

“How to Change Your World” (Daniel 9:1–19)

I love to lift weights. Weightlifting allows me to maintain the strength of my bones, burn fat, clear my head, relieve stress, take out my frustrations, and build relationships with other weightlifters. Of course, if I am completely honest, I also enjoy building muscle and lifting heavier and heavier weights. Weightlifting is one of the few areas of my life that I occasionally feel I can control. The quest for strength and size can be rather addicting.

As a result, I have a confession to make, and I need to make it public. Yesterday afternoon, I had a well-known doctor come into my home and shoot me up with steroids. I know what you’re thinking: “Keith, are you crazy? You’re a quickly aging thirty–nine year old man. You have no future in bodybuilding or any other physical activity.” I wholeheartedly agree with your sentiments. The doctor injected me with cortico steroids—steroids to provide pain relief from excessive use or injury. Come on, you didn’t really think I might be guilty of using anabolic steroids, did you? Just look at me. Do I look like someone who uses anabolic steroids? I didn’t think so! Sadly, I’ve had nagging rotator cuff problems that I continue to try to “work through” without taking the necessary time off. Finally, I pushed my body over the edge and injured my right shoulder performing the infamous military press. I’ve been nearly debilitated the last three days. So in order to ensure maximum preaching performance, I received a steroid injection. This compelled me to want to “stand in the gap” and offer a confession for athletes using anabolic steroids and other illegal performance enhancing drugs.

While my personal experience is intended to be a bit humorous, the principle is quite serious. One of the most liberating experiences in life is to confess sin and accept sin’s consequences. This includes owning sin for your family, church, and nation. Daniel was the godliest man imaginable. There is no record of him committing any sin, much less doing anything illegal. Yet, he confessed the sin of Israel and included himself in his confession. Daniel 9:1–19¹ demonstrates that *confession is good for the soul and great for God’s reputation*. Indeed, you and I can change our world by becoming humble and prayerful believers.

1. Daniel confesses the sin of his people (9:1–14). Daniel begins in 9:1–2 by disclosing the date and the circumstances of his legendary prayer. **“In the first year of Darius the son of Ahasuerus,² of Median descent, who was made king over the kingdom of the Chaldeans--in the first year of his reign, I, Daniel, observed in the books the number of the years which was revealed as the word of the LORD³ to Jeremiah the prophet for the completion of the desolations of Jerusalem, namely, seventy years.”⁴** Darius was the king of Medo-Persia, and the first year of his reign was some thirteen years after Daniel received the vision in Dan 8.⁵ This puts Daniel in his eighties. You would think that Daniel would be retired and enjoying the good life, but he’s not. He’s a high-ranking government official in a new regime reporting to a new king. Daniel didn’t retire, he re-fired! Verse 2 suggests that Daniel’s drive is grounded in his spiritual disciplines. In spite of his busy and demanding schedule, Daniel found time to spend in the Scriptures.⁶ One day his reading led him to Jeremiah 29.⁷ This is what Daniel read: “‘For thus says the LORD, ‘When seventy years have been completed for Babylon, I will visit you and fulfill My good word to you, to bring you back to this place. 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’” (29:10–11). These familiar verses brought a smile to Daniel’s face. However, he wisely continued reading to make sure he understood the context. Jer 29:12–14 continues: “Then you will call upon Me and come and pray to Me, and I will listen to you. You will seek Me and find Me when you search for Me with all your heart. ‘I will be found by you,’ declares the LORD, ‘and I will restore your fortunes and will gather you from all the nations and from all the places where I have driven you,’ declares the LORD, ‘and I will bring you back to the place from where I sent you into exile.’”⁸ Daniel’s smile turned into a frown when he meditated on these verses because he realized there was a condition placed on the restoration—a condition that the Jews had not met.⁹ Hence, Daniel determined to seek the Lord and confess Judah’s sin.¹⁰

In 9:3, Daniel provides a lead-in to his prayer. **“So I gave my attention¹¹ to the Lord God to seek Him by prayer and supplications,¹² with fasting, sackcloth and ashes.”** The phrase translated “gave my attention” (NAU) or “turned my attention” (NET) is literally “set my face” (KJV/NKJV). Daniel willfully, emotionally, and intellectually gave his full attention, his full focus to God. In our fast-paced, stress-filled world, rarely does one particular item have our attention. It seems that life demands that we think about and often do two things (or more) at once. Repentance, however, is a single-minded activity.¹³ God wants us to set our face on Him and be immovable. The verb translated “seek” (*baqash*) is the same Hebrew word that means “to wrestle” like Jacob did with the angel in Gen 32. What a great picture of fervent prayer. This verse teaches that biblical prophecy should bring us to our knees, as it did Daniel.

