

GODLY LIVING IN A GODLESS WORLD

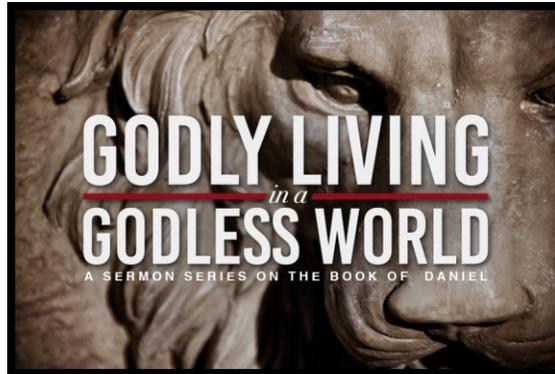
Expositional Study Of Daniel

Daniel 9:5-19

Written By

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In 1806, five Christian young men and students from Williams College in Williamstown in Massachusetts, met in a grove of trees near the Hoosack River to debate the theology of missionary service and to pray for God's guidance. No sooner did they arrive than a black, ominous cloud rolled in, bringing with it pelting rain and jagged bolts of white lightning. Without much discussion Samuel Mills, James Richards, Francis Robbins, Harvey Loomis, and Byram Green ran for cover under a massive haystack until the storm moved past them. While hunkered down here they prayed for themselves and all the lost in the world. While there, God answered them, too.

By 1808, the Haystack Prayer group, as they were called, along with other Christian students concerned about the non-Christians in the world, launched a group called The Brethren. The purpose of the group couldn't have been clearer: To motivate its members to move toward mission work toward those who didn't know Christ. In 1812, the American Board of Commissioners for Foreign Mission, which arose from this group, sent its first missionaries to the Indian subcontinent. Within its first fifty years, the ABCFM sent out 1,250 missionaries with the life-giving gospel of Jesus Christ. And since the majority of the missionaries were students schooled back then in Greek and Hebrew, they translated the Scriptures into previously unwritten languages. They also built educational structures in the lands God sent them, and some even advised foreign governments.

In 1961, the American Board merged to create the United Church Board for World Missions. By that time they had already sent 5,000 missionaries to 34 different countries with the gospel that a Savior had come to save sinners and grant them life eternal. And to think it all started when five Christian college-aged young men gathered beneath a musky smelling haystack to prayer for the lost in other lands and what they might be able to do about it.

Don't tell me God cannot use the kneeling figure to accomplish much in this old sin-stained world. Don't tell me God cannot use the prayers of college students to spiritually transform lives and bring order, life, and hope to formerly darkened cultures. If you are in college this makes you want to ask yourself: Lord, what do you want me to do for you? Where do you want me to go with the gifts and abilities you've given to me? Who do you want me to link up and pray with? Adults take note. There is nothing more powerful in the hands of God Almighty than a young person who understands the power of prayer. I'd dare say hell should shudder at the number of college students in our land who, like these students of old, want to live for God, want to redeem culture for Him, and know His power is unleashed like a mighty bolt of lightning when they pray. These may be dark, troubling days, but God's best work waits to be broken out when His saints, really no matter their age, fall down before His throne in passionate, heart-felt prayer.

Another college-age student on another day lived a life of prayer, and through that commitment to prayer, God used him in a profound fashion to help and heal a nation. His name? Daniel. Whether he sought revelatory insight into the godless king's divinely ordered dream life (Daniel 2), or divine insight into whether the prophesied time of Israel's freedom from captivity was near, Daniel became that kneeling figure at critical times and ultimately became a powerful tool in God's hand for bringing revelatory light to believers and unbelievers alike. Yes, the world was never the same because from his teenage years to his sunset years in his 80s, Daniel understood the spiritual premise we started unpacking from Daniel chapter 9:

Powerful Prayer Is Needed At Pivotal Times (Daniel 9:1-19)

By way of review, from Daniel's study of the prophet Jeremiah (Jeremiah 25:11,12; 29:10), he understood that Israel's 70 years of Babylonian bondage was close, real close. Inspired, then, by this word from the living Word of God, Jeremiah approached God in prayer, seeking insight, guidance, and help for his beleaguered, beaten-down people. As we shall see, God will answer him in a prophetically profound fashion he would have never dreamt of. In fact, God's answer would not only comfort the heart of this aged saint, but it would prove to be one of the most powerful prophecies ever uttered on the scrolls of the Old Testament. And the power of this prophetic word was unleashed when God's saint paused, knelt, and gave himself to the steps of powerful prayer. What are those steps?

