

## ***A Model of Prayer, Humility, and Fasting***

### **Daniel 9:1–19**

<sup>1</sup>In the first year of Darius the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans—<sup>2</sup>in the first year of his reign I, Daniel, understood by the books the number of the years specified by the word of the Lord through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.

<sup>3</sup>Then I set my face toward the Lord God to make request by prayer and supplications, with fasting, sackcloth, and ashes. <sup>4</sup>And I prayed to the Lord my God, and made confession, and said, “O Lord, great and awesome God, who keeps His covenant and mercy with those who love Him, and with those who keep His commandments, <sup>5</sup>we have sinned and committed iniquity, we have done wickedly and rebelled, even by departing from Your precepts and Your judgments. <sup>6</sup>Neither have we heeded Your servants the prophets, who spoke in Your name to our kings and our princes, to our fathers and all the people of the land. <sup>7</sup>O Lord, righteousness belongs to You, but to us shame of face, as it is this day—to the men of Judah, to the inhabitants of Jerusalem and all Israel, those near and those far off in all the countries to which You have driven them, because of the unfaithfulness which they have committed against You.

<sup>8</sup>“O Lord, to us belongs shame of face, to our kings, our princes, and our fathers, because we have sinned against You. <sup>9</sup>To the Lord our God belong mercy and forgiveness, though we have rebelled against Him. <sup>10</sup>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. <sup>11</sup>Yes, all Israel has transgressed Your law, and has departed so as not to obey Your voice; therefore the curse and the oath written in the Law of Moses the servant of God have been poured out on us, because we have sinned against Him. <sup>12</sup>And He has confirmed His words, which He spoke against us and against our judges who judged us, by bringing upon us a great disaster; for under the whole heaven such has never been done as what has been done to Jerusalem.

<sup>13</sup>“As it is written in the Law of Moses, all this disaster has come upon us; yet we have not made our prayer before the LORD our God, that we might turn from our iniquities and understand Your truth. <sup>14</sup>Therefore the LORD has kept the disaster in mind, and brought it upon us; for the LORD our God is righteous in all the works which He does, though we have not obeyed His voice. <sup>15</sup>And now, O Lord our God, who brought Your people out of the land of Egypt with a mighty hand, and made Yourself a name, as it is this day—we have sinned, we have done wickedly!

<sup>16</sup>“O Lord, according to all Your righteousness, I pray, let Your anger and Your fury be turned away from Your city Jerusalem, Your holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and Your people are a reproach to all those around us. <sup>17</sup>Now therefore, our God, hear the prayer of Your servant, and his supplications, and for the Lord’s sake cause Your face to shine on Your sanctuary, which is desolate. <sup>18</sup>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 do not present our supplications before You because of our righteous deeds, but because of Your great mercies. <sup>19</sup>O Lord, hear! O Lord, forgive! O Lord, listen and act! Do not delay for Your own sake, my God, for Your city and Your people are called by Your name.”

**Main idea:** The Scriptural model for “prayer, humility, and fasting” is to pray biblically, intentionally, worshipfully, humbly, and believingly.

**Introduction:** We want to pray as those who seek the good of the city we live in, though we look to and belong to a different city altogether (cf. Jer 29:5–14). We want to pray, in a word, like Daniel! This cannot be treated as a click-bait how-to. There is no wiki-guide to praying well. There is no wiki-guide to being effective in the culture around us. This began in godly homes during an ungodly age (cf. 1:1–4) and was seasoned through a lifetime of faithfulness (cf. 1:8, 1:17–19, 6:10). So... what should we be aiming at, as we develop our habits and establish our homes that we may pray in this way?