Fasting, sackcloth, and ashes were signs of mourning and penance.¹⁴ When a loved one died, the mourner wore sackcloth—a rough, irritating garment of the coarsest material. The pain and irritation of wearing that garment spoke of the inner pain the person felt. It’s like when people today wear black for mourning; they are saying the color has been robbed from their life because of their grief. Spreading ashes on the head was a statement of guilt and a symbol of deep repentance. In the Bible, the penitent person often covered their entire body with filthy ashes. It was an outward sign of inner pain and agony, and someone in sackcloth and ashes would not feel comfortable or clean. Daniel fasted not to impress God but to humble and submit himself to God.¹⁵ Daniel wanted his stomach and his body to be hurt so that he could identify with how God hurts over the sin of His people. Now Daniel is ready to pray.

In 9:4 Daniel launches into his prayer. **“I prayed to the LORD my God and confessed and said, ‘Alas, O Lord, the great and awesome God, who keeps His covenant and lovingkindness for those who love Him and keep His commandments.’”**¹⁶ Daniel begins his prayer with worship and adoration of God. He recognizes the Lord as an intimate friend (“my God”). Daniel has a personal relationship with God and calls Him by name. He also recognizes the Lord as a sovereign ruler (“the great and awesome God”). The Lord Himself is the only one who is worthy of the description “awesome.” Daniel then recognizes the Lord as a covenant keeping God (“who keeps His covenant and lovingkindness”).¹⁷ Daniel’s example reminds us that we should first praise God for who He is and all that He is.

In 9:5, Daniel prays: **“. . . we have sinned, committed iniquity, acted wickedly and rebelled, even turning aside from Your commandments and ordinances.”** If there is any man (apart from Christ) who could have pointed his finger at others and said, “they have sinned,” it was Daniel.¹⁸ However, Daniel recognizes he is part of a group punished by God for their collective sins and includes himself as well. Four times in this prayer, Daniel says, “We have sinned” (9:5, 8, 11, 15). Using different terminology, he acknowledges Israel’s sin at least nineteen times.¹⁹ Daniel begins with a basic term for sin, moves to one that indicates wickedness, and climaxes with a term that conveys open rebellion against God and His covenant.²⁰

I know the notion of sin is not politically correct, but it is biblically correct. Tragically, many Christians speak of weaknesses, mistakes, addictions, and family of origin issues. We live in a “no-fault” culture where you can get “no-fault” insurance and a “no-fault” divorce. The mantra of our modern culture is, “Hey, it’s not my fault.” And we’ve come up with some pretty names to excuse our sin. This has opened wide the door to self-esteem teaching and the ignoring of tough chapters of Scripture. When we refuse to call sin “SIN” we run into all kinds of problems. Do you remember how Fonzie on Happy Days struggled to admit he was wrong? “I was wrrrrrrrrrr . . . wrrrrrrrr . . . I was not right.” We need to practice saying, “I was wrong. I sinned. I am sorry.” When we neglect our spouse or are impatient with our children, we must articulate the words: “I sinned. Will you please forgive me?” When we own our “junk” and take responsibility for ourselves, God blesses. The Lord says elsewhere, “But to this one I will look, to him who is humble and contrite of spirit, and who trembles at My word” (Isa 66:2b). *Confession is good for the soul and great for God’s reputation.*

Daniel continues his prayer of confession in 9:6–10: **“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 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. 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 *belong* compassion and forgiveness,²¹ 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.”** In these five verses, Daniel indicts everyone. Two times Daniel emphasizes the shameful nature of sin (9:7–8). I can relate to this tough word. When I was growing up, my parents would occasionally (perhaps even frequently) say, “Keith Richard Krell, you ought to be ashamed of yourself!” Now I can assure you, that I deserved this stinging rebuke. I was not representing the Krell family appropriately. Moreover, I was not behaving in a manner appropriate for a Christian. Many people (Christians included) want to shirk any shame. However, when we are not living out our Christian identity, it is shameful. It brings shame to Christ, it brings shame to our church, and it brings shame to ourselves and those who know us. When we give Christianity and Christ a black eye, we ought to be ashamed of ourselves. Fortunately, God is a loving and gracious Father and doesn’t want us to wallow in our shame. He wants us to immediately take our shame to Him and be restored to intimate fellowship. As 9:9 says, “To the Lord our God *belong* compassion and forgiveness.” Our God is waiting to grant us compassion, forgiveness, and fellowship. Today, will you confess your sin to Him?