One, *consider the flint or powerful prayer* (Daniel 9:1-2), which is giving ample time and attention to the reading and study of the Bible. Your prayer life's effectiveness will be intrinsically wedded to your exposure to the Holy Scriptures where you will encounter the living God and His way and will. Two, *consider the formulation of powerful prayer* (Daniel 9:3) Translated, let your prayer be a passionate cry before God, not an emotionless, stale, monotone conversation, and may your posture be one of humility. Three, *consider the focus of powerful prayer* (Daniel 9:4), meaning employ the names of God whose meaning directly intersects with the essence of your prayer. To these three, we add two more:

Consider The Foundation Of Powerful Prayer (Daniel 9:4-15)

In Bible study methods there is the law called the law of proportion. Simply put, it means that whatever forms the majority emphasis in a given biblical passage represents the core of what is

presented and discussed. Applied to Daniel 9, we quickly realize the heart of this passage is concerned with one thing: confession. Why? We'll come back to answer that important query in a moment, but for now, let's just read this part of Daniel's prayer to understand the part confession played in final requests from God:

⁴ And 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, ⁵ we have sinned and done wrong, acted wickedly and rebelled, turning aside from your commandments and ordinances. ⁶ We have not listened to your servants the prophets, who spoke in your name to our kings, our princes, and our ancestors, and to all the people of the land. ⁷ Righteousness is on your side, O Lord, but open shame, as at this day, falls on us, the people of Judah, the inhabitants of Jerusalem, and all Israel, those who are near and those who are far away, in all the lands to which you have driven them, because of the treachery that they have committed against you. ⁸ Open shame, O LORD, falls on us, our kings, our officials, and our ancestors, because we have sinned against you. ⁹ To the Lord our God belong mercy and forgiveness, for we have rebelled against him, ¹⁰ and have not obeyed the voice of the LORD our God by following his laws, which he set before us by his servants the prophets. ¹¹ All Israel has transgressed your law and turned aside, refusing to obey your voice. So the curse and the oath written in the law of Moses, the servant of God, have been poured out upon us, because we have sinned against you. ¹² He has confirmed his words, which he spoke against us and against our rulers, by bringing upon us a calamity so great that what has been done against Jerusalem has never before been done under the whole heaven. ¹³ Just as it is written in the law of Moses, all this calamity has come upon us. We did not entreat the favor of the LORD our God, turning from our iniquities and reflecting on his fidelity. ¹⁴ So the LORD kept watch over this calamity until he brought it upon us. Indeed, the LORD our God is right in all that he has done; for we have disobeyed his voice. ¹⁵ And now, O Lord our God, who brought your people out of the land of Egypt with a mighty hand and made your name renowned even to this day—we have sinned, we have done wickedly.

Long before Daniel approached God with his requests for God's people in verses 16 through 19, he, according to verse 4, became highly and passionately confessional. Yes, he did the hardest and smartest thing you can do in prayer at the same time. He said, "I have sinned."

What does the Hebrew word for confession mean? The Hebrew *yadâ* (יָדָה) literally means to throw or cast something, like throwing a stone into water. Positively, it means to praise up to God (Psalm 106:47; 122:4; 140:14; 1 Chronicles 16:34; 2 Chronicles 7:3). Interesting. In confession you are verbally sending up to God words which recognize His character. Quite obviously, Daniel did this throughout this prayer as he employed the various names of God, coupled with His compassion and loyal love for His people. Negatively, the word means to verbally throw words toward God which clearly identify that you know He knows what sins are present in your life and in the lives of those around you. Based on the amount of time Daniel

devoted to confession in this memorable prayer it is quite evident that confession plays an integral part in releasing God's power.

Before we analyze how Daniel confessed, we need to pause and ask, Why did Daniel spend so much time in confession before he arrived at his humble requests from the living God? Permit me to introduce you quickly to some of the pertinent answers, while also notifying you that these observations are by no means exhaustive, just illustrative.

One, unconfessed sin keeps God from listening to you. The Psalmist gives us this flash of much needed insight:

¹⁸ If I regard wickedness in my heart, the Lord will not hear (Psalm 66).

What could be clearer? Sin is like a closed gate valve, keeping water from flowing freely. Once it is confessed, the gate is open and God, who is holy, forgives and draws near to listen. Is your prayer life lacking power? Perhaps it is directly related to your inattention to confession. Instead of spending ample time in confession, you waste no time getting to your petitions. Powerful prayer doesn't work like this.

