

DANIEL'S PRAYER

Daniel 9:1-23a

AiM 10/23/2026

Proposition: *Seven Marks of Godly Prayer for Mercy & Deliverance*

1. Humble Response to God's Word (1-3)
2. Reverent Adoration of God's Character (4)
3. Repentant Confession of Human Sinfulness (5-15)
4. Desperate Supplication for God's Mercy (16)
5. Controlling Concern for God's Glory (17)
6. Bold Confidence in God's Forgiveness (18-19)
7. Settled Assurance of God's Care (20-23)

[INTRO]

It is a JOY to be together again tonight.

Please turn your Bibles and your attention to Daniel chapter 9.

Mark Dever: “[my daily, morning prayer] is the time I’m **most certain is least wasted**. Other things I do during the day may come to naught, that time never does. You cannot mis-invest time in prayer.”¹

Prayer is the time I’m most certain is least wasted.

Do we think that way?

*That the **least wasted** time investment in our day is our **prayer time**?*

We talk a lot about not wanting to waste our lives.

And often we think about doing something significant for Christ.

But what if I told you that the best way to not waste your life is to just
SPEND MORE TIME IN PRAYER!

Why? Because prayer is the means that God has decreed to accomplish His decreed purposes!

¹ Paraphrase of Mark Dever in *Pastor’s Talk Podcast Episode 289, “On the Pastor’s Private Prayer Life”*.

And prayer is where God does His work on US!

“Who you are before God when you’re on your knees is who you really are and nothing more.” (One of the puritans, Robert M’Cheyne? Owen?)

That’s why I say that your prayer life really is the measure of a life that is not wasted.

Because your prayer life reveals who you really are before God.

It reveals what you believe about God and yourself.

It reveals how much you treasure communion with Him.

It reveals how much you believe that you’re actually in RELATIONSHIP with the living God!

It reveals how much you make of God being your Father.

It reveals how much you’re thinking about heaven...because heaven will be communion with Him!

So, let me ask you this question—*what does your prayer life reveal about you right now?*

If somehow, we were all able to read a transcript of your prayers, *what would they reflect about your relationship with God?*

Would it reveal a deep humility and communion with God?

Or, would it reveal shallow views of God?

Would it reveal a mind that is lacking self-control and gets easily distracted?

If you are like me, that is a very convicting and exposing question.

I have to confess that too often, the transcript of my prayers would reveal a heart that is self-focused, shallow, busy, and *not desperate for God’s help!*

But tonight, in Daniel chapter 9, we will get to read the transcript (literally) of the prayer of a proven godly man—Daniel (*now 80 years*).

We've already seen that Daniel is a man DEVOTED to prayer (he got thrown in to the lion's den because of his devotion).

But now we get to have insight into **the very content** of his prayers!

I want us to come to this passage tonight to have our prayer lives *recalibrated*.

Now, just a quick high-level summary of what Daniel 9 contains for us.

It's two parts: (a) *Daniel's Prayer (1-23)*; (b) *God's Answer (24-27)*.

Many of you have probably heard of "Daniel's 70 Weeks".

It's a prophetic section of heavy and important eschatology.

And Daniel's 70 Weeks is God's answer to Daniel's prayer.

That's coming. [*but tonight we're "coming up for air"...*]

Tonight, we have the privilege of learning from Daniel's prayer for deliverance.

A model for how to entreat the mercies of our God.

We're going to walk through this passage by considering **Seven Marks of Godly Prayer for God's Deliverance and Mercy**

Here's the first one: **#1 Humble Response to God's Word (1-3)**

Look at verses 1-3.

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| <ol style="list-style-type: none">1 In the first year of Darius the son of Ahasuerus, from the seed of the Medes, who was made king over the kingdom of the Chaldeans—2 in the first year of his reign, I, Daniel, discerned in the books the number of the years <i>concerning</i> which the word of Yahweh came to Jeremiah the prophet for the fulfillment of the laying waste of Jerusalem, <i>namely</i>, seventy years. |
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| 3 So I gave my face to the Lord God to seek <i>Him</i> by prayer and supplications, with fasting, sackcloth, and ashes. |
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The context here is really important to consider—this is a **pivotal moment** not only in Daniel’s personal life, but also in world history.

