

DANIEL

AS

INTERCESSOR

By Sister Stephen

*This teaching was first given at a workshop for intercessors
within the Catholic Charismatic Renewal
in Philadelphia, Pennsylvania, USA in October 1983*

OPENING PRAYER

Almighty Father-God, we come before you through the blood of Our Lord Jesus Christ, Your only Son. We praise and glorify your name and thank You that You are here with us.

Come, Holy Spirit! Fill us and anoint us with Your divine love and wisdom from on high. Open our hearts and minds and minister to us. Help us to understand Your word to us today.

Almighty Father-God, speak to us, call us according to Your holy will, and form us so that we might intercede with Our Lord Jesus before Your throne for Your people. We give You all the glory for all you have done, all that You are doing, and all that You will do in the mighty name of Jesus! Alleluia!

Glory be to the Father and to the Son and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia! Amen.

nihil obstat and imprimatur:
Bishop Paul Koriyama, Diocese of Kagoshima, Japan

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Credits:

Special THANK YOU to God—Father, Son, and Holy Spirit!
Special thank you to all in God’s family,
too many to be named here:
with whom we have interceded over the years,
whose prayers have carried me,
whose wisdom and words have helped form my understanding,
and whose editorial expertise has assisted in the writing of this small book.
God bless you abundantly! Glory to God!

DANIEL AS INTECESSOR
TABLE OF CONTENTS

Opening Prayer.....	3
Prologue	8
I. Introduction: For Times Such As These.....	9
II. Some Bible History Leading up to Daniel	10
A. Babylon in the Land of Shinar	11
B. Spiritual Significance of Babylon	14
1. Meaning of Names	14
2. Spiritual Atmosphere	16
Spiritual bondage of Babylon	16
Curse on Babylon.....	17
China Mission	19
Open Heavens	22
3. Spiritual Roots.....	26
4. Israel	28
God's Holy Name	31
Sabbath	32
5. Summary: Why Babylon?.....	35
III. The Book of Daniel.....	36
A. Who Is Daniel?.....	36
1. Daniel's Name.....	37
God's Judgment or Vengeance	38
2. Daniel's Character.....	41
Daniel's Fundamental Decisions.....	41
Daniel's Character	42

Prophets and Intercession	49
B. The God of Daniel.....	58
IV. Intercession in the Book of Daniel	62
A. Susanna.....	62
Intercession in Story of Susanna.....	64
1. Go to God First	64
2. Obedient Faith and Charismatic Faith	63
3. Travailing Prayer.....	68
Travail - some practical points.....	72
4. Shout unto God	74
5. Witness of Holy Spirit—Prayer of Agreement.....	76
B. Daniel and the King’s Dream.....	79
What it means for Intercession	81
Prayer of Agreement Today.....	88
Authority and Intercession.....	92
C. Glory in the Fiery Furnace	98
Key points for Intercession	102
D. Glory in the Lions Den – The First Time	111
Meaning in Intercession.....	112
E. Daniel’s Prophetic Intercession.....	115
1. Three Focuses of Intercession.....	117
2. Identification Intercession (Moses, Paul, High Priest Jesus)	121
3. Three Keys for Burden-Bearing	129
4. Price of Burden-Bearing Intercession.....	131
5. God’s Answer	134

a.	An end to transgression.....	136
b.	A Seal on Sin	137
	Sin	138
c.	Expiation of Iniquity or Wickedness	139
	Iniquity	140
d.	Everlasting Righteousness	145
e.	Seal on Vision and on Prophecy	146
f.	A new, fresh anointing of Holy of Holies	147
6.	Daniel Nine Summary.....	149
	Perseverance in prayer	152
	Fasting in Intercession	154
F.	God’s Sovereignty Revealed	157
1.	Prophetic Judgment.....	158
	Prophetic Ministry and Intercession	160
2.	God Is Sovereign over History	161
	Hosts of Heaven.....	163
	Angel in Japan.....	166
3.	Spiritual War in the Heavens	167
4.	Persevering Prayer and Fasting.....	170
5.	Faithful to the end	170
G.	Glory in the Lion’s Den—The Second Time	171
	Meaning for Intercession	172
H.	Final Summary	177
	Appendix A: Scriptural Outline	181
	Appendix B: Intercessor’s Prayer of Forgiveness	197
	Appendix C: Intercessor’s Miracle Prayer	201
	Appendix D: Litany of Praise to the God of Daniel	205

PROLOGUE

Some years ago, when Sister Stephen Culhane visited and talked to me about the work of The Catholic Charismatic Missionary Intercessors of the Fellowship of the Burning Bush, I responded after listening to her carefully: “Sister, intercession is the essence itself of the Church. The Church is Christ, and Christ is the Intercessor yesterday, today, and forever. We do not have another Christ who will reconcile us with the Father but the One who lives interceding for us in His own glorious existence and who, from the Father, gives to us His Holy Spirit, the Spirit of new life. Therefore, to speak of intercession in the Church is to speak of what her own essence is as the Body of Christ; even more, of the Christ that the Church is, who makes her Lord present in history and in the world” (2 Corinthians 5:18-19; Romans 5:10; Colossians 1:20, 22).

I must confess that in that conversation, I understood more clearly that intercessory prayer is an essential condition, so that the Church will accomplish its mission of salvation of men and women of all nations and of all times.

The work of The Catholic Charismatic Missionary Intercessors of the Fellowship of the Burning Bush makes reference to this fact, recognized from the beginning in the Church, of the presence and action of the charisms that the Holy Spirit gives to the Church for its own edification so that it will fulfill its mission efficiently. The Catholic Charismatic Missionary Intercessors of the Fellowship of the Burning Bush make an effort to convert intercession to a permanent prayer, lived in community and in groups interrelated by the bonds of charity, within the unity of the Catholic and Apostolic Church. The charism of intercessory prayer takes place in the communion of a life of prayer nourished by the fire of the love of God.

In my opinion, the work of The Catholic Charismatic Missionary Intercessors of the Fellowship of the Burning Bush provides something new to the mystic experience of the Church. In our times, it is one more manifestation of the permanent Pentecost in which the Church is immersed. It is like a strength that renews, a wind, a fire, a shaking that seeks to renew the consciousness of the missionary power and sanctifying power of intercessory prayer in the Church.

+ Francisco Maria Aguilera Gonzalez
Former Auxiliary Emeritus Bishop of Mexico
México, D.F., June 29, 2001

DANIEL AS INTERCESSOR

I. INTRODUCTION: FOR TIMES SUCH AS THESE

Today we look at Daniel as prophet and intercessor—a study that is so very important *for times such as these* in which we live. In the Book of Daniel we catch a glimpse of how God in his merciful, providential care is truly sovereign over kings and nations. Holy Spirit, help us to recognize the spiritual realities and truths from the Book of Daniel that echo through what we are living in the Church, in America, and in the nations today. Reveal to us on how we can work with You in intercession so you can incarnate the same victories Daniel experienced from heaven into earth for our time and situations and for our spiritual and civil “kings”.

Come, Holy Spirit!

Let us begin with Psalm 23:

The Lord is my Shepherd; I shall not want.
He makes me lie down in green pastures.
He leads me beside still waters. He restores my soul.
He leads me in paths of righteousness for His name’s sake.
Even though I walk through the valley of the shadow of death
I fear no evil, for You are with me.
Your rod and Your staff, they comfort me.
You prepare a table before me in the presence of my enemies.
You anoint my head with oil. My cup overflows.
Surely goodness and mercy shall follow me all the days of my life.
I shall dwell in the house of the Lord forever. Hallelujah!

I was amazed as I read this Scripture, which the Lord brought to mind today, how perfectly it fits in with this study of Daniel as intercessor. Psalm 23 is a beautiful summary of Daniel’s personal experience of the true and living God in his sovereignty intervenes with his merciful providential care in Daniel’s own life and in the lives of God’s people during the Babylonian exile. And much of the sovereign intervention of God in the book of Daniel was the fruit of Daniel’s life of prophetic intercession! Hallelujah!

II. SOME BIBLE HISTORY LEADING UP TO DANIEL

The Book of Daniel starts out like this:

In the third year of the reign of Jehoiakim, king of Judah, Nebuchadnezzar, king of Babylon, marched on Jerusalem and besieged it. The Lord delivered Jehoiakim, king of Judah, into his hands, with some of the furnishings of the temple of God. He took them away to the land of Shinar [Babylon] and stored the sacred vessels in the treasury of his own gods.

From the Israelites, the king ordered Ashpenaz, his chief eunuch, to bring a certain number of boys of royal or noble descent; they had to be without any physical defect, of good appearance, versed in every branch of wisdom, well-informed, discerning, suitable for service at the royal court.... Among them were the Judaeans Daniel, Hananiah, Mishael and Azariah. (Daniel 1:1-3, 6)

In this passage we see the beginning of one of the most tragic, traumatic, and serious disasters in the whole Bible—the exile of the last tribes of Israel into captivity in Babylon. And then in 587, a few years later, Jerusalem, God’s chosen city, and the glorious temple of Solomon, God’s house among his people, were totally destroyed. It all lay in ruins for 70 years while God’s people were in exile in Babylon. Although the physical and political disaster in all this is tremendous for God’s Chosen People, the spiritual disaster is even greater. It seemed like God had totally rejected Israel and Judah, and that all the promises God made to Abraham, Moses and Aaron, and to David, which were supposed to be forever, were over.

As we understand more about this situation of the Babylonian exile of God’s Chosen People, we will see how, for them, this is really the “valley of the shadow of death” that we just read in Psalm 23. And it is in this time and place that God called Daniel to be prophet and intercessor.

A. BABYLON IN THE LAND OF SHINAR

In the Holy Scriptures, the Book of Daniel mainly takes place in the land of Shinar or Babylon, which is modern day Iraq. Shinar is also called Mesopotamia, or the country between the two rivers. Here is the plain of rich delta and pasture land between the Tigris and Euphrates Rivers.

As we begin our study, let's look at some ancient biblical history related to this area called Babylon and its spiritual significance, bringing us up to the time of Daniel. We want to especially ask,

- Why Babylon?
- Why did God send Judah into exile in Babylon after He dispersed all the other tribes of Israel across the nations?
- What is the spiritual significance of Babylon?

These points are of strategic importance for us to understand and therefore better appreciate the intercession of Daniel. And Daniel's life and work of intercession in Babylon can be a prophetic light for us for our intercession in times such as these in which we live.

Daniel was born in Judea of Israel. Around 605 BC, when he was a teenager, he was carried off with so many other Jewish people into exile into the land of Shinar. Daniel lived most of his life in exile from Israel, in the ancient capital city of that area called Babylon. Babylon was built on the Euphrates River, where the Euphrates and Tigris Rivers flow the closest together on the way to the Persian Gulf. This city was located about 55 miles south of today's city of Baghdad.

In biblical history, the city of Babylon goes back to the time of Noah. After the great flood, God blessed Noah and his sons saying to them, 'Be fruitful, multiply, and fill [or *replenish*] the earth' (Genesis 9:1) Then God made a covenant with Noah and his descendants, revealing Himself as the Author of life. He gave man, "created in the image of God," the responsibility again to be stewards of His gifts, especially all living things on earth. God promised He would never again destroy the earth and all living things by the flood.

And you remember He gave the rainbow as a sign of that eternal covenant.(Genesis 9:13-15).

The Scriptures continue,

Now the whole world had one language and a common speech. As men moved eastward, they found a plain in Shinar and settled there. (Genesis 9:1-2)

Who actually came to Shinar? The Holy Spirit says,

Cush [son of Noah's son Ham] became the father of Nimrod who was the first great ruler on earth. He was a mighty hunter in the eyes of Yahweh; hence the saying, "Like Nimrod, a mighty hunter in the eyes of Yahweh". The beginning of his empire was the city of Babel, with cities of Erech and Accad, all of them in the land of Shinar. (Genesis 10: 8-10)

This Babel in Shinar is in the same place as the Babylon in the book of Daniel. After the great flood, people settled here with Nimrod as king. Then,

They said, "Come, let us build ourselves a city and a tower with its top reaching heaven. Let us make a name for ourselves, so that we do not get scattered all over the world".

Now the Lord God came down to see the city and the tower that the people had built. "So they are all a single people with a single language"! said the Lord God. "This is only the start of their undertakings! Now nothing they plan to do will be beyond them. Come, let us go down and confuse their language there, so that they cannot understand one another".

The Lord God scattered them thence all over the world, and they stopped building the city. That is why it was called Babel, since there the Lord God confused the language of the whole world;

and from there the Lord God scattered them all over the world; and they stopped building the city. (Genesis 11: 4-8)

God came down to “see” what the people were doing. The word “see” is the same word used in Gen 18:21 where God says He will go down to Sodom and Gomorrah to “see” if the cries coming up to Him about those cities are really true or not. When God came down to Babel to “see” what is happening, He came to review the situation, looking for good as well as confirming and pinpointing the roots of any good gone astray. God found some evil roots there: their unity in Babel was around themselves and their plans instead of around the one true God and His holy will.

“So they are all a single people with a single language” said the Lord God! “This is only the start of their undertakings! Now nothing they plan to do will be beyond them”. (Genesis 11:6)

God took counsel in the heart of true unity, the Holy Trinity in heaven; and then He responded by executing His judgment on the people—to effect His holy will directly. He says, “Come let *US* go down and confuse their language on the spot so they can no longer understand one another”. (Genesis 11:7) The Lord God executed judgment on their pride and rebellion, destroying their false unity by confusing their language. “And so they stopped building the city”. (Genesis 11:8) Therefore the name of the city Babel came to mean “confusion” because there the Lord God confounded the language of all the earth, and from there “He scattered the people across all of the earth”. (Genesis 11:6-9)

Following God’s judgment, the people scattered out around the world. Various accounts in ancient history report that some built city-states, each with their own language and false gods, often fighting each other for power and control. Over the centuries, Babel continued as one of these city-states having its ups and downs, as did other cities of the time.

Just before the time of Daniel, Babel (Babylon) was completely destroyed. Then in the sixth century BC, Babylonian King Nabopolassar and his son, Nebuchadnezzar II, rebuilt the city and the tower that had been abandoned

when God judged the people at Babel. That tower or ziggurat, called *the Temple of the Foundation of Heaven and Earth* or *the Temple of the Seven Lights of the Earth* had never been completed. Under Nebuchadnezzar it was rebuilt with the temple at the top, which was called “the Sanctuary of Bel-Merodach”. Babylon became the largest city in the world, even one of the seven wonders of the ancient world with its marvelous hanging gardens. However, it was also filled with many temples to pagan gods, a religiously pluralistic society with much idolatry and many astrological occult practices. This was the Babylon where Daniel and the children of Israel were taken into exile.

I would like also to mention here one other city in Shinar from the time after Noah and the flood: Ur of the Chaldees. Ur, located south of Babel, was one of the oldest, largest, and most famous ancient cities. For our purposes it is important to note that Ur was the ancestral home of Abraham, our father in faith, the father of God’s Chosen People. Abraham and his family were called by God to go out from Ur of the Chaldees, in the land of Shinar, to their new inheritance from God—the land of Canaan. (Genesis 15:7)

B. SPIRITUAL SIGNIFICANCE OF BABYLON

As we ponder the exile of God’s people to Babylon, we need to some questions:

- Why Babylon?
- Why did God send Judah into exile in Babylon after He dispersed all the other tribes of Israel across the nations?
- What is the spiritual significance of Babylon?

1. MEANING OF NAMES

First, the meaning of the names of people and places in the Bible can give us some clues and insights to help answer these questions. A name in the Bible is significant spiritually, for it prophetically reveals God’s perspective and purposes for people and places. It can also reveal one’s identity and place in God and in His plan. In the Middle East especially, a name establishes the

identity and even existence of a person or place. We will see the importance of the meaning of these names as we go along in this study.

Here are some important names for our study of the book of Daniel.

Daniel means “God is my judge”, “God judges”, or “God rules”, referring to the God of Israel. After going into exile in Babylon, Daniel’s name was changed to Belteshazzar, meaning “prince of Bel” (the ancient pagan sun-god), or “Bel protect the king”.

Babel: literal meaning of this word is “God’s gate” or “gate of God”. The tower or ziggurat of Babel was meant originally to be “a stairway to God” by which man could reach God by his own power. Later it was referred to as *the Temple of the Foundation of Heaven and Earth* or *the Temple of the Seven Lights of the Earth*. As we already mentioned, following the breakthrough of God from heaven into the earth in judgment in that place, Babel came to mean “confusion” because God confused the languages. Babel became Babylon in the time of Daniel.

Nimrod, who founded the city of Babel after the flood, means “the rebel,” the “lawless one” or “one who rebels”. He was called “a mighty hunter before the LORD: wherefore it is said, “even as Nimrod the mighty hunter before the LORD”. The word “mighty” in Genesis 10:8-9 can be translated from Hebrew as “tyrant”—a hunter of men. It portrays Nimrod as blatantly obstinate against God Himself, an apostate and adversary of God, and one who made all the people rebellious against God.

Nebuchadnezzar means “Nebo, protect the crown” or the “frontiers”. Nebo was a Babylonian god of wisdom and agriculture and patron of scribes and schools. Nebuchadnezzar called himself “Nebo’s favorite”.

Ur of the Chaldees means “to be or to become light,” “to shine,” “to give light”. It also can mean “flame”. Ur was dedicated as the center of worship to the Sumerian pagan moon god, Urim. The city derived its name from him. Ur was located south of ancient Babylon, in the southern part of Shinar called Chaldea, where the Tigris and Euphrates Rivers emptied into the Persian

Gulf. A principle commercial center for the country and a center of political power, its location was favorable for trade by sea and by land routes into Arabia. We already mentioned that Ur of the Chaldees was the ancestral home of Abraham.

Susanna is derived from the Greek form of the Hebrew word *shoshanna*, which is in turn derived from the Persian word *shoshan*, meaning “lily”. In the Bible, the lily is associated with innocence, beauty, and purity of the soul in grace. In the Song of Songs, the bride calls the bridegroom (prefiguring the Lord Jesus) the “lily of the valley”. (Song of Songs 2:2) And that title is associated with His victorious reign in righteousness, truth, mercy, and the abundance of virtues. (cf. Psalm 45)

2. SPIRITUAL ATMOSPHERE

Second, the spiritual condition and history of people and places creates the *spiritual atmosphere* surrounding those people and places. By their decisions and life, people can also open or close *portals* or spiritual doors into the spiritual realm, between them and heaven. The atmosphere people create influences all those who live in that place to either turn toward God or away from Him. Babylon was a place of idolatry, lawlessness, and rebellion against the true God from its beginning with Nimrod in ancient times right up to the time of Daniel. Thus, it was a place immersed in spiritual bondage and the effects of spiritual curse—a place crying out for God’s judgment.



SPIRITUAL BONDAGE OF BABYLON

Following the flood, Ham, Noah’s son, became the father of Cush, who became the father of Nimrod. Nimrod was the man who first built Babel. As we already mentioned, Genesis describes Nimrod as a rebel against God—a lawless man leading others into open corporate, defiant rebellion against Him at the tower of Babel—even setting himself up in place of God.

The attitudes, words, and works of Nimrod and those around him, which we read in the story of Babel, sound very much like the words God attributes to the “Daystar” in another place in the Bible:

You said in your heart,
“I will ascend to heaven;
I will raise my throne above the stars of God;
I will sit enthroned on the mount of assembly,
on the utmost heights of the sacred mountain.
I will ascend above the tops of the clouds;
I will make myself like the Most High”. (Isaiah 14:13-14)

Here God was speaking of what Lucifer said before his fall from heaven, when he rebelled against God. We hear this same prideful thinking and rebellious spirit behind what was going on around the tower of Babel.

The devil was still around after the flood “like a roaring lion looking for someone to devour”. (1 Peter 5:8) In Nimrod, Satan found a man with his same perverse attitude and self-oriented spirit who became an open spiritual door through which God’s arch-enemy could enter and try to fulfill his evil desires on earth. The devil wanted to establish control over men and take people away from the true God into false worship of himself. And Nimrod, the man of rebellion, the “lawless one”, was an open door for him to act. The result: spiritual control and bondage from the enemy over Nimrod and his people and that area.



CURSE ON BABYLON

God commands obedience and strictly warns against rebellion in the Scriptures, and its consequences are not to be taken lightly. In Leviticus 26 and Deuteronomy 28, God clearly explains that obedience brings many blessings, and disobedience and rebellion result in many curses. He speaks more strongly in 1 Samuel 15:23: “For rebellion is as the sin of witchcraft”.

Even though these Scriptures were written long after the time of Noah, and after Nimrod at Babel, their revelation was of the truth of divine law that eternally is in effect from heaven with consequences in the earth. Those consequences depend in part on how people follow God's law. In the case of Nimrod, because of his sins and rebellion against the true God, spiritual bondage and curse rested on this man and his family line. It also rested on those under his authority and on the works of his hands, that is, on Babel and all the cities he founded in his empire in Shinar. The Scriptures reveal to us that curses can come even on the land because of the sins of God's people, mainly from four sources: idolatry and witchcraft, immorality, the spilling of innocent blood, and broken covenants. All of these can be found in the history of that area from the time of Babel.

The curses resting on Nimrod, on his family line, and on the area where he lived, came from another source besides his own sins; they came from his family history. Ham, Noah's youngest son, had sinned against Noah after the flood, causing Noah to curse Ham's youngest son, Canaan. (cf. Genesis 9:25) But Ham was the one who actually seriously dishonored and sinned against his father. Such dishonor and sin released a generational curse upon all of Ham's family line. By spiritual transference, we find in the Bible that a curse from the iniquity of the fathers passes down upon their children and their children's children to the third and fourth generation, even to the tenth generation—and even upon the land.