Two, sin blinds, by definition. Solomon reminds us of this truth in Proverbs:

¹⁹ The way of the wicked is like darkness; They do not know over what they stumble (Proverbs 4).

Show me a saint unwilling to confess their sin, and I'll show you someone walking in the deep bowels of a uncharted cave. Unconfessed sin is like darkness enveloping a life, thereby causing the person not to see the light of the importance of confession. Are you stumbling in your prayer life? There's a way to stop that and I think you know the way. Daniel did. Daniel's confession caused light to replace darkness. That's why he became so confessional. Now, it's your turn.

Three, confession restores intimacy with God. John tells us this much in his memorable verse from his first epistle:

⁹ If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness (1 John 1).

Note the conditional nature of the sentence. John says, if, and I'm not sure if you will, but if you confess your sin, then you can bank on the fact God will forgive and restore your relationship with Him. No wonder, then, Daniel bowed in a prolonged time of confession. Maybe God is waiting for you to do the same. Oh, you're skilled at asking Him for things, but you give little time and attention to confession. If you want your prayer to unleash His power at this pivotal time in your life, you must be honest about your sin before Him. On a practical note, I would say that if you are married and you are not confessional with/toward your mate, then it's probably safe to conclude you are not being too confessional with God either. Confession with God has a way to spilling beautifully over into your other relationships.

Four, God had told Israel for literally hundreds of years that the way back from captivity started with confession. Leviticus chapter 26, which contains the divine blessings and cursings for either obeying or disobeying the Mosaic Covenant, details Israel's way back to the land if God removed them because of their sin. These prophetic words represent those stated elsewhere in the Old Testament :

⁴⁰ ‘If they confess their iniquity and the iniquity of their forefathers, in their unfaithfulness which they committed against Me, and also in their acting with hostility against Me— ⁴¹ I also was acting with hostility against them, to bring them into the land of their enemies—or if their uncircumcised heart becomes humbled so that they then make amends for their iniquity, ⁴² then I will remember My covenant with Jacob, and I will remember also My covenant with Isaac, and My covenant with Abraham as well, and I will remember the land (Leviticus 26).

God is merciful, kind, compassionate, and forgiving, and He is a God of His Word, and Daniel knew it. That’s why he spent so much time in confession. He knew that confession of past/present sin would prime the pump for God to do great things in his life and in the life of God’s nation. The same principle still holds true. If you want God to work in an amazing fashion in your life, if you want Him to be moved to transform the carnal, godless nation around you, it all starts with honest, heartfelt confession of sin. This, of course, leads to another practical question from the instructive context.

How did Daniel confess? Answer: He came it from every angle possible. He didn’t just say, “Lord, you know, I’ve sinned and so have my people. Yeah, they have really sinned, as I’m sure you know.” He didn’t pray like this and then move on to his requests. He equated himself with the historical sin of the people. Shocking, isn’t it? He, who is only pictured as a godly, holy man throughout Daniel, minces no words when it comes to the fact that he, too, is just as much a sinner as the rest of his people, Israel.

This is what occurs when you truly enter into God’s holy presence in Bible study and prayer. You, like Isaiah, cannot help but see your sinful side and bent when you come near “the LORD of hosts” (Isaiah 6). His brilliant holiness immediately shows you the sinful imperfections in your life, leaving you saying, “*Woe is me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts*” (Isaiah 6:5). Pharisaical-type Christians, Christians encased in false, holier-than-thou piety, spend more time pointing out the sins in the lives of others they think need confessing, while spending less time looking inward at their own willful defiance to God and His teaching. Truly godly, maturing saints know God, know God’s standards, understand His Word and ways, and clearly respond to the Spirit who is always quick to point out areas of compromise. Truly godly, maturing saints, like Daniel, have no problem getting low before God in heart-felt, matter-of-fact confession.

Mark well how Daniel approached confession from various perspective all throughout this lengthy, honest confession. Ostensibly, he left no stone unturned so all the sin was exposed so all the sin could be expunged and forgiven by the loving, holy Lord who promised to forgive. Skim down to the through the passage, underlining or circling the verbs related to the prophet’s confession:

- “we have sinned” (Daniel 9:4). Here he employs the Hebrew word *hata* (חָטָא) which literally means “to miss the target.” God has said, “Live this way and find life and prosperity,” but the people said, “We will do what is right in our own eyes.” Welcome to modern day America.