1. Pray biblically, v2. Not just from the Bible, but as one who studies the Bible, reverences the Bible, and submits to the Bible... so that our prayers are shaped by the Bible (cf. 10–11, 13).
2. Pray intentionally, v3. Set times, set face, set desire, set manner.
3. Pray worshipfully, v4.
  - a. Pray adoringly. The truth about God is first. The truth about God is foremost. Confession without adoration may be accurate, but it is out of proportion. It belongs to a man who may or may not know himself; it does not belong to a man who knows God. Note the facts about God here.
  - b. Pray reverently. It will not do to pray truth about God, if you do so in a manner that is inconsistent with that truth.
4. Pray humbly, v5–15.
  - a. Corporate humility.
    - i. Even from the godliest, who confesses not only in a corporate way but knows his own participation (cf. Isa 6).
    - ii. Recognizing guilt in federal representatives (v6b, 8, 11)
  - b. Confessing sin.
    - i. Admitting its horror (v5a).
    - ii. Admitting its nature (v5b, 10a).
    - iii. Admitting its heinousness against instruction and patience (v6a, 10b)
    - iv. Admitting its heinousness against goodness and grace (v7a, 9a, 15)
    - v. Admitting its origin in ourselves (v7b, 8, 9b)
    - vi. Admitting its persistence in us (v7c, 13b)
    - vii. Admitting God’s justness in curse and discipline (v11, 14)
    - viii. Admitting God’s faithfulness in curse and discipline (v12, 13a)
5. Pray believingly, v16
  - a. For the sake of His righteousness (v16a)
  - b. For the sake of His covenant (v16b)
  - c. For the sake of His glory (v17)
  - d. For the sake of His compassion (v18a)
  - e. For the sake of His goodness, not ours (v18b)
  - f. For the sake of His Name

**Conclusion:** Praying like this will not come instantaneously. But when it comes it will not come because of your faithfulness, but His. Thus, we can even pray to pray well! For our purposes this evening, we can make use of the outline to help us.

**(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via [hopewellarp.org](http://hopewellarp.org))**

---

Daniel chapter 9 verses 1 through 19. These are God's words and the first year of Darius, the son of a Hasuarus of the lineage of the means who was made king over the realm of the Chaldeans In the first year of his reign. I Daniel understood by the books, The number of the years specified by the word of Yahweh through Jeremiah, the prophet that he would accomplish 70 years in the desolations of Jerusalem.

Then I set my face toward the Lord God to make requests by prayer and supplications with fasting sat cloth and ashes. And I prayed to Yahweh, my God and made confession and said, oh, Lord, great and awesome. God who keeps his covenant and mercy with those who love Him.

And with those who keep His commandments, we have sinned and committed iniquity. We have done wickedly and rebelled even by departing from your precepts and your judgments neither have weeded your servants. The prophets who spoke in your name to our kings and our princess to our fathers and all the people of the land.

Oh, Lord, righteousness belongs to you, but to us. Shame of face as it is this day to the men of Judah, to the inhabitants of Jerusalem, and all Israel, those near and those far off and all the countries to which you have driven them because of the unfaithfulness, which they have committed against you, O Lord to us belongs.

Shame of face to our King's our princes and our fathers. Because we have sinned against you to the Lord. Our God belong. Mercy and forgiveness though. We have rebelled against him. We have not obeyed the voice of Yahweh. Our God to walk in his laws which he set before us by his servants?

The prophets. Yes, all Israel has transgressed your law and has departed. So as not to obey your voice, Therefore, the curse and the oath, written, in the law of Moses, the servant of God have been poured out on us because we have sinned against him and he has confirmed his words which he spoke against us and against our judges who judged us Bright bringing upon us, a great disaster for under the whole heaven.

Such as never been done as what has been done to Jerusalem, as it has written in the law of Moses. All this disaster has come upon us yet. We have not made our prayer before you our God. That we might turn from our iniquities and understand your truth. Therefore, Yahweh has kept the disaster in mind and brought it upon us for y'all who our God is righteous in all the works which he does the.

We have not obeyed His voice and now. Oh Lord. Our God who brought your people out of the land of Egypt with a mighty hand and made yourself a name? As it is this day We have sinned. We have done. Wickedly. Oh Lord. According to all your righteousness. I pray, let your anger and your fury be turned away from your city Jerusalem, your holy mountain, because for our sins, and for the iniquities of our fathers Jerusalem and your people or a reproach to all those around us.

Now, therefore, our God Here, the prayer of your servant and his supplications, and for the Lord's sake, cause your face to shine on your sanctuary, which is desolant. Oh my god, inclined your ear, and hear open your eyes, and see our desolations and the city which is called by your name for.

We do not present our supplications before you because of our righteous deeds, But because of your great mercies. Oh, Lord hear. Oh Lord. Forgive Oh Lord. Listen and act do not delay for your own sake. My God for your city and your people are called by your name.

So far the reading of God's inspired and then Aaron worked.

We are gathered this evening because our governor of our state has asked that today, we would fast and humble ourselves before God, and we would pray for our city for our state rather acknowledging that all of the good, all of the blessing, all of the peace, all of the prosperity and protection that this state has must come from God.