A curse also rested on the place because of God's judgment on the people at Babel. The confusion of language was not the only result of God's judgment at the tower of Babel. Spiritual confusion also went forth from this place into the whole world. Originally, from the beginning, and again immediately after the flood everyone worshiped the one true God. However, Nimrod, as part of his rebellion against God at Babel initiated idolatry, the worship of the creature instead of the Creator. When the people were scattered, they carried this idolatry, the counterfeit of true religion, with them. Every city had its false gods and temples. The religion of Babel is representative of all pagan religions throughout the world, symbolic of all pagan idolatry — from Babel to India, China, Egypt, Greece, Rome, Britain, Scandinavia, and throughout the world. These systems of false religion carried on throughout history as

the great counterfeit and competitor of the true worship of the one true God, the most Holy Trinity. Only the true God Most High is the originator of true spirituality.

The result of all this is that *the land of Shinar or Babylon became a place of spiritual bondage marked with a spiritual stigma or curse, as a place of self-worship, pride, rebellion, spiritual confusion, disunity and broken covenant and false religion*. And this curse is not only limited to the physical territory of Shinar. We see that after the children of Israel conquered Jericho under Joshua, it was a *Babylonian* garment which Achan found there, that led him to commit the first sin in the Promised Land (Joshua 7:21) Babylon in Scripture has actually come to mean everything which is in opposition to God and His people. This spiritual condition or atmosphere of spiritual bondage and curse was still very active in Babylon when Daniel lived there during the exile of the Jewish people. As we study the book of Daniel, we see how this spiritual atmosphere influenced the people who lived there and also Daniel's intercession.



CHINA MISSION

As we consider spiritual atmosphere—I would like to share a personal experience. Some years ago, in 1983, I was privileged to go on a special missionary outreach with an ecumenical group to take Bibles into the underground Church in China. On that trip, we traveled by train from Hong Kong into Red China. Guards were walking up and down on our train listening to everything we said. When we actually entered Red China, the entire spiritual atmosphere changed from one of freedom to heavy oppression, bondage and a kind of dense spiritual darkness. You could feel it in the air.

Every place we went, including our hotel rooms, was bugged. We had to be very careful of what we talked about, so as not to let on we were Christians. When we were in our hotel rooms, we used to pray out loud by speaking in tongues. I think the people must have had a quite a time trying to figure out

what our languages meant! Every minute of our time was totally structured. One afternoon our tour leader asked if we could cancel some of the tour to rest. We actually needed a little time to get the Bibles we carried to the people. We were given some time, and thus, were able to complete that mission. Thanks be to God!

Before coming into China, we heard that China had just opened five Christian churches in this town, including one Catholic Church. This was done so as to appear to the rest of the world like they were giving people religious freedom. That Catholic Church we heard about was very near to where we were staying. Because we had a little extra time, I wanted to go see if I could find that Catholic Church. My Pentecostal roommate agreed to go with me. As we walked looking for the Church, a million bicycles filled the streets. Also, we knew we were being followed.

Soon we came to a small square and the Sacred Heart Catholic Church. We found it surrounded with high walls and the gate locked with a big chain and padlock. We decided to just walk around it praying. As we walked up the side alley by the Church, we saw some ladies sitting on the steps by their apartment-like house. My friend discretely handed them some small copies of the Gospel of John in Chinese that she had in her pocket.

We continued around the back of the Church and met a young American walking there. Turns out he was on a train trip across China and Russia. We asked him if he knew Jesus. He said “yes”. We asked him if he knew about the Holy Spirit and the new gift of Pentecost for our times. As we shared with him, one of the ladies, who was sitting on the steps, came and motioned for us to follow her. She had a key for the back gate and the Church.

We all followed her into that small Church. Inside, it looked quite bare—concrete walls and a few benches—with a main altar and a concrete side altar each with a few candles and some flowers. As soon as we walked into that church, the entire spiritual atmosphere changed, the Lord was there in the Blessed Sacrament. Even my Pentecostal friend commented on the tremendous power and light of the Lord’s Eucharistic presence.

As we knelt there, we asked the young man if he wanted to receive the new Pentecost experience with a prayer for the “baptism in the Holy Spirit”. He said “yes”. We prayed with him right there. The Lord’s presence surrounded us with even greater power, and the Holy Spirit also gave him the gift of tongues. So here we were, in a Catholic Church, inside Red China, kneeling before the Blessed Sacrament all interceding together in the Holy Spirit in tongues at the top of our voices for the Church in China. Glory to Jesus for His marvelous and amazing ways! Knowing the Lord and His ways a little, I can imagine He would have had us go all the way there just to meet that young man and pray with him so he could be interceding in tongues with the Holy Spirit all across China and Russia.

Another thing happened on that mission. As our group traveled by tour bus through the city, we noticed that people would stop on the street and just stare at us. Later we found out from one of them, who had become a Christian, that the people could actually see light shining out of our faces. The place was so spiritually dark, that even the small light of Jesus we carried in our hearts was shining out visibly to all around. Glory to Jesus!

When we left China on the train, and crossed the border, it was the most amazing experience of being set free. The cloud of spiritual darkness and heaviness suddenly lifted. We were FREE! Everyone spontaneously broke out shouting and cheering for sheer joy. I realized so deeply then what a most precious gift we have of freedom in America. We live in a country that, from its very beginning, has been founded on the Biblical principles and consecrated to God through our Lord Jesus Christ as the first official act of our first president and our first congress. Even with all our sins, America carries an atmosphere of freedom in Christ Jesus by virtue of this original covenant. His Liberty literally permeates the air we breathe. Glory to Jesus! Glory to His Holy Name!



OPEN HEAVENS

As a missionary, I have been in many countries over the years. The spiritual atmosphere in each place varies as a result of the spiritual foundation and the lives of those in the present and from the past history of a place. People can create spiritual *portals* into the spiritual realm. Some portals become the door to bring in an atmosphere of spiritual freedom, an “open heavens”; some bring an atmosphere of spiritual bondage. For example, I shared our experience in China where we did not experience the gift of spiritual freedom. Instead the spiritual atmosphere was one of bondage, darkness, emptiness, and the deep lack of freedom and love. You could actually feel it in the air.

Other countries have been spiritually very different. Some places have what we can even call an “open heavens”. The Lord Jesus is the one who by His incarnation and His death, resurrection, and ascension—by the victory of His out-poured precious blood—permanently “opened the heavens” for all mankind. In fact, heaven actually *invaded* earth through the Lord Jesus. After His resurrection from the dead, He declared that the heavens were now forever legally open for all who come to the God the Father through Him: “Go to the brothers, and tell them: I am ascending to my Father and your Father, to my God and to your God”. (John 20:17) He said, “I am the way, the truth, and the life. No one can come to the Father except through Me”. (John 14:6) The Lord Jesus in His own Person is the ultimate *portal* to divine glory, the “door” into heaven, which He legally opened and established as open for us forever. He *is* the “open heaven of God”. Not all people actually experience this great victory of the Lord Jesus. But all who do believe in Him can enter heaven through His divine portal and live in the spiritual atmosphere of heaven, of God’s glory of eternal life even now (John 3:16) Not only do we enter into heaven, but by the power of the Holy Spirit, heaven enters to abide in us and through us to all the earth.

I would describe an “open heavens” as the God-filled spiritual atmosphere, which results from a divine breakthrough from heaven where God freely manifests His shekinah-glory presence, even like you read about in the Old Testament. (see Exodus 40:34-35; 1 Kings 8:10-11; 2 Chronicles 7: 1-3) When He is present in this powerful way, He releases abundant graces,

blessings, and miracles from heaven into a place and even into people for a short time or for a prolonged period of time of “visitation”. People often experience this visitation of God by a deep conviction of sin and a desperate hunger for the holiness of God. They respond by deep repentance from that sin, with a renewed personal relationship with God overflowing into deep worship resulting in a great spiritual revival in them and all around them.

For example, I have been in Medjugorje, where the spiritual windows to heaven are so open that God’s presence and peace tangibly permeate the very air. The *portal* through which heaven came into earth here is the Blessed Mother. When we first visited that valley in 1986, it was like we were all just swimming in a cloud of the Shekinah glory of God’s manifest love the whole time. During the Christian-Moslem civil war that began in Yugoslavia 1981, not one bomb touched Medjugorje. God’s strong presence even brought divine protection on this place where His Mother appeared to open the heavens for all God’s people to come to Jesus. Even though the apparitions of the Blessed Mother at Medjugorje are not officially sanctioned by the Church, God is still working there in marvelous ways. His divine fruits show up with ongoing persevering prayer around the world, conversions, and many miracles; and His divine presence continues to permeate the whole region.

Another place I experienced an “open heavens” was in Seoul, South Korea. Here, some 10,000 people are in serious prayer and fasting every day, especially on their “prayer mountains”. In places like these, the deep ongoing anointed praise and worship and intercession of God’s people opens a *portal* into heaven, where God breaks through from heaven into earth. It is easy to fast, pray, to become one with the Lord, and be good in such a place. Alleluia!

Every Catholic Church where the Blessed Sacrament is reserved is also an “open heavens”. And here where holy Mass is celebrated, the Holy Spirit miraculously transforms the bread and wine into the glorious, crucified, risen Lord Jesus in His body and blood, soul and divinity. The priest and the holy Mass are the *portal* opening heaven through which the Lord Jesus, as He now is in glory, is incarnated anew from heaven into the earth. Therefore, to step into a Catholic Church where the Blessed Sacrament is reserved twenty-

four hours a day is to step into the abundance of an “open heavens”. We surely experienced that strongly on the China Bible Mission. Glory to God for His gift in Christ Jesus our Lord!

The Lord said to Saint Sister Faustina of Poland, “When you receive Me in holy Communion, heaven is in your heart”. Do we really understand what that means? We who receive the Lord Jesus in Holy Communion can actually become the *portal* through which God can manifest His glory from heaven into the earth. God’s own divine glory actually dwells in us—we just need to let it out. Glory to Jesus that we can receive Him in the Holy Eucharist! Glory to Jesus that even we can carry and spread the atmosphere of God with us wherever we go, because we receive the living God into our hearts!

Yes, individual people can become a *portal* of glory and carry the atmosphere of the glory of God from an “open heavens” in their lives. During our time, especially in the past 50 years, we have had the privilege to know some wonderful saints who lived among us and now have gone home to the Lord: Pope John Paul II, Mother Teresa of Calcutta, Padre Pio, Kathryn Kuhlman, and others. It’s like they lived under and carried an “open heavens” with them. Wherever they went or ministered, they were like open *portals* of God’s glory. God seemed to break through all around them in His glory, like a waterfall of grace straight from His throne in heaven, sovereignly manifesting every kind of miracle and blessing. Even the places where God’s holy people died and went home to the Father’s house often are places or *portals* through which we can even now somehow touch God and He can touch us—an open heavens! Alleluia! And God continues to raise up people who are similarly filled to overflowing with the manifest presence and glory of God.

Of course, the Lord Jesus Himself, the only Son of God who broke through from heaven to become a man, always lived under an “open heavens”. The Holy Spirit of God rested on Him and He was in constant communion with His Father-God. And Jesus Himself said, “No one has ascended into heaven, but He who descended out of heaven, the Son of Man, who is in heaven”. (John 3:13) Again in John’s Gospel He said, “I only do what I see My Father

doing I speak what I hear My Father speaking”. (John 5:19; 15:15) Wherever Jesus went, He carried heaven with Him. And He was also the *door* or *portal* through which the glory of God was revealed and manifested with every good thing flowing out through Him straight from heaven. Alleluia!



Coming back to our study of Daniel, we see examples of God’s holy people who experienced moments of the mercy and grace of an *open heavens*—even during their exile in the cursed land of Babylon. This was before the time of Jesus. In Daniel’s time, the heavens seemed closed to God’s people because of their sins and the exile into Babylon. However, God never totally left Israel, even in the exile. God had made His earthly home in the Temple in Jerusalem. His Shekinah glory rested there, until the prophet Ezekiel saw it leave “to the east,” just before the exile occurred. During the exile, God opened the heavens to Ezekiel with visions of the Shekinah glory of God in northern Babylon, by the River Chebar, “in the east”. Daniel, who lived most of his life in exile in Babylon, “in the east,” also experienced an “open heavens” of God’s revelations and miracles. Ezekiel and Daniel became portals of heaven and God’s glory. By God’s mercy, these holy men experienced moments when they lived under and even created and carried an “open heavens” wherever they went.

We have been talking a little about the reality of *spiritual atmosphere* and *portals of heaven’s glory*. We mentioned how breaking the divine law results in spiritual bondage and curse on people and places, which in turn affects the spiritual atmosphere of a people and place. However, the keeping of divine law opens a portal into heaven that brings a different spiritual atmosphere. Also, deep praise and worship actually open a *portal* into heaven and change or create a new spiritual atmosphere. The Lord is welcomed to open the heavens and come down among us manifesting His glory here and now. God actually waits on us to step into His victory and invite Him to break through from heaven with the wonderful experience of His glory, grace, and blessing through the “open heavens”. (Revelation 3:21)

What was true for Israel especially during the Babylonian exile in the time of Daniel is just as true for us today. In many countries today, we often experience different kinds of spiritual atmosphere, especially of spiritual bondage and curse. The victory of the Lord Jesus does not show up everywhere yet. But God has not left us alone. If we belong to the Lord Jesus and are committed and faithful to Him in our lives and in our praise and worship and intercessory prayer, we can experience and carry Him in all His glory wherever we go. By the power of the Holy Spirit, we can become a *portal* of the open heavens, of God's glory. We can actually work with God to create a spiritual atmosphere where God's glory can enter and rest among us – on earth as it is in heaven. *And then He can reach out through us to actually influence and even change the spiritual atmosphere around us. We can step into and live in the glory of God under an "open heavens" regardless of what is around us. And through worship and intercession God can bring forth and manifest His glory, blessing, and goodness from heaven to others on earth—to the glory of His holy name.* Alleluia! Glory to God! Some call this "throne room intercession" or "third heavens intercession"—from God's heaven to earth. Daniel lived this in Babylon.

3. SPIRITUAL ROOTS

Third, the *spiritual roots* of God's Chosen People were in Babylonia, specifically, in the ancient city of Ur of the Chaldees. Therefore, Ur, one of the main cities in the southern part of the land of ancient Shinar or Babylon, is also important for us in this study of Daniel.

Abraham, first named Abram, and his family were from Ur. His lineage in recorded history goes all the way back to Noah through generations of first born sons: Shem, Arpakhshad, Shelach, Eber, Peleg, Reu, Serug, Nahor, and Terah (Abraham's father). Because people lived so much longer in those days, Shem, the son of Noah, was still alive during the time of Abraham and of His son, Isaac. Noah also was still alive when Abraham was born, though he would have died before Isaac came along.

We will study Abraham more deeply at another time. But for now it is important to remember that it was in this place of Ur, in Shinar, some time

after the judgment of God at Babel, that Terah, father of Abram, heard the voice of the true God. God called Terah and his family to go out of this place of spiritual confusion and curse to the Promised Land of Canaan. Terah left Ur, but stopped in Haran on the way, where he died.

For Abram, the cities of Ur in the land of Shinar, and then Haran, became places of decision, where he chose to turn away from the many false gods and the pride and rebellion of sinful man, and turn back to the only true and living God. God broke through from heaven to Abram, who heard God's call and promise, and completely obeyed His call. The Bible simply says "Abram left, as the LORD had told him—Abram believed the LORD, and God credited it to him as righteousness". (Genesis 12:1-4; Galatians 3:6) And he was called *God's friend*. (James 2:23) Totally opposite in character from Nimrod, by faith Abraham "looked for a city with eternal foundations, whose builder and maker is God". (Hebrews 11:10) After he arrived in Canaan, the Lord confirmed to Abram, "I am the LORD, who brought you out of Ur of the Chaldeans to give you this land to take possession of it". (Genesis 15:7)

Following is an amazing summary of the meaning of these times:

In Genesis 10 and 11, we have the historical links concerning the *cause* (from the human side) which led up to God abandoning His dealings with the nations and singling out Abram to be the father of His Chosen People Israel. Genesis 10 and 11 show us the ways of men in this new world (after the flood)—in revolt against God and seeking to glorify and deify themselves; and they set before us the principles and judgments upon which this world is founded. It is deeply significant that the person and history of Nimrod are here introduced at the point immediately preceding God calling Abram from among the Gentiles and bringing him into the Promised Land. At this point the nations were abandoned to their own devices ... as Saint Paul said, "God gave them up" (Rom. 1) ... but not until the race had twice enjoyed a revelation of God's mercy (first to Adam and then to Noah) and had twice forsaken Him before and now, after the Deluge.¹

¹ Arthur Pink, *Gleanings in Genesis* (Chicago: Moody Press, 1981)

So the roots of God's Chosen People originally came from God's own revelation as the true God and His call to Abram in Babylonia, and from Abram's response of total, unconditional faith and obedience to the only true and living God. Alleluia!

4. ISRAEL

We are trying to answer the question: "Why did God send the last tribe of His chosen people into exile in Babylon?" For one other piece of this picture, let's look a little at Israel from the time of Abraham to Daniel.

With Abraham, God initiated a new people as He had promised, "with descendants as numerous as the stars of heaven and sands on the shore of the sea". (Genesis 22:17) They were to be a new kind of nation, built on righteousness, holiness of life, and faith in the one true God.

We already mentioned how God called Abraham out of a place of idolatry, sin, and rebellion (Babylon). By his faith and obedience to God, Abraham was set apart by God to be a father of a new kind of people, God's holy and righteous people. Abraham's obedience prophetically and actually opened the way for God to bless all mankind (Genesis 12:1-3); and we now know that this was fully accomplished in Jesus, who is the true Son of Abraham. In Galatians 3:13-14, Paul tells us that Jesus' obedience to death on the cross totally broke the curse of rebellion at its roots for all men. Because of Jesus' 'Yes' to God, we can now say our 'yes' to God and receive all He has promised. (2 Corinthians 1:20) Hallelujah! Through Jesus we receive the gift of the Holy Spirit who makes us God's new creation and who is the source of all God wants to give to everyone.

During the 14 generations from Abraham to David, God was true to His promises and covenants, keeping and fulfilling them one by one in His glorious ways. He chose Israel as His own, as His dwelling place on earth, and established her through Moses and Joshua as His people in the special place of the Promised Land. He commissioned Israel to reveal His holiness and glory to all the nations on earth.

Saint Paul speaks of the tremendous blessings God gave His chosen people Israel over many centuries:

Theirs is the adoption as sons; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises. Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised! Amen. (Romans 9:4-5)

In the midst of all this, God expected something of Israel. He wanted a people who would love and worship Him with all their hearts. A people who would follow His laws, a whole new pattern of life, and actually share His own life: true spiritual sons of Abraham and Moses and David, a holy and righteous people who are truly one with Him.

Even with His presence abiding among them and the many divine miracles, favors, and blessings God gave them, the response of God's people to God over the years was not the same as their father Abraham. They turned against God in rebellion, even reverting to idol worship. As a result they came under spiritual bondage and curse even as God had warned them. We have already mentioned God's decree concerning the consequences of obedience and rebellion in Leviticus 26 and Deuteronomy 28 because of Israel's covenant with God.

Following the time of Moses and Joshua, God tried over and over to call his people back to Himself, and warned them of the serious consequences of their sins. First, He sent the judges. Then He sent prophets. After the reign of King Solomon, Israel was divided into the Kingdom of Israel in the north (ten tribes) and the Kingdom of Judah in the south (two tribes) with Jerusalem. The consequences of sins of the fathers again were experienced by their children.

By 721 BC the spiritual situation and apostasy was so seriously evil (and this was after hundreds of years of sin and corruption) that God allowed Assyria to conquer the northern kingdom of Israel and disperse the people among the pagan nations. And so from that point of the Assyrian captivity around 722

BC, the ten tribes of Israel were wiped out and the northern kingdom of Israel ceased to exist.

Within Judah, the southern kingdom of Israel, sin and corruption were also serious. Periodically a righteous king would try to bring religious reform and purge Israel of its idols. But the reform did not last. And idolatry and rebellion against God perverted the people. Even with the fall of the northern kingdom, Judah not only did *not* heed the warnings of history, of what happened to the ten northern tribes of Israel, or the warnings of the prophets, but she also even persecuted and killed the prophets.

Finally, God raised up the prophet Jeremiah to declare the verdict of the Lord, warning of impending judgment for Judah.

This is what Yahweh Sabaoth says: “Since you have not listened to my words, I will now send for all the clans of the north. It is Yahweh who speaks, referring to Nebuchadnezzar king of Babylon, my servant. And I will them bring down on this land and its inhabitants and on all these surrounding nations. I will lay the ban [curse] on them and make them an object of horror, of scorn, of lasting shame. I will put an end for them to the shouts of rejoicing and mirth, the voices of bridegroom and bride, to the sound of the millstone and to the light of the lamp. The whole land shall be devastated and reduced to a desert while they will stay in slavery among the nations for seventy years”.

(Jeremiah 25: 8-12)

The people of God had chosen the spiritual condition of slavery, curse, and spiritual bondage by their many sins against God. So God sent them out of His holy Land of spiritual freedom into the land of spiritual bondage, Babylon.



GOD'S HOLY NAME

The apostasy and idolatry of Israel was a direct disobedience to the first commandment and an affront against God's sovereignty as God Most High. The sin of God's people was not only a serious affront to God in Israel, but a discredit to His holy name among the nations. Since Israel did not honor God in the land He had given them, He sent them to the land where His name was not only NOT honored, but the place where the sovereignty of His name was first challenged at the tower of Babel, after the great flood. Remember the people had said, "Let us make a name for ourselves". (Genesis 11:4)

God spoke His judgment on this point regarding His name through Ezekiel, His prophet in exile in Babylon. Yet God's judgment included a remedy and a promise of new creation.

