

**- Order of Service -**

**Call to Worship**

**Welcoming Prayer**

**Reading Daniel 9:15-19**

- 1 Peter 1:3-4
- Christ our Hope in Life and Death
- 186, The Day of Resurrection
- The Hymn of Heaven
- 557, When we all get to heaven

**Announcements and Prayer requests**

**Greeting**

**Message in the Word -**

**God's Word controls kings, governments and history-pt IV**

**Where God's prophesy connects with the heart**

**Daniel 9:1-19**

**Sending prayer**

**Meeting for GBF members**

**You may notice we don't pass an offering plate**

We invite you to participate in the ministry, and the offering box in the foyer is for your gifts and offerings for the Lord's work.

**- 2 Corinthians 9:7-8, Galatians 6:6 -**

**Grace Bible Fellowship**

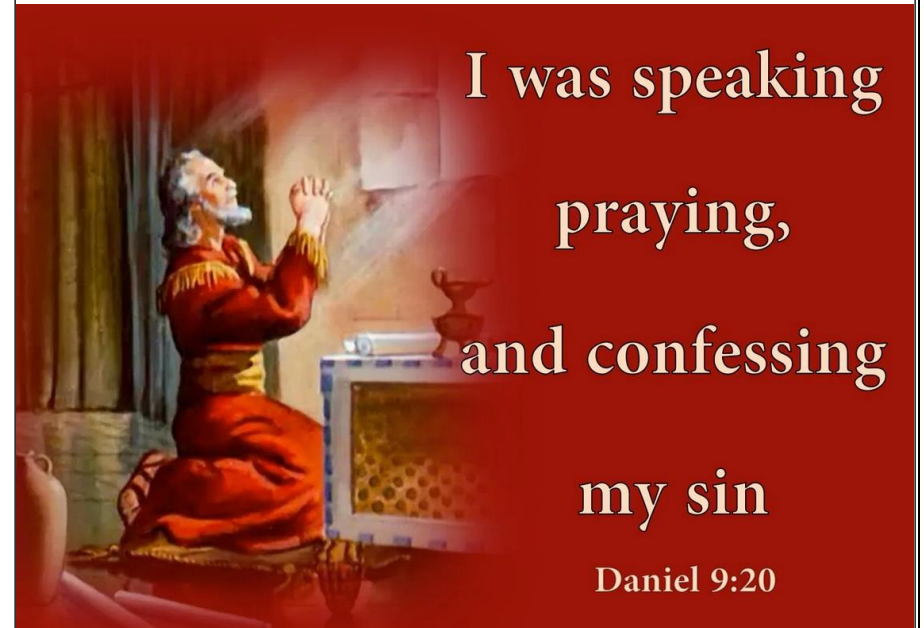
642 Ellen Lynn, Redwood Valley, CA 95470

**(707) 485-7713 [www.GraceBibleRedwoodValley.org](http://www.GraceBibleRedwoodValley.org)**



**GRACE**  
BIBLE FELLOWSHIP  
love. truth. grace.

We are identified with Jesus Christ in his crucifixion, death, burial, resurrection, ascension, and heavenly seating



I was speaking  
praying,  
and confessing  
my sin

Daniel 9:20

**- Teaching -**

**Eric Peterman**

**God's Word controls kings, governments and history-pt IV**

**Where God's prophesy connects with the heart**

**Daniel 9:1-19**

**- September 10<sup>th</sup>, 2023 -**

## God's Word controls kings, governments and history-pt IV

### Where God's prophecy connects with the heart

#### Daniel 9:1-19

*We have moved forward in Daniel's life. We're now in the 66<sup>th</sup> year of his exile from Judah, so he's in his 80's now. What Daniel did and saw in this chapter dates from 539 B.C., the first year of Darius the Mede's (Gobryas') rule as king over the Persian province of Babylon (cf. 5:31; 6:1). Belshazzar's feast and the fall of Babylon to Cyrus, in chapter 5, occurred earlier the same year. Daniel's vision of the ram and the goat, in chapter 8, took place 12 years earlier, in 551 B.C. We cannot date Daniel's experience in the lions' den (ch. 6) precisely. That may have happened before or after the events recorded here.*

*Let us at Grace Bible Fellowship come to God in repentance when needed!*

Things have changed radically in Daniel's environment: Nebuchadnezzar's dream has been fulfilled, the golden head of the Babylonian empire has been replaced with the silver chest and arms of the Persian empire. Daniel is an old man now. He's served in the government of two empires so far. But his mind is fresh and in tune with God and the Scriptures and with God's prophetic promises of a return to the land of Israel in accord with the earlier prophesy of Jeremiah.

V1-2, Daniel apparently has at his disposal a copy of the Bible up to this point, including the writings of the prophet Jeremiah. Of special note is that Daniel equates the writings of Jeremiah with the very word of the LORD, Jehovah Himself. He saw the writings as the living promise by God of 70 years of judgment by desolations on Jerusalem and Judah and his people.

V3, what follows is fascinating. Instead of simply noting the prophetic 70 years promised and sitting back and saying, "Well, God is sovereign, He'll do what he promised and I get to sit back here on my Persian couch and watch his prophesy come to pass." No, Daniel launches himself, heart, soul and body into bringing the process of God's prophesy about!

#### **V4-6, Daniel pours out his heart to God:**

In v4 The God of the Old Covenant with Israel and its blessings is exalted by Daniel.

In v5, he juxtaposes the curses and the responsibility of breaking God's Law, from Deuteronomy 27-30 on Mt. Ebal. So Daniel is explicitly connecting the events in

his life and the matters prophesied by Jeremiah to the blessings/cursings of the Law. Take a look at Deut 30:1-5 for Daniel's heart and mindset here in his prayer.

In v6 Daniel even moves past the Law and into the Prophets section of Scripture and admits that the same God of history and revelation prophesy has not been heeded as He ought, through his servants the subsequent prophets.

vv7-11 has the sharpest possible contrasts between the holy and good and honorable nature of God and the shame that belongs to Daniel's people. The phrase, "all Israel" in v11 also foresees an opposite event, a final salvation and rescue of Israel! See Romans 11:26. There will come a day...

V12-14, What God would certainly do if they transgressed His law has happened in spades! Jerusalem and the temple are smashed and the people have bourn the brunt of the calamity brought upon them by forsaking the Living God for self and idols and pleasures and disobedience.

V15-19, Daniel reminds God of His own nature of compassion and of promise-keeping.

A key thing to see is Daniel's total commitment in prayer to repentance for his people and himself (there is no record of any sin of Daniel, yet he identifies himself with his people's sins!). Daniel does not sit back and wait for prophesy to be fulfilled, but leaps headlong into the stream of God's surging prophetic motion towards fulfillment of the return, by fulfilling as a representative the conditions of repentance and beseeching the Lord for reprieve from the curses of the Law.

In v 18, all holy glory is given to God and His merits alone in the salvation/rescue of Israel from captivity, and no merits are claimed by Daniel for him or his people. Total faith and trust are placed in God to forgive according to His character and His name.

This parallels the gospel and our ultimate need for forgiveness from sins and restoration to a right relationship as sinners with a sinless God. The first thing to be abandoned, to be repented of, when we come before God (who is perfectly holy), is all hope in our own merits or our sufficient goodness. To be saved by faith in God through Christ is to first abandon all hope of self-rescue or self-righteousness. It is to cast our entire spiritual and moral future on the tender mercies of God, brought to us in the person of Jesus!

Daniel has it right for his people, and for *our response* to the gospel of Jesus Christ: ***for we are not presenting our supplications before you on account of any merits of our own, but on account of your great compassion.***