

# **Dr. Wendy L. Widder, Daniel, Session 13, Daniel 9, Repentance and God's Promise of Restoration.**

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This is Dr. Wendy Widder in her teaching on the book of Daniel. This is session 13, Daniel chapter 9, Repentance and God's Promise of Restoration.

This lecture is about Daniel 9. I will also be talking about Daniel 9 in the next lecture.

The chapter is only 27 verses long, but it ends with four of the most controversial verses in the Old Testament. So we're going to set that aside for the next lecture, and in this first lecture, we are going to talk about really the largest part of the chapter. This chapter is about repentance and God's promise of restoration.

That's what chapter 9 is about. This chapter is different from the other chapters that include Daniel's visions. So, in Daniel's visions, he has four; he sees symbolic representations of kingdoms.

In chapter 7 and chapter 8 there are symbolic visions. In chapter 9, it's not really a vision, and it's more like an epiphany. He's given a revelation by an angel, Gabriel.

The same will be true in chapters 10 through 12, but in chapter 9, the actual revelation, or what's just commonly called a vision, is only four or five verses long. It's very short. So, we have this big lead-in, 20-verse lead-in to the actual revelation.

Sadly, most of the writing done on this chapter deals with those last four verses. The first, the biggest part of the chapter is discussed, but it's sort of the lead-in, gone through rather quickly to get to what's of great interest to people, which is the 70 weeks. So, I want to do justice to the text and give the longest part of it a good bit of time.

So, this is the third of Daniel's four visionary experiences. So, as I said, this is not symbolic. This is more like an epiphany or just a verbal revelation that he receives.

In the context of the visions that Daniel sees, this one continues to narrow the focus. So, in chapter 7, we have this cosmic focus with a little bit of introduction to the desolation of the sanctuary, this destruction that was going to take place and oppression under Antiochus IV. We had a little bit of that in there.

In chapter 8, we really zeroed in on Jerusalem and the temple and the destruction that would happen there. In chapter 9, we're going to focus in even more on that

destruction of the temple. When we get to chapters 10 through 12, we're looking at the destruction of the temple or the desecration of the temple, but what that vision really does is it fills out the historical background.

What was going on in the world scene when all of those events took place and leading up to those events? So, all together, Daniel's visions give us a glimpse of a time in Jewish history, a time in Israel's history that was really horrific, the second century BC under Antiochus IV. So, it portrays that for us, but it also gives us a biblical pattern of rulers who defy God and oppress his people, evil rulers. And that pattern will ultimately culminate in the book of Revelation.

So, chapter 9 divides pretty nicely, pretty evenly, well not evenly, but pretty clearly into three sections. In verses 1 through 3, I won't write this down. In verses 1 through 3, we get the context. So, Daniel establishes the time and place of what is going to happen in the rest of the chapter.

In verses 4 through 19, we have Daniel's prayer. He offers a prayer of repentance, a long confession in which he confesses his people's sin. He says that they did not listen to Yahweh. They did not listen to the prophets.

And then he will beg God, beg Yahweh to listen to their plea and to restore them. So that's the bulk of the chapter. And then, in verses 20 through 27, we have this revelation.

So, first, we get introduced to the character who's doing the revealing, and that's Gabriel. And Gabriel actually gives the revelation beginning in verse 22 going on through verse 27. So, in this lecture, we're going to look at the context of this repentance and we're going to look at the repentance itself.

We will save the revelation for the next lecture. So, verses 1 through 4, this first section. In the first year of Darius, the son of Ahasuerus, by descent Amid, who was made king over the realm of the Chaldeans, in the first year of his reign, I, Daniel, perceived in the books the number of years that, according to the word of the Lord to Jeremiah the prophet, must pass before the end of the desolations of Jerusalem, namely 70 years.