Thus says the LORD: "I will prove the holiness of my great name, profaned among the nations, in whose midst you have profaned it. Thus the nations shall know that I am the LORD, says the Lord GOD, when in their sight I prove my holiness through you". (Ezekiel 36:23)

Then God promised after His judgment,

"For I will take you away from among the nations, gather you from all the foreign lands, and bring you back to your own land. I will sprinkle clean water upon you to cleanse you from all your impurities, and from all your idols I will cleanse you. I will give you a new heart and place a new spirit within you, taking from your bodies your stony hearts and giving you natural hearts. I will put my spirit within you and make you live by my statutes, careful to observe my decrees. You shall live in the land I gave your ancestors; you shall be my people, and I will be your God". (Ezekiel 36:23-28)



SABBATH

One very important sign of faithfulness to the covenant between God and Israel was obedience to God's command to keep the Sabbath and the Jubilee (Sabbath of Sabbaths). As God commanded Israel,

“You shall surely observe My Sabbaths; for this is a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you”. (Exodus 31:13)

“You shall keep My Sabbaths and reverence My sanctuary; I am the LORD”. (Leviticus 26:2)

As Jesus said, God made the Sabbath for His people. The keeping of the Sabbath was important because this was the way God gave Israel to acknowledge God's sovereignty and ownership of everything. It was an appointed time for God's people to be set apart again and made holy unto the Lord alone. And it applied not only to the lives of the people, but also to the use of His Land.

God warned Israel that if they did not keep the Sabbath for themselves and for his land, He would still keep it Himself while His people would experience His judgment in an exile from his land.

“If you will not listen to me and carry out all these commands.... I myself will punish you for your sins seven times over.... I will scatter you among the nations.... then the land will rest and enjoy its Sabbaths all the time that it lies desolate, the land will have the rest it did not have during the Sabbaths you lived in it”. (Leviticus 26:34-35; see Leviticus 26:14-39).

Then through the prophet Jeremiah, the Lord repeated His warning; and what He foretold was fulfilled: “The land will lie desolate for seventy years, to make up for the Sabbath rest that has not been observed”. (2 Chronicles 36:21)



5. SUMMARY: WHY BABYLON?

Now to summarize, we ask again our three questions:

- Why Babylon?
- Why did God send His people into Babylon for the exile... and this only for the southern tribes of Judah and Benjamin?
- What is the spiritual significance of Babylon?

If we think about the biblical history we just reviewed, I believe we can see the exile happened for many reasons. Some reasons important for us in this study include:

First: *God set out to vindicate His holy name* so that the people would learn again who He is as the sovereign and only true God—and who they are in Him—so they might worship Him alone. And He did this in the place where His holy name had first been challenged on earth—Babylon. Perhaps He was also speaking the sovereignty of His holy name over history again in that place, judging the gods of Babylon.

Second: *God was keeping His covenant in relation to the divine law of the Sabbath.* I think God gives a clue to this point when He speaks of 70 years of exile. Various writers consider that these 70 years represented and were compensation God exacted for the fact that Israel did not observe the Sabbaths and Jubilees (which were also Sabbath years) on 70 occasions. God considered this point of His covenant with His people to be extremely important. God Himself created the Sabbath as the appointed time for His people to worship Him and re-center themselves on His sovereignty over them and over the land. During the 70 years of exile, God kept the Sabbaths of the land Himself to again demonstrate His sovereignty over His people and His Land.

Third: What happened to Israel, another part of God's covenant, was a *manifestation in history of God's sovereign and divine providence through divine justice and judgment.* God wanted a holy people to fellowship with Him and to reveal Him in His holiness to all the nations. However, the

people of Israel chose to turn against God. Through His prophets, especially Moses (Deuteronomy 28) and then through Isaiah, Jeremiah, and Ezekiel who lived around the same time as Daniel and the exile, God repeatedly warned of the consequences of idolatry and rebellion. He tried continuously to call the people back to Himself. Finally God, in His providential care of justice, executed His judgment of exile. “The Lord chastises His sons” (Hebrews 12:6) At the same time, we see God’s mercy tempering His judgment. Through the prophets, He promises hope after judgment, purification, and restoration of even greater blessedness—a whole new re-creation of His people who will love Him from the heart.

Fourth: Israel had brought itself under the curse of God by serious apostasy, idolatry, disobedience, and rebellion against God and His laws. People had chosen to live under spiritual bondage and curse. So God removed His Shekinah glory and presence from the temple in Jerusalem. And God sent the people out of the Promised Land of God’s manifest presence and glory and blessing and freedom. He sent them to the land immersed in spiritual bondage, where the curse from rebellion and idolatry still lived even now long after the great flood. *They chose to lose their freedom, so He sent them to a place without spiritual freedom.*

Fifth: *God sent Israel to return to its roots so as to find again her “first love” and her “first faith”.* As He says,

“I will allure her into the desert and speak to her heart and I will make the Valley of Achor [trouble] a door of hope”. (Hosea 2:14-23)

God still remembered His covenant with Abraham and Isaac and Jacob—and Moses—and also with David, that He would establish his house forever. The roots of that covenant were first planted in Babylon. Besides being a place under bondage and curse, there was also grace in this place. Babylon was the second place where heaven was opened in blessing after the great flood and God’s judgment at Babel. The first place was with Noah and the rainbow and promise of blessing. And then God broke through again in Babylon to call out Abram. Here Abram said the first committed “Yes” to God after the great

flood—an original place of grace and a fountain of faith and faithfulness—where God began the new creation of His Chosen People—calling this one people out from among all peoples of the earth to be His special nation.

Therefore, in the exile, God was sending His Chosen People back again to Babylon to rediscover their spiritual roots. He hoped they would seek and find Him again, and say an undivided “yes” to Him like their Father Abraham. He hoped they might recognize what they had lost, and repent and turn back to the one true God of their fathers. God hoped that His people Israel would again chose faith and return to their first love so He could extend the multitude of blessings He had promised Abraham and his children forever.

III. THE BOOK OF DANIEL

This brings us up to Daniel and his time. So we ask now the question:

What is the significance of Daniel as God's prophet and intercessor for Israel during the exile in Babylon?

Remember what we read from the first chapter of the book of Daniel. It was in the third year of the reign of Jehoiakim the king of Judah, around 598 BC, that Nebuchadnezzar, the king of Babylon, marched on Jerusalem. He besieged it, and the Lord delivered the king into his hands along with some of the sacred furnishings from the temple of God. He took them away to Babylon. He also took many of the Judean people into exile, including Daniel, Hananiah, Mishael and Azariah.

We already mentioned how this was the beginning of one of the most tragic, traumatic, and serious disasters in the whole Bible. And then in 587, a few years later, Jerusalem, God's chosen city, and the glorious temple of Solomon, God's house among His people, were totally destroyed. And it lay in ruins for 70 years while the people of Judah were in exile in Babylon.

It is in this time and place that God called Daniel to be a prophet and intercessor for His people Israel.

A. WHO IS DANIEL?

Let's look first at Daniel himself—who he is. Then we will look at intercession in the book of Daniel. We need to look at both of these points because God does not want us to intercede as if it were some type of job or simply a service. God wants people to *be* intercessors. This is true of any true ministry in the Lord. It comes out of a whole life and a way of living. I remember what the Holy Spirit once said to a brother in the Lord, "I did not call you to *have* a ministry. I call you to *be* a ministry". Come, Holy Spirit, help us! As we study Daniel, I believe we will see that Daniel actually lived as well as prayed intercession.

In Daniel chapter one, we see that Daniel was born in Judea of Israel of noble or royal ancestry. Around 605 BC when the king of Babylon took the king of Judah off to exile in Babylon, Daniel was also taken into exile. He was a young boy then. And he lived most of his life in exile in the service of the royal court in Babylon.

1. DANIEL'S NAME

Daniel went by two names: Daniel and Belteshazzar.

His Hebrew name, Daniel, is prophetic, not only of what happened in his own life, but also of what happened to God's people and to the people, especially the pagan kings, in Babylon, during the exile. We already mentioned that his name means "God is my judge," "God rules," or "God judges". His name is prophetic because he lived in the time of God's judgment on His people Israel, for seventy years of exile in Babylon. Also, during his lifetime, Daniel went through all kinds of trials and testings and God vindicated him sovereignly every time.

God always has the last say in every case!

Daniel's name was changed in the exile to Belteshazzar, "prince of Bel," or "Bel protect the king" in honor of the pagan god of Babylon. But although his captors tried to replace the God of Daniel with their false god, Daniel was always faithful to the true God. And we will see how, through Daniel, God proved that Bel was a false god with no life or power; and God judged, converted, and established His rule over the kings of Babylon.

In a divinely ingenious play on the pagan name given to Daniel, the true God protected Daniel and gave him positions of kingly authority over his captors.



GOD'S JUDGMENT OR VENGEANCE

A very important word for us in the study of Daniel is “judgment”. In the Bible, God’s idea of judgment or vengeance is different than what people usually think. Basically, God’s judgment is part of His providential care for His own people. In the Bible, we actually see two sides to God’s judgment. One side is the defeat and destruction of God’s enemies who do not believe in Him. The other side is the salvation and vindication of those who do believe in God—with the promise that His faithful ones will inherit the nations and all that they have. A special dimension of God’s salvation is chastisement for the purpose of purification. Because God desires and requires people to be holy to be in His most holy presence, purification is essential to salvation. (Hebrews 12: 6)

We see these ideas of God’s kind of judgment coming up over and over again in the Old and New Testament. For instance, Deuteronomy 32:35-43 and Wisdom 3:1-8; again throughout the Psalms: Psalm 2:8-9; Psalm 47:4; and Psalm 111:6; also throughout the Prophets: Isaiah 35; Isaiah 60; and Zechariah 9. In the New Testament, Jesus speaks many parables that reveal God’s kind of vengeance. For instance, Matthew 21:33-43 (the parable of the wicked tenants) and then Matthew 22:1-14 (the parable of the wedding feast).

From all these experiences in the Scriptures, I think the most important thing to remember is that underlying it all is the God who has a heart that desires the salvation of all men, not only of Israel. In Isaiah 49:6 the Lord says that “His salvation reaches to the ends of the earth”. In Luke 2:29-32, we find the similar beautiful prophecy of Simeon. So God’s Father heart of mercy is really open to all and seeks all men to come to Him.

In the work of harvesting the souls of men for His kingdom, God often sends out His representatives (angels and men) or goes Himself to visit mankind to seek for His own. When He in all His holiness draws near to a person or a people, they experience the “vengeance” or judgment of God.

In John's Gospel, Jesus first gives God's promise that "anyone who believes in Him can experience eternal life". (John 3:16) Then Saint John continues on to describe how God's judgment works:

The light has come into the world, but people have preferred (loved) darkness more than the light because their deeds are evil. And indeed, everybody who does wrong (evil things) hates the light and avoids it, to prevent his actions from being shown up; but whoever does what is true comes out into the light, so that what he is doing may plainly appear as done in obedience to God. (John 3:18-21)

When God's presence is manifested through the shining of His light in a situation, His judgment begins to work. And the people's response to God of belief or disbelief, submission or rebellion, will determine if the result is going to mean their salvation or destruction.

Saint Paul speaks so clearly of the fruits of our response to God in the working out of the divine law of God's judgment: "The wages of sin is death but the free gift of God is eternal life in Christ Jesus our Lord". (Romans 6:23) This is a law of strict justice but God tempers His justice with mercy if sinners, and that includes all of us, turn to Jesus to receive His gift of repentance and the forgiveness of sin—like Saint Peter says in Acts 5:31 and Saint John says in 1 John 1:6. Then when we experience the presence of our all holy God, we won't die, but we'll be saved to share His eternal life and holiness in glory forever. Alleluia!

For us as intercessors, when we are united to the Lord in worship, God actually invites us to spiritually share in His work of the harvest and be a channel of His judgment, mercy and grace to His people. You remember Jesus said that "where the master is, there will His servant be also". (John 12:26) Jesus is the Good Shepherd, who leaves the 99 to seek out the ones who are lost to care for all their needs (Matthew 18:12-13; Luke 15:4-7; Ezekiel 34:11-16.) We are privileged to go with Him as missionaries through intercession and through living acts of obedience and mercy.

The judgment / chastisement of God takes many forms in the Scriptures. Sometimes the chastisements of God take the form of natural disasters like drought, earthquakes, famine, plagues, or diseases and death. Sometimes they come in the form of war. Remember in the book of Exodus, the plagues were inflicted on Egypt through Moses as judgment against the gods of Egypt, so as to separate out the children of Israel from their captors and set them free unto God. For our study here, the Babylonian exile was God's judgment / chastisement of His people, but also the judgment / defeat, as we will see, of the gods of Babylon.

The same kind of thing happens throughout the book of Revelation when God's chastisements set apart His people and spare them sufferings. But I think that God is after more than physically setting apart those who believe in Him from those who do not believe in Him, as we can see in Revelation 9:20-21 and in Revelation 16:9 and 11. The Lord is after a change of heart in all men. As we read these verses, we can also discern a sense of grieving coming from the heart of Lord when He sees that after experiencing all these chastisements, the people still do not turn from their idols to worship the living God—even when they see that their idols are powerless to save them.

In Hebrews 12, God speaks of disciplining His own sons, chastising them, for suffering is part of their training that they might be given life and share in His own holiness. Hebrews 12 goes on to speak of how the Lord promises to shake the heavens and the earth again so what is unshakable will remain. Then he says, "God is a consuming fire". In 1 Corinthians 3:10-15 he says that everything will be tested with the fire that comes from God so that what is of God may endure. In Malachi, the Lord calls Holy Spirit the "refiner's fire". He "will take His seat as refiner and purifier. He will purify the sons of Levi and refine them like gold and silver and then they will make the offering as it should be made". (Malachi 3:2-4)

In our book called "Praise in Intercession", we talked about how God relates with us through covenants -- and specifically according to the "covenant of praise" as in Psalm 81. One of the covenant promises the Lord makes in that Psalm is that in the midst of praise He will purify His people. However, I believe God actually desires so much more than the purification of His

people. He really desires a profound transformation of the very nature of His people and communion with them. Remember Jesus' prayer in John 17, "Father ... may they be one in us". Again, Saint John says, "We will be like Him for we will see Him as He is". (1 John 3:2)

The real fruit God desires to see from His judgments of His people—and of all people—is the fulfillment of His promise of a whole new creation with a whole New Covenant where His people would follow God from the heart like the Lord Jesus, His only divine Son. This is what He was working in them. So God's judgment in the exile was not a judgment that was meant to lead unto condemnation and death. God was very much with and active among His people during the whole experience of the exile. His judgment and chastisement was meant to lead His own Chosen People back to faith in and faithfulness to the only true and living God—hopefully even to the salvation of all peoples. Ultimately all that God desires, the fulfillment of all His promises, is actualized in the Messiah. Alleluia!



2. *DANIEL'S CHARACTER*

Daniel's character and gifts from God are a marvelous description of what God desires in an intercessor.



DANIEL'S FUNDAMENTAL DECISIONS

Underlying the following character traits of Daniel, we see three important fundamental decisions Daniel made and lived faithfully during his life.

First, Daniel chose character over comfort. In a short period of time, Daniel developed a reputation. He was known to be honorable and ethical. Even Daniel's enemies found him trustworthy.

Secondly, Daniel excelled because he chose discipline over disorder. Among other things, Daniel had a disciplined prayer life. We read: “three times a day he got down on his knees and prayed, giving thanks to his God”.

Finally, Daniel excelled because he chose love over life. Daniel’s first allegiance was to God. And Daniel was determined to love and serve God regardless of the consequences (David Scolforo)²

These decisions reveal that Daniel’s focus is God and His purposes and identity for his life. He chose God’s will and God’s ways with his whole heart and life. He was really in love with God and he chose all for God’s glory alone. Thus, even by his own personal life, Daniel stood against the false gods of Babylon. And thus, through Daniel and in keeping with the true meaning of his name, God was able to *judge* the false gods of Babylon. Daniel’s personal victory in these areas of his life thus gave him powerful spiritual authority for the intercession on these same lines. In Daniel 9, we will see how he actually intercedes out of these three basic decisions.

Daniel’s character was the visible fruit of his decisions. His faithfulness to these decisions actually opened the way for Daniel to come to such excellence and maturity in God’s gifts to him that the angel Gabriel called him the “beloved of God”. As a result, God entrusted to Daniel the new revelation and the deepest secrets from heaven of His divine plan in the coming Messiah and the Messiah’s lordship over all nations. For us in intercession, these decisions can serve as a measuring stick to challenge us to excellence in the eyes of God and openness to the gifts He has given us.



DANIEL’S CHARACTER

The Bible describes Daniel in some wonderful ways:

² <http://www.sermoncentral.com/sermons/daniels-three-important-decisions-david-scolforo-sermon-on-14749.asp>

First:

Daniel was filled with the Holy Spirit of God even from his youth. Look at the story of the false accusation and vindication of Susanna,

As she was being led to execution, God stirred up the Holy Spirit of a young boy named Daniel, and he cried aloud: “I will have no part in the death of this woman”

To Daniel the elders said, “Come, sit with us and inform us, since God has given you the prestige of old age”. (Daniel 13:45-50)

By his wisdom from God, an innocent life was saved...

And from that day onward Daniel was greatly esteemed by the people. (Daniel 13:64)

Later in his life, even the pagan kings acknowledged the presence of the Holy Spirit in Daniel. Nebuchadnezzar said, “Daniel came in before me—in whom is the Spirit of the holy gods”. (Daniel 4:8)

Belshazzar said, “[Daniel,] I have heard that the Spirit of God is in you; light and understanding and excellent wisdom are found in you”. (Daniel 5:14)

Second:

Daniel also was filled with marvelous gifts from the Holy Spirit. As a young boy, the leaders of the people of Israel said of Daniel, referring to his wisdom and discernment in the case of Susanna, “We see that you have been given the gifts that elders have”. (Daniel 13:50)

The queen mother of Babylon described Daniel to King Belshazzar,

“There is a man in your kingdom who has the Spirit of the Holy God in him. In the time of your father he was found to have insight and intelligence and wisdom like that of the gods. King Nebuchadnezzar your father—your father the king, I say—appointed him chief of the magicians, enchanters, astrologers and

diviners. This man Daniel, whom the king called Belteshazzar, was found to have a keen mind and knowledge and understanding, and also the ability to interpret dreams, explain riddles and solve difficult problems”. (Daniel 5:11-12)

Third:

Daniel was considered righteous *by God*.

Of Noah it is written:

By faith Noah, when warned about things not yet seen, in holy fear built an ark to save his family. By his faith he condemned the world and became heir of the righteousness that comes by faith. (Hebrews 11:7)

Also, it is written of Abraham when God appeared to him and gave him the promises, “He believed and this was credited to him as righteousness”. (Genesis 15:6)

Speaking through the prophet Ezekiel, with whom Daniel was a contemporary in exile, God Himself describes Daniel, together with Noah and Job, as a “pattern of righteousness and wisdom”. (Ezekiel 14:14, 20; and Ezekiel 28:3) This means that Daniel had the faith of Abraham, which is the foundation of righteousness. And this kind of faith that leads to righteousness is exactly what God was hoping His people could find again as they returned to their roots in the exile. Alleluia!

And for us in intercession, we also remember what God has said:

The earnest prayer of a righteous man is powerful and very effective [producing wonderful results]. (James 5:16b)

Fourth:

Daniel was not only righteous before God, he was upright before man—specifically in his work in the government of Babylon. He was honest, trustworthy, and did his work with such perfection that those who wanted to

discredit him could not find any corruption or negligence, or even one fault in his punctilious administrative work.

Daniel, by virtue of the marvelous spirit residing in him, was so evidently superior to the other presidents and satraps that the king considered appointing him to rule the whole kingdom. (Daniel 6:4)

In carrying out his work in the government of Babylon, Daniel exercised a kingly anointing from God. God gave him favor with his captors in exile and raised him up to be ruler over his captors. God gave him such wisdom and grace and expertise in civilian affairs that he was given high and important places of authority under every king he served in Babylon. Under Nebuchadnezzar, he was made ruler over the entire province of Babylon, and greatest confidant and counselor of the king. He was also made third in command under Belshazzar, and was one of three presidents over the Persian Empire of Darius, who thought to set him over the whole kingdom. Thus, through Daniel, God's sovereign reign as the King of kings was spiritually manifested even in the governmental order in Babylon, an order that respected the law God gave to Moses, because of Daniel. He really lived out his real name, *God is my judge*. And, during Daniel's lifetime, every one of the kings of Babylon publicly acknowledged the sovereignty of the true God of Israel.

Fifth:

Daniel was faithful to God and His commandments with his whole heart. As a young man, when he was first taken to Babylon, he underwent three years of specialized education and training for the king's service. However, the food supplied was offensive to Jewish dietary laws. So,

Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. (Daniel 1:8)

God blessed Daniel for his obedience to God and His laws and gave him favor with his superiors who saw the good fruits of Daniel's fast. From that time on Daniel lived in penance—a “fasted life”—to continue to please God. As a result, God continued to bless Daniel with great wisdom, the grace of revelation, and the ability to interpret dreams.

Sixth:

Daniel was faithful to prayer, even if it might cost him his life. Daniel was a man who truly loved and worshipped and fellowshiped with God.