- v. 1 ~ It is the “first year of Darius who was *“made King”*”
 - *(remember Darius is a general whom Cyrus appointed as ruler of the Babylonian district).*
 - Why is this a pivotal moment? This is shortly after the Fall of Babylon and the rise of the Medo-Persian empire (539/538 BC)
 - Daniel is about 80 years old and has been in captivity since he was about 14 (about 66-67 years).
- v. 2 ~ As Babylon has fallen and given way to the Medo-Persian age, Daniel understands the significance of the moment.
 - It is the first transition of kingdoms in the visions that Daniel has seen about the four kingdoms (*Babylon, Medo-Persia, Greece, Rome*).
 - But the timing is significant for another reason.
 - And it is a reason that would only be clear to one who was a careful student of God’s Word.
 - *That’s what we find Daniel doing here in v. 2: He begins to carefully search the Scriptures to make sense of the events taking place.*
 - He searches the Scriptures to *know the times!*
 - And he is specifically concerned for what this means for Israel in exile.
 - So he turns to the prophet Jeremiah—and here’s what Daniel found.
 - Not only had Jeremiah predicted that the Israelites would go into exile, but also that their captivity would last **70 years** (cf.

Jer 25:11-12; 29:10-14).

- Jer. 25:11: *“This whole land will be a waste place and an object of horror, and these nations will serve the king of **Babylon seventy years.**”* [incredible predictive accuracy!]
- Since the year was now 539 BC and Daniel had been in Babylon for at least 66-67 years—and since Babylon was now no longer in power—Daniel he knew, through his study of Jeremiah, **that the end of their 70-year exile must be near!**
- And just a couple of side observations here:
 - Daniel models for us what a mature, godly person does in weighty/crisis moments: *turn to God’s Word for guidance!*
 - And secondly, Daniel *took God at His Word!* (God said “70 years”, Daniel believed Him!)
- But what I want to show you here is that it was his study of God’s Word and the clarity of the prophecy that PROMPTS Daniel to PRAY!
 - His prayer is **driven by God’s Word**, reminding us that prayer is always a **response to God’s revelation of Himself**.
 - Indeed, prayer is the appropriate response to a heart moved by God’s Word.
 - And this is also a model of the harmony between **God’s sovereignty and man’s responsibility to pray**.
 - As Daniel studies Jeremiah, he can clearly see God’s sovereign plan begin to unfold and rather than sit back and just ‘let it happen’, **God’s sovereignty moves Daniel to urgent prayer**.

Notice how verse 3 marks Daniel’s response so clearly—notice the transitional word—

***“SO** I gave my face to the Lord God to seek Him by **prayer and supplications**”.*

The idea is—in *light of what I just studied and learned in God's Word, it drove me to PRAYER!*

This is the appropriate reflex to understanding God's Word—it should move us to commune with Him in prayer. To seek Him. To entreat His mercy.

But then I want you to notice the **posture** that Daniel takes as he prays.

Notice the end of v. 3 ~ “I turned to seek Him by prayer and supplications, with **fasting, sackcloth, and ashes.**”

This is **humility**.

These outward acts of fasting, sackcloth and ashes are simply evidences of a heart posture of humility and **contrition**.

Isa. 66:2 ~ God says, “...to this one I will look, to him who is humble and contrite of spirit, and who trembles at My word.”

That's exactly what we see in Daniel.

Humble and contrite (broken) of spirit...and *trembling* at the Word of God!

But what we see in Daniel here is *Humble Response to God's Word*.

Do we have this kind of humility in response to God's Word?

We must come to God's Word with a contrite and humble and soft heart.

Which brings us to the 2nd Mark of Godly Prayer: **#2 Reverent Adoration of God's Character (4)**

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| 4 | And I prayed to Yahweh 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, |
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Daniel begins with **adoration** of God's attributes! [ACTS prayer model]

And we're going to see this adoration throughout the entire prayer.

It is what dominates his prayer.

But we see it clearly on display here in the very first sentence of his prayer.

This is where prayer must begin.

Notice how Daniel's theology comes out—but it is not merely abstract, academic knowledge—it is devotional worship!

He addresses God as *"the great and awesome God who keeps His covenant and lovingkindness..."*

Do you pray this way? Extolling the character of God in adoration?

If you don't—could it be because you have fallen into a shallow view of God?

You've neglected reflecting on His attributes and perfections?

His attributes are blurry and seem abstract to you?

Here in Daniel's example, we find what comes out when a godly man opens his mouth in prayer.

It is not consumed with thoughts of self.