- “we have committed iniquity” (Daniel 9:4), which is from the Hebrew, *awa* (עָוָה) to bend or twist something, to distort it from its original design. Is this not a perfect picture of sin? God says life should be lived in this straight way, and the sinner says, No, I’ll think I’ll live like I want, pursuing what makes me really happy.” The result is always bent, bowed, twisted activity.
- “we have acted wicked” (Daniel 9:4), which is built on the Hebrew *rasha* (רָשָׁע), to make a loud noise, a tumult. Isaiah 57 shows the word in action: ²⁰ *But the wicked are like the tossing sea, For it cannot be quiet, And its waters toss up refuse and mud.* Ever seen a life like that? Ever lived like that?
- “we have rebelled” (Daniel 9:5) is a verb from the root *marad* (מָרַד), meaning “to be obstinate and seditious.” Israel did this with the Golden Calf, did they not? God said worship me and me only (Exodus 20:3-4), and in no time they were back to their idolatrous ways with the golden calf (Exodus 32). Our culture certainly knows how to live out this wild word, and, at times, that same spirit is present in God’s people.
- “[we have] even turned aside from Your commandments” (Daniel 9:5). The Hebrew word here, *sûr* (סָוֵר), simply means to turn in a completely different direction. It is used in Exodus 32:8 to denote the fact the Israelites turned onto a different path altogether when they created the golden calf. You know how this goes. You encounter what God says you should do, morally and/or spiritually, and for the love of sin, you walk on your own path, thinking it will be better. We see how this goes in our culture, as well. Every day there is yet another area where they willfully turn aside from the path God says leads to blessing and peace. The chaos which surrounds us proves we are on the wrong track, and in need of confession.
- “we have not listened to Your servants the prophets” (Daniel 9:5). The Hebrew to listen, viz., *shama* (שָׁמַע), speaks of hearing followed by obeying. The opening sentence here in Hebrew is most emphatic, combining the coordinating conjunction, waw, with the negative particle and non-verb, *lo* (לֹא). It’s as if Daniel says, to paraphrase, “Can you believe it? We, of all people, we willingly chose walk away, again and again, from the teachings and laws of God. What were we thinking? How did we think this was a good idea?” It’s a dumbfounded statement he’ll make elsewhere in his confession (Daniel 9:10, 14). Our culture is heading down this rocky road at breakneck speed. They are quickly moving from tolerating pastoral preaching and teaching to prosecuting this preaching and teaching as hate speech.¹ But don’t fool yourself either. Even though you are a believer, a follower of Christ, you may be known before God’s

¹Todd Starnes, “State of Georgia Demands Pastor Turn Over Sermons,” October 26, 2016, accessed October 27, 2016, <http://www.toddstarnes.com/column/state-of-georgia-demands-pastor-turn-over-sermons>.

throne as one who hears the Word and immediately walks away from it to pursue your own sinful interests. If this is the case, confession is in order.

- “we have transgressed Your Law” (Daniel 9:11). Transgression is built on the Hebrew word *‘ăbar* (עָבַר) which speaks of passing over from one region to another, something akin of walking from one side of the river to another.² Think of encountering a barbed wire fence forest with a red and white **NO TRESSPASSING** sign hanging there. Think of picking up the wire and slipping over to the forbidden side. Think of Justin Timberlake taking a selfie in Tennessee after he voted to encourage others to vote, even those taking pictures is forbidden in voting areas in this state. This is the Hebrew word transgression. It is willfully going where God said you should never go morally, spiritual, or sexually. We live in a country specializing in *abar*, and that sinful spirit can, and does, easily slip into the lives of saints, causing them to venture where God never intended them to go. Again, when this occurs the solution is one thing: confession.

I’m sure you get the picture.

Daniel’s and Israel’s sin, be what it may (internal or external), showed that the calamity of captivity they endured was divinely foretold and valid (2 Chronicles 8:11-22; Daniel 9:12, 13, 14). They got what they deserved.

How instructive. From the period of the Judges in 1390 B.C. to the fall of the nation in 586 B.C. God evidenced mercy to Israel as they lived like they wanted to. Yes, for 804 years He remained gracious as they shook their fists in His face. This collective sin also demonstrated the “open shame” of the people (Daniel 9:7, 8). The phrase is most emphatic in Hebrew (non-verb wedded to the waw coordinating conjunction), standing in stark contrast to God’s character of righteousness:

וְלִנּוּ בַשֶּׁת הַפָּנִים כִּי־וָה הָיָה

The word for “open” here wedded to shame literally means “[shame] of the face” (פָּנִים). What does this mean? It means the shame associated with their sin could be read by God all over their faces. Interesting. When you sin God’s Spirit causes you to feel the shame of your sin, and to Him it is as if it is written all over your face. If you’ve raised children and had one of them become a perpetrator of some sorts, it is usually easy to determine who the sinner is when you bring their siblings together and start asking probing questions to ascertain guilt. Most times

² Wilhelm Gesenius and Samuel Prideaux Tregelles, *Gesenius’ Hebrew and Chaldee Lexicon to the Old Testament Scriptures* (Bellingham, WA: Logos Bible Software, 2003), 601. עָבַר fut. יַעְבֵּר.—(1) TO PASS OVER. (Arabic عبر to pass over, to cross a stream; also to go away, to depart, to die; عُبْرُ, عُبْرُ shore, bank of a stream, Ufer, غبر to go away, to depart. The same stock is widely extended in the Indo-Germanic languages; see Sansc. upari, Pers. بر, ابر and زبر *super, supra*, Gr. ὑπέρ, πέρα, πέραν, περῶν, Lat. *super*, Goth. *ufar, afar*, Germ. *über*.) Prop. to pass over a stream, the sea, followed by an acc. Gen. 31:21; Josh. 4:22; 24:11; Deut. 3:27; 4:21; followed by ׀ Josh. 3:11; 2 Sa. 15:23; Zec. 10:11; בָּחוּךְ Num. 33:8. Absol. *to pass over*, sc. a stream (*er feßte über*), Josh. 2:23, and followed by an acc. of that *to* which we pass over, Jer. 2:10, עָבְרוּ אֵי כַתִּיִּים “pass over (the sea) unto the shores of Chittim;” Am. 6:2; followed by אַל Num. 32:7; 1 Sam. 14:1, 6 (where it means to pass over to an opposite place).²

you just have to read their faces, right? So it is with God and our sin. We can live and talk as if we are proud of our sin, even to the point of calling it holy; however, He, who knows all things, always knows what is holy versus what is unholy. This Scripture is clear on this:

¹³ The conclusion, when all has been heard, is: fear God and keep His commandments, because this *applies to* every person. ¹⁴ For God will bring every act to judgment, everything which is hidden, whether it is good or evil (Ecclesiastes 12).

¹⁷ For nothing is hidden that shall not become evident, nor anything secret that shall not be known and come to light (Luke 8).

² But there is nothing covered up that will not be revealed, and hidden that will not be known. ³ Accordingly, whatever you have said in the dark shall be heard in the light, and what you have whispered in the inner rooms shall be proclaimed upon the housetops (Luke 12).

⁵ Therefore do not go on passing judgment before the time, *but wait* until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of *men's* hearts; and then each man's praise will come to him from God (1 Corinthians 4).

Since all of this is true, it's time for prayerful confession. It's time to get honest with God about the trajectory of your life. It's time to get honest with God about the sin of those around you. It's time to confess sin from every angle you can possibly imagine for He, the Holy One, sees all those angles. And why do you confess, anyway? Because you know that He, the Holy One, will forgive, restore, and bless because that is just who He is. As Paul reminds us,

⁷ In Him [Jesus] we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace (Ephesians 1).

You might be in a pivotal time in your life . . . our nation most certainly is. What is needed? Prayerful confession that unleashed the grace and forgiveness of God. This, my friend, is fourth step to powerful prayer.

A fifth step is a logical outcropping . . .

Consider The Fervor of Powerful Prayer (Daniel 9:16-19)

Having secured forgiveness, underscore how Daniel then moved into a series of rapid fire requests:

¹⁶ O Lord, in view of all your righteous acts, let your anger and wrath, we pray, turn away from your city Jerusalem, your holy mountain; because of our sins and the iniquities of our ancestors, Jerusalem and your people have become a disgrace

among all our neighbors. ¹⁷ Now therefore, O our God, listen to the prayer of your servant and to his supplication, and for your own sake, Lord, let your face shine upon your desolated sanctuary. ¹⁸ Incline your ear, O my God, and hear. Open your eyes and look at our desolation and the city that bears your name. We do not present our supplication before you on the ground of our righteousness, but on the ground of your great mercies. ¹⁹ O Lord, hear; O Lord, forgive; O Lord, listen and act and do not delay! For your own sake, O my God, because your city and your people bear your name!”

After humbly requesting God’s disciplinary anger to be removed from Israel now (v. 16), Daniel wasted to time before God’s throne submitting his requests in an imperatival format. And please don’t miss that his requests we not for himself, but for God’s honor. Interesting. We tend to be self-centered in our prayers, while Daniel was God-centered. Instructive.