Now when Daniel knew that the writing [decreeing his death and the death of his people for worship of the true God] was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, *as he always did.* (Daniel 6:10)

Through his faithful obedience to God in worship by keeping his own regular prayer three times a day, Daniel shows that he understood and exercised the priestly ministry of worship and intercession. The morning and evening sacrifices at the Temple in Jerusalem were appointed by God and symbolized the daily consecration of the nation to the Lord God of Israel. Daniel was faithful to those times of worship appointed by God even though he was in exile. As a result, in the book of Daniel, many good fruits were manifest in his life and in those around him.

One of those fruits is that Daniel was a truly humble man. He never took credit to himself whether in his own prayer or publicly. Daniel always gave God all the glory for the wonderful revelations and wisdom and miracles God gave in answer to prayer. For example, when God revealed the king's dream and its meaning to Daniel in a night vision, Daniel blessed the God of heaven in a marvelous prayer of praise and worship. (Daniel 2:19-23) He gave all glory to God for His miracle of revelation as the answer to the intercession of Daniel and his friends.

Then, when Daniel spoke with the king about the dream and its meaning, he first publicly gave glory to his God in heaven as the One who reveals mysteries. After hearing all Daniel had to say, the response of the pagan king was also to humble himself before God and give Him all the glory:

“The king answered and said to Daniel, ‘Surely your God is the God of gods and the Lord of kings and a revealer of mysteries, for you were able to reveal this mystery’ ”. (Daniel 2:47)

Seventh:

And Daniel actually prayed three times a day *facing Jerusalem*, God’s chosen and holy dwelling place among men, even though Jerusalem and the temple were destroyed. In praying *facing Jerusalem*, Daniel was praying and spiritually stepping into the place God promised as His dwelling place among men. In his prayer, Daniel was spiritually connecting into the foundation of his people, that is, God Himself, with absolute faith in the covenant that God had made with His people through Solomon. God had promised according to Solomon’s prayer, that whoever in time of trouble *prays toward Jerusalem and the holy Temple* where God has made His Home among men, God will hear and have mercy (1 Kings 8:30) Daniel prayed according to the covenant, with absolute faith in God who is faithful to His covenant even when His people, now in exile, were unfaithful.

Eighth:

Daniel knew how to seek God and find Him; how to press into God in dedicated prayer and fasting and intercession, especially in times of crisis. He knew how to wait on God, and how to listen and speak with God.

Daniel fasted in different ways during his life as he was earnestly seeking God and God’s revelation or because he was deep in intercession. However, the underlying purpose of his fasting was always the same: he wanted to honor and obey God—to worship God—to humble himself under the mighty hand of God—to better understand God and His ways (Daniel 10:12) That focus or purpose for fasting is a main difference between Christian fasting and the fasting done by people in non-Christian religions who do not know

God and are trying to find him or the fasting done by some people for personal reasons of health.

For example, an important event of Christian fasting is recorded in Acts 13:1-3. The leaders in the congregation at Antioch were praying and fasting together. This is described as “ministering to the Lord”. Out of this ministry of worship unto the Lord, the Holy Spirit actually birthed the guidance and the power needed for the initial sending out and effective missionary ministry of Paul and Barnabas to the gentiles. As Derek Prince once said so well, “In the divine order, ministry to the Lord comes before ministry to men”.³

For Daniel, fasting had this meaning of worship, of ministering unto the Lord and seeking Him, but also another and deeper unspoken meaning. We already mentioned how Daniel lived a *fasted life* during his whole time in Babylon by abstaining from meat and wine in obedience to God and the Jewish laws. When Daniel began this *fasted life*, Daniel chapter one says he “*purposed in his heart not to defile himself*”. (Daniel 1: 8) This reminds us of the Law of the Nazarite which God gave Moses in Numbers 6. By following this Law, a lay person could freely vow to deeply dedicate his whole life to God for God’s glory. Because of this vow, he would actually experience a share in the holiness of the Levitical priesthood. God Himself gave individuals the call to this consecration and special grace for a radical devotion and closeness to God.

Even though the Book of Daniel does not specifically mention the Nazarite Law, Daniel actually lived the spirit of that law in heart and practice by his fasted life and faithful prayer three times every day. And He also experienced the fruits in abundance of that ministry of being set apart unto God. For example, we see how on different occasions, the Archangel Gabriel called Daniel “Beloved of God”. From heaven, Daniel was given strength and beauty in body and soul (cf. Daniel 1:15), as well as the grace of great spiritual wisdom and vision and revelation. (cf. Daniel 1: 17) Through his dedication, God raised Daniel up into a place of special spiritual and priestly authority in the heavenlies. God sovereignly enabled Daniel to exercise that

³ *Shaping History Through Prayer and Fasting* by Derek Prince, ©1973

authority in the heavenlies and on earth, even over nations, through intercession, prophetic ministry, and in his positions of service in national governance.

Ninth:

Daniel was faithful to the reading of God's word.

Daniel studied the written word of God that he had available to him, "the books"; and he specifically mentions the writings of the prophet Jeremiah in Daniel chapter nine. From his whole way of thinking, his attitude, lifestyle, and his prayers, we see that Daniel knew God and God's word and God's promises to his fathers. He carried God's words in his heart; he prayed over these words and earnestly sought to understand them with prayers and fasting.

Tenth:

Daniel was a prophet of God.

In the Hebrew Bible, the book of Daniel is not included in the section of the Prophets but as part of the Writings, the third section of the Old Testament. However, the Lord Jesus affirms Daniel as a prophet and quotes the words of Daniel in the Gospels. He also confirms the fulfillment of Daniel's prophecies about Himself as "Son of Man," referring to that title on various occasions. (Matthew 24:15; Matthew 26:64; Mark 13:14)



PROPHETS AND INTERCESSION

Our main concern about prophets here is how the prophetic calling and prophetic gifts from God relate to and function in intercession. In the Scriptures, we find different kinds of prophets—and several different words are used when referring to the prophets. These words mainly indicate how the prophets received and ministered messages from God.

One of the main and most common Hebrew words in the Bible for prophet, *nabi*, means *one who speaks by inspiration on behalf of another*. This meaning of prophet is expressed when God tells Moses,

“I will raise up for [the Israelites] a prophet like you from among your own people; I will put my words in the mouth of the prophet who shall speak to them everything that I command”.
(Deuteronomy 18:18)

Here *prophet* in the Bible primarily means a *spokesperson for God*, someone who receives messages from God and actually speaks God’s own words into a situation. This same meaning applies to the New Testament prophets, which uses the Greek word *prophētēs*, *one who speaks on behalf of God*, especially through charismatic gifts of the Holy Spirit.

Two other words associated with the prophets, especially in the Old Testament, are *ro’eh* (seer) and *chozeh* (visionary). The first word refers mainly to one who has open visions and revelations, even apparitions from God. The prophet Samuel was called a *ro’eh* (seer). The second word refers to one who has spiritual visions, inspirations, dreams, and internal revelations from God. One example of this is the still small voice of God that came to Elijah.

A *seer* is endowed with moral and spiritual insight or knowledge through the Holy Spirit gifts, especially of revelation, illumination, and discernment. Seers may have an understanding of the times, the ability to *read the signs of the times*. They can perceive or discern the spiritual significance of a situation from the Lord’s perspective on that situation—God’s vision or plan. Some seers see beyond the current situation to what God is going to do or wants to do both for his own Chosen People and also for all nations of the earth. True prophets were people of prayer, who built spiritual watchtowers from which they could look into the heavenly realms to see God’s plans coming from afar. They could also discern the spiritual assignments of the enemy coming against God’s people and plans. And from these revelations God could give them clear focus and direction on what and how to pray in intercession. (Isaiah 62:6-7)

The revelation of God's plan may come to a prophet through the Holy Spirit's charismatic gift of the *word of wisdom*. This gift of revelation is extremely important for the watchman or intercessor in the Church and the nations today. We desperately need these prophetic, visionary, revelation gifts of the Spirit, so we can know what to hope and pray for in a given situation. Our leaders also desperately need these gifts, so they can be better guided by God in their leadership of Church and nations. Come, Holy Spirit!

The letter to the Hebrews gives a wonderful definition of prophetic intercession and what a prophetic intercessor is:

Only faith can guarantee the blessings that we hope for, or prove the existence of realities that are unseen. It is for their faith that our ancestors are acknowledged. It is by faith that we understand that the ages were created by a word from God, so that *from the invisible the visible world came to be* [and Moses as intercessor] *held to his purpose like someone who could see the Invisible.* (Hebrews 11:1, 27)

This is God's way – to be able to see the invisible as God sees and to be able to speak God's Creative Word by intercession from the invisible into the visible world!

The prophet Daniel might be called both a *prophet* and a *seer*. In Babylon, God had blessed him and his friends “with knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams”. (Daniel 1:17) As a result of the understanding that accompanied his prophetic gifts, he was esteemed by kings and people above all the other prophets and wise men of his time.

God *spoke* to Daniel in many ways—sometimes directly or through a messenger from heaven. Sometimes God spoke to him in apparitions, visions, revelations, and dreams about the present situation or possible future events for his own people or for all in the world. Daniel also was a spokesman for God. Sometimes God gave him words of wisdom and words of knowledge for the understanding and interpretation of visions and revelations and

dreams of the pagan kings he served. For example, early in the book of Daniel, Daniel received a revelation from God by the gift of word of knowledge through a vision to know the king's dream; and then by word of wisdom from God he was able to interpret it. (Daniel 2)

In Daniel 10, the archangel Gabriel describes Daniel as a man “greatly beloved,” highly esteemed, and very precious to God. Because of this, and because of Daniel's great love for God, for God's people, and for the holy city of Jerusalem, Daniel received some special revelations from God. Daniel saw into heaven, and he actually saw God, the “Ancient of Days”. He also saw the Son of Man receive glory and everlasting dominion and an indestructible kingdom from God the Father. In this way, God gave Daniel revelations about the coming of the promised Messiah. He also saw many revelations about the future of nations, which God told him to write down. Some of these have been fulfilled in history for God's people and for various nations. Some, like the final establishment of the Kingdom of God and the resurrection of the dead at the end of time, are still to come.

The prophets communicated God's messages to others in various ways—for example, by spoken or written word; or by symbolic action; or through and together with the administration of various types of ministries like preaching, counseling, evangelization, or by prophetic worship that can usher in the manifest presence of God; or by prophetic burden-bearing intercession. Some prophets declared God's corporate purpose for His people or for nations, even revealing God's governmental strategy for nations. Others proclaim what's on God's heart, His perspective on a specific situation. Some warned of serious consequences of sin in people's lives if they did not change their ways; and some declared the church's social responsibility. All in their lives, missions, and words were prophetic types ultimately fulfilled in the Messiah Jesus.

When the prophets in the Bible convey God's messages to the people, they do so not just in words but also in deeds: not just by speaking or writing, but also by performing various symbolic and even miraculous actions. For example, the prophet Elijah performed prophetic, miraculous actions on Mount Carmel. (1 Kings 18; 2 Kings 6) Also, God directed His prophets

Isaiah, Jeremiah, and Ezekiel, not only to speak but also to do many kinds of prophetic actions especially related to their warning about the Babylonian exile.

However, the main role of biblical prophets was to be a spokesperson for God to people of their own time and only secondarily to people of future generations. The prophets administered revelation from God about the providential working out of His will and His plan for His own people and for other nations. A biblical scholar explained it like this:

They provide interpretations—from God’s perspective—about past events, present circumstances, as well as future possibilities. Note that I say ‘future possibilities’ rather than ‘future events’, because when biblical prophets speak about the future, it is usually *not* about what *will* inevitably happen, but *rather* about what *might* happen, depending on how people choose to react and act: whether they listen to the prophetic message and live their lives accordingly, or ignore the words of the prophets and suffer the consequences.⁴

Daniel understood this way that God works through His prophets, especially *in revealing possibilities*. Thus, he caught the deeper significance of God’s words through the prophet Jeremiah regarding the 70 years of exile of Israel in Babylon. As a result, God led Daniel to a response of deep prophetic intercession opening the way for God to fulfill His promise of restoration. We will study more about Daniel’s prophetic intercession in Daniel 9.

Prophetic ministry, as well as prophetic intercession, are gifts from God. We can and need to pray for God’s gifts; and we also need to respect, reverence, and be grateful to God for them. Throughout history, and even more so in our time, the enemy has multiplied many counterfeits of God’s divine spiritual gifts all over the world, so people may be afraid and distrust all spiritual gifts and experiences. *And, by the way, as a key for discernment of spiritual gifts, the only gift the enemy cannot counterfeit is peace—because Jesus IS peace (Micah 5:4) And God’s divine peace fills every truly divine gift that the Holy*

⁴ Felix Just, S.J., “What is Biblical Prophecy?”

Spirit gives to God's people. Also, some people have experienced gifts from God that others in their groups did not understand and did not properly discern as from God because of their own inexperience. This is especially true of intercessors and their experiences. As a result, many gifts of the Holy Spirit have been quenched and people have been hurt or put down or misled to think that their spiritual experience is either a personal problem or the devil at work.

Although we need to always keep God first, seeking the Giver above His gifts, and discern all that comes to us from the spiritual realm (1 John 4:1), our basic attitude needs to be as Saint Paul urged,

Since you have been raised up to be with Christ, you *must look for the things that are above*, where Christ is, sitting at God's right hand. Let your thoughts be on things above, not on the things that are on the earth, because you have died, and now the life you have is hidden with Christ in God. (Colossians 3:1-3)

Again he says,

Pursue the way of love and be zealous ... *earnestly desire the spiritual gifts, especially the gift of prophecy.* (1Corinthians 14:1)

In fact, the angel of God reveals to us in the book of Revelation,

I am your fellow-servant and the fellow-servant of all your brothers who have in themselves the witness of Jesus. God alone you must worship. *The witness of Jesus is the spirit of prophecy.* (Revelation 19:10)

So if we have the testimony of Jesus, the same Holy Spirit as Jesus in our hearts, we already have the Spirit of prophecy. If we have the Holy Spirit in our hearts, we already have all the divine gifts of the Holy Spirit. What we call *gifts* are really the hands and feet and voice of the Holy Spirit. He works through us. We just need to learn how to use His gifts and allow Him to work through us, however He wants to.

We can pray right now for each one to receive a deeper release and anointing, especially the anointing of the seer prophet, for intercession. Come, Holy Spirit, release all of Your gifts more deeply and guide us in how to use them for God's glory! Amen!

Please, take a moment now and pray for the release of a fresh anointing of the Holy Spirit and all of His divine gifts. Come, Holy Spirit, anoint and empower each of us to take back, restore, and use the true divine gifts God has given to us, His people. Because all of your gifts, Most Holy Spirit, work together in ministry, we especially ask for wisdom, revelation, understanding, and guidance in how to interpret and administer all the gifts God gives us in the line of intercession. We also pray specifically for the understanding of how your prophetic gifts and ministry and all your other divine gifts and ministries work in the line of intercession. We also pray for Your anointing and empowerment with all your divine gifts. Most Holy Spirit, to overflow to all who serve in religious and civil leadership. Come, Holy Spirit! Amen!

God Himself speaks of the importance of prophets and the prophetic gifts as essential in the providential execution of His plans: "Indeed the sovereign Lord never does anything until He reveals His plans to His servants the prophets". (Amos 3:7) If we are to intercede in agreement with and according to the will of God, we can see that the prophetic gifts are really essential for us. Also, when we realize that "we really do not know how to pray," as Saint Paul reminds us in Romans 8:26-27, we can see how essential it is for the prophetic gifts to be working among us in intercessory prayer.

Practically speaking, the Lord has taught us to praise and worship Him deeply in our intercession times, so He can release His gifts to us to show us what to pray for and how to pray. In this way *the Holy Spirit can lift us up from the temporal darkness of our earthly situations into the God's heavenly place of eternal light*. Here God can give us the divine light of revelation of what He wants to do from heaven in our situations. Here we receive divine power and authority from Him to work with Him to intervene and release God's unseen presence and realm and promises into earth by intercession. Then things on earth will change for God's glory. Alleluia!

We also have the prophetic message as something completely reliable, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts. (2 Peter 1:19)

Let us ask the Holy Spirit to reveal to us as He did to Daniel, prophet and intercessor, God's own prophetic light to guide us in our intercession for the Church and the nations in these increasingly dark times. And may we also find God's sure hope that through our prayer the day will dawn and God's Morning Star will rise in our hearts and in the Church and in the nations.

Practically speaking, as God gives us His revelations, we also need to continually ask Him two questions: *What do your revelations mean? And how are we supposed to intercede with the inspirations you give us in prayer.* As we learn how to work this way with the Holy Spirit, God can actually lead us step by step in intercession according to His holy will.

Finally, I would like to mention that the task of the prophet is to communicate God's words *with God's heart*. Of course the fullest expression of God's heart is seen in the Lord Jesus Christ. The letter to the Hebrews starts out with these words:

In the past God spoke to our ancestors through the prophets at many times and in various ways, but in these last days He has spoken to us by His Son. (Hebrews 1:1-2)

The Lord Jesus is the ultimate prophet—priest-intercessor—king. His whole life was a lived intercession for God and His glory, and for God's kingdom to come and God's will to be done on earth as it is in heaven. "The Son of Man came not so much to be served but to serve and to give His life as ransom for many". (Mark 10:45) Now He lives to intercede with the authority of an "indestructible life" and He continues His intercession life in resurrection glory at the right hand of the Father even to this day (Romans 8:34) It is before Jesus' throne of glory that we are invited to come to and stand as we step into heavenly places. And from this place of His divine authority and victory we are invited to join Him in intercession. Alleluia!

Through the Holy Spirit, we have the privilege to know and be transformed in our hearts so as to carry God’s own heart. This may mean we need to repent and forgive those we pray for as the Lord Jesus did on the cross, and put on the mind of Christ in each case. (cf. The Intercessor’s Prayer of Forgiveness in Appendix B to help do this.) We are actually called and invited by God to share fully in the ongoing MEDIATION of Our Lord Jesus Christ—in His awesome missionary work of intercession before almighty Father-God—the actual mission and NOW-ministry of Our Lord Jesus Christ. The Second Vatican Council expressed this privilege available to God’s people in a most beautiful way:

No creature could ever be classed with the Incarnate Word and Redeemer. But just as the priesthood of Christ is shared in various ways both by sacred ministers and by the faithful and as the one goodness of God is in reality communicated diversely to His creatures, so also the unique mediation of the Redeemer does not exclude but rather gives rise among creatures to a manifold cooperation which is but a sharing in this unique source. (*Lumen Gentium*, 62)



As we look again to Daniel, we see that Daniel’s whole life and character and words became as a visible sign and channel of God’s presence in Babylon. “The just man is a light in darkness to the upright” (Psalm 112:4) And, as is true of the prophets, he became the “spokesman for God” and the revealer, with God, of the divine word that God had written in his own life.

As we continue, we will see more clearly how the intercession of Daniel was truly prophetic in nature. And his intercession became as a spiritual path through which God from heaven could manifest and complete the actualization of His true judgment on earth at the time of the exile. Through Daniel, God also effected a visible separating out and re-establishment of the original Abraham-faith and first-love God desired in His people. Through Daniel, God condemned and overthrew the gods of Babylon. And He tore down the strongholds of pride and rebellion and idolatry, which were root

causes of the bondage and curse on His own people and on Babylon itself. God redeemed His people from the curse and brought them victories in Babylon and ultimately restoration back to the Promised Land. This is a much deeper level of intercession than just praying prayers. In these ways, Daniel's whole life and ministry is a symbolic and prophetic type of the lived intercession of the Lord Jesus—a priestly-prophetic worship and intercession to the glory of God. Alleluia!

B. THE GOD OF DANIEL

In intercession, we stand “in between” God and His people. We not only represent God's people to God and present them and their needs to Him; we also represent God to His people and have the privilege to administer God's grace and blessings and answers from heaven to His people. So it is important for us to understand more deeply who we represent, especially God. As we look through the Bible, we find that God has revealed Himself in many different ways to each person in the Bible. (Have we met God in all these wonderful ways?) Since we are studying Daniel as intercessor, we can ask, “Who is the God of Daniel?”

At the beginning of this study we read Psalm 23. Here we find the revelation of sovereign God as Father caring for His people in every way possible—in every way any person and nation could ever want or need. He cares for us whom He has made—giving us life, identity, place, every provision, peace, healing and wholeness, holiness, protection, guidance, deliverance from evil and death, even a banquet in the presence of our enemies, anointing, purpose, mission, His own fruitfulness of goodness and mercy to follow us, and the sure hope of eternal life in His house forever. Such abundance that overflows from His Father-heart. God desires to manifest His only Son to each one He has made, especially His children purchased by the blood of Our Lord Jesus Christ, and also especially to His Chosen People Israel. Psalm 23 reveals the sovereign Father-God of Israel who was so alive to Daniel during His whole life. As we read the book of Daniel, in every chapter we find different aspects of the Father's sovereignty and his sovereign care manifested in the life of Daniel and God's people. Daniel lives with sovereign Father-God on a

day-to-day basis even in exile. This is the God we need to know more deeply and learn how to live and work with in intercession like Daniel did.

Daniel experienced sovereign God in some very wonderful, unique, and specific ways during his life, which we can say is the revelation of the God of Daniel. And through Daniel, God touched others, even the pagan kings, so deeply that they too gave glory to the God of Daniel.