Then I turned my face to the Lord God, seeking him by prayer and pleas for mercy, with fasting and sackcloth and ashes. I prayed to the Lord my God and made a confession, saying, O Lord, the great and awesome God, who keeps covenant and steadfast love with those who love him and keep his commandments. I think I went a little farther than I needed to there, but we'll take it a verse at a time.

We get the space-time reference for Daniel's vision or his epiphany that he's going to have at the end in the first two verses. The previous two visions we were set during the reign of Belshazzar. Now we are in the first year of Darius.

Well, we've encountered Darius before. He first appears at the end of chapter 5 when Belshazzar is killed, and his kingdom is passed to Darius. In chapter 6, Darius is the king when Daniel goes to the lion's den, and then he disappears until this chapter.

So, in terms of chronology, we've moved back up almost to the end of the chronology of the book. So, in the first year of Darius, now we get these details about Darius. We're told that he's the son of Ahasuerus, or some versions will say the son of Xerxes.

He is of Median descent, and he was made king over the kingdom of the Chaldeans. I can't help but wonder why we get so much information. Previously, it was just in the third year of Belshazzar.

That's all we get. But here we get this genealogical information. Why does the narrator care to give us this much information about Darius? We might expect a little bit, like maybe Darius the Median.

Just a reminder, we haven't seen this guy for a couple of chapters, but he's the one we met back there. So, I'd expect that. But why not just Darius the king or Darius the Median king? Why all this other information? A couple of possible reasons.

So, connecting Darius to Ahasuerus or Xerxes could be a reference to his Persian history. Xerxes became a common name in the Persian dynasties, and Darius was connected to Persia. So, if Darius is Cyrus, which is my view, he is of both Median and Persian descent.

His mother was Median, and his father was Persian. So, this is a reminder here that this king is of Persian royalty. But then we're also told he's of Median descent.

So, that's reminding us he is Median and Persian. His mother was royalty, so his royalty continues. He's made king over the Chaldeans.

That's passive. Why not? He was king. It could be this repeated theme in the book of Daniel that there's an unseen hand behind all of these events in history.

God's hand is moving and active in all of these. So, God is the one who's behind Darius being king. He was made king.

Why not just say he was made king over Babylon? Just say he was made king. Why over the kingdom of the Chaldeans? Again, I don't know for sure, but it's extra information. And I wonder if it isn't part of the book of Daniel's display of the rise and fall of kingdoms.

Darius was made king. The kingdom of Chaldea has gone. Now we're into the next kingdom.

This is just a reminder that God's hand is at work in history behind the rise and fall of kings and kingdoms. And why do we want to remind the reader that he's Median and Persian? Well, again, remember, according to the prophets Isaiah and Jeremiah, Babylon will fall to a Median and a Persian king. So, the author of Daniel is demonstrating again the fulfillment of that prophecy.

In the first year of his reign, that's actually said twice here. So, in the first year of the reign of Darius, then we get this genealogical information, and then again it says in the first year of his reign. That could just be repeated because we may have forgotten after all that genealogical information.

By the way, in the first year of his reign, it could just be highlighting the importance of that time period. If Darius is Cyrus, then where are we in his first year? We're in 539 BC. Well, what's the importance of 539 BC? Babylon falls.

Media, Persia, rises to the top. Ultimately, this was the beginning of the restoration of the Jews because Cyrus issued his decree that they could return to their homeland. 539 is the official end of the enforced period of exile.

So, think about where Daniel is in terms of time. Enforced exile is over, or just about over, and that would mean for Daniel restoration, glorious restoration ahead. That's his time.

Now, let's look at his place. He doesn't give us a geographic place, but he tells us what he's doing and where he's at. Where is he? He's reading his scrolls or his books.

We're not sure exactly what shape it would have been in at that point, other than being a scroll, but how much of the book of Jeremiah it was, I don't know. But he's reading Jeremiah. And he's specifically reading, or understanding from Jeremiah, the number of years that must pass before the end of the desolations of Jerusalem.