In 9:11–14, Daniel reveals that Israel has been justly disciplined.²² In other words, Daniel “man-ups” and is willing to take his lumps. He puts it like this: **“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 oath²³ 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 had spoken against us and against our rulers who ruled us, to bring on us great calamity; 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.”** Daniel acknowledges, “We deserve what we have coming!” He refers to the curse and the law of Moses. Israel was called to make an oath before God. She was to serve Him wholeheartedly. When this occurred, there were blessings; when this failed to take place, there were curses. The natural consequences for breaking the covenant are the curses that are spelled out in Lev 26 and Deut 27 and 28. When God brings “great calamity” like Daniel describes, it is for the purpose of wooing His people back to Himself. Like Israel, we must face the consequences of our sin and acknowledge that God’s response to our sin is appropriate and just. When we humble ourselves before God and confess our sins, He will respond with grace and mercy.

Having confessed the sins of his people, Daniel now intercedes before God on their behalf.²⁴ The two halves of the petition in 9:15–19 are clearly separated, each beginning with the word: “Now.”²⁵ In his prayer Daniel pleads for divine intervention, for forgiveness, and for restoration of the sanctuary in the city. It’s worth noting that the petition section comes at the end of the prayer. He doesn’t ask God for anything at all until he has thoroughly confessed the sins of the people. After all, until the sin that caused the exile in the first place is dealt with, there is no basis for asking God to restore His people. This text breaks down nicely: We must admit our guilt (9:3–10); we must submit to God’s discipline (9:11–14); and we must appeal to God’s mercy (9:15–19). Once again, we see that *confession is good for the soul and great for God’s reputation.*

2. Daniel requests grace for his people (9:15–19). Daniel begins his petition (9:15) by mentioning two of the same things with which he began his confession (9:4–5): God’s greatness and the people’s sin. So whether you are confessing or requesting, these notions are paramount. **“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 sins 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 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. 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.”** Daniel reflects on the greatest redemptive event of Israel’s history, the exodus from Egypt, and prays that God will repeat what He did long ago. The parting of the Red Sea was about God’s glory (Exod 15:13–16). It’s always about God’s glory. At least nineteen times, reference is made to God, while man is referenced approximately eleven times.²⁶ Like Moses in his prayer of intercession after the golden calf apostasy (Exod 32:12–13), Daniel is chiefly concerned about God’s reputation in the eyes of the world (Dan 9:18–19). If Yahweh allowed His sanctuary and holy city to permanently lie in ruins and His people to perpetually remain in exile, then who among the surrounding nations would believe that the God of the Bible was the true and holy Sovereign over the entire universe?²⁷

In many ways 9:18 is the theme of the whole prayer: “We are not presenting our supplications before You on account of any merits of our own, but on account of Your great compassion.” What a crucial insight this is! Many times we pray because we secretly think we have “earned” the right to ask God to bless us by our good behavior. Daniel chooses the opposite tack. “Lord, we don’t deserve to be heard by you because we have sinned greatly against you. The only reason we come to You is because You are a God of love and grace.” When we approach God with that attitude, we will discover that He welcomes us into His presence and listens graciously to every word we say.²⁸

Daniel’s prayer consisted of: (1) worship (9:4); (2) confession (9:5–11a); (3) admission of God’s justice (9:11b–15); and (4) a plea for mercy (9:16–19). We can learn from this prayer. It provides a helpful outline that should be a model for the vast majority of our prayers. When we pray according to this structure, we can be confident that God hears us because we are praying according to His will (see 1 John 5:14).