In Daniel chapter two, following the king's dream and his decree that all the wise men were to die, Daniel went to the Lord with his friends crying out to God in desperate, persevering, all-night worship and intercession. God answered Daniel by revelation in a night vision. And Daniel's response to God is an amazing prayer, a most beautiful summary of who the God of Daniel is:

May the name of God be blessed forever since *wisdom and power are His alone, His to control the procession of times and seasons, to make and unmake kings, to confer wisdom on the wise and knowledge on those with wit to discern, His to uncover depths and mysteries, to know what lies in darkness, and light dwells with Him.* To You, God of my fathers, I give thanks and praise for having given me wisdom and intelligence. Now, You have shown me what we asked You. You have revealed the king's trouble to us. (Daniel 2: 20-23)

Then, Daniel goes to tell the king about God's revelation. He says, "The *Revealer of Mysteries* has showed you this, O king, to share with you what's going to happen". (Daniel 2: 29-30) After Daniel tells the king what the dream is and the meaning of it,

King Nebuchadnezzar fell prostrate before Daniel and paid him honor and ordered that an offering and incense be presented to him. The king said to Daniel, "Surely your God is the God of gods and the Lord of kings and a Revealer of Mysteries, for you were able to reveal this mystery". (Daniel 2:46-47)

The king blesses the Lord above all other gods, and he blesses Daniel, making him ruler over all Babylon. And God blesses all the others through Daniel because their lives are saved. Glory to God!

On various occasions, Daniel experienced God in the very special way as the *sovereign Revealer of Mysteries and Sovereign over kings and nations and history*. He proclaims God under this title clearly, both in his personal prayer times of worship and intercession as well as in his public witness and service to His people and to the kings of Babylon. Thus he not only gives great glory to God everywhere, but by his witness he also calls forth others to acknowledge and give great glory to God as well. This was one way God judged and condemned the gods of Babylon through Daniel's proclamation and prophetic intercession. Alleluia!

Also, in the two stories of Daniel in the lion's den, God revealed his sovereignty as protector, provider, and deliverer for Daniel. The decree of the converted king says it well:

“I issue a decree that in every part of my kingdom people must fear and reverence the God of Daniel. For He is the living God and He endures forever; His kingdom will not be destroyed, His dominion will never end. He rescues and He saves; He performs signs and wonders in the heavens and on the earth. He has rescued Daniel from the power of the lions”. (Daniel 6:26-27)

In Daniel 7, Daniel actually saw into heaven and he saw the Most High eternal God in His awesome glory in night visions and dreams. God revealed to Daniel the deepest mysteries of God Himself and His sovereignty over heaven and earth and nations and history when he beheld the Ancient of Days on His throne in heaven and the Son of Man, the Lord Jesus.

As I looked, thrones were set in place, and the Ancient of Days took His seat. His clothing was as white as snow; the hair of His head was white like wool. His throne was flaming with fire, and its wheels were all ablaze. A river of fire was flowing, coming out from before Him. Thousands upon thousands attended Him; ten

thousand times ten thousand stood before Him. The court was seated, and the books were opened.

In my vision at night I looked, and there before me was one like a Son of Man, coming with the clouds of heaven. He approached the Ancient of Days and was led into His presence. He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and His kingdom is one that will never be destroyed. (Daniel 7:9-10 and 13-14)

We could give so many examples of the revelation of God in the book of Daniel. And since this same God is our God, what very high expectations might we have as intercessors? We can expect Him to intervene in our times in the very same ways He did with Daniel in his time. What I would like to do now is gather up some of the many marvelous names and ways of God in the book of Daniel and proclaim Him—across the heavens and the earth—and across all time and eternity—in a litany of praise and worship. Please turn with me right now to Appendix D at the back of this book. I invite you now to join me for a moment to just give glory to the marvelous and awesome God of Daniel with the

“LITANY OF PRAISE TO THE GOD OF DANIEL.”

All glory to the God of Daniel! He is also our God! Alleluia! Amen!

IV. INTERCESSION IN THE BOOK OF DANIEL

As we turn now to study intercession in the book of Daniel, we ask the Holy Spirit to teach us intercession as God sees it and reveals it here.

We find that the intercession in the book of Daniel is of two kinds. First, there are examples of what we can call the “ministry of intercession,” that is, intercession in specific situations. There are six important experiences of intercession that we want to look at in the book of Daniel, most of them in serious crisis situations. Second, there is what we can call a “full-time priestly-prophetic intercession” by Daniel, who was a go-between for God and His people by his whole life and during his whole lifetime. And this intercession of Daniel lasted for the entire time that Daniel and the people of Israel were in exile in Babylon. Daniel was one who God raised up to be priest-prophet-intercessor for His Chosen People in Babylon.

A. *SUSANNA*

I invite you to turn to Daniel chapter thirteen and read that whole chapter now before continuing this study. This chapter is actually listed as part of the “Apocrypha” or deuterocanonical sections in some versions of the Bible. However, it is included as part of the canon of Catholic versions of the Bible. I am mainly using the Jerusalem Bible.

Here, in the book of Daniel, at the very beginning of the exile in Babylon, we find a striking experience of the ministry of intercession. Daniel chapter thirteenth is the story of Susanna of Susa, a city in southeastern Babylon. At this time, Daniel was just a boy living with the exiles in Susa. This was before he was taken to serve the king in the city of Babylon.

In this same city of Susa, during the exile, Esther became queen under the Persian king; and by God’s help, saved the Jewish people from annihilation. Nehemiah also lived in Susa during the 70-year Babylonian captivity of Judah, and served the same king of Persia who conquered the area toward the end of the exile. From Susa, Nehemiah led God’s people back to restore

Jerusalem, where he then served as governor. Daniel returned to Susa following his service in Babylon at the end of his life and was buried there.

Daniel chapter thirteen is the story of Susanna. And Susanna and her people are actually the main ones interceding to God. Daniel intercedes by prophetic declaration as part of God's own sovereign intervention and answer to the prayer of Susanna and the people.

Susanna lived in the town of Susa with the other exiles from Judea. She was a woman really committed and faithful to God—"God-fearing," the Scripture says—and instructed by her parents in the Law of Moses. (Daniel 13:2-3) As the story of Susanna goes, at one time, she was falsely accused and unjustly condemned by two elders to die at the hand of her own people. This was because she refused to sin against God by adultery with these same elders.

As Susanna was led to the public trial and falsely accused, the initial response of Susanna and her family in this crisis was twofold. First, "all her own people were weeping, and so were all the others who saw her". (Daniel 13:33) They were all crying out to God in travailing intercession. And Susanna herself was also in travailing intercession as she "tearfully *turned her eyes to heaven with the confidence in God in her heart*". (Daniel 13:33, 35) Another translation of that Bible verse says: "*she trusted in the Lord wholeheartedly*".

In this serious life and death crisis, Susanna and all the people really cried out desperately to God. And "the Lord heard her cry". (Daniel 13:44) As she was being led away to death, God broke through from heaven and "roused up the Holy Spirit residing in a young boy named Daniel. He began to shout, 'I am innocent of this woman's death' ". (Daniel 13:45-46)

The people ask Daniel to explain himself, and then ask him to take charge of reviewing the case, because "God has given you the gifts that elders have". (Daniel 13:50) Speaking prophetically with God's own wisdom and direction, Daniel convicts the elders out of their own mouths of the false accusation against Susanna. They had lied about her and thus received the sentence they were trying to impose upon her. The whole assembly responds, just shouting

out, blessing God who saves the righteous who trust in Him. God answered their prayers through a young boy, Daniel, who was yielded to His Holy Spirit. Through him, God executed His just judgment. Because of all that happened, an innocent life was saved and all gave glory to God. And from that day on Daniel was highly revered by all.



INTERCESSION IN THE STORY OF SUSANNA

Now there are a number of points about intercession in this story that are important for us to understand more deeply. The story of Susanna was a serious life-and-death, truth-and-justice kind of crisis. So this is a powerful example of desperate intercession and God's victory in crisis.

1. GO TO GOD FIRST

First:

The first point is that Susanna *turned to God FIRST in the crisis—she put Him first in her response to the situation.*

I often say that intercessors are made on the cross. Often when people experience some crisis in their lives, they try everything they know to do. Finally, when they have nowhere else to go, they desperately go to God in prayer. That is when they really learn to intercede. If they could only learn to go to God **FIRST**—put God **FIRST** as their initial response to a crisis—so much suffering could be avoided and God could act more quickly.

One way to put God **FIRST** is to seek God's view and God's answer to the situation. God does not see things as we do. Many people when they pray are trying to get God to fix a broken situation. They are trying to get earth into heaven. That is what I call *defensive praying*. *Defensive praying* is the response to a need or crisis I see in many people, even all over the world. However, God does not live or act on a *defensive* level. And He does not act *defensively*, that is, trying to just fix a situation. Some other people also pray

aggressively, trying to get God to act according to what they want or think is the answer to a situation, even by quoting the Bible at God and claiming His word. But God does not live or work on an *aggressive* level in response to a situation. He lives on and acts from a totally different level, a *creative* level. He is always doing something new, bringing forth a new creation out of nothing! So we need to step into heaven—into God’s realm—when we are in a crisis, to see as He sees and find out what He wants to do, what He want us to pray for. Jesus Himself taught us to pray in this way, “Our Father who art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done **ON EARTH AS IT IS IN HEAVEN**”. That means Jesus leads us to pray by first inviting us to come into heaven; and then to pray with Him to bring heaven into the earth!

Also, did you know that when God looks at us, *He does not see problems?* Do you know what He sees? He sees Jesus!

And through Jesus, He sees the opportunity for miracles! Alleluia!

2. OBEDIENT FAITH AND CHARISMATIC FAITH

Second:

This bring us to the second point: *obedient faith* and *charismatic faith*.

On the day before the trial, when the elders had tried to blackmail her into sinning with them, Susanna had made and expressed a clear choice to be faithful to God and His laws. Susanna knew and loved God and His laws all of her life. When this crisis came, God gave her the grace to respond out of an *obedient faith* to God. She feared God more than man.

1 John 5:1-12 explains that *obedient faith* is more than just something that we do, but it is our response to the “now” personal experience and the lived reality of Jesus the Anointed One being the LORD of our lives. We can actually experience that Jesus is really present here with us now in every situation, especially in a crisis; and He is able to do anything. In Hebrews, Saint Paul says,

“It is not as if we had a high priest, speaking of Jesus, who is incapable of feeling our weaknesses with us, but we have one who has been tempted in every way that we are though He is without sin. Let us be confident, then, in approaching the throne of grace that we shall have mercy from Him and find grace when we are in need of help”. (Hebrews 4:15-16)

God alone is our sure HOPE; and so our initial confidence in intercession is really based not on our faith but on HIM. We will never find real hope in the circumstances in which we live. The letter to the Hebrews calls the Lord Jesus our hope, *an anchor that has reached beyond the veil, right to the very throne of God*. (Hebrews 6:19) Thus, REAL HOPE is based on God’s own nature and His own resurrection victory in Jesus the Lord. Hallelujah!

Even though she lived many years before the time of the Lord Jesus, Susanna had very real experience of the living God, and deep living faith in the God of Israel and the God of Moses. She called God the “eternal God, who knows all secrets and everything before it happens”. That is the same God Daniel knew! Her strong personal faith in the God of her fathers was evidenced when she chose to act in obedience to God and His laws as she was being pressured into serious sin by the elders.

However, on this day, as Susanna was being led to trial, something had changed in her experience of *obedient faith* and personal relationship with God. She now had a new and special kind of unshakable, *wholehearted faith and confidence in God* that really did fill her whole heart even more than the dire life-and-death circumstances she faced. We call this kind of faith the Holy Spirit’s gift of *charismatic faith*. Out of this wholehearted faith, she cried out to God in intercession.

In 1 Corinthians 12:4-11, Paul speaks about many special spiritual gifts that the Holy Spirit gives us so we can serve as Jesus did. The “total confidence in heart” of Susanna, *the gift of charismatic faith* is one of these gifts. This kind of faith is a special divine gift whereby we know that we know that we know absolutely in our hearts that “Yes, God **IS** going to act in this particular situation”. We do not know how we know this, but we just do

absolutely know it; and it comes to us directly as a divine gift from the Holy Spirit for a particular situation.

This confident faith is not based on our holiness. And we cannot make it happen by our believing or anything else we do. But it's based on God's mercy and His manifest (right-here, right-now) presence, sovereignly breaking through from heaven as a gift to us in relation to a particular situation.

Saint Paul experienced this and he talks about it like this in 2 Timothy 1:12: "I am experiencing fresh hardships here now but I have not lost confidence because I know *Who* it is I have put my trust in". You see it's not "*my trust*" so much as *Who* we're trusting in that's important and *Who* we need to know. "And *I have no doubt at all*," he says, "that *He is able* to take care of all that I have entrusted to Him until that day". (2 Timothy 1:12)

The Lord Jesus tell us in Matthew's Gospel about this kind of faith—just after He had cursed the fig tree near Jerusalem and it had died and withered up. Later, when He walks back past this withered tree with His disciples, He says, "Now, I tell you solemnly if you have *faith and do not doubt at all*—[this is similar to the kind of absolute confidence that Susanna had in her heart]—not only will you do what I have done to the fig tree, but even if you say to the mountain, 'Get up and throw yourself into the sea,' it will be done. And if you have faith, everything you ask for in prayer you will receive". (Matthew 21:21-22) Now, what does the Lord Jesus mean, "have faith and do not doubt at all"? What is this kind of absolute confidence in heart that God wants us to have to be effective in our prayer?

Charismatic faith as a sovereign and divine gift from God is based on the victory of the Lord Jesus. When He gives us this gift, we are able to come into union and absolute agreement with Him in *this* specific situation. And we are able to approach God with real and absolute confidence and receive His victory NOW. This special gift of faith, a breakthrough from heaven, is usually given to us from the Holy Spirit as the fruit of our deep intercession of travailing prayer for a specific situation. Because this special kind of faith is a sign of the initial breakthrough of God from heaven in a specific

situation, it actually opens the way for God to sovereignly intervene with His miracles in that situation. Susanna had experienced that breakthrough because she had this special kind of *confident faith* we call the Holy Spirit's gift of charismatic faith.

And as with every gift from the Holy Spirit, it is meant for others. Every gift from the Holy Spirit is meant to be given away so God can produce its effects. Susanna gave away this gift to those around her when she cried out to God as we will see.

3. *TRAVAILING PRAYER*

Third:

In the story of Susanna, we see Susanna, her whole family, and everyone who saw her weeping, in deep *travail*. Sometimes our situation is so deep and serious that we have no words to say; all we can do is weep and cry out to God. Perhaps you have experienced this in your own life.

In these times, when we are weeping—*travailing* or crying out to God for the needs of His people—our intercessory prayer is like a groaning deep from the heart that is beyond words. It comes from the Holy Spirit like a river flowing out through the depths of our own spirit. *Travail* is the word used to describe the experience a woman goes through in giving birth to a child. Sometimes the Holy Spirit actually gives people the gift of travail spiritually in intercessory prayer, even men. With them and through them, the Holy Spirit Himself cries out to God the Father for something from God to be birthed on earth from heaven.

Saint Paul talks about this in Romans 8. First, he speaks of all creation crying out to God, groaning in travail. Then he says:

The Spirit too comes to help us in our weakness, for, when we do not know how to pray properly, then the Spirit personally makes our petitions for us in groans that cannot be put into words; and He who can see into all hearts knows what the Spirit means

because the prayers that the Spirit makes for God's holy people are always in accordance with the mind of God.(Romans 8:26-27)

Saint Paul speaks of his own experience of travailing prayer in Galatians. Actually, he was quite upset with the Galatians. He really upbraids them very strongly, "What has happened to you? After you have come to Christ, now you are going back to your false gods again?" Then he says, "Do I have to go through the pain of giving birth to you all over again in Christ?" Another translation says, "My little children, do I have to stand in travail of birth again until Christ be formed in you?" (Galatians 4:19-20) He speaks here of the travailing intercession he went through for them prior to their conversion, that opened the way for them to be born into Christ originally.

This is probably the most important kind of intercession needed today in the Church and in the world. How many people still need to be born into faith in Jesus Christ? How many people who know Christ are spiritually stuck on the journey? Where are the intercessors who are open and ready to enter into the deeper intercession of travailing prayer; to be with the Holy Spirit as the spiritual fathers and mothers to "give birth" to others in Christ for the first time, or to enable others to be born into a new level in Christ?

A wonderful example of intercession of spiritual birthing is St. Monica. Saint Monica experienced this prayer deeply as she went through some 30 years of weeping and crying out to God in travailing intercession for her son Augustine. One day as she was in travail, the Holy Spirit gave her mental vision. She saw herself standing next to Jesus in the light. And she saw her son down below them in a deep dark place. As she continued to pray, she saw Jesus reach down and take hold of her son and just lift him right up into the light with them. At that moment, all her tears left. She had a spiritual breakthrough into victory. And she was so full of joy all she could do from then on was praise the Lord. Not long after this, Augustine was converted to the Lord. And he has become one of the greatest saints in the Church. Glory to Jesus! And all because of his mother's persevering intercession! Alleluia!

The Lord Jesus Himself experienced travailing intercession at the tomb of Lazarus and even more deeply in His agony in the Garden of Gethsemani

before His death. Jesus experience with Lazarus is a wonderful revelation—teaching of how the Holy Spirit works in travailing intercession.

Saint John tells us that when Jesus came to Bethany after the death of Lazarus, Martha first came out to meet Him.

At the sight of her tears, and those of the Jews who had come with her, Jesus was greatly distressed, and with a profound sigh he said, “Where have you put him”? They said, “Lord, come and see”. And Jesus wept. (John 11:33-35)

Many people commented on the tears of Jesus as a sign of how much He loved Lazarus. However, that is not what was really happening. Remember, Jesus said, “I only do what I see my Father doing”. (John 5:19) If Jesus was obeying the Holy Spirit even when He wept, then Jesus was in travailing intercession. How do we know this? The Lord Himself confirms this in what He says in the next verses of John 11. To Martha Jesus replied,

“Have I not told you that if you believe you will see the glory of God”? ...

Then Jesus lifted up His eyes and said: “Father, I thank You for hearing my prayer. I Myself knew that You hear Me always, but I speak for the sake of all these who are standing around Me, so that they may believe it was You who sent Me”. Then He cried out, “Lazarus, come out”. (John 11: 40-43)

He called forth Lazarus... raising Lazarus from the dead. And the Scripture says that “Many of the Jews who had come to visit Mary, and had seen what He did, believed in Him”. (John 11:33-45)

This experience of Jesus at the resurrection of Lazarus is a marvelous example of the steps of travailing prayer. We see how the Holy Spirit first gave Jesus the promise of God’s glory being manifested through Lazarus, even before He went to Bethany. The Lord Jesus declares this promise to those who brought the news of Lazarus’s illness to Him in Galilee, as well as to Martha when He arrived in Bethany. Then God gave Jesus the gift of

travailing intercession—He wept in the Spirit. He was lifting up all these people and their grief and their current state of faith in this situation in intercession to the Father in heaven. How do we know? Because He says it in the next line. He says, “Father I know you heard my prayer”. (John 11:41-42) The words, “I know You heard My prayer” mean that at this moment, Jesus had the breakthrough from God in heaven and the gift of charismatic faith was released to Him to give to all in this situation. Then He gave the gift away to the people by saying, “and I say this out loud so all who are here can believe”. After this He called out, “Lazarus, come forth”. And the miracle happened. And it says many people came to believe in Him. They had a breakthrough into a new level of faith. Glory to God!

Perhaps, as I mentioned before, you may have experienced this in your own life. Maybe you may have been in a serious crisis situation where all you could do was weep and cry out to God. You could not even pray. But as you persevered in that travailing, at some point you maybe experienced a breakthrough. The whole burden lifts. And you have a peace and assurance in your heart. You know that you know everything will be OK. Do you understand what I mean by this? In a case like this, you have experienced the Holy Spirit’s gift of travailing intercession as well as God’s breakthrough with the gift of charismatic faith. Glory to Jesus! Whenever this happens, like Jesus, we also somehow need to give that gift of faith away to the people we are praying for by some intercessory prayer.

In Susanna’s case, everyone was caught up weeping in travail in the face of the very serious accusations against Susanna. Because the people knew and loved Susanna, all of them were travailing, weeping and crying out to God on her behalf in this serious crisis. However, they were carrying an even bigger burden than they understood or realized.

Initially, the people could not grasp the whole truth of the matter as God actually saw it. He knew the entire accusation was false. He knew that these elders of the people were still living in the very sins and corruption that had culminated in the exile into Babylon in the first place. You can be sure this deeply grieved the Spirit of God. And the spirit of lawlessness that resided in Babylon because of its history and the curse on the place, compounded the

situation. It spiritually blinded and influenced these Jewish elders and judges, who “seemed” to guide the people in the right way. However, in reality they were following the spirit of evil in the place, rushing the whole judgment process very quickly without any kind of proper and just review of the case from Susanna’s side.

Because the people knew and loved Susanna, all of them were travailing, weeping and crying out to God for her in this serious crisis. But, as I already mentioned, I believe their weeping was so much bigger than a personal intercession to God. They were all also caught up into the spiritual grieving and travail of the Holy Spirit of God Himself in the face of such serious false accusation and sin. Their united prayer opened the heavens for Israel and God broke through with his justice and victory.

Susanna also was weeping, but Susanna had experienced a spiritual breakthrough from the day before. This is evidenced because of the change in her personal faith—her heart was *full of confidence* in God even as she continued to weep. God gave her the gift of charismatic faith.



TRAVAILING PRAYER – SOME PRACTICAL POINTS

I would like to mention here a few practical points for us in intercession in regard to travailing prayer. When the Holy Spirit gives someone the gift of travailing prayer, we all need to respond as intercessors. First, we all need to agree in prayer with the person in travail and just keep lifting them and the situation up to the Lord. We also need to keep our focus on the Lord and ask Him what He is doing and how to pray. Those in travail need to lift up the burden they feel and begin to pray in the Spirit as soon as they can. We all need to keep on praying so we can pray the situation through to victory. We need to persevere until we *all* come into breakthrough peace, and the person in travail experiences the breakthrough of the gift of charismatic faith, that absolute confidence in God that He really *is* moving to act in this situation.