Well, there are two places in Jeremiah where this comes up specifically because Daniel then says 70 years. So, he's reading in Jeremiah about Jerusalem's desolation coming to an end after 70 years. The two places that Daniel could have been reading in Jeremiah 25, where Jeremiah gives us prophecy.

This is before the exile. He prophesies that Judah would be punished by way of Nebuchadnezzar. God would use Nebuchadnezzar as his instrument to destroy their land, punish them, and take them captive for 70 years.

And then, after 70 years, God was going to punish Babylon. So, there's our 70 years, Babylon will be punished. That's Jeremiah 25.

In Jeremiah 29, Jeremiah writes a letter to the Jews who are in exile. So, Jeremiah is an exilic prophet, but he's not in exile. He was back in the land of Palestine and then he was in Egypt, but he's not in Babylon.

But he sends them a letter. He sends a letter to the community there, and he tells them that they better settle in, build houses, and raise families. You're going to be there for 70 years, and then God will restore the people.

So, Daniel is where in time? 539 BC, the first year of Darius, on the verge of restoration. Where is he in place? Well, he's reflecting on Jeremiah's prophecies that destruction and desolation would last for 70 years. Well, Daniel's a smart guy.

He can figure out the time, right? He knows what time it is. Babylon's been punished by a Median Persian king, but there hasn't been restoration yet. Where's this glorious restoration? Well, the people had also been told that they needed to repent.

Remember Solomon's dedication prayer of the temple way back in 1 Kings and he prays and he sees what's going to happen down the road. He probably knew his own heart, and he knew that at some point God's people were going to be unfaithful and they would land in exile. He prayed that God would hear his people when they prayed from exile when they confessed their sin and sought his face, and that God would restore them.

What follows in Daniel 9 is a confession. So, Daniel seems to be thinking, we need restoration, but we've got to confess. We are not where we need to be with God.

So, he prays, he confesses, and he turns his face to the Lord, seeking him by prayer. He wears sackcloth and ashes. He is serious about confessing.

He's going to respond in obedience to this call to confess. That is the end of the first section. The second section begins with his actual prayer in verse 4 and goes through verse 19.

I prayed to the Lord my God and made a confession, saying, O Lord, the great and awesome God, who keeps covenant and steadfast love with those who love him and keep his commandments. We have sinned, we have done wrong, we have acted wickedly, we have rebelled, turning aside from your commandments and rules. We

have not listened to your servants, the prophets, who spoke in your names to our kings, our princes, our fathers, and to all the people of the land.

To you, O Lord, belongs righteousness, but to us, open shame. As at this day to the men of Judah, to the inhabitants of Jerusalem, to all Israel, those who are near and those who are far, in all the lands to which you have driven them because of the treachery that they have committed against you. To us, O Lord, belongs open shame.

To our kings, to our princes, to our fathers, because we have sinned against you. To you, the Lord our God, belongs mercy and forgiveness, for we have rebelled against him and have not obeyed the voice of the Lord our God by walking in his laws, which he set before us by his servants, the prophets. All Israel has transgressed your law and turned aside, refusing to obey your voice.

And the curse and oath that are written in the law of Moses, the servant of God, have been poured out upon us because we have sinned against him. He has confirmed his words, which he spoke against us and against our rulers who ruled us, by bringing upon us a great calamity. For under the whole heaven, nothing has been done like what has been done in Jerusalem.

As it is written in the law of Moses, all this calamity has come upon us, yet we have not entreated the favor of the Lord our God, turning from our iniquities and gaining insight by your truth. Therefore, the Lord has kept ready the calamity and has brought it upon us. For the Lord, our God is righteous in all the works that he has done, and we have not obeyed his voice.