Of course, it’s easy to ask: Do my prayers really matter? Can one person make a difference? The answer is: Yes, yes, and yes again! Several times in Israel’s ministry, the intercession of one person brought about the nation’s deliverance from judgment. On two occasions, God was ready to wipe out the entire Jewish nation, but the intercession of Moses stayed His hand (Ex 32:7–14; Num 14:10–25). God answered Elijah’s prayer and sent the rain that was so desperately needed (1 Kgs 18), and He heard Jehoshaphat’s prayer and gave Israel victory over the large invading army of Moabites and Ammonites (2 Chron 20). King Hezekiah cried out to God when the Assyrian army surrounded Jerusalem, and the Lord sent His angel to slay 185,000 enemy soldiers (Isa 37; 2 Kgs 19). “The prayer of a righteous man is powerful and effective” (Jas 5:16). God doesn’t have to wait for the entire nation to repent and cry out for mercy; He will start to work when He hears the believing prayers of one faithful intercessor. One righteous person can change a life, a home, a marriage, a church, a school, a community, a company, a city, and an entire nation.²⁹ The question is: Will you be such a person? Will you be a righteous person that God works through to change your world?

God can use *you* to change our country. I am reminded in Jeremiah 18:7–10 the difference our prayers can make. God says, “At one moment I might speak concerning a nation or concerning a kingdom to uproot, to pull down, or to destroy *it*; if that nation against which I have spoken turns from its evil, I will relent concerning the calamity I planned to bring on it. Or at another moment I might speak concerning a nation or concerning a kingdom to build up or to plant *it*; if it does evil in My sight by not obeying My voice, then I will think better of the good with which I had promised to bless it.” Will you begin praying for our country today? Will you cry out to God to intervene on our behalf?

When Paul wrote Timothy a letter on how to do church, he emphasized the importance of praying for governmental leaders (1 Tim 2:1–3). He used the phrase “First of all” (*proton panton*). Prayer is to be our top priority. Paul then used four different words for prayer: entreaties, prayers, petitions, and thanksgivings. He indicated that it is good for our spiritual growth (“so that we may lead a tranquil and quiet life in all godliness and dignity,” 2:2) and that it pleases God’s heart (“This is good and acceptable in the sight of God our Savior,” 2:3). The apostle also touched upon the importance of men in the congregation leading in prayer (2:8). When a church follows this text God begins to show up in a powerful way. This past Sunday in our pre-service prayer gathering, we had ten men and three women. Today, we had ten men and four women. We must pray that God continues to burden our men to pray and confess personal and corporate sin. When God moves upon the hearts of men to pray, great exploits usually follow.

We must humble ourselves and recognize that America’s problem is us—you and me. We cannot cure our own miseries because our disease is something we have chosen as, step-by-step, our nation has walked away from God. Our leaders, the government, the courts we see today are products of our desire to rule ourselves. What we have is what we asked for.³⁰ We need to pray more and complain less. There are two reasons that we have the leaders that we do: (1) We voted them into office and (2) when God wants to judge a people, He gives them unjust rulers. The proper response should be: “yes, we have gotten exactly what we deserve. God gives corrupt people corrupt leaders. I wonder what that says about what we should really be talking about if we want to make a difference.”³¹

While I long for repentance in Washington, I know that it must come to my street before it comes to Pennsylvania Avenue. Until God’s people acknowledge their need of grace, there will be no restoration.³² Daniel didn’t make excuses; he took the initiative and eagerly repented. He took personal responsibility for their corporate failure. Look again at 9:15–19 and see that he continues to use the pronoun “we” and “us” throughout this section on confession of sins providing a model for any who would seek to intercede for their country. How easy it would have been to blame the present plight of Judah on some of the ungodly kings that had led Judah. But he did not seek to blame; rather, he was willing to shoulder the responsibility! I need to remember and emulate Daniel’s pattern of prayer, instead of blaming ungodly leaders for the plight of America. I must own my sin, fall upon the Lord’s mercy, and ask Him to move in my life and in our country. I must stop being a part of the problem and become a part of the solution. In these days more so than ever, God is our *only* hope. We must humble ourselves before Him and turn to Him like never before. *Confession is good for the soul and great for God’s reputation.*