For he alone has power. He alone has goodness and recognizing that the very God upon whom we depend for all of. These is the one against whom we have sinned that we don't have any right in ourselves or any reason in ourselves to ask God to be merciful to us that our first and great need is to recognize His glory.

And for ourselves to be brought low before him, that we might see our sin that we might be given in the first place, as we'll hear. And we get into Daniel's prayer that we might be given repentance. And so, we come on a day of prayer. And often in the church in our day.

Jeremiah 29 verse 11 is quoted on such days. The Lord saying, I know, the plans that I have for you says the Lord and yet in God's good providence, that's a very passage that Daniel was looking at that had driven him to this praying says, in the first year of his reign, the reign of Darius, I Daniel understood by the books, the number of years specified by the word of Yahweh through Jeremiah the prophet.

So we look at Jeremiah 29, which is where he understood that the 70 years, desolations, according to verse 2 of our passage was the length of time. That Jerusalem would lie under curse. And we're actually going to start in verse 5 of Jeremiah 29 because it helps us to connect Daniel's situation to our situation.

The Lord had instructed the captives in Babylon saying, build houses and dwell in them plant gardens and eat their fruit. Take wives and beget sons and daughters and take wives for your sons and give your daughters to husbands so that they may bear sons and daughters that you may be increased there and not diminished.

Incidentally, he doesn't mean wives and husbands from among the Babylonians and seek the peace of the city where I have caused you to be carried away, captive and pray to Yahweh for it for in its peace. You will have peace And so you can hear there. I hope echoes of the last couple of Thursdays and first Timothy two and praying for all people and especially kings and those who are on eye position, why?

So that we may live quiet lives. Those that are peaceful outwardly and a peaceful lives, those that are peaceful inwardly. And so even as we pray for the society that we are in and those who rule over it, we are seeking especially the peace of the church But not only now of the church that already is.

But also those who the Lord will bring to himself for there has got one God. And one mediator between God and men, the man Christ Jesus and this praying is good and acceptable. In the sight of him who desires that all would be saved and would come to the knowledge of the truth.

And so this praying to Yahweh for the city, whose good we seek because in its peace we will have peace. It's actually amplified now for Christians because we're not just hoping that the Christians will have peace as a result of peace in the community and the state and the nation, but that God will bring our neighbors to faith in Jesus Christ.

The one mediator between God and man and that those who are praying for all and for kings and for those, and I position will have their numbers expanded

So, continuing in Jeremiah 29 verse 8 for thus, says, Yahweh of hosts, the god of Israel, Do not let your prophets and your diviners who are in your midst, deceive you nor listen to your dreams, which you cause to be dreamed for they prophesy falsely to you. In my name, I have not sent them, says Yahweh.

For thus says, Yahweh after 70 years are completed at Babylon, I will visit you and perform my good word toward you, and cause you to turn to this place. For, I know the thoughts that I think toward, you says, Yahwe thoughts of peace and not of evil, to give you a future and the hope Then, you will call upon me and go and pray to me and I will listen to you and you will seek me and find me when you search for me with all your heart.

I will be found by you says Yahweh and I will bring you back from your captivity. I will gather you from all the nations and from all the places where I have driven, you says, Yahweh and I will bring you to the place which I cause you from which I cause you to be carried away, captive.

And so we come On this evening in 2022 in the state of Tennessee and we want to pray as those who are seeking the good of the city that we live in. Even though we look to a different city, Even though we belong to a different city, Our citizenship is in heaven and we are not satisfied with any mere king.

Merely earthly kingdom. We are like Abraham who are looking for a city. Who's builder is God. And so, as we seek the good of the city that we live in, and the state that we live in and as we pray for it and as we pray for those who are in high position, we want to pray in a word like Daniel, Jeremiah 29, says, after 70 years, the Lord will bring his people back and that they should pray.

And Daniel. Now the age of 84 85, He calculates the time, It's 70 years, like the Lord had said, and he has been praying for Babylon. And now he's praying for Jerusalem and we want to learn how to pray like this. Even as we were reading, the passage, those of us who have any heart of flesh in us, any knowledge of God, or of ourselves were longing that we would learn to pray like this.