And now, O Lord our God, who brought your people out of the land of Egypt with a mighty hand and have made a name for yourself, as at this day we have sinned, we have done wickedly. O Lord, according to all your righteous acts, let your anger and your wrath turn away from your city, Jerusalem, your holy hill, because for our sins and for the iniquities of our fathers, Jerusalem, and your people have become a byword among all who are around us. Now, therefore, O our God, listen to the prayer of your servant and to his pleas for mercy.

And for your own sake, O Lord, make your face to shine upon your sanctuary, which is desolate. O my God, incline your ear and hear, open your eyes and see our desolations and the city that is called by your name. We do not present our pleas before you because of our righteousness but because of your great mercy.

O Lord, hear. O Lord, forgive. O Lord, pay attention and act.

Delay not for your own sake, O my God, because your city and your people are called by your name." That's quite a confession.

There is a lot of repetition in this confession, a lot of themes that are pervasive. I think for me the way to best approach this is to think about it in terms of there's a confession where Daniel just confesses everything, and then there's a supplication where he makes his request.

So, we have in verses 4 through 14 a confession. And then in verses 17 through 19 we have a supplication, his request. And then in 15 and 16, between these two, we have what I call a bridge.

It's kind of a review of what Daniel's just confessed, and it previews what's to come. It sort of connects these two things. He confesses, he supplicates, he begs really, and those themes are connected.

Both of these key components revolve around the theme of listening. There is a word that appears several times. If you read this in Hebrew, there's a word that appears over and over and over again. It's translated slightly differently to catch the different nuances.

But the Hebrew word *Shema* means to hear or to listen, and by extension, it means to obey. All of those are wrapped up in the word to listen or to hear *Shema*. In his confession, Daniel is going to say repeatedly, we didn't listen.

We didn't obey. We didn't listen. We didn't listen.

He says it over and over and over again. And when you get to the supplication, he says, because we didn't listen, we desperately need you to listen. We need you to hear us.

We didn't obey. We desperately need you to hear us. So, this word just holds this whole prayer together.

Listen. Please listen. Confession first, verses 4 through 14.

And you could just summarize the confession by saying, we didn't listen. Daniel goes round and round this theme of we didn't listen. Let me tell you who didn't listen.

Let me tell you how we didn't listen. Over and over he says it. Before I say that, though, let me just tell you that this prayer is actually similar to a couple of other prayers in the Old Testament.

So, I'll come back to the listening. But this prayer in Daniel 9 has a lot of similarities to a prayer in Nehemiah 9 and, I think, Ezra 9. I think they're all nines. And these are both after the exile.

And this one's on the verge of return from exile. And they are all great confessional prayers. Confession, repentance.

Some scholars have labeled them penitential prayers. They share a lot of characteristics. So, after you read Daniel 9, go read these other two, and you'll hear a lot of the same language.

It reaches back to the language of Deuteronomy, where the covenants are established and the people are called to obey, to listen, listen, listen. And if you don't listen, this calamity is going to happen. There are lots of similarities between these kinds of prayers.

So that's a little side note. All right, so the confession. We didn't listen.

He starts by saying, identifying who he's praying to. Lord, the great and awesome God. Now, the word awesome in English has really been diluted.

We use awesome to talk about breakfast, if it was any good. We use awesome to describe a sunset. What's the big difference between breakfast and a sunset? Awesome describes mountains, but you can make it to lunch, that's awesome.

It's diluted. It just means yay. In the Bible, awesome is a dreadful, fearful. This is an otherly being.

God is awesome. We should be full of awe. A little bit of dread, even, at who God is.

So, Daniel starts by praying to this awesome God. I like what Goldingay says about this beginning. He says there's courage in beginning with a recognition of the majestic aspect of God.

That majestic aspect is a threat to those who fail to obey him, whether foreigners or Israelites. And it's precisely such a failure that Daniel will go on to acknowledge. So Daniel comes before this awesome God, knowing what he's about to say.

And he's praying to the one who keeps the covenant and loving-kindness to those who love him and keep his commandments, which is exactly not God's people. They are not the ones who love him and keep his commandments, which are kind of one and the same.