Scripture References

Daniel 9:1–19

Jeremiah 25:8–11; 29:10–14

2 Chronicles 7:13–14

1 Kings 8:1–61

Psalms 119:59–60; 139:23–24

James 4:7–10

Revelation 2:4–5

Study Questions

1. Daniel read the Scriptures and then prayed them back to God (Dan 9:2–3). How well do I know the Scriptures? Do I spend daily time in God’s Word so that I have “material” to mediate upon and pray back to God? How can I better saturate myself in Scripture and pray more effectively? Read John 15:7 and 1 John 5:14–15.
2. Daniel was broken over the sins of his people (Dan 9:4–14). Do I share Daniel’s corporate-guilt mentality or do I maintain individual innocence? Should confession of sin be part of corporate praying? What place does confession of sin have in my prayers? John Owen, a Puritan writer, said: “What an individual is in secret on his knees before God, that’s who he really is, and no more.” What does this quote mean to me?
3. How well does Daniel’s prayer reflect the basic elements that Jesus said were essential for effective praying? Read Matthew 6:5–15. What are those elements and which of them seems to be absent from the prayers of Christians? Which of these elements are more or less likely to be found in my prayers? In what area of prayer do I need the most improvement?
4. Do my prayers reflect selfish interests or divine values? Do I intercede on behalf of my national and local leaders? Do I ask the Lord to use me and others to glorify His name in my neighborhood, city, or country? Am I concerned with upholding God’s character in all that I think, say, and do?
5. After plenty of adoration and confession, Daniel called out for grace and blessing (Dan 9:15–19). Like Daniel, will I choose to have optimism, faith, and hope that God desires to restore His people? How can I have confidence in Christ’s purposes for America? What is the proper balance between judgment and grace? How can I pray that God’s kingdom will come on earth as it is in Heaven (Matthew 6:10)?

Notes

¹ Lucas notes this section break as well. Ernest C. Lucas, *Daniel*. Apollos Old Testament Commentary (Downers Grove: InterVarsity; Leicester: UK: Apollos, 2002), 231.

² Pronounced ay-HAS-eeoo-EHR-uhs.

³ Daniel uses the term “LORD” (*Yahweh*, Exod 3:14–16) for the first time in 9:2. He uses this name for God seven more times in Dan 9 (9:4, 8, 10, 13, 14 [twice], 20), but nowhere else in the book. Wiersbe’s comments are also pertinent: “Daniel called Jeremiah’s writings ‘the word of the Lord.’ King Jehoiakim had tried to burn up Jeremiah’s prophecies, but the Lord preserved them because they were His very words (Jer 36) . . . Over the centuries, people have ignored, denied, attacked, and sought to destroy the Holy Scriptures, but the Word of God is still here! God especially protected the scrolls written by Jeremiah because He wanted Daniel to have a copy to take with him to Babylon.” Warren W. Wiersbe, *Be Resolute: Determining to Go God’s Direction*. OT Commentary Daniel (Colorado Springs: David C. Cook, 2008).

⁴ This is the first vision which was initiated by Daniel’s questioning. Joyce G. Baldwin, *Daniel: An Introduction & Commentary*. The Tyndale Old Testament Commentaries (Downers Grove: InterVarsity, 1978), 162.

⁵ Paul Benware, *Daniel’s Prophecy of Things to Come* (Clifton, TX: Scofield Ministries, 2007), 178. The year would have been 538 B.C., the same year in which the events of Dan 5 took place when Belshazzar was having his party and the handwriting appeared on the wall. That very night, King Darius the Mede conquered Babylon and killed Belshazzar.

⁶ As busy as Daniel must have been, he habitually found time to read God’s Word and pray. He didn’t allow his demanding governmental responsibilities to crowd out daily meetings with the Lord. How is your alone time with God? Is it short and sporadic? Are you allowing “the tyranny of the urgent” to dethrone Him as the top priority in your life? Remember, prayer and Bible study are essential for developing and maintaining a vital Christian walk. Charles R. Swindoll, *Daniel: God’s Pattern for the Future* (Fullerton, CA: Insight for Living, 1986), 84–85.

⁷ Remember that Jeremiah was a contemporary of Daniel. Daniel knew Jeremiah was a prophet, and he believed that Jeremiah wrote the very words of God. These words were accepted as Scripture the moment they were written.

⁸ See also Deut 30:3–4; cf. 2 Chron 7:13–14.

⁹ Daniel was saturated with Scripture. I think there was probably a step between his reading of the prophet Jeremiah and Daniel’s prayer. I picture Daniel reading the Scriptures and then spending some time meditating upon what he had just read. He mulled these truths over in his mind. Then he prayed. Meditation is often the missing link between Bible intake and prayer. And so, we begin with reading the Word. We then move to meditation and then end in prayer. I think it’s better to read a chapter or a short passage and meditate on it than it is to read several chapters and not think about them at all.