However, Daniel 9 verses 1 through 19 or Ezra 10 or Nehemiah 9, or think it's first Kings 8, where Solomon has dedicating the temple, these great prayers. Even though we can make a, hopefully fairly sound outline, like the one that has beneath the the introduction that we're in. If you have a folder in front of you, They cannot be reduced.

A click clickbait. Type wikiHow to pray for your nation or to pray prayers of repentance because this kind of praying is not simply content or form. These are the prayers of a man who has been shaped by the word of God for an entire lifetime. There's no shortcut to this.

This began in godly homes, not just 70 years ago, But 80 85 years ago and it's very similar to our age, isn't it? Because if you turn back to Daniel chapter 1 and you see the the time reference you're reminded, what sort of time this was in the year, in the life of Judah.

And the third year of the reign of Jehoyakim, King of Judah Nebuchadnezzar, king of Babylon came to Jerusalem and besieged. It, This was not a time of great godliness in Israel, but in God's mercy, there were godly families. The word that is used of the children who are carried away.

Here is not the ordinary word for young, man, which can mean, you know, anywhere from 12 to an unmarried man in his twenties. It's a word that means child. They were looking for those who at least the Babylonians fault were not yet. Formed, who had good? Good material, who were good material to work.

With young men, verse 4 in whom there is no blemish good-looking gifted and wisdom. Possessing knowledge quick to understand who would have ability to serve the king's palace, and whom they might teach the language and the literature of the Chaldeans. Daniel could not have been older than 14, And it's been 70 years now, since he was carried away, But look at what he is, like, even in his youth at the time chapter 1, verse 8, Daniel purposed in his heart that he would not divide defile himself.

He was a older boy or maybe a very, very young man and yet he had grown accustomed to living conscientiously purposing in his heart, what he would do and purposing in his heart. That the things that he would do would be the things that please God. How about you boys?

Seven. Eight, ten, twelve. And those of you who are past boy, Do you live as one? Who purposes in your heart in verse 17, As for these four young men, God gave them knowledge in skill and in all literature and wisdom. And Daniel had understanding in vision and in dreams, etc.

This was the kind of young man young men that they were. That's not what I was looking for. I'm looking for chapter two and verse 17 through 19. This is the second year of Nebuchadnezzar's reign. So however, he however old he was in chapter 1. He's a year older.

Now In chapter 2, Daniel went to his house, made the decision known to Hananaya Michelle Nazariah, his companions that they might seek mercies from the God of heaven concerning this secret. So that Daniel and his companions might not perish, the secret of what the king had dreamed and the interpretation of the dream.

And so now here supposing, he was 12 in chapter 1, he's 13 and he's the leader of this foursome of boys. They are ostensibly younger and they're in trouble. And what do they do? They have a prayer meeting Is that the kind of companionship that you have learned young men that even if someone were to yank you out of your family's right now and haul, you off to Communist China.

And a year later, you'd be in some sort of trouble and you would have an opportunity to get out of it. And the oldest one of you, the 12 year old or the 13 year old would come to the other three and say let us seek our God. Let us seek His face.

Let us seek His mercy. You see 82 83 84 year old. Daniel was that way when he was 12 13 14 and the book of Daniel skips around

I think we've probably got a bad battery, The book of Daniel skips around timewise. So that Here in chapter 9, we're in the same time. As in chapter 6, you remember what happened in chapter 6, in the first year of of Darius, the Mead, he set up the provinces and there were men over the provinces and Daniel because the Lord was with him and because he was wise, and because he was diligent and because he was everything prospered in his hands And the the other men wanted to get him and they knew how to get him.

Now we've skipped now from 12 13 year old, Daniel to 82. 83 year old Daniel when the governors and the say traps, they come before the king and they say to him verse 6 of chapter 6, King Darius, live forever, And They They convince the king they've come up with a scheme.

They say, why don't you pass a law that for 30 days? No one may pray except to you. This is how much we like you, okay, why would they come up with that scheme? Because they know that Daniel praise to his God and He won't give up praying to his God.

It doesn't matter what sort of law is made. He will not comply with it And so they convince the kingdom to make the law. And he he makes the law and he signs it in verse 9 and then listen to verse 10. Now, when Daniel knew that the writing was signed, he went home and in his upper room, with his windows open toward Jerusalem, he knelt down on his knees, three times that day and prayed and gave thanks.

Before his God, as was his custom since his early days.

Now, in

Trap nine.

Then I set my face toward the Lord God to make requests by prayer and supplications.