You love God by keeping his commandments. So, God keeps covenant with those who love him and keep his commandments, but we're not those people. We don't do that.



So, we really need mercy. Then he identifies, so he said who he's praying to, this great and awesome God. And then he identifies who he's praying for.

And it's his people. It's those who we've sinned, and we've done wrong, we've acted wickedly, we've rebelled. It's like four short words all at once.

This is what we've done. In Hebrew, it's four short words. We've sinned, we've done wrong, we've done wickedly, we've rebelled.

You could parse out all these words and describe how they're slightly different. Sin, done wrong, done wickedly, rebelled. They all might address some little part of sin, but the collective effect here is we've done everything possibly wrong.

Every possible wrong there is to do, we've done it. It's comprehensive. We have sinned in every possible way.

We've rebelled. We've turned from your commandments and your judgments. Now, where did he start his prayer? Praying to the one who keeps covenant, to those who keep his commandments. That's not us.

We've broken your commandments. And he's still going to beg this God to listen to him. Why? Because he knows the character of this God.

And that will come out as we go. Then, in verses 6-10, he goes into this extended contrast between God's greatness and the people's depravity. And if you lay this all out, you can see a relationship between the statements that he makes.

So, in verse 6, he says, we did not listen. And then he goes on. In the first part of verse 7, he says, to you, oh Lord, is righteousness.

And then, in the other part of verse 7, he says, to us is open shame. And then he repeats that in verse 8. To us, it is open shame. And then he comes back again, and he says, but to the Lord, our God, is compassion and mercy.

Oh, wow. Then, he concludes this section in verse 10 by saying again that we didn't listen. So, if you lay it all out, you can see some commonalities here.

He starts by saying, we didn't listen. He ends the section, but we didn't listen. To you is righteousness.

To the Lord is compassion and forgiveness. These are kind of related. And then twice he says, to us is open shame.

To us is open shame. So, you might see a little miniature chiasm here if you'd like. A, here's the counterpoint.

B, here's the counterpoint. C. And at the heart of it is what? It's an open shame. This is who we are.

We have done everything wrong. The only thing we can claim is shame. The word listen shows up seven times, that shema word, in this whole prayer.

And it's this wordplay, as I've already described. So, he says, we didn't listen. He begins this by saying, we didn't listen to who? We didn't listen to your servants, the prophets, who spoke in your name.

Then he says, to you, oh Lord, belongs righteousness. But he doesn't dwell on that. He dwells on Israel's shame.

To us is open shame. The shame of the face is how it's sometimes rendered. That means it's a public shame.

This is a shame that everyone can see. And everyone has it. Everyone among your people has this open shame.

And he details them. The men of Judah, the inhabitants of Judah, every last Israelite, near, far, living in exile, where you scattered them because we were so unfaithful. Doesn't matter.

We're all guilty. Every Israelite, everywhere, bore the shame of their sin. He then makes a second statement about people's shame in verse 8. To us belongs open shame.

This time, he focuses on the kings. To our kings, to our princes, to our forefathers. Everyone, from the commoner to the king.

Everyone bears the shame. Then he moves back to the statement about Yahweh's nature, the nature of God. To the Lord is compassion.

The Lord our God, he says, is compassionate and forgiving, even though we've rebelled against him. So, Daniel here lays a little bit of groundwork for where he's headed. The basis for how he can even ask this is that he knows that Yahweh has a history with Israel.

He knows that Yahweh has forgiven Israel in the past. And so, he hopes that Yahweh will forgive Israel because they have a history with him. They've already experienced this compassion and forgiveness.

They know he has it. They know he can be that way. Daniel's ultimate appeal for forgiveness and restoration will be made on the basis of Yahweh's character.

Not on anything good about the people. So, then he closes that section by saying, we didn't listen. And this time, he just says it.

