that Cyrus would restore to the Jews their freedom; the time of their deliverance drew near, and Daniel searched carefully for an understanding of the time. **The prophecies of Jeremiah were the only ones which told plainly the length of the captivity.**

Doubtless the mind of Daniel was perplexed over the two thousand three hundred days, of which Gabriel had spoken, for to the Hebrews the temple in Jerusalem was God's sanctuary, and the cleansing, to them meant the removal of unholy hands from Mount Zion. [SDP 118.3](#)

Twice in the book of Jeremiah the length of the captivity is stated. **"These nations shall serve the king of Babylon seventy years.** And it shall come to pass, when seventy years are accomplished that I will punish the king of Babylon." Again the prophet had said, **"After seventy years be accomplished at Babylon I will visit you, and perform my good work toward you, in causing you to return to this place."** **Babylon had fallen, and Jerusalem had been desolate nearly seventy years.** A crisis was near for God's people, and Daniel sought by prayer and fasting to understand the matter. [SDP 119.1](#)



Conclusion

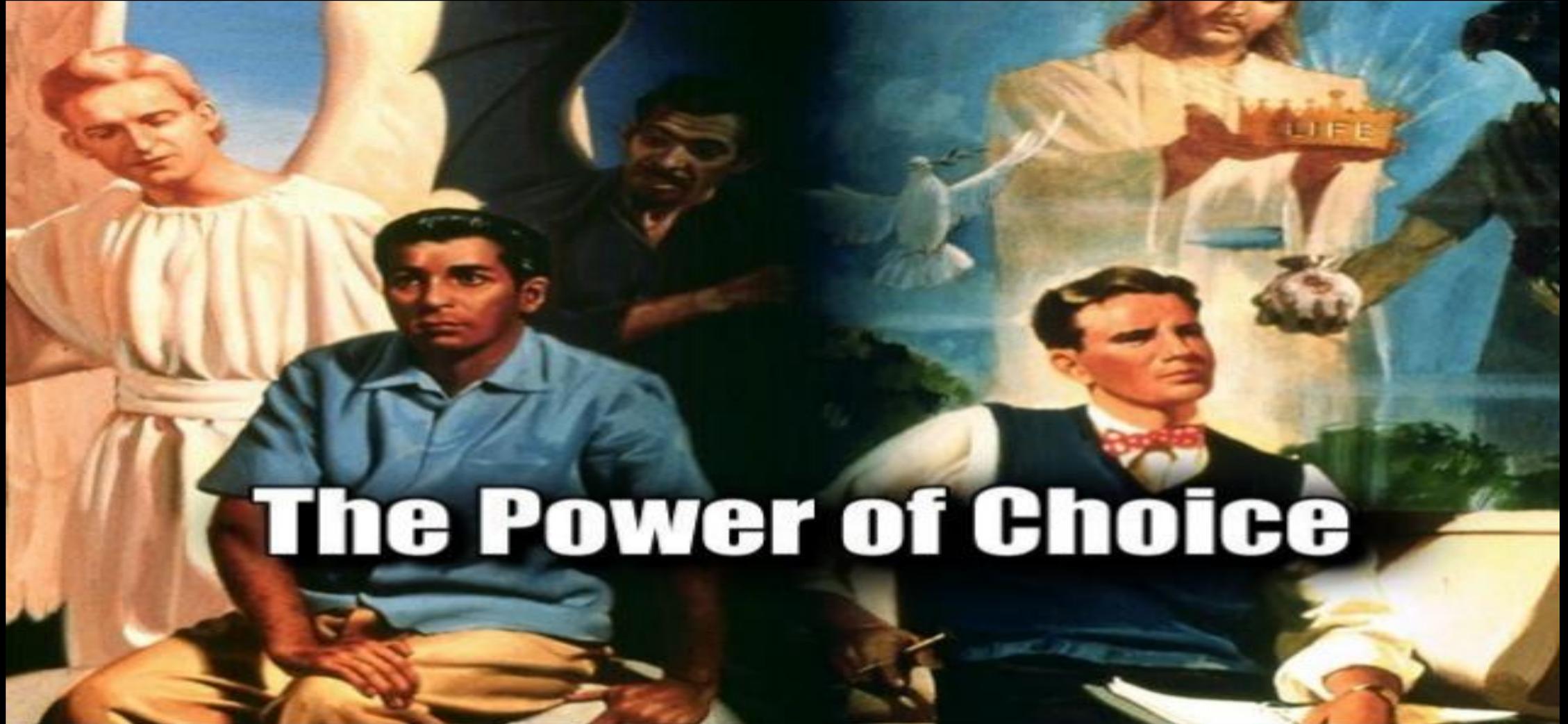
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Some who were in Babylon were careless and indifferent concerning the truth of God. Many had gotten them homes, and rested secure in the assurance that, when the captivity began, they were told to buy land and build homes. Some were content with present surroundings, and dreaded the difficulties which must attend the journey to Jerusalem, which was in the hands of hostile tribes, and where there were no pleasant homes. Jerusalem should be built, they argued, but others should do it, not they. SDP 119.2

If we as a people would pray as Daniel prayed, and wrestle as he wrestled, humbling our souls before God, we should realize as marked answers to our petitions as were granted to Daniel.—The Sanctified Life, p. 47.