It is not spiritual sounding platitudes *It is not "Christian lingo" or "going thru the motions"*.

Rather it is a deep, dynamic, and personal knowledge of who God is and what He does and expressing that in REVERENT ADORATION!

[Recommend doing a study on the attributes of God and learn to begin your prayers with this;

Recommend *"Praying the Bible"* by Don Whitney; Also I think some of you have used the *"Handbook for Praying Scripture for the LSB"* by Will Varner]

Let's consider a 3rd mark.

And this really is the only reasonably and natural response to adoration of God's character.

#3 Repentant Confession of Human Sinfulness (5-15)

This confession of sin is the bulk of Daniel's prayer (vv. 5-15).

Daniel's burning question is—*how much longer will we be in exile?*

But he knows the **reason** that Israel is in exile.

That reason is their **sinful rebellion and idolatry**.

And so as Daniel seeks God's answer and deliverance, he knows he must first confess **the sinfulness of Israel**.

And true confession of sin means **dealing honestly with it**.

Not hiding it. Not minimizing it. Not sanitizing it.

Confession means to *agree with God about your sin*.

To use biblical terminology about it.

To avoid "if, but, or maybe" in our confession.

Daniel models that here.

He uses several key terms, but all of them demonstrate that he wants to fully confess his sin—leave nothing unsaid or hidden in the dark.

Notice the terms he uses in vv. 5:

5	we have sinned and committed iniquity and acted wickedly and rebelled , even turning aside from Your commandments and judgments.
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That verse is a sample of what we will see for the next 10 verses where Daniel just PILES on the reality of their sin.

Bottom line: *He wants to face sin as GOD sees it!*

He wants the pain and open shame of guilt to do its work as it presses down against the conscience!

So he's not avoiding it. Not blame-shifting. Not hiding.

We'll read through these verses in a moment, but in vv. 6-15, just listen to how seriously Daniel takes this confession of sin

[I marked these with a red pen in my Bible as a helpful guide and prompt for a more biblical "praying vocabulary"]:

Dealing Honestly with Sin (Not hiding, diminishing, rationalizing, sanitizing...):

- *"we have not listened to Your servants" (v. 6)*
- *"unfaithful deeds committed against You (v. 7)*
- *"we have sinned against You" (v. 8)*
- *"we have rebelled against Him" (v. 9)*
- *"nor have we obeyed the voice of the Lord our God" (v. 10)*
- *"[we] transgressed Your law and turned aside, not obeying Your voice...we have sinned against Him" (v. 11)*
- *"we have not sought the favor of the Lord our God by turning from our iniquity and giving attention to Your truth" (v. 13)*
- *"we have not obeyed His voice" (v. 14)*
- *"we have sinned, we have been wicked" (v. 15)*

He's not hiding from sin—*quite the opposite*—he's looking at it from every camera angle!

Is that how you pray? [Recommend writing down confessions]

And I want you to notice that shooting through the middle of all of these descriptions of sin is one major theme – **Disobedience!**

That's really the heart of every sin. It is **disobeying** God

[That's the definition I teach our boys: "Sin is disobeying God"].

That was the first sin in the Garden of Eden—disobedience to God's Word.

And that is what Daniel has in view—***disobedience to God's revealed and written Word.***

Notice v. 6.

6	"Moreover, we have not listened to Your slaves the prophets, <u>WHO SPOKE</u> in Your name to our kings, our princes, our fathers, and all the people of the land.
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The sin that Daniel is confessing is the disregard for God's written Word through the prophets, who spoke in His name.

The same is true for us today!

Whenever we *hear the voice of God in His Word* and refuse to change...refuse to obey...that is SIN and we are GUILTY!

And it was this disregard for God's Word that plunged Israel into exile.

That's what Daniel recognizes next in this confession as he traces the tragic case of Israel.