¹⁰ Daniel has been in exile about sixty–seven years. God’s timing is perfect. The same year that Daniel prays his prayer in Dan 9, Cyrus, King of all Persia issues this decree: (2 Chron 36:23). The Jews began to return home soon thereafter and to rebuild Jerusalem in 536 BC—seventy years after it was destroyed.

¹¹ BDB s.v. see also 2 Chron 20:3; Eccl 1:13, 17; 8:9, 16; Dan 10:12.

¹² The word *tachanun* (“supplication”) is used four times in Dan 9 (9:3, 17, 18, 23).

¹³ Peel, *Living in the Lion’s Den without Being Eaten*, 174.

¹⁴ Lucas, *Daniel*, 236. See Neh 9:1; Est 4:1–4; Jonah 3:6.

¹⁵ National fasting was called during times of extreme crisis, such a plague, a military threat, etc. (2 Chron 20:1–29). National fasting was prescribed on certain days in Israel, the most prominent being the Day of Atonement (cf. Lev 16:29, 31; 23:32).

¹⁶ Lucas, *Daniel*, 236 notes that Daniel’s prayer has similarities with Ezra 9:6–15; Neh 1:5–11; 9:35–37; Ps 79.

¹⁷ The Hebrew term *hesed* (“lovingkindness”) is found in the Ten Commandments, and no fewer than twenty–six times in Ps 136, which begins, “Give thanks to the Lord, for He is good. His love endures forever.” Zdravko Stefanovic, *Daniel: Wisdom to the Wise: Commentary on the Book of Daniel* (Nampa, ID: Pacific Press, 2007), 344. It is also worth noting that *hesed* is found only in Dan 1:9 and 9:5, but is found some 241 times in the OT.

¹⁸ Daniel includes himself as a sinner even though Scripture presents him as faultless. He was considered one of the most righteous men in the OT, along with Noah and Job (Ezek 14:20).

¹⁹ James E. Rosscup, “Prayer Relating to Prophecy in Daniel 9.” *The Master’s Seminary Journal* 3.1 (Spr 1992): 57.

²⁰ Stefanovic, *Daniel*, 344.

²¹ Miller writes, “In the Hebrew these plurals are intensive, emphasizing God’s great and manifold ‘mercies’ and his abundant forgiveness. Even though Israel had ‘rebelled’ (*mārad*) against him, there was yet hope because the sovereign Lord is ‘merciful’ and ‘forgiving.’ All persons have rebelled against God to varying degrees and need his mercy and forgiveness to be made right with him.” Stephen R. Miller, *Daniel*. The New American Commentary,

vol. 18 (Nashville: Broadman & Holman, 1994).

²² Lucas, *Daniel*, 231. See also Deut 28:15–68.

²³ The NET Bible has an insightful note regarding the combination of curse and oath, explaining that: “The term ‘curse’ refers here to the judgments threatened in the Mosaic law (see Deut 28) for rebellion. The expression ‘the curse and the oath’ is probably a hendiadys (cf. Num 5:21; Neh 10:28, 29) referring to the fact that the covenant with its threatened judgments was ratified by solemn oath and made legally binding upon the covenant community.” (A hendiadys is the expression of an idea by the use of usually two independent words connected by and instead of the usual combination of independent word and its modifier, as “nice and warm”.)

²⁴ Rosscup, “Prayer Relating to Prophecy in Daniel 9,” 53.

²⁵ Stefanovic, *Daniel*, 346.

²⁶ Bob Deffinbaugh, “Daniel’s Prayer and Gabriel’s Proclamation” (Dan 9:1-27),” *Daniel: Relating Prophecy to Piety*: www.bible.org.

²⁷ Gleason L. Archer, Jr., “Daniel,” *The Expositor’s Bible Commentary*, vol. 7, ed. Frank E. Gaebelein (Grand Rapids: Zondervan, 1985), Electronic ed.

²⁸ Ray Pritchard, “The Positive Power of Prayer” (Dan 9:1–23): www.keepbelieving.com/sermon/2000-02-20-The-Positive-Power-of-Prayer.

²⁹ Pritchard, “The Positive Power of Prayer.”

³⁰ William Carr Peel, *Living in the Lion’s Den without Being Eaten* (Colorado Springs: NavPress, 1994), 173.

³¹ Peel, *Living in the Lion’s Den without Being Eaten*, 186.

³² Peel, *Living in the Lion’s Den without Being Eaten*, 177–8.