- *Listen*(Daniel 9:17)! How ironic This is the same word Daniel used earlier to denote how Israel had not listened to God. Knowing God’s character of mercy and kindness, Daniel appeals for Him to hear this prayer and then act accordingly. Yes, Lord, listen because your holy name is being denigrated in our schools, courts, media, etc. True prayer is zeroed in on God and God’s nature.
- *Let your face shine on Your desolate sanctuary* (Daniel 9:17)! Yes, where there is destruction and darkness bring construction and light. What a great prayer for your life, which might resemble a destroyed temple, and for the life of our carnal culture. God can rebuild quickly and where there has been darkness He can quickly chase it away with real, refreshing light.
- *Incline Your ear* (Daniel 9:18)! Why? To hear and act upon this prayer.³
- *Open Your eyes* (Daniel 9:18)! Translated, I know God my sin has, as it were, caused you to close your eyes, but open them know and see what my sin

³Wilhelm Gesenius and Samuel Prideaux Tregelles, *Gesenius’ Hebrew and Chaldee Lexicon to the Old Testament Scriptures* (Bellingham, WA: Logos Bible Software, 2003), 545–546. וַיִּשָׁא, וַיִּשְׁמַע, וַיִּשְׁמָע, וַיִּשְׁמָע, וַיִּשְׁמָע, וַיִּשְׁמָע, וַיִּשְׁמָע, וַיִּשְׁמָע.

(1) TO STRETCH OUT, TO EXTEND (Arab. نطأ to stretch out threads; cognate words are נָתַח, מָתַח, לָתַח which see).

(a) *to stretch out, to extend (ausfstrecken)*, e.g. the hand, Exod. 8:2, 13; 10:12, 21; often used of the hand of God in threatening, Jer. 51:25; Eze. 6:14; 14:9, 13; Isa. 5:25; or of a man assailing God, Job 15:25; also a spear, Josh. 8:18; a measuring line (followed by עַל, *die Meßfchnur an etwas legen*), Job 38:5; Isa. 44:13; Lam. 2:8; an ambush, a metaphor taken from nets, Ps. 21:12; also, *to extend, to elongate (ausdehnen)*, to draw out by extending; Isa. 3:16, נְטִיּוֹת קָרוֹן “with a stretched out (or an erect) neck;” Psa. 102:12, צֶל נְטוּי “an elongated shadow;” i.e. having become longer at evening; comp. Ps. 109:23.

(b) *to stretch, to unfold (ausbreiten ausspannen)*, e.g. a tent, Gen. 12:8; 26:25, heaven; Isa. 40:22, הַנּוֹשֵׁה כְּדֶק קְשִׁיִּים “who spreadeth out the heaven as a curtain;” 1 Ch. 21:10, שְׁלוֹשׁ אֲנִי נֹשֵׂה עֲלֶיךָ “I spread out to thee three things;” i.e. I propose them to thee, choose one; compare 2 Sam. 24:12 (where for נֹשֵׂה there is נוֹטֵל).

(c) intrans. *to spread selves out* (e.g. flocks of any one in a land), Job 15:29.

(2) *to incline, to bow*, e.g. the shoulder, Genesis 49:15; the heart, Ps. 119:12; the heaven (spoken of God), Ps. 18:10; *to cast down* (enemies), Ps. 17:11. Part. pass., Psa. 62:4, קִיר נְטוּי “a wall inclined;” ready to fall; intrans. used of feet inclining, ready to fall, Ps. 73:2; of the day as declining, Jud. 19:8; of the shadow of a dial moving downwards, 2 Ki. 20:10.

and your discipline has done to my life, see and then move to restore and rebuild.

- *Hear* (Daniel 9:19)!
- *Forgive* (Daniel 9:19)!
- *Listen* (Daniel 9:19)!
- *Take action* (Daniel 9:19)!

And, then, before he closes his requests, he adds one more:

- *Do not delay* (Daniel 9:19)!

As we will see in our next study, God answered this prayer straightaway in the most profound, powerful fashion. The same Lord waits to hear from you. He lovingly waits to hear your confession, and He won't mind if you follow that up with nine distinct things you need from Him. What are you waiting for? At this pivotal time in your life and in the life of our country what we need are people committed to this type of powerful prayer. We need prayerful people who will step in an intercede where sin is prevalent and malignant. Why? Powerful prayer does change things, and there's a whole lot of change which is desperately needed, wouldn't you agree?