Let's read vv. 7-15:

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| 7 | "To You, O Lord, belongs righteousness, but to us open shame, as it is this day—to the men of Judah, the inhabitants of Jerusalem, and all Israel, those who are nearby and those who are far away in all the countries to which You have banished them, because of their unfaithful deeds which they have committed against You. |
| 8 | "O Yahweh, to us belongs open shame, to our kings, our princes, and our fathers, because we have sinned against You. |
| 9 | "To the Lord our God <i>belong</i> compassion and forgiveness, for we have rebelled against Him; |
| 10 | nor have we listened to the voice of Yahweh our God, to walk in His laws which He put before us through His slaves the prophets. |
| 11 | "Indeed all Israel has trespassed against Your law, even turning aside, not listening to Your voice; so the curse has been poured out on us, along with the oath which is written in the law of Moses the servant of God, for we have sinned against Him. |

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| 12 | “Thus He has established His words which He had spoken against us and against our judges who judged us, to bring on us great calamity; for under the whole heaven there has not been done <i>anything</i> like what was done to Jerusalem. |
| 13 | “As it is written in the law of Moses, all this calamity has come on us; yet we have not entreated the favor of Yahweh our God by turning from our iniquity and acting wisely in Your truth. |
| 14 | “Therefore Yahweh has watched over the calamity and brought it on us; for Yahweh our God is righteous with respect to all His deeds which He has done, but we have not listened to His voice. [notice that God’s Voice IS the written word!] |
| 15 | “So now, O Lord our God, who have brought Your people out of the land of Egypt with a strong hand and have made a name for Yourself, as it is this day—we have sinned; we have acted wickedly. |

In these verses, Daniel is connecting Israel’s sin to what God had warned Israel about through Moses in the book of Deuteronomy.

He’s referring specifically to the blessings and curses that God set before Israel in **Deut. 28:15-22, 63-67**.

That if Israel disregarded God’s commands, He would turn them over into exile... (i.e., ***He would give them what they wanted!***)

But they would be conquered and destroyed and scattered across the earth.

And that is indeed what happened.

The people of God turned away from Him to idolatry.

After the golden era under King Solomon, his final years paved the way for compromise and division.

King after king compromised and the people turned to idolatry.

The nation was **fractured** into the southern kingdom (Judah) and the northern kingdom (Israel)—this was God’s judgment.

Then, Israel (northern kingdom) fell first to destruction (to the Assyrians).

Judah (south) lasted a bit longer, but because of her persistent idolatry, God eventually gave her over to Babylon (*when Jerusalem fell to Neb*).

The bottom line: Israel must CONFESS AND REPENT—something they had not yet done, v. 13 says!

*“...Calamity has come on us, **yet** we have not entreated the favor of Yahweh our God by **turning** from our iniquity and acting wisely in Your truth”*

Daniel knows that’s the path forward: *confession and repentance!*

And what we find here is Daniel offering a confession on behalf of Israel—something of a **corporate confession**.

That’s not something we often think about—corporate confession led by a representative leader.

There’s a sense in which Daniel understood the unique position he had been placed in by God’s providence (*a ‘for-such-a-time-as-this mindset*).

Here he is, a Jew, yet given a great position of power. First under Nebuchadnezzar. Now under Darius the king.

I believe Daniel understood himself to be in many ways a figurehead leader for Israel.

So, we find him praying in similar way to Moses and Solomon or the priests.

Representing the people before God and appealing to God on their behalf.

It’s also important to note that Daniel is not personally guilty of defection from God (*as we have seen all throughout the book, he was FAITHFUL*).

Yet he includes himself in this—because he recognizes two things:

First, his people Israel are guilty...and in some way that does include and affect him.

So, all throughout this confession he uses the pronouns, “we” and “our”.

He knows that this is one of the destructive consequences of idolatry.

God warned about this in **Exodus 20:5**:

*“You shall not worship [idols] or serve them; for I, Yahweh your God, am a jealous God, **visiting the iniquity of fathers on the children, on the third and the fourth generations of those who hate Me,**”*

So, while Daniel was not himself an idolater, he is recognizing that his generation still bears the consequences.

(And there is reason to believe that many Jews were actively still in rejection of God and turning to idols).

Secondly, he recognizes that while he may not be guilty of these particular sins, **he is still a guilty sinner before God.**

Despite his godliness, he is still a sinner who is a beggar of God’s mercy.

That’s how he views himself!

He’s doesn’t view himself as somehow above Israel in self-righteousness.

In fact, glance down ahead at verse 20, because here Daniel makes it clear that this is BOTH a corporate confession and a personal one.

Notice how describes the prayer in verse 20:

*“...Now while I was speaking and praying, and **confessing MY sin AND the sin of my people Israel...**”*

This gives us a helpful model **and balance** for corporate prayers of confession on behalf of our families, our churches, and even our country.

It is appropriate to go before God and cry out for His mercy to bring revival to our country.

To confess the sins that stain our land.