I've lost the verse. I didn't get it into the outline. We're described Daniel praying at the time of the evening sacrifice.

Yes, chapter 9. It's a couple verses after our passage While I was speaking in prayer, The man Gabriel whom I had seen in the vision at the beginning being caused to fly. Swiftly reached me about the time of the evening offering. Here's a man. Who's 83 84 something like that?

It's been 70 years since he's seen a sacrifice. And for most of that time, he came out in the the first of the exiles, the exile of the South came in three stages. But the third stage was the destruction, the complete obliteration of the temple. Not only has it been 70 years since he's seen the evening sacrifice for almost that entire time.

There hasn't even been an evening sacrifice, but he's still praying in the morning and praying at bedtime and praying at the time of the evening sacrifice. He's opening his window toward Jerusalem where those sacrifices would be made because he prays through Jesus Christ, the geography of which windows are left open even though there's this command from the king in chapter 6 is determined by the chronology, the time.

The rhythm of his life that has formed by looking forward to the atonement of Jesus. That was signified in those sacrifices in the morning and in the evening. Every day in Jerusalem. Here is a man whose hope has been the gospel since his youth and he did not give up that.

Hope when he was exiled to Babylon, he clung to it. This was his life when we talk about having private and family worship in our days. God, help us. Most are like I don't know how I could possibly do that. And then you start talking about coming before the Lord together at set times as a family to have the dad who has the Lord's word in his heart.

Now have it on his lips and speak of his words to his family when they rise up in the morning and when they lie down at night and you say family worship twice a day. We're just too busy for that.

Daniel was a busy man is one of the most busy men in all of Persia and yet he found the time to worship God. Three times a day. He didn't say about morning and evening, and bedtime prayer. I don't have time for that know, if it came to it, he would say about whatever else it would have been.

No, because of prayer because of worship. I don't have time for that. How many have fallen into the snare of the devil that we become? So busy perhaps even in ministry. Now I'm speaking almost entirely to myself But in other good things and things that are not only permissible But things that are commendable and yet they are not.

The first thing They are not gathering to our God and being before his face, you don't come into praying. The way we hear and read in Daniel chapter 9, except, by a lifetime of coming to know God, by experience of God. And so, we're going to hear a list of things and they're summarized under five headings, Pray, biblically pray, intentionally.

Pray worshiply. Pray humbly. Pray believably. And it's really six or more headings and every one of them is a sermon, so we're just going to blaze through it when we get there.

But one of the reasons we are where we are as a state and a nation. And a church is because We are sort of where Israel was When Daniel was a little boy about to fall because of generations. And now centuries of unfaithfulness to God and yet the God to whom Daniel prays the God, whom Daniel has known as a citizen not of Israel for most of his life, a citizen of Babylon and now a citizen of Persia and yet belonging to and longing for Jerusalem Zion really Christ where God had made his dwelling among His people and Christ is the one in whom God has made his dwelling.

Among his people, Zion is where Jesus sits, It's no longer a hill in the near East. It is a throne and holy angels and souls of the just made perfect which the visible church on earth gets to visit once a week in that Sabbath. Keeping that remains but he's the same God today as he was then and we must be like, Daniel, praying, worshiply thinking worshipfully not wallowing in what we have been and the difficulty that we find in ourselves and how low the church has come and how low this nation because of the state of the church.

And it has come, we must come knowing God to be the God, who even in circumstances, like that produces families from which boys, like Daniel can come out and become men. Like Daniel, You want to know how to have influence in the culture. Daniel is a great example, isn't he?

He was in politics? He, he was heard by those who were in high position. He was active. Yes, but he wasn't, he wasn't effective because he was proactive with men. He was effective because he was proactive with God, he was effective because he was on his knees, not because he was at the public meetings.

And we are not going to have either the ability to pray or the influence and politics that God shows here. Unless we have the piety from which He came, you know, We don't know anything about Daniel senior or I don't even remember if we know his father's name but we know that he was a godly man who trained and led his sons sort of like John G.

Peyton's dad. You know, John Payton at one point, he is describing when he was 17 years old and came is separated from his, his father's household for the first time and he took up the practice of the morning in the evening prayers. He talks about his dad's habit of it, and how he, and his siblings, his writing as an old man.