He says we didn't listen to Yahweh's voice. In the first part, he said, we didn't listen to the voice of the prophets. The prophets speak the voice of Yahweh.

But in this closing section, we didn't hear Yahweh's voice. We just did not obey you. That's the first section.

Then he moves into a section where he talks about the curse being fulfilled. Because we didn't listen, God has fulfilled this curse against us. Again, I think you can see a lot of repetition in the language that helps the prayer hang together.

At least it helps it hang together in my head. So, we had in this section, we didn't listen. And this is confession.

And here, in verses 11 through 13, he's going to focus on, because we didn't listen, the curse has been fulfilled. The curse against us has been fulfilled. So he's first going to talk about Israel's sin.

They turned aside and you probably guessed it, they didn't listen. This is in verse 11. The first part of 11.

Also, verse 11 contains a statement about the curse. The curse has come upon us. The curse written in the Torah of Moses came.

And then, in verse 12, he says, Yahweh, the Lord, fulfilled his word against us. God said he was going to punish us if we sinned, and we sure have. That's verse 12.

In verse 13, he repeats. He doesn't use the word curse this time. He says the calamity written in the Torah of Moses has come upon us.

And then he ends this section, I think in verse 13, by talking about Israel's failure. They didn't turn aside, and they didn't pay attention. They didn't give any attention to God's laws.

So again, you might see some similarities in how the language kind of holds this prayer together. Israel sinned. They didn't listen. Israel failed to hear, to obey. They turned from you.

The curse written in the Torah of Moses came upon us. The calamity written in the Torah of Moses has come upon us. What's at the center? Yahweh has fulfilled his word.

This is what he said he would do. We broke the covenant, Yahweh has done exactly what he said he was going to do. Daniel's clear to say that they have deserved this.

The curse has been fulfilled because Israel did everything wrong, and they deserved it. What's interesting in the heart of this section where Yahweh fulfills his word is he fulfilled the word which he spoke against us and our rulers. So we've got king and commoner; they're both guilty, and everyone's guilty.

And then he says that Yahweh fulfilled his word to bring upon us this great calamity which has not been done under all the heaven like what has been done in Jerusalem. Carol Newsome, who has the OTL, Old Testament Library commentary, came out in 2014 and talks about this section. She makes the point that up to this point in the OT, the best example of utter destruction for horrible sin was Sodom and Gomorrah.

Sodom and Gomorrah, the sin of Sodom, they deserved it. Look how God destroyed them because they were so sinful. Here, Daniel describes his people's punishment as unique in all the heavens.

It's almost as if he meant to suggest that this fate of Jerusalem would replace Sodom and Gomorrah as the benchmark for the destruction of a sinful city. That is quite a statement for the destruction of Jerusalem. But Daniel is willing to make it.

He knows how sinful his people are. So all this calamity came just as Yahweh said it would, and we still haven't turned or given attention. In verse 13, I want to look just a second at this confession of Israel's failure.

So, Daniel says that Israel didn't turn, they didn't pay attention. This is very similar to how he began it in verse 11, except here he describes what the people did: They transgressed, they turned aside, they did not listen.

Here he describes what they didn't do. They hadn't tried to appease Yahweh, they hadn't turned from their iniquity, they hadn't given any attention to God's truth. In theological language we might call these sins of omission and sins of commission.

And everything they did and didn't do, they sinned. Their sin is all-encompassing. Everyone everywhere in Israel, every Israelite everywhere, has done it.

Everyone bears the shame, and the scope of their sin is all-encompassing. He brings this confession, this first whole section, 4-14, to an end by saying Yahweh kept watch

over the calamity and brought it upon the people. Why? Because He is righteous and we didn't listen.

We deserved it, is basically what he says. Then we get to verses 15 and 16, which is this short little bridge between the confession and the actual supplication. So he's going to do a little review and a little preview.