Especially the egregious and tragic sins like **abortion** and **homosexuality** that are promoted by the country!

I think it is particularly important for churches and **pastors in particular** to do this.

God's church is to be **the pillar and support of the truth in this world** (1 Tim. 3:15).

In that role, it is appropriate to go before the true and living God with prayers of confession and supplication for His forgiveness and mercy.

And that's what we find next.

The 4th mark of godly prayer is this: **#4 Desperate Supplication for God's Mercy (16)** (*the rest will go quicker*).

Notice v. 16:

16	"O Lord, in accordance with all Your righteousness, let now Your anger and Your wrath turn away from Your city Jerusalem, Your holy mountain; for because of our sins and the iniquities of our fathers, Jerusalem and Your people <i>have become</i> a reproach to all those around us.
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As Daniel acknowledges the holiness of God and the sinfulness of man, he now turns to THE ONLY HOPE: *God's mercy!*

He entreats God with this desperate supplication: Let your anger and wrath turn away!

He confesses—we *justly stand accused*—we *are guilty*—we *are deserving of your wrath and judgment*.

BUT...

Once again, we see how one's knowledge of God's character changes everything.

AMAZINGLY, Daniel appeals to "ALL the RIGHTEOUSNESS of GOD" here for God to pour out his mercy and **withhold His judgment**.

Do you sense the irony of that?

Because what would be **RIGHTEOUS** would be for God's wrath to burn against this disobedient people.

But Daniel knew God and knew that **ALL His righteousness** includes His **MERCY in perfect harmony with His justice!**

And why does Daniel have reason to believe that God will turn His wrath away?

Because he knows and trusts the promises God had made to Israel in His Word.

Promises that put God's name and glory on the line (Gen. 12).

And here we find one of the most **IMPORTANT** lessons in this prayer.

That Daniel is not chiefly concerned with his or Israel's relief from the trial, but with the **GLORY OF GOD! The Reputation of God's Name!**

That's our 5th mark: **#5 Controlling Concern for God's Glory (17-18a)**

Notice v. 17:

17	"So now, our God, listen to the prayer of Your slave and to his supplications, and for Your sake, O Lord , let Your face shine on Your desolate sanctuary.
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Do you see what Daniel is doing?

Daniel requests God to vindicate and deliver Israel, but not primarily for Israel's sake, **but for His own Name sake!**

Listen carefully here, few things have changed and shaped my prayer life more than this principle!

We must be consumed with a zeal for God's glory in way that isn't most concerned with my personal relief or vindication, but with **HIS!**

That we would say, God, here's what I desire, but whatever would glorify You most—THAT'S WHAT I REALLY WANT AND NEED!

"For I know His glory is my Good!", we sang.

Do you know and trust that? Are you able to pray this way?

That your desires so align with God's glory that you can finish your prayers by saying to God, LORD, DO IT FOR YOUR NAMESAKE!

What would get in the way of that?

Prayer requests that are merely focused on selfish pleasures and earthly things.

You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures (James 4:3).

This should transform not only the way we pray but also the prayer requests we share.

It's fine to pray for the usual things like *health concerns and finances and school*...but we need to learn to subordinate those to God's glory!

Our prayers should be most concerned with what God is most concerned with—namely His glory and our transformation into His image!

So, if we pray for *school or health or trials*...let's learn to move those requests into that realm—what God wants to accomplish.

So, for example, when we ask for prayer about our upcoming test, we should really connect that somehow to the transformation of our attitudes that God may want to be teaching us.

You see prayer is not for God to change and bend to US—it is for us to change and bend to HIM!

It is His gracious gift to REALIGN our lives to His will!

To take our *burdens and anxieties and concerns* and REPACKAGE them to be in subordination to His perfect and good will.

That's how our Lord prayed in the garden—*not my will but Yours be Done!*

You know what else will get in the way of this kind of prayer?

A sense of **entitlement**. That I deserve or have earned some favor from God.

And so what we need is to recalibrate our senses to how **UNDESERVING** we are!

That we should never imagine that God ought to do something for our sake, because we're so good...NO!

That's exactly how Daniel frames it in v. 18—notice the contrast:

18 "O my God, incline Your ear and listen! Open Your eyes and see our desolations and the city which is called by Your name; **for we are NOT presenting our supplications before You on account of any righteousness of our own, BUT on account of Your abundant compassion.**

He kills any faulty notion that we could be deserving and appeals only to the ABUNDANT COMPASSION of God!