Also, we need to remember that the person in travail during intercessory prayer is experiencing a gift from the Holy Spirit. It is not a personal problem or need that they have. So we ***do not touch them*** or lay hands on them and start praying for healing or deliverance for them. This will take everyone's focus off of Jesus, break the anointing on the person and block the Holy Spirit's gift. Even though we may not understand all that's happening, God is breaking through from heaven in this travailing prayer. And, as I already mentioned, we need to persevere in intercession as the Lord leads us until the travail lifts; until the breakthrough comes and the person has peace and God gives them the gift of charismatic faith for this situation.

Whenever God gives His gifts, we need to remember *they are given to us to give away*. Therefore, when the Lord gives the gift of charismatic faith in intercession, we need to do something in intercession to give away that gift to the people we are praying for, so they can receive God's miracles. Ask the Holy Spirit how to pray to do this. Here are some ways the Lord has taught us to pray. Repeat each prayer point a number of times until you begin to experience the Lord actually doing what you are praying for:

1. We start with some prayer of agreement with God to acknowledge and to receive and accept this gift of charismatic faith from heaven. We can say, "I believe and receive this breakthrough from heaven, this gift of charismatic faith and absolute confidence in God in the name of Jesus."
2. Then, in another prayer, we can accept this gift for others and ask God to give this faith and victory breakthrough we are experiencing to those we are praying for, so they can also believe and receive God's miracles. We can say, "I believe and receive this gift of charismatic faith and absolute confidence in God ***for the people*** I am praying for name of Jesus".
3. Then, we can pray to accept or receive the gift, speaking in the place of others and their behalf to God, with some profession of faith. We can pray with Mary our Mother in her words of "fiat" at

the annunciation saying, “Yes, let it be done to me according to Your word, O God.” (Luke 1:38)

4. Then, we pray the words of Jesus for our people, speaking on their behalf in intercession, “Not my will but Your will be done, O God”. And, “I come to do Your will, O God”. (Hebrews 10:7, 9)
5. Finally, we can pray some prayer to seal our people and the gift of charismatic faith from God and God’s miracle answers in the blood of Jesus. Perhaps we can pray with the Divine Mercy Chaplet or a song about the victory of the blood of Jesus.

Our intercession in agreement with the holy Spirit can actually change the spiritual atmosphere in a situation and open the heavens for God to breakthrough with his sovereign victory. Alleluia!



4. SHOUT UNTO GOD

Fourth:

Coming back again to Susanna: Between the time of the encounter with the elders and the trial on the next day, Susanna had experienced a breakthrough from heaven and received the gift of charismatic faith. Following the death sentence, when she *cried out as loud as she could*, she was speaking in intercession out of that absolute confidence in God.

She cried out as loud as she could, “Eternal God, you know all secrets and everything before it happens; you know that they have given false evidence against me. And now I must die, innocent as I am of everything their malice has invented against me”. (Daniel 13:42-43)

Susanna’s loud cry was actually a powerful declaration of truth. And what she shouted out was filled with the power of the Holy Spirit’s special gift of charismatic faith, which God had given her in her heart. This special

confident faith of Susanna filled every word she cried out and touched all around her, especially Daniel. And by her loud cry, she was giving this gift of charismatic faith to all those around her.

I recall the shout that went up to God at Jericho. That was a corporate shout of God's people under Joshua, out of the seven days full of worship and obedience to the Holy Spirit's direction and Mosaic intercession. Remember God promised Israel through Moses, "Every place you put your foot I will give you". (Deuteronomy 11:24) The same thing happened with Gideon in the Bible. The shout of the Gideon 300 was filled with the power of God and charismatic faith that pierced the heavens and brought forth God's victory. Someone once said that the shout became as it were a chariot on which God could sovereignly ride from heaven right into the current crisis situation and execute His judgment and victory as King. Psalm 47 says that, when God's people shout praise unto Him, He mounts His throne and begins to exercise His authority as sovereign King even over nations. In the case of Susanna, God sovereignly intervened and began exercising His sovereign authority and judgment over the leaders of His own people.

When Susanna cried out to God, she was crying out to God from that deep experience of confident faith. What Susanna cried out to God is important also. She first declared her faith in the eternal God who knows "all secrets and everything before it happens". She was calling on His name and presenting the truth of her case to the Most High God in the hearing of all the people. In her declaration of who God is in this case, she was praising God and lifting up the name of the Most High God. In this way, she was making the way for God to intervene. Psalm 22:4 says, "God is enthroned on the praises of His people". Or another translation says, "God makes His Home in the praises of His people". In this way she was also laying claim to the mercy of the eternal God, who as just Judge, in truth and righteousness, is the faithful and ultimate Defender of the innocent. The sound of her cry of truth filled with the Holy Spirit charismatic faith reached right up into heaven to the heart of God. And God answered.

5. WITNESS OF HOLY SPIRIT—PRAYER OF AGREEMENT

Fifth:

YES ... God heard from heaven. And God answered her cry with the sound of His truth in the power of the Holy Spirit from heaven. He broke through from heaven in the Holy Spirit's prophetic intervention through Daniel. When she cried out, God roused up the Holy Spirit residing in the young boy, by giving a strong witness of "yes, that's true" in the heart of Daniel. Then Daniel responded in obedient and prophetic intercession and shouted out loudly the cry from heaven, a strong confirmation of the truth.

Here was the Holy Spirit sovereignly bearing witness to the truth ... and confirming through the agreement of two people what God saw as the truth in the whole situation. Remember how Jesus promised, "If two or three of you agree on anything in My name ... I will do it". (Matthew 18:19-20) This law of agreement is a divine law that was in effect even in the Old Testament. In Psalm 133 the Lord says that when the brethren are united—(that includes being in agreement)—then God commands His blessing of eternal life.

Saint Paul speaks about the prayer of agreement *out loud* in Romans:

The word is very near to you; it is in your mouth and in your heart, that is, the word of faith, the faith which we preach, that if you declare with your mouth that Jesus is Lord, and if you believe with your heart that God raised him from the dead, then you will be saved. It is by believing with the heart that you are justified, and by making the declaration with your lips that you are saved. (Romans 10:8-10)

This is a very important divine weapon for us in intercession: to pray and *agree out loud* with God. However, this kind of prayer can be very traumatic for us who are Catholic. We were taught to pray quietly. So to pray out loud or to shout in prayer is a new experience for us. Yet, God Himself actually commands us to do this in the psalms. (see Psalm 47) God works different ways in different kinds of prayer and praise. So, if we are obedient to Him

and pray out loud because it pleases Him and He has commanded us to do this, then we open the door for Him to enter and act among us in specific ways.

When God gives us the breakthrough in travailing intercession and gives us the gift of charismatic faith, it is not enough to believe only in our hearts. We need to *say something out loud* and *together* as our intercession response to the revelations and breakthrough God has given. In this way, we can give the gift of charismatic faith God has given us to our people through the Holy Spirit, so they can also believe and receive God's answers in their lives, like Jesus did in the story of Lazarus. And by our agreement, the divine law of God concerning agreement is released into effect in this situation. And God begins to command His blessing of eternal life as He has promised. Alleluia!

With both the gift of charismatic faith and the command of blessing from heaven flowing out into Susanna's situation because of agreement between heaven and earth, God sovereignly intervened. As a result, the Holy Spirit touched all the leaders of the people who stopped the execution of their judgment. And they turned to listen and ask a young boy to lead a review of the case. In response to the travail, God opened the heavens and came down to execute His judgment from on high.

It is significant for us to notice that in this case of Susanna, the crisis comes from within the Jewish community rather than from outside it. The united travail of all the people from within the community, the *anawim* or lowly ones of God, caused God to break through from heaven to declare His own judgment against the corruption of their leaders. Then He sovereignly undid the consequences of their false accusations and judgment. The Holy Spirit intervened first through the corporate travailing intercession of the people and Susanna. That caused God to sovereignly intervene with His divine judgment and justice through Daniel. The corrupt elders were revealed for who they really were and suffered the consequences of their sin. At the same time God vindicated His innocent people, bringing forth His true judgment and salvation through the young Daniel and saving an innocent and righteous life. Alleluia!



As we study this story of Susanna, I am reminded of the experience of the children of Israel in Egypt and God's intervention through His call to Moses. I am amazed how the story of Susanna and God's intervention through Daniel sounds almost exactly like the Scripture from Exodus.

The Israelites, groaning in their slavery, cried out for help from the depths of their slavery and their cry came up to God. God heard their groaning; God remembered His covenant with Abraham, Isaac and Jacob. (Exodus 2:23-24)

Yahweh then said to Moses, "I have indeed seen the misery of my people in Egypt. I have heard them crying for help on account of their taskmasters. Yes, I am well aware of their sufferings. And I have come down to rescue them So now I am sending you to Pharaoh, for you to bring My people, the Israelites, out of Egypt". (Exodus 3:7-8, 10)

As God rescued His people through Moses in Egypt, so God rescued Susanna through Daniel in Babylon! Glory to His holy name! We seriously need to pray for God to raise up Moseses and Daniels for the Church, for America, for the nations, remembering God truly is the same yesterday, today and forever! Amen! Alleluia!

The story of Susanna carries an important message for our times in relationship to the leadership in the Church, in America, and in the nations. The corporate travailing intercession of God's people within the community can open the way for God to sovereignly intervene to change the hearts of religious and civil leaders of a community. In Susanna's case, God sovereignly brought His divine judgment into Susanna's situation, overruling and changing sinful human decisions and actions, and thus bringing His divine justice to light by destroying evil and rescuing those faithful to Him. In our times, how often God has called intercessors to live the intercession of Susanna for their nations through the Scripture in 2 Chronicles:

"If My people who bear My name humble themselves, and pray and seek My presence and turn from their wicked ways, then I

will listen from heaven and forgive their sins and restore their land”. (2 Chronicles 7:14)

And if those we pray for are unwilling to change, we take hope from Susanna that God intervened once through the united prayer of His faithful people, and He can do it again. Glory to God!



B. DANIEL AND THE KING’S DREAM

Now, please take up your Bible and read Daniel chapter 2.

In Daniel 2, we find the first experience of Daniel’s intercession in the city of Babylon.

Here Daniel is in the service of the king of Babylon. During this time, the king has a dream, and it disturbs him so much that he has to find out what it means. Now, because nobody can tell the king what the dream is and what it means, he decrees by an official edict that all the wise men are to be put to death. This includes Daniel and his friends. They face a serious life-and-death crisis.

When Daniel hears about the edict, he responds to this situation with a calm attitude of trust in God and with the wisdom and diplomatic tact that God had given him. This reminds us of the same kind of obedient faith and attitude of trust in God that we saw in Susanna. Daniel goes directly to the king to ask for time, desiring in his heart to seek God about the whole matter.

Then Daniel goes to tell his friends, Hananiah, Mishael, and Azariah what has happened. He urges them to join with him to “beg the God of heaven to show His mercy and explain this mysterious affair,” so that Daniel and his friends might be spared the fate of the other Babylonian sages (Daniel2:17-18.) Daniel calls his friends into united, focused committed intercession to seek God and cry out to Him *for His mercy*. So they desperately go to seek

God in an all-night vigil of intercession about the whole matter. During the night, God's answer comes to Daniel "in a night vision"—a revelation from heaven. And Daniel's response to God's answer is really beautiful:

“May the name of God be blessed forever since wisdom and power are His alone. It is He who controls the procession of times and seasons—who makes and unmakes kings—who confers wisdom on the wise and knowledge on those with discernment—who uncovers depths and mysteries—who knows what lies in darkness; and light dwells with Him.

“To You, God of my fathers, I give thanks and praise for having given me wisdom and intelligence. Now, You have shown me what we asked You. You have revealed the king's problem to us”.
(Daniel 2:20-23)

When Daniel goes to the king to tell him what God said, he first publicly bears witness to God and His sovereignty and gives God the credit and the glory for answering the king's dilemma from heaven saying,

“There is a God in heaven who reveals mysteries and who has shown King Nebuchadnezzar what is to take place in the final days.... Your majesty, the Revealer of Mysteries has shown you what is going to happen in the future.... The great God has shown the king what is to take place”. (Daniel 2:28-29)

Daniel tells the king what the dream is and the meaning of it. And the king is so overcome by all this that he falls prostrate before Daniel and orders Daniel to be offered worship with an oblation and fragrant sacrifice. Then the king gives glory to God as he says to Daniel, “Your God is indeed the God of gods, the Master of kings, and the Revealer of Mysteries, since you have been able to reveal this mystery”. (Daniel 2:47)

The king blesses Daniel, giving him many presents and conferring on him the high rank of governor of the whole province of Babylon and head of all the sages of Babylon. At Daniel's request, the king entrusts the affairs of the

province of Babylon to Hananiah, Mishael, and Azariah so he can remain with the king. And all the other sages are blessed through Daniel because their lives are saved. (Daniel 2:48-49)

Just as a little side note here—something very important happens in this crisis of Daniel and his friends. Do you remember how God promised Abraham that he would be a blessing, and that “all the tribes of the earth will be blessed through you”? (Genesis 12:2-3) Daniel’s faith and obedience to God in this crisis opens the way for God to bless Daniel and His own people, and also to bless these pagan nations. God intervened in this crisis in response to the intercession of Daniel and his friends. By extending His mercy to Daniel and his friends, God saves their lives and also save the lives of all the Babylonian sages through Daniel. In a sense, God was remembering and renewing His covenant that He had made with Abraham. And He fulfilled His promise to the sons of Abraham even in the exile and blessed the tribes of the earth through them. Glory to God!



WHAT THIS MEANS FOR US IN INTERCESSION.

Now let’s look at what this means for us in intercession.

First of all:

Daniel puts God first, really trusting that God alone has the way through this crisis. God had given Daniel and his friends special gifts of wisdom and understanding and knowledge; and to Daniel, the gift of interpreting visions and dreams. (Daniel 1:17) But they did not rely upon the gifts they had. They just went to God first. They knew that only God really understands each situation, especially this one. And only God has the answers to prayer, especially this one. We need to come into this way of thinking—that our hope is not in ourselves. Our hope is not in our circumstances, or in our ideas and experience, or any answer we can propose in a situation. Our hope is in God alone; and our total dependence is on Him; our total trust is in His Ideas and in His way through every situation. Hallelujah!

Saint Paul put it very clearly when he said:

“And as well as this, the Spirit too comes to help us in our weakness, for, when we do not know how to pray properly, then the Spirit personally makes our petitions for us in groans that cannot be put into words; and he who can see into all hearts knows what the Spirit means because the prayers that the Spirit makes for God’s holy people are always in accordance with the mind (will) of God”. (Romans 8:26-27)

“*We do not know how to pray ...*” Do you ever feel like that when faced with some of these tremendous situations we and our people can experience during our lives? But this is the truth. And everyone in the world has this same problem. No one knows how to pray right. But Saint Paul goes on to say that “*the Holy Spirit will come to help us*” and “*He knows how to pray according to the will of God*”. This attitude of “we do not know how to pray” is what the Lord has taught us as the *basic attitude* for our intercession. This is the truth. We are really *totally dependent* on God in intercession.



And, by the way, this attitude of total dependence on God is the heart of the Franciscan spirituality of poverty. In true Franciscan spirit, we can even say that we do not have a ministry of our own and we do not know how to pray. We are totally dependent on God our Father for everything. And the apostolic fruit of that total dependence on God in Christian poverty is the privilege to share in the now-ministry of intercession of Jesus the Lord at the right hand of the Father and intercede with Him for His people. And thanks be to God for the Holy Spirit who comes to help us pray according to the will of God.



Daniel's attitude and response are also an example of true humility. True humility means being in right relation with God. God makes some awesome promises about those who are truly humble in relation to Him.

This is the one I esteem: he who is humble and contrite in spirit, and trembles at my word. (Isaiah 66:1-2)

For such a one, the Lord Jesus promised that "the one who humbles himself will be exalted". (Luke 18:14)

For this is what the high and lofty One says—He who lives forever, whose name is holy: "*I live in a high and holy place, but also with him who is contrite and lowly in spirit, to revive the spirit of the lowly and to revive the heart of the contrite*".

(Isaiah 57:15)

Daniel and his friends came to plead for mercy before God in deep and total dependence and trust and humility. And God broke through from heaven to them to answer their intercession cry.

In our book called, *Praise in Intercession*, we talked about how the Holy Spirit's gift of praise and worship is God's way to keep us in right relationship with him -- thus to keep us in humility. From the way Daniel prayed after God gave him the revelation answer to the king's problem in Daniel 2 and on other occasions, we can be sure Daniel was a man who lived in constant praise and worship of God. Daniel praised God for making known what they had asked of Him. He praised by proclaiming that wisdom and power belong to God. And he praised and extolled God for His sovereignty over the kings and kingdoms on earth. And he not only did all this in his personal prayer, but he did it in public as he spoke with the king to give God's answer. All these attitudes and ways of Daniel are a challenge to us to follow in our own lives as intercessors.

Second:

This intercession of Daniel and his friends teaches us that we need be open and earnestly seek God *to see as God sees* as we approach problems and needs that we have. Daniel was so humble and centered on God that he could even recognize that God was speaking to this pagan king in his dreams. God

Himself was giving the king revelation from heaven about the future that normally would only come to God's prophet. Also, that is why this pagan king was so troubled at the dream. Because his heart was not totally committed to the true God, the presence of God took away his false peace. What he experienced was his own spiritual condition, that he was not right with the True God, who is true peace. Only God's man Daniel could bring him to true peace with the word of the Lord, which also brought a moment of conversion in the king to the True God.

I also believe God spoke to the king for the sake of His people Israel and in answer to the intercessory prayer of His people in Babylon, especially the prayer of Daniel. God told the people through Jeremiah to "Seek the peace and prosperity of the city to which I have carried you into exile. Pray to the Lord for it, because if it prospers, you too will prosper" (Jeremiah 29:7) Daniel especially was doing that right in the palace by His continuous fasting unto God and his faithful prayer three times a day. The dream of the king himself was the first miracle. And Daniel was so open to God from His prayer that he could *see* the miracle and receive God's interpretation for the pagan king. This is another really big miracle – for a Jew to acknowledge that God can even speak to a pagan. Alleluia!

As I mentioned before, when God looks at us He does not see problems. He sees *opportunities for His miracles* and for the revelation of divine mysteries and unfolding of His divine plan. Every crisis is an opportunity for God to sovereignly reveal something about Himself to us and bring us closer to be all He wants us to be. God in His providential care continually carries us and comes to us. He continually breaks through into our history. The Scriptures show us this over and over. And it is God's people, as prophetic stewards of God's mysteries in the earth, who have the Holy Spirit anointing to know about God's plan ahead of time. "God does nothing without first revealing His plan to His servants the prophets". (Amos 3:7) And they also can receive the ability from God to recognize and interpret what His interventions mean as they happen, and how to respond to them. Of course the fullness of God's revelation and the fullest breakthrough of God in history and creation is the Lord Jesus Christ. (Colossians 1:19; 2:9-10) And all that happens to everyone points and leads toward Him somehow. Glory to God!

Mystery is often thought of as something that cannot be known, that is entirely beyond us in every way. However, when we speak of divine mysteries, we mean some divine truth about God that we can know only by revelation from God and that we cannot fully understand. The God of Daniel is called the Revealer of Mysteries. When we come to the Lord in prayer, we can and need to seek God and His revelation in relation to who or whatever we are praying about. We can meet the God of Daniel. The Revealer of Mysteries can be real for us. As we seek the Lord, He will give us His revelations about our people and situations. We also need to ask Him for His interpretation or understanding of what He says to us; and also ask Him what to do with His revelations in our intercessory prayer.

- Lord, how do You see these situations we are praying for?
- What do Your revelations and messages to us about these situations mean?
- How do You want us to intercede with revelations you give us?

As we keep seeking the Lord, asking Him these questions again and again, He will be able to lead us step by step. Then we will be able to intercede in a real partnership with God Himself, with the God of Daniel, the Revealer of Mysteries. And we will see God's mighty miracles happen on earth as in heaven. Alleluia!



I want to repeat this again, because it is so very important for us in intercession. The God of Daniel, the Revealer of Mysteries, enlightens the minds of men. Saint John says that the Word, meaning Jesus, was the true light that enlightens all men. (John 1:9) So the God of Daniel is really fully revealed in Jesus Christ. As we intercede, we want to pray in total agreement with the Lord Jesus, who intercedes for us at the right hand of the Father. So He has taught us to ask the Holy Spirit to enlighten our minds to help us to know who to pray for, how to think about them, how to pray for them, even how long to pray for them.

As we are open to the Holy Spirit's charismatic gifts God can speak to us. Also, we need to be careful never to presume that we understand what God's revelations to us mean. It is OK and actually good to "doubt" in this way. With our small limited human minds we can never fully catch all God wants to say to us. When God speaks to us we must first learn how to simply report what He has shared with us, and not add to it or embellish it or change it into a teaching or a prayer or a story. If we are in a group, different people may have different messages from God during the worship. All need to share what God inspires, even if it does not seem to fit in with what others are saying. These messages are like pieces of a big picture puzzle that God is giving us. All parts are needed to catch more completely the whole revelation God is giving to us.

After we share it in our intercession groups, then we need to take it back to the Lord together and ask Him for a deeper understanding and direction about all He has said.