Now, looking back at the age of 17 and he's as an old man. He says he and his siblings can't ever remember a day when they messed either the morning or evening prayers. And even on his deathbed to his last day, his dad led barely able to sing barely able to pray Even tells of the surprising conversion of the most wicked woman in their city, who was an immoral woman and, and was marvelously, and very a greatly changed.

And she was asked about the change. She said that, if she didn't have any business, as an immoral woman, on a particular evening, she would sneak off to the Peyton House and hide under the window at the time of evening prayers. Because she knew that that man would pray for the lost.

Sinners of the town that the worst of them especially would be converted so that they might become polished as the brightest jewels in the crown of the Redeemer. And it was the nicest way that anyone ever talked about her. And so, because he was regular in his family worship, He didn't even know it and because of the way that he prayed that woman would sneak under the window and listen to a man that seemed to care.

And she said, eventually after After hearing it often enough she came to the conclusion that she was a burden on that good man's heart. But the thing that was most convincing most used of God was, She didn't think any man who prayed like that would be denied what he asked for.

And so, she finally gave up and came to Christ.

So you come to pray the way that's described and Daniel chapter 9 through the sort of life that we're aiming at together. Has a congregation a life in which we don't say, we're too busy to pray or too busy to worship a life. In which the rhythm of our life is established by the gospel of Jesus Christ with whom we walk morning.

And when we rise up, and when we lie down, and there is no evening sacrifice anymore, you may fill the day with all the worship that you can muster, but those who don't fill their lives, with other things that will crowd out the worship of God.

So what should we be aiming at, as we develop habits and establish our homes? How should we dads be seeking to pray? So that over time it will be established in ourselves and over generations. We pray that it will be further and bettered in our children and our grandchildren.

Well, the first is prey biblically verse 2. And the first year of his reign, I Daniel understood by books. The number of years specified by the word of Yahweh through Jeremiah. The prophet that he would accomplish 70 years. In the desolations of Jerusalem, we could skip over that so easily except we've already been to.

Jeremiah 29, Jeremiah was Daniel's contemporary. The prophecy in chapter 29 was addressed to the captives and yet, Daniel is recognizing it as Holy Scripture and later in the prayer, he refers to the law of Moses, which is the first five books of the Bible. And so, Daniel is a man who's praying as it were for the corresponding thing, from Genesis, to Revelation, Except for, we have Revelation.

But the furthest they had gotten was Jeremiah, and he was recognizing that as Scripture already.

Don't give in to these who who say that the people of God, decide what the Word of God is later or that that Constantine, or Nicea had something to do with, which books are the books of the Bible. Now, Paul quotes, the gospel of Luke to Timothy as scripture, Peter refers to the writing of Paul as Scripture.

Paul tells the Corinthians in first Corinthians, 14, that anyone who is actually gifted by the Holy Spirit, will recognize first Corinthians as Scripture when it's received and Daniel recognized, Jeremiah as Scripture. And he was a man to whom Gabriel appears. And he was a man who received visions from God, and the ability the gift of explaining other visions that God had given others.

And yet he prayed from the Bible, He was shaped by the Bible. So the first thing is pray, biblically as one who studies the Bible and knows what it says and is able to interpret. According to the Bible, one who reverences, the Bible as the very Word of God and who submits to what God has said He will do that.

He would accomplish 70 years in the desolation of Jerusalem. Faith is not reaching inside yourself to see how strongly you can believe that you will get what you want. Faith is clinging to God for what He has said that He wants despite how weakly you believe it.

And so pray, biblically, pray, intentionally verse 3. I set or literally, I gave my face toward the Lord God to make requests or again, literally to search. And it's one of the there are a couple words for search. And this is the stronger word for search to search by prayer and supplications with fasting and sackcloth and ashes.

So there's a set, he prayed at set times and he set his face. He was intentional about composing himself. In order to pray. He didn't just launch into it and he did. So communicating not just to God but also to himself by the fasting and by the sackcloth and by the ashes, His determination his seriousness about prayer.

So pray intentionally. Pray worshipfully, which first of all is adoring, adoring God, Isn't it? Interesting. Verse 4, verse 4. And I prayed to Yahweh, my God and made confession and said, oh Lord, great and awesome. God who keeps His covenant and mercy with those who love him. And with those who keep His commandments, Who does Daniel talk about first, when he confesses, Who do you talk about first, when you confess, don't you?

And I tend to talk about ourselves first, But he states five or six different things about God and we won't go. We won't go through them all here. But the truth about God is first, the truth about God is foremost, it has priority Confessing our sin. The truth about us agreeing with God about ourselves without adoration confessing the truth about him agreeing with that.