And how is that ABUNDANT COMPASSION expressed to us by God?

Well, in so many ways!

But perhaps the HIGHEST way is this: **FORGIVENESS OF SINS!**

And that is why the believer can approach God in prayer with BOLDNESS!

That brings us to our 6th mark of godly prayer: **#6 Bold Confidence in God's Forgiveness (18b-19)**

Notice v. 19:

19 "O Lord, listen! **O Lord, forgive!** O Lord, give heed and take action! For Your own sake, O my God, do not delay, because Your city and Your people are called by Your name."

Notice the boldness of Daniel now in the conclusion of this prayer!

We've seen Daniel's humility—and remember—he's still in sackcloth and ashes here—but his boldness now rises to the level of **godly demands**:

- *"O Lord, listen!" (v. 19)*
- *"O Lord, forgive!" (v. 19)*
- *O Lord, give heed and take action!" (v. 19)*

This boldness can only be explained by an adequate understanding of **God's forgiveness!**

Daniel knew that. And it controlled and dominated His prayers.

And beloved, how much more should we know that because of Jesus Christ, our Great High Priest!?

Hebrews 4:14-16

Therefore [since we have a Great High Priest, Jesus the Son of God] let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

And here's the amazing thing about the gift of prayer.

We serve a God who HEARS! Daniel believed that!

That's why he says, *"O my God, incline your ear and listen" (v. 18)*

And what we find in the closing of this section—in vv. 20-23—is that **not only does God HEAR...but HE CARES!**

We're going to find in these final verses is an example of God's attention to and answering of prayer—a portrait that shows us...HE CARES!

That's our final mark of godly prayer: **#7 Settled Assurance of God's Care (20-23)**

20	Now while I was speaking and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before Yahweh my God in behalf of the holy mountain of my God,
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| 21 | and while I was still speaking in prayer, then the man Gabriel, whom I had seen in the vision previously, touched me in <i>my</i> extreme weariness about the time of the evening offering. |
| 22 | Then he made <i>me</i> understand and spoke with me and said, “O Daniel, I have now come forth to give you insight with understanding. |
| 23 | “At the beginning of your supplications the word was issued, so I have come to tell <i>you</i> , for you are highly esteemed ; so understand the message and gain understanding in what has appeared. |

God’s answer to Daniel’s prayer was immediate—he wasn’t even done yet, v. 21 says, when God breaks through with an answer!

He sends Gabriel with a message that will directly answer Daniel’s prayer.

Amazing what v. 23 reveals ~ “at the beginning of your supplications the word was issued (from God)!!!

That’s what happens when we pray! It reaches God’s ears and He WORKS!

Now, to be clear, God does not answer our prayers in this same way—this was a unique answer for Daniel.

But the principle on display here is **that God Hears our prayers and Cares and WILL ANSWER** in His perfect way and according to His perfect will!

Sometimes His answer is a YES; Sometimes it’s NO; Sometimes it’s WAIT.

But we should always have a **settled assurance** that He listens and cares and is working all things together for our good (Rom. 8:28)!

[CONC]

John Piper’s haunting quote:

*“One of the great uses of [social media/internet] will be to prove at the Last Day that our **prayerlessness** was not from lack of time.”*

What does your prayer life reveal about your relationship with God?

Do you TRUST Him? Do you KNOW Him? Do you keep short accounts with Him?

Do you believe that prayer is God’s means to God’s ends!?

James says it quite plainly in **James 5:16**: *"The effective prayer of a **righteous man can accomplish much.**"*

Just think what God can do in and through your life in you PRAY!

What can He can do in and through AiM. In and through CMC!

What is prayer for the believer? [Jotted down some thoughts]

- *Prayer is the most practical way we express our trust in the sovereignty of God. [THEME OF DANIEL: the absolute sovereignty and trustworthiness of the true and living God.]*
- *Prayer is clearest evidence that we are dependent on God.*
- *Prayer is the most natural reflex of a heart that is genuinely thankful for God's grace.*
- *Prayer is the exercise by which we bring our cares and burdens and realign them to God's Character and His perfect will.*
- *Prayer is a vital weapon in our war against sin!*
- *Prayer is what we cling to when we care for the souls of the people around us—because only God can change people!*

*"O what peace we often forfeit / O what needless pain we bear
All because we do not carry / everything to God in prayer."*

[PRAY]