So he invokes the name of the Lord our God again and highlights what God has done in the past, specifically the past work of Yahweh on Israel's behalf.

He says, the great Lord our God who brought your people out from the land of Egypt with a strong hand. The major redemptive event in Israel's history is the Exodus. And Daniel appeals to that.

That was the event that established the grounds for the covenant between Israel and God. When they reached Sinai, he said, I am the Lord your God who brought you out of Egypt. Therefore, this is how you should live.

You're my covenant people. He became their God, and they became his people. So, Daniel is reminding Yahweh here that you've acted on behalf of your people before.

We're going to need you to do it again. And he makes a briefer, or an abbreviated confession, in verse 15. Oh Lord, according to all your righteousness, let me back up.

We have sinned. We have done wickedly. So, in the bulk of his confession, he gave four different ways they'd sinned. He just consolidates it.

We have sinned. We have done wickedly. And then, he gives a preview of where he's headed. He's going to ask Yahweh to turn his anger and his wrath from Jerusalem.

Because he has a reputation for doing what's right, Yahweh has a reputation for doing what's right. His righteous acts are what Daniel is grounding this in.

His righteous acts and his character. His honor is at stake. Israel doesn't have any honor.

All they have is shame. But Yahweh's honor is at stake because he's tied himself to these people. So, we've moved through the bridge.

Now, let's move to the supplication. Which actually is a pretty short section. But it's also characterized by this word Shema, to listen.

But this time instead of saying we didn't listen, his supplication is please listen. He plays on the words. We didn't obey, and we really need you to hear us.

We really need you to help. And there are three short sections here, and they all hang on this word to listen. Listen to my prayer, verse 17.

Shine your face upon your desolate sanctuary for the sake of the Lord. Daniel is pleading with Yahweh to restore his sanctuary, Jerusalem Temple, for his own sake. So, listen to my prayer.

Then he says listen and see in verse 18. He begs Yahweh to incline your ear and open your eyes. That's the common language in the Old Testament.

Incline your ear and hear. Open your eyes and see. From Daniel's perspective, it seems like God has turned his ear away.

He's closed his eyes. He needs God to open his ears and open his eyes. Give me, give us your attention.

Give your attention to the desolations and the city. Which one? Which your name is called over it. So, it's not the people as much as it's Yahweh's reputation and his temple.

His final plea is in verse 19. Please listen. And this is a series of these staccato requests.

Lord, hear. Lord, forgive. Lord, pay attention and act.

Don't delay. It kind of matches his staccato abrupt confessions at the beginning. We've sinned.

We've done wrong. We've rebelled. Lord, listen.

Please act. Please hear. Please forgive.

Why? For your sake. Because your name is called over your city and over your people, everything comes down to Yahweh's name and Yahweh's reputation.

Daniel pleads with him to act for his own glory, not because of anything his people have done. One last interesting thing about this prayer that I forgot to mention is that Daniel is making this confessional prayer on behalf of his people. But he doesn't say they sinned.

They did this. They did that. I mean, Daniel in the book of Daniel is a pretty model Jew, a model Israelite.

He's never held up as any kind of example of what not to do. And yet here he is confessing all these horrible sins. He really is acting like a prophet.

He's standing with his people, interceding on their behalf, and owning their sin. I'm one of them. This is my community.

This is where I belong. These are my people. And we have sinned.

So, he owns the sin of his people and begs Yahweh to restore it for the sake of his name. So, here's Daniel on the verge of restoration. And he reads in Jeremiah, 70 years.

70 years have come and gone. Babylon's been punished. Lord, please listen, even though we didn't listen.

Restore your temple, restore your sanctuary. So that's Daniel's prayer. In the next lecture, Gabriel is going to respond or bring a response to that prayer.

The promise of restoration.

This is Dr. Wendy Widder in her teaching on the book of Daniel. This is session 13, Daniel chapter 9, Repentance and God's Promise of Restoration.