With God about God confession without adoration may be accurate, but it is out of proportion, Confessing sin without adoring, God may belong to a man who either knows himself or knows how to talk like someone who does. But it does not belong to a man who knows God. The man who knows for the man?

Who knows. God the truth about God will be greater in importance than the truth about myself. And so when I find myself and when you find yourself praying about your sins and grieving over and hating them as our catechism rightly describes true repentance but we don't confess the truth about God.

Then we need to remind ourselves that that's the primary truth. That he is great. That he is awesome. That he is faithful to keep his covenant that he is, is faithful to keep his steadfast love. And you can hear even the greatness of his faithfulness because he borrows from the second half of the second commandment here, right?

Visiting the iniquity of the fathers upon the children to the second to the third and fourth generation of them. That hate me but showing mercy, the steadfast love that, he's just talked about in verse 4 to thousands of those who love me and keep my commandments. And so prayer.

Adores God and prayer. Prayer is reverent kids. Well, when I was just about all of your ages at different times, I would hear people pray and they sounded like they really knew God. They're just really friendly with him really chummy, talk to him, like they would their best bud.

And I thought, boy that's how someone who knows God prays And I learned to ape that sort of thing. I learned to imitate that sort of thing and just be really casual and informal with the living God, the more I have come to know God. The more he has helped me to kill that.

Sort of way of approaching him. Daniel has known God his whole life now and he knows God's mercy. This prayer is full of it but it has not made him. Casual hasn't the holy angels and the perfected saints? I think are able to recognize the true knowledge of God because they are in his presence.

So, pray, Biblically intentionally worshipfully humbly have won't read all of the texts here. We've been going a while, first of all corporately. Hey, Daniel is like Isaiah. Isaiah was already a prophet in Isaiah 6 and when he says, what was me, I am undone for. I am a man of unclean lips who dwells in the people amongst the people of unclean lips.

Isaiah had the cleanest lips in Israel and yet the vision of who God was convicted him of his sin. So when David says we He's including himself and then he recognizes his guilt and his representatives, the kings and the fathers, and so forth. He confesses his sin, he admits that, his sin is wicked, and rebellious and sinful, and iniquitous.

Verse 5. He admits that sin is sin because it is against the words of God in verse 5 and verse 10, He admits that his sin and their sin is worse because it's against God's patiently addressing them over and over and they've rejected those whom he has sent, He admits that his sin is worse because it's against and his and their sin is worse because it has been against God's goodness and God's grace for seven verse 9 and verse 15 admits that sin comes from us.

Whereas goodness comes from God, verse 7 and 8 and 9 that we have persisted in sin verse 7 and verse 13 that God is just when he curses us. And disciplines us verse 11 and verse 14 that he's not just just and that he's righteous to do so. But he's being faithful because he said he would, and then he follows through.

He's not like the parent who says, I'm gonna count to three, okay? You get one more chance. That's not the way the patients of God is. He has told us exactly what He will do. Even that he will be patient, but that the patience has a limit and he follows through and he's faithful, he keeps His Word.

So pray humbly confessing all of that about our sin. And then pray believingly, Pray for the sake of his righteousness, for the sake of his covenant, for the sake of his glory. This is all verses 16 through 19 for the sake of his compassion, that it matters to him to see the desolation of his people, for the sake of His goodness, and not ours.

Verse 18, We didn't not present our supplications before you because of our righteous deeds. But because of your great mercies for the sake of his name, That's the conclusion. That's the climax, your own sake, my God, for your city. And your people who are called by your name. And if we could have had However many sermons, it would take to examine all of those in detail.

We still would not be able to pray like this from the heart, Praying. Like this does not come instantaneously as we have heard, but when it does come, it doesn't come because of our faithfulness doesn't come because we have the family worship, twice a day and stuck to what we learned in our family growing up for 70 years, doesn't come because of our faithfulness.

It comes because of his faithfulness, which means you can pray to pray better. And for our purposes. This evening, we can come to him through Jesus, who has done all these things, perfectly even recognizing or identifying himself with us and our sin, even though he did not sin and we can take the words of this passage to help us to pray.

So let us come before the Lord together, praying for our state and go until it seems like there aren't any more who wish to lead in prayer and then we'll go eat. Let's pray.