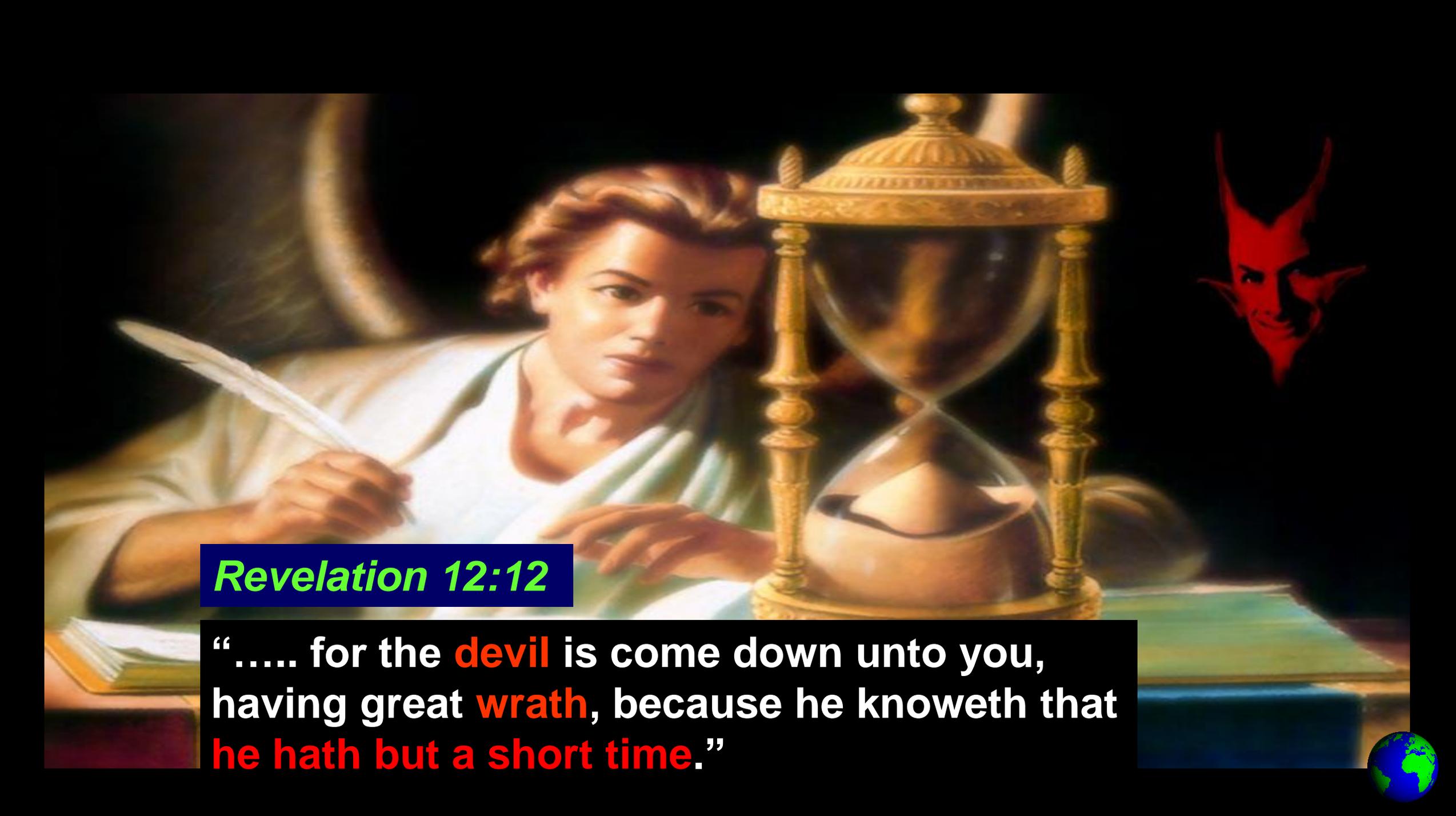


God has given all:



The Power of Choice



An angel with a halo and wings is shown writing in a book with a quill pen. To the right of the angel is a large, ornate golden hourglass. In the background, a red devil's face with horns is visible. The scene is set in a dimly lit room with a book on a desk.

Revelation 12:12

“..... for the **devil** is come down unto you, having great **wrath**, because he knoweth that **he hath but a short time.**”



Enter The Ark of Hope

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

– John 10:16



The Ark of the Covenant



Psalms 77:13

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. –
Revelation 3:20





THE END



ARE YOU READY TO MEET JESUS?