- Lord, what do you mean by that mental picture or inspired message or Scripture or feeling or discernment we have?
- And what am we supposed to do with it?
- How are we supposed to intercede with these inspirations?

All of this happens in a spiritual atmosphere of deep and ongoing praise and worship. This is *HOW* God has taught us to pray in intercession. As we do this, God will work with us very directly and lead us in our intercessory prayers. The Lord will show us how to put all the pieces of the revelations together and how to pray with that information. And we will see His mighty victories be actualized in these situations for which we intercede in obedience to Him for the glory of His holy name. Alleluia!



Third:

Another beautiful thing that we see here in this experience of Daniel and his friends is that they knew how to really *lay hold of God* for a particular thing.

In the Scriptures, the word *intercession* is translated in different ways. But you know how it is, that when we try to translate from one language to another, we can miss some of the meaning. The same is true in our translations of the word *intercession* from Hebrew into our languages. So I would like to try to explain what the word *intercession* really means in the Bible. Isaiah says it very clearly,

On your walls, Jerusalem, I have posted watchmen; they will *never fall silent*, day or night. No peace for you, as you keep Yahweh's attention. And *give Him no peace* either until He restores Jerusalem and makes her the pride of the world. (Isaiah 62:6-7)

Jesus explained it in a similar way. Remember when the disciples asked Jesus how to pray, He gave them the "Our Father". Then He went onto tell them a story. Remember the man who had company in the middle of the night and he did not have any food. So he went to his neighbor to ask for three loaves of bread. At first the neighbor said no, he would not get up to help. But then Jesus says something very interesting. He says, "Even if the man will not get up for friendship's sake, *persistence* will make his friend get up and give him all he wants". (Luke 11:8) Now Jesus was talking here about prayer—and specifically about *intercession*.

If we could translate the meaning of *intercession* from these two Scriptures into our modern languages we might define *intercession* like this: "Intercession means to *lay hold of God* in a situation or really *lay hold of the situation in God*". It's like we are saying to God, "Lord, I am not leaving here, day or night, and I will not let You go, until this situation gets worked out—until You come through with Your answer to my prayer. I will not sleep, and I will not let you sleep either, until you come through with your answer from heaven". Do you ever pray like that? Daniel and his friends did this. They knew how to really *lay hold of God* above everything else. They knew how to earnestly seek God in desperate, prevailing, committed *intercession* for their desperate situation. And we know that they really persevered in their prayer all night because the answer came in a night vision.

Not a dream, but a night vision. So they were in earnest prayer even all night about this situation. And God came through with the answer. Alleluia!

Fourth:

Again we see here the power of the *prayer of agreement* as we saw it in the story of Susanna. However here I want to mention another dimension of this prayer. Daniel called his friends to join him in agreement and they prayed all night pressing into God, pleading for mercy. They entered into a corporate desperate, prevailing intercession. And God answered them. God saved them from death and made a way where there was no way.



PRAYER OF AGREEMENT TODAY

For some years now, God Himself has been calling people everywhere to corporate, united prayer. How many times He has given people in different nations the Scripture of 2Chronicles 7:14. This urgent call of God to serious prayer is really His Answer to the needs of people in every nation in our time. Also, for some years now, people from every nation have been realizing the urgent need -- the desperate need -- of a visitation of God in the earth and in the nations, an awakening and revival in the Church, and a new outpouring of God's Presence and manifest Glory for the salvation of souls.

As J. Edwin Orr and Ron reported, "Throughout the history of revival, you will discover this undeniable fact: In the recorded history of the church there has never been a mighty outpouring of the Spirit in revival which did not begin in the persistent, prevailing prayer of a desperate people".⁵

God needs to be invited! And the deep, persevering corporate intercession of God's People prepares the way for Him to come. Today the prayer that is needed is like the desperate prayer of agreement as we saw it in the story of

⁵ Ron Dunn, "When the Church Prays".

Susanna. This is also like Daniel calling his friends to join him in agreement. They entered into a corporate desperate, prevailing intercession. They prayed all night, pressing into God, pleading for mercy. And God answered them. God saved them from death and made a way where there was no way.

As I already mentioned, at different times in history, and with increasing frequency in our time, the Holy Spirit himself has been inspiring people to this deeper kind of intercession together. More and more people everywhere are responding to this call of God. Their focus of the intercession has developed from praying for revival and awakening and a visitation of God, to praying so as to build a habitat (or spiritual environment or climate that welcomes God) among his people, to inviting God to actually make his home among us in a new manifest ongoing manner (habitation), to total transformation of individuals and even societies and cultures, to the establishing of His Kingdom and his reign in glory in our midst.

Some spiritual leaders are bringing people together in “concerts of prayer”; others have initiated 24-hour, seven-day-a week houses of prayer; others have founded ongoing local, national, and international events and networks of prayer. God’s people are being gathered together by pastors and intercessors across denominational lines in obedience to the Holy Spirit’s inspiration to pray together deeply and in agreement for their areas and cities and churches and even nations. Sometimes they praise God and intercede earnestly all night. Sometimes they have national or regional days of prayer. Sometimes they pray in churches or in stadiums all night with even tens of thousands of people.

During these prayer times, many leaders are dedicating their cities and nations to God, crying out to God like Daniel, publicly repenting and breaking any connection with the sins and idolatry of their past. As a result, God is answering the prayer in amazing ways. He is even sovereignly intervening to stop crime and violence, actually *transforming* whole cities, cultures, and nations for His glory. Alleluia! (see web site: <http://www.glowtorch.org/>)



In May 14-18, 2012, over 10,000 people from close to 90 nations and from every Christian Denomination gathered in Jakarta, Indonesia at the World Prayer Assembly. The Holy Spirit inspired their theme: to pray deeply Uniting in Prayer-Welcoming His Dwelling Among Us and Releasing His Glory Among the Nations -- for a New Wave of the Holy Spirit to sweep across the world as God promised in the Prophets Haggai and Habakkuk:

For Yahweh Sabaoth says this: “A little while now, and I shall shake the heavens and the earth, the sea, and the dry land. I shall shake all the nations, and the treasures of all the nations will flow in, (the desired of the nations will come), and I shall fill this Temple with glory”, says Yahweh Sabaoth

“I am going to shake the heavens and the earth. I shall overturn the thrones of kingdoms and destroy the power of the kings of the nations” (Haggai 2: 6-7; 21-22)

But the earth will be full of the knowledge of the glory of Yahweh as the waters cover the depths of the sea.

(Habakkuk 2: 14)

On the final night some 100,000 people gathered in the Jakarta Stadium to pray all night. At the same time another 373 stadium gatherings prayed throughout Indonesia. It is estimated that about nine million people gathered for prayer that night across the nation. And the event was broadcast live to a few more million people across the world. Then another 400 million people viewed the rebroadcast via God TV on Pentecost Sunday, May 27, 2012 -- the Global Day of Prayer. How amazing the way the technologies of our times are providing such means for united prayer across the world. Are we nearing that time of fulfillment in Revelations 21:17 and 20 where the Spirit and the bride together say, “Come -- even so, come, Lord Jesus”? Glory to God! (see web site: <http://wpa2012.org>)



One of the most amazing signs of the ongoing work of the Holy Spirit in our time is the explosive growth of the underground churches in countries where Christianity is persecuted or forbidden. Often people say they think Islam is

the fastest growing religion today. However, Jim Rutz, in his book Megashift⁶, documents that underground Christianity is really the fastest growing religious phenomena in many nations today. These are not traditional Christians or Pentecostals, but what he calls called the Holy Spirit's wave of *Core Apostolic Christianity* in the underground Christian Church. These new Christians have been deeply touched by a sovereign intervention of the Holy Spirit, just as He came to the Apostles and to Cornelius in the early church. That is why it is called *Core Apostolic Christianity*.

What is happening with them is the fruit of desperate, persevering, united intercession. Small groups of people are gathering in thousands of "house churches" in their areas, crying out non-stop to God in worship and travailing intercession day after day. And so many people are being sovereignly converted to Jesus that Jim Rutz estimates it is like the 3000 converted on Pentecost happening every twenty-five minutes. All this wave of conversion to the Lord Jesus is accompanied by awesome signs and miracles like those we find in the life of Jesus Himself. Most do not have Bibles or pastors or churches. But God is sovereignly revealing Himself to them and harvesting souls for the Kingdom Himself out of their desperate intercession. Glory to God! God *is able* to do all things and God truly answers prayer. Amen! Alleluia!



Fifth:

Back now to Daniel chapter 2 and the meaning of Daniels intercession for us. Daniel prayed in submission to authority. It is very significant that the first thing Daniel did when he heard about the decree of death of the sages was to go to the king who made the decree. He then asked the king for "the opportunity of revealing his interpretation to the king". What Daniel was really asking for was for time to pray and seek God about the whole matter.

⁶ ⁴ Jim Rutz, "Megashift"

(see http://www.cbn.com/700club/Guests/Bios/Jim_Rutz042805.aspx)

Daniel knew only God could give revelation of the whole matter. But God had placed this pagan king in authority over Daniel; and this king was the one who had made the decree, the one to whom God had spoken and through whom God chose to work in this situation.

The Lord has taught us over the years the principle of how submission to appropriate authority gives an intercessor special authority and spiritual protection to intercede deeply and effectively for a specific person or situation. This is especially important when we pray for others ... that we have their agreement if possible to pray for them. The agreement for prayer establishes a spiritual relationship, which in turn acts as an open spiritual door through which God can act. In this way the agreement for prayer gives authority to pray for another because of the principle of submission. The Lord Jesus lived and used this weapon of submission to both God and man, obedient even unto death.

During his life on earth, he offered up prayer and entreaty, with loud cries and with tears, to the one who had the power to save him from death, and, *winning a hearing by his reverence*. Another translation says, “*He submitted so humbly that his prayer was heard*”. (Hebrews 5:7)



AUTHORITY AND INTERCESSION

The effectiveness of our intercessory prayer is determined by where our authority lies. Of course, initially all authority comes from the Lord Jesus Christ and His victory, and our relationship and call from Him in the apostolate of intercession. Also, we already mentioned how God gives us divine authority when we step into His realm of heaven by praise and worship and faith, and stand with the Lord Jesus who is seated on His throne of victory. But the Lord also works through those He has appointed to share His authority with on earth. Therefore, submission to appropriate authority not only opens the spiritual doors through which we can pray most deeply

and effectively in a specific situation, but it also gives us spiritual protection for intercession especially for spiritual warfare. I would like to share a couple experiences about intercession in relationship to authority.



In 1982, during 40 days of prayer and fasting while seeking God's will for my life, the Lord said to me in prophecy:

“I want to raise up an army of prayer warriors, to pray for the work of the Holy Spirit in the whole Catholic Church. And I want to call this prayer army the Fellowship of the Burning Bush (FBB). You follow Me and watch it happen”.

This was the beginning of the Fellowship of the Burning Bush. When the Lord called us to pray for the whole Catholic Church, I said to Him, Lord that is a REALLY BIG prayer assignment. If I am going to do this I need protection. And the only one who can give me protection in praying for the whole Church is the Holy Father. I need His blessing. So the Lord promised He would make a way for me to see the Holy Father. And I continued to pray for this to happen.

In 1986, the Lord kept His promise and made the way for me to personally meet our Holy Father and receive his blessing. It is an amazing story, but I will not go into all the details here. Only I will say that I was able to meet Pope John Paul II and officially submit FBB to his authority. I asked for his blessing for us for God's guidance, anointing, and protection in our intercession for the whole Church. Pope John Paul II placed his hands on my head and prayed a most beautiful prayer in English. As he prayed, the power of God's love overwhelmed me so strongly that for days it was like I was “drunk in the Holy Spirit” and could not get my bearings.

I experience the effects of that prayer to this day. Every country I go to, God's gives me His special presence and protection. And He often gives me deep wisdom and discernment of the needs of the Church in each place that have never been dealt with so we can intercede deeply there for all God wants to do. Also, I find that the Lord allows me to impart what I have

received from the holy Father's blessing to all those who make commitment in FBB. They receive the same fire of God's divine love, and the same anointing, protection, wisdom, and discernment to serve in intercession for the Church. Glory to Jesus!



Another story I want to share is an experience I had praying with a group of religious in Africa. As we came before the Lord, some asked for prayer for some special situations. One of the sisters asked for prayer about her recent adverse experience at the market. She had a negative spiritual experience with some Moslem people there, and she was feeling very oppressed and tormented by the whole matter because of their curses against her. She wanted to pray for their conversion. A second sister asked us to pray for a particular bishop who was starting to use some traditional African religious practices. As we lifted all our intentions up to the Lord, and asked Him how to pray, He asked us one question: *"Where does your authority lie?"*

In the first case, we had authority to pray for the sister herself because she asked, but not for the Moslems. Even if we did pray for them, and God intervened in this spiritual war to set them free, how would they stay free? They did not know Jesus. Jesus Himself warned us about the need for wisdom and follow-up in spiritual warfare and deliverance prayer. Remember the man who had an evil spirit cast out of him? The evil spirit went around looking for a place and came back to the man only to find his place free but empty. So the evil spirit went and got seven more evil spirits to come in with him; and second state of the man was worse than the first (Matthew 12:43-45) We need to pray for wisdom in spiritual warfare situations. We have a responsibility for follow-up in spiritual warfare, to help people stay free if we intercede for their liberation. So we prayed with the sister to forgive the people and gave them all to Jesus to take care of. And she was free and at peace.

The case of the second sister was different. Because she worked for the bishop, she had a special spiritual authority from submission (because of her position) to intercede deeply for him. And the Lord led us for around 30

minutes in deeper prayer and intercession for the whole matter. We prayed many ways, including prayers of forgiveness and repentance; and the Lord even had the sister pray the prayer of Pope Leo XIII to Saint Michael for liberation. She said the prayer because she had the authority to pray. We all just agreed with her and experienced a great breakthrough in the Spirit. Because she worked for the bishop, she could be there with him to follow up on prayer for him every day.



Where does your authority lie? That is an important question for us in intercession, both for our protection in spiritual warfare cases, but also in terms of our effectiveness in prayer. Therefore, whenever we start intercession groups or missions, I always encourage our intercessors to go to the person in spiritual authority to ask: 1) their permission to use their place for prayer, 2) their blessing, and 3) their intentions, before we start the prayer. In a parish, we go to the parish priest. For a diocese, we go to the bishop. For a special ministry group or project, we go to the priest who is chaplain or spiritual assistant for the group or project *and* the leader of that group or project. Through the priestly blessing especially God can give protection and open the way of wisdom and deeper discernment in our intercessory prayer for that group or situation. Glory to God!



Coming back to Daniel. Daniel interceded from two different positions of submission. First was his position of serving under the king. He was in submission to the king in his life and work. Second, Daniel interceded out of the commissioned authority given him by agreement with the person in authority in this specific situation. That is, the king. So his twofold submission in obedience to the king gave him a double spiritual authority to intercede deeply and effectively in that case.

Sixth:

As a result of God's revelation of the king's dream to Daniel, the king acknowledges that the Spirit of the holy God is in Daniel. And he makes Daniel the governor, giving him authority over the whole country of Babylon. And at Daniel's request, Hananiah, Mishael, and Azariah take over the affairs of the province so that Daniel can remain at court. Daniel is placed in a new position of governmental authority—and, thus, a new level and position of *watchman on the wall*, which is another name for a prophetic intercessor in the Bible. Just being in this position of authority, by his very presence and life, Daniel stood in prophetic intercession and thus opened the way for the whole of God's people to live in peace in the exile. It was if through Daniel, God gave the people room to live—the opportunity to continue to exist as Jewish people. They also had the opportunity to repent so their hearts could be changed and turned back to God. Because Daniel was revered, and he was a Jew, the God of Daniel came to be revered as well. Because Daniel was blessed and flourished, Israel was able to flourish. And God was able to complete His will among His people to bring salvation to Israel in Babylon.

I think it is important for us in intercession to realize that, whenever God puts us in a position of authority, part of that role of authority is to intercede for those we serve. And to be effective and protected in intercession, we need to answer the question, “Where does my authority lie in this case?” and seek to be in right relation with appropriate authority. As I already said, this opens up to us spiritual protection and discernment so we can be more effective in our intercession.

Seventh:

In this chapter, Daniel commences his mission as prophetic intercessor.

Daniel's prophetic mission included speaking and writing the revelation of God as sovereign over kings and over nations and over history. God is the One who controls the destiny of His own people and of all the peoples of the earth. He ultimately controls all human history. It is amazing to think that God even revealed His purposes to the pagan kings who ruled over Daniel and Israel during the exile. Part of Daniel's prophetic mission was to

interpret what God was saying and make His will known to them. It is really amazing to see how they were open to receive this guidance from God through one of their subjects, an exile at that. And also Daniel was called by God to intercede deeply about what God revealed, which spiritually opened up the way for it all to happen. Through the mediation of Daniel, as he spoke on behalf of God, declaring what God had said, God was able to execute His providential care and guidance of His people and of nations. And God did what Daniel said.

One important point from this experience of Daniel is actually a call to prayer for us as intercessors in our time. We need to pray that religious and civil leaders will come to understand the key role God has given His prophetic intercessors. And we need to pray these leaders will be open to hear from God themselves and receive what God says to them through intercessors. In this way God can give important input for guidance and discernment that leaders need as they seek to fulfill their own mission to lead God's people and the nations of the earth.

Also, for us in intercession, our *declaration of God's word* to us from heaven can call forth into reality and visibility on the earth the divine purposes of God. There is an actualization, a calling forth of the possible from heaven into the actual on earth through the creative declarations made in prophetic intercession. When we speak what God has said, God backs up His word and a new creation can come forth. This is the same thing that happened in Genesis at the creation of the world. Following upon the Spirit of God brooding or hovering in intercession over the chaos, God spoke—and what He said came to be (Genesis 1:2-3 and following.) We already mentioned the marvelous definition of intercession and of what an intercessor is like in Hebrews:

It is from the invisible that the visible world came to be... And Moses clung to his purpose like a man who could see the invisible. (Hebrews 11:3, 27)

The Lord Jesus again revealed this divine way of God when the disciples asked Him to teach them how to pray. Remember He said the words we now use as the prayer of the Our Father. Let us pray:

Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done *on earth as it is in heaven*.
(Matthew 6:9-10)

Do you hear what you just said: on earth *as it is in heaven*. *Many people when they pray are trying to get earth into heaven, while God is trying to get heaven into the earth*. What Jesus was saying to us is that we need to get into heaven first when we pray; and then with Him from heaven begin to speak heaven into the earth in our intercessory prayer. That is prophetic intercession.



C. GLORY IN THE FIERY FURNACE

Please turn with me now and read Daniel chapter 3.

Here we find the intercession of three friends of Daniel: Hananiah, Mishael and Azariah, again in a serious life and death crisis. We first hear of these three young men in Daniel chapter one. They were among the young Judean exiles that were brought to the king's palace with Daniel to be prepared for service to the king of Babylon. The chief eunuch changed all of their names to names connected with the pagan gods of Babylon. In this way and by changing their language, Babylonians tried to destroy the True God and the faith of the people of Israel in their God. Hananiah, whose name means "Yahweh is gracious," was called Shadrach, "command of the moon god". Mishael, which means "Who is like God?" is called Meshach, "Who is what Aku is?" Azariah, which means "Yahweh has helped," is called Abednego, "servant of Nebo."

With Daniel, they chose to be faithful to the laws of the God of Israel and not eat food forbidden to Jews. They joined Daniel's special fast eating only vegetables and water during their training. They also lived a "fasted life". As a result of their faithfulness to God and His law, God gave them

... knowledge and skill in every aspect of literature and learning. The king found that on whatever point of wisdom or understanding he might question them, they were ten times better than all the magicians and soothsayers in his entire kingdom. (Daniel 1: 19-20)

In the crisis regarding the King's dream and decree of death (Daniel 2), they joined Daniel in desperate all-night intercession begging the God of heaven for His mercy. God answered and explained the king's dream to Daniel, so that Daniel and his friends with the other Babylonian sages were spared death sentence. They prayed with Daniel all night. They knew how to lay hold of God, how to press into God in a desperate crisis situation. And they saw God's sovereign intervention. Following the miracle of God's revelation on the king's dream and its meaning, at Daniel's request, King Nebuchadnezzar entrusted the affairs of the province of Babylon to Shadrach, Meshach and Abednego.

This brings us to Daniel chapter 3. This same King Nebuchadnezzar made a golden statue and ordered everyone to worship the statue. When the statue was being dedicated, these three Jewish men refused to worship it. Some people maliciously reported the refusal to obey to the king, adding on that these Jews "do not serve your gods". The king was furious. When he confronted them, he threatened them. He said,

"If you refuse to worship this golden statue you are going to be thrown right away into the fiery furnace and where is the god who can save you from my power"? (Daniel 3:15)

In his pride and anger, the king blasphemes and mocks God.

Shadrach, Meshach and Abednego give a two-sided answer to the king. Basically to him they are saying, “We have no need to even answer you in this manner. This is out of our hands. You blasphemed God. He will take care of you”. Then they make a profession of their confident, obedient faith and the total abandonment of their whole lives to the TrueGod.

“If our God, the one we serve, is able to save us from the burning fiery furnace and from your power, Your Majesty, He will save us; and even if He does not, then you must know, Your Majesty, that we will not serve your god or worship the statue you have set up”. (Daniel 3:17-18)

I am reminded here of the words of an inspiring current Christian song I heard recently on how our *praise changes the atmosphere*. The song says, “*It’s not about what we’re going through, but it’s about where we’re going to*”. When we hear the response of Azariah and his prayer in the fire, we can see how the hearts of these young men were set on God over and beyond their own lives. No question about it. And their praise really did *change the atmosphere... bringing eternity into their now* (as the song goes).

Because of their response to the king, they are thrown into the fire where we immediately see God’s sovereign intervention. I’m reading from the Jerusalem Bible now. It says, “They walked in the heart of the flames praising God and blessing the Lord”. (Daniel 3:24) They had been thrown into the fire bound up and here they are walking around. So in the fire, the Lord first of all broke the bonds they were tied up with to set them free. And they responded by praising God and blessing the Lord even more as they freely walk around through the fire. I remember Paul and Silas doing the same thing, praising God at the top of their voices in the stocks in the prison, resulting in their liberation by God Himself. (Acts 16:25)

And then Azariah enters into a marvelous prayer of worship and intercession. Please turn again with me and read Daniel 3:25-45. These verses are found in the deuterocanonical part of Daniel, after verse 23 in some translations of the Bible.

Azariah stood in the heart of the fire, praying aloud thus:

“May you be blessed and revered, Lord, God of our ancestors, may your name be held glorious forever. For you are upright in all that you have done for us, all your deeds are true, all your ways right, and all your judgments true. True is the sentence you have given in all that you have brought down on us and on Jerusalem, the holy city of our ancestors, for you have treated us rightly and truly, as our sins deserve.

“Yes, we have sinned and committed a crime by deserting you, yes, we have greatly sinned; we have not listened to your commandments, we have not observed them, we have not done what you commanded us to do for our own good. Yes, all that you have brought down on us, all that you have done to us, you have been fully justified in doing. You have handed us over to our enemies, to a lawless people, the worst of the godless, to an unjust king, the worst in the whole world; today we have no right to open our mouths, shame and dishonor are the lot of those who serve and worship you.

“Do not abandon us forever, for the sake of your name; do not repudiate your covenant, do not withdraw your favor from us, for the sake of Abraham, your friend, of Isaac, your servant, and of Israel, your holy one, to whom you promised to make their descendants as many as the stars of heaven and as the grains of sand on the seashore.

“Lord, we have become the least of all nations, we are put to shame today throughout the world, because of our sins. We now have no leader, no prophet, no prince, no burnt offering, no sacrifice, no oblation, no incense, no place where we can make offerings to You and win Your favor. But may the contrite soul, the humbled spirit, be as acceptable to You as burnt offerings of rams and bullocks, as thousands of fat lambs: such let our sacrifice be to You today, and may it please You that we follow

You wholeheartedly, since those who trust in You will not be shamed. And now we put our whole heart into following You, into fearing You and seeking Your face once more.

“Do not abandon us to shame but treat us in accordance with Your Gentleness, in accordance with the greatness of Your mercy. Rescue us in accordance with Your Wonderful Deeds and win fresh glory for Your name, O Lord. Confusion seize all who ill-treat Your servants: may they be covered with shame, deprived of all their power, and may their strength be broken.

“Let them learn that You alone are God and Lord, glorious over the whole world”. (Daniel 3:25-45)



KEY POINTS FOR INTERCESSION

Let's look at some key points in this prayer as a guide for us in intercession.

First:

Azariah is standing in the fire, standing in the priestly position of prayer, praising and worshipping God. He starts loudly praising and worshipping the Lord as the “God our ancestors”. Then he lifts up God’s name as glorious above all, right here in the place where God’s name was so long ago challenged at the tower of Babel and just now again blasphemed by the king. He declares God as righteous and just in all His ways, specifically in what has happened to Jerusalem and this judgment of His people.

Second:

As Azariah prays, he uses the word “we” and “us,” which means that he speaks on behalf of all the people of Israel and not just himself. This is an powerful example of *identification intercession*. And over and over again in this prayer he says, God, You have been faithful and we have sinned and so

we deserve what we got. We deserve to be in exile. But we still ask for and trust in Your mercy.

Then for many verses, Azariah confesses and repents of the many sins of Israel. We committed crimes by deserting You. We have sinned greatly. We have not listened to the precepts of Your law. In verse 34 he says, “but do not abandon us forever *for the sake of Your name*”. He is saying, Remember, Lord, that your name is at stake in this. It is not just about us. Then He calls upon God to remember and not repudiate His covenant. “Do not withdraw Your favor from us for the sake of Abraham Your friend, Isaac Your servant, and Israel Your holy one” (Daniel 3:35)

Third:

It is interesting to see how he is praying here. He says, Lord, You have given us a covenant through Moses, but we did not keep it. What You promised as the consequences of breaking Your law has happened and rightly so. We deserved it. But we want to go back further before Moses—back to our spiritual roots. Remember Abraham, Lord, and Isaac and Jacob. Remember them as Your friend and Your servant and Your holy one. Their titles, given to them by God Himself, indicate their faithfulness in the very points where the people of Israel sinned against God and His law. Azariah confesses that he cannot appeal to God on the basis of his or the people’s faithfulness and holiness. But he appeals to God for mercy and favor for the sake of God’s holy name and for the sake of the covenant God made with their fathers who were faithful to God.

He reminds God of one specific promise He made to Abraham: “to make his descendants as many as the stars of heaven and as the grains of sand on the seashore”. Yet, he says, “Lord, (now) we have become the least of all nations” (Daniel 3:36) God had made this promise to Abraham just after he passed the supreme test regarding the sacrifice of Isaac. For Abraham this test was the cross and death. Saint Paul says in Hebrews 11: 17-19:

By faith Abraham, when God tested him, offered Isaac as a sacrifice. (He who had received the promises was about to sacrifice his one and only son, even though God had said to him,

“It is through Isaac that your offspring will be reckoned”. Abraham reasoned that God could raise the dead, and figuratively speaking, he did receive Isaac back from death.

Fourth:

Azariah and his friends are now faced with the cross and the supreme sacrifice of their lives for their obedience to God, like their Father Abraham. And yet they confess their faith in God and abandon themselves to God even as Abraham did. In response, God comes through with an Abraham resurrection-like miracle, which they declare in their marvelous psalm of praise and worship:

“Bless the Lord, praise and glorify him forever! For He has rescued us from the Underworld, He has saved us from the hand of death, He has snatched us from the burning fiery furnace, He has drawn us from the heart of the flame”! (Daniel 3:88)

Faced with the supreme sacrifice of their lives for their faith in God, Azariah prays something so beautiful, revealing the heart of a true intercessor. He speaks not for himself, but for others. He is concerned not for himself, but for God’s glory and the salvation of others. He first says, confessing the sins of his people,

“We are put to shame today throughout the world, because of our sins. And we have no way to come to You to repent and please You and win Your favor again because all the ways You have given us to do this from the past are gone ... no leaders or priests or sacrifices or even a place to make an offering”. (paraphrase, cf. Daniel 3)

He continues, very much like David’s cry for mercy in Psalm 51, with a renewal of commitment to God:

“But may the contrite soul, the humbled spirit, be as acceptable to you as holocausts of rams and bullocks and thousands of fattened lambs—(as all the offerings we made in the past at Your holy

Temple)—May this please You that we follow You wholeheartedly, since those who trust in You *will* not be shamed Now we put our whole heart into following You, into fearing You and seeking Your face once more”. (Daniel 3:39-40)

He mentions all the sacrifices they used to offer in the temple. Then he prays that the sacrifice of their lives may be received even as the sacrifices of old. Here Azariah and his friends are offering their lives to God as a victim-sacrifice for Israel. He asks for God’s help to make this ultimate sacrifice and he prays, “May it be Your will that we follow You wholeheartedly”. He is saying, we know this ability to follow You is a gift and we are not able to do this by ourselves. But we ask You for more than just for ourselves. We ask for Your mercy even to offer our lives to You for our people. We put our trust in You and we know that anybody who does trust in You will never be disappointed.

The content of Azariah’s prayer reminds us of prayers of various prophets in the Old Testament, especially Baruch (Baruch 1:15–3:8), Jeremiah (Jeremiah 32:17-25), Nehemiah (Nehemiah 9:5b-35), and Ezra. (Ezra 9:5b-15) Also, as we will see a little later, Daniel prayed many of these same words in his prayer. (Daniel 9:4-19) Words from some of the psalms are also verbatim in Azariah’s prayer, like Psalm 51, Psalm 25, 35 and 40 and 83. Azariah and his friends are praying the word of God that they know. All of these holy people were praying inspired by the same Holy Spirit. God Himself was calling forth in intercession His own word that was written on their hearts. And as they pray, they intercede on behalf of their people, laying down their own lives on the line for God’s people. They are saying to God, we offer ourselves as victims for our people. Lord, accept our sacrifice and show Your mercy.

Their praise, worship, and intercession pierced the heavens and God broke through. He opened the heavens and came down, manifesting His glory.

But the angel of the Lord came down into the furnace beside Azariah and his companions; he drove the flames of the fire outwards from the furnace and, in the heart of the furnace, wafted

a coolness to them as of the breeze and dew, so that the fire did not touch them at all and caused them no pain or distress. (Daniel 3:49-50)

As the glory of God descended and His presence filled the fiery furnace, they went from intercession praise into high worship. God's glory was manifested through the presence of an angel, who looked like a "son of God". Their eyes were opened. They stepped into heaven and saw God. Even the king saw the angel of God. Then all three of the young men began to sing in exaltation, praising, blessing, and glorifying the Lord.

"May You be blessed, Lord, God of our ancestors, be praised and extolled forever. Blessed be Your Glorious and holy name, praised and extolled forever. May You be blessed in the Temple of Your Sacred glory, exalted and glorified above all forever: blessed on the throne of Your kingdom, exalted above all, glorified for ever: blessed are You who fathom the abyss, enthroned on the winged creatures, praised and exalted above all forever: blessed in the expanse of the heavens, exalted and glorified forever". (Daniel 3:52-57)

Then they call forth all creation to join in a litany of praise and worship, giving glory to God. (Daniel 3:51-90—in the deuterocanonical part of Daniel) Their words remind me of Psalm 136.

Because of God's tremendous miracle of saving His three faithful servants from the fiery furnace by the manifest presence of His glory, the king is struck with awe and blesses the true God. And he orders all the peoples under his rule to honor and respect and worship only the God of Daniel.

Nebuchadnezzar said,

"Blessed be the God of Shadrach, Meshach and Abednego: he has sent his angel to rescue his servants who, putting their trust in him, defied the order of the king, and preferred to forfeit their bodies rather than serve or worship any god but their God."

Then the king issues a new decree: “I therefore decree as follows, Peoples, nations, and languages! Let any of you speak disrespectfully of the God of Shadrach, Meshach and Abednego, and I shall have him torn limb from limb and his house turned into a dunghill; for there is no other god who can save like this”. (Daniel 3:95-96)

“King Nebuchadnezzar, to all peoples, nations and languages dwelling throughout the world: may you prosper more and more! It is my pleasure to make known the signs and wonders with which the Most High God has favored me. How great His signs, how mighty His wonders! His kingdom is an everlasting kingdom, His Empire endures age after age”! (Daniel 3:99-100)

The king showered favors on Shadrach, Meshach and Abednego in the province of Babylon. He blessed the three young men and in this way God blessed His people again.



There are several other points I would like to emphasize that are important for intercession.

First:

Most important is the faith and commitment of these three young men to God. See what they said to the king here: “Our God is able. We know God. He can deliver us. But even if He decides not to do so, we are still going to serve only Him”. And they were abandoning their lives and the situation into God’s hands.

Now, for us in intercession, our attitude has to be the same thing. We need to know that God is sovereign and He is able to do anything. He is unlimited. If there is anything we can learn as we read these testimonies in the book of Daniel, it is that God proves Himself and that He is more than capable of defending His good name and honor. He even worked in the hearts of pagan

rulers *who changed and acknowledged that He alone is King of kings and Lord of lords. Yes, it is **God** who raises up and puts down rulers; and it is He alone who directs the course of history.* He really is able and will do what He says. And if He doesn't do exactly what we are asking, we are challenged here to have a whole new way of looking at our situation and at intercession. We are here not so much to get our prayers answered. We are here to serve God—so His will can “be done on earth as it is in heaven”. The answers will come as we surrender to the Lord and seek to bring Him glory.

Second:

Another important thing happening here is the worship that is going on. The whole experience and intercession takes place in the midst of prayers of praise and worship, of lifting up the Lord, of proclaiming who He is. And as God responds to the praise, they respond again back to God with even more beautiful prayers of worship. The atmosphere of our intercession also needs to be ongoing praise and worship of God. God declares in Psalm 22:3 that He *makes His Home in the praises of Israel.* Another translation says, *God is enthroned on the praises of His people.* When the three young men started praising God in the fiery furnace, the angel of the Lord came. God was with them in the furnace. Heaven was opened. They beheld the glory of God. They all were really just overcome with God's presence and responded with even deeper praise and worship of God than when they started, calling on all creation to do the same. Well, wouldn't you do the same thing too if you saw God and got delivered from the fiery furnace? Glory to God!

Third:

Another important thing for us in intercession is repentance. We need to ask the Holy Spirit how to pray on this point because the graces of repentance and forgiveness are gifts He gives to us through Jesus Christ (Luke 24:47; Acts 3:38) We can join with the Lord Jesus to be channels of repentance and forgiveness to others and make reparation to God on behalf of their sins.

Now it is true that all of us are sinners. So we can always pray personally, “Father, forgive me for my sins”. In fact, the closer we come to God in our praise and worship and intercession, the more His light will shine in our own hearts to reveal what God sees there, so He can deeply purify us and bring us more into His holiness. Yet we also represent many others and God's grace

of repentance is meant for all. In intercession, we cannot assume we really know all we need to repent of. We need to ask God to see as He sees and show us what He wants us to repent of. And when God calls us to repentance in intercession, there is always a bigger meaning than our personal need to repent. We represent many others and God's grace of repentance is meant for all. We need to ask the Holy Spirit to give us revelation of what to pray for and how to pray that repentance for others.

Whenever God shows us the need for repentance and forgiveness during intercession, we deal with it the same way whether it has a personal or a corporate meaning:

We take it to Jesus first, and ask the Holy Spirit how to pray about it. We can really pray in truth and total agreement when we are praying for other people, praying for our Church and nations, saying, "Lord, forgive *us* for *we* have sinned."

One way to pray in corporate repentance is to pray with the Lord Jesus as He prayed on the cross, "Father forgive them, they do not know what they are doing". (See Appendix B for a prayer we often use.) This prayer actually sets others free so they can go to the Lord Jesus. We can also receive graces of repentance and forgiveness in proxy for others, and ask the Holy Spirit to flow out through us to give these gifts to those for whom we pray. If we are dealing with a point of personal repentance and forgiveness, we first ask the Holy Spirit how to pray. And once we get the personal victory on that point in prayer, as intercessors we can always give that victory away to others by praying some intercessory prayer for them. We can ask God to redeem all that has happened in each situation by washing and covering all in the sacrificial blood of the Lamb, the Lord Jesus.

Fourth:

God wants to visit His people. But He is waiting to be invited.

How many people today are faced with all kinds of spiritual, social, and political crisis? How many Christians today in America and around the world are faced with decisions that may result in some kind of persecuting,

destroying fire, or are even now in that blazing furnace? How much do we in the Church and in the nations really need and earnestly desire a visitation from God—a sovereign intervention of His presence and glory to defend His holy name and reveal Him today as sovereign over Church, kings, presidents and nations. God alone is able to thwart the devil’s plans through evil men. He can even use evil, turn it around, and creatively bring forth good out of it. And He is able to reveal and actualize His holy will on earth as it is in heaven. He is able to lift up the Lord Jesus and draw all men to Himself in our places and situations here working long distance through intercession.

Throughout history, God has sovereignly intervened and *visited* peoples and nations. In the 1900s He poured out the grace of a new Pentecost which has spread all over the world. Now, in some places, there is another whole new level of the moving of the Holy Spirit through the sovereign manifestation of the glory of God. One way God is doing this today is documented in the DVD series called “Transformations” by George Otis, Jr. He reports on how God has sovereignly intervened to change whole cities and even cultures through the united, desperate, persevering intercession of people in their places.

These interventions of God come for many reasons, but especially He needs to *be invited*. Yes, God is *waiting* to be invited to manifest Himself and His glory to us in our time. But people need to desperately, earnestly cry out in worship and repentance before Him—like the three young men in the fiery furnace. Where are the intercessors that will seriously press into God? Who will lay hold of Him through desperate, united, persevering, focused, travailing intercession until He comes to visit us and manifest His glory in our times and places again? Come, Holy Spirit, help us to pray! Even so, come, Lord Jesus!



D. GLORY IN THE LIONS DEN—THE FIRST TIME

Now we look to another life-and-death crisis in the life of Daniel. Please turn with me and read Daniel chapter six.

At this time, Daniel was serving in Babylon under King Darius the Mede, who appointed him to be one of three presidents over the kingdom. God had again raised Daniel to a high position of governmental authority even in exile. In fact, “because of the marvelous spirit residing in him that made him so evidently superior to the other presidents and satraps, the king considered appointing Daniel to rule the whole kingdom”. (Daniel 6:4)

This made some of the other leaders jealous of Daniel, so they started looking for ways to discredit Daniel. But they could not find any negligence in his work to use to against him. “He was so punctilious that they could not find a single instance of maladministration or neglect”. (Daniel 6:5) So they decide to try to catch him through the practice of his religion.

The men got the king to make an edict saying, “within the next thirty days whoever prays to anyone, God or man, other than yourself, O King, is to be thrown into the lion’s den”. (Daniel 6:7) Daniel’s response was to continue to go to God as he had always done, falling on his knees, giving praise to God and interceding three times each day. When the men came along in a body to find him praying and pleading with God, they immediately reported him to the king. The king was really distressed, because he thought a lot of Daniel. He tried everything he could think of to save him, but there was no way out. So he said to Daniel, “Your God Himself whom you have served so faithfully will have to save you”. (Daniel 6:17) And Daniel was thrown into the lion’s den. That whole night, the king could not sleep and remained in vigil and fasting for Daniel—interceding in this way for Daniel, although it doesn’t actually say that he prayed. It’s almost like his life was crying out to the God of Daniel, hoping that God would save Daniel’s life. Early the next morning he ran to the lion’s den, in anguish crying out, “Daniel, did your God save you?” Daniel was OK! Daniel answers the king,

“My God sent His angel who sealed the lion’s jaws. They did me no harm since in His sight I am blameless and I have never done you any wrong either, O king”. (Daniel 6:23)

The king was overjoyed to find him alive. He threw the men who tried to get rid of Daniel into the lion’s den. Then he began to bless the God of Daniel. He even issued a new decree to the whole world, a wonderful profession of faith that called upon all people to honor and worship of the God of Daniel:

“This is my decree: Throughout every dominion of my realm, let all tremble with fear before the God of Daniel: He is the living God, He endures for ever, His kingdom will never be destroyed and His Empire never come to an end. He saves, sets free, and works signs and wonders in the heavens and on earth; he has saved Daniel from the power of the lions”. (Daniel 6:27-28)

Daniel flourished in the reign of this king and because Daniel flourished so did Israel. So Daniel’s life was a work of intercession.



MEANING FOR INTERCESSION

Now what does this say to us about intercession?

First of all:

Again we say it, when something happens, go to God first. When Daniel heard about the decree, he went straight to his house and went down on his knees. He began to praise God and intercede, pleading with God. That is how the men found him when they came to spy on him. (Daniel 6:11-12)

Second:

We briefly mentioned this once before: spiritual leaders have a special authority and responsibility to intercede for their subjects. Daniel in this situation was under the authority of the pagan king. God had raised up this king into authority. Daniel trusted in God and submitted to the king’s

decision. Even though the king gave a death sentence in judgment of Daniel's case, the king also actually spoke prophetically. He said, "Your God will have to save you". Then the king went in vigil and fasting all night. This kind of lived intercession for Daniel went straight to the Lord's heart. The king acted from the position of authority that God had given him. The king's prophetic words to Daniel rang out through the spiritual realms. His vigil and fasting was an expression of faith and trust and total surrender to the God of Daniel as an intercession that opened the way for God to act.

Of course, we also see Daniel pleading with God after he heard about the decree. After the king's judgment, Daniel presented his case to the most high court of the Most High God in heaven, trusting that God Himself has the final say in every case. That cry also reached the heart of God in heaven, who heard his prayer as well. And God sovereignly answered and executed His judgment by saving Daniel because, as Daniel reported, "in His sight I am blameless; neither have I ever done you any wrong, your Majesty". (Daniel 6:23) Saint James says, "the earnest prayer of a righteous man has great power and is very effective (producing wonderful results)". (James 5:16b)

It is an interesting to notice here that the king was in fasting for Daniel's deliverance. We'll talk more about fasting when we get to the chapter where Daniel is in fasting and intercession. But suffice it for now to say that fasting does make our prayer more powerful and effective.

Third:

This experience reveals more deeply who the Lord is and what He is able to do. We really need to learn more about the Lord. Here we see that God is able to turn evil to a greater good—greater than we could have ever imagined. Saint Paul says, "Where sin increased or abounded, grace abounded all the more". (Romans 5:20) He says that doesn't mean you go on sinning so that you can have more grace, but that where there is sin, where there is evil, God is able to not only to turn it around for good, but to such an even greater good that there is no comparison with the evil. As Saint Paul says, "Death is swallowed up in victory".

In Daniel's situation, through intercession, the evil that was brought against one man—through God and His intervention became the salvation of that man, plus it brought good to the whole nation of Israel. AND God was exalted in the whole earth. So you see how the greater good was multiplied here. This great miracle from heaven was able to happen because Daniel was in total trust, submission, and abandonment to the Lord, and because of the intercession of Daniel and of the king who was in authority over him.

As I was thinking about Daniel's experience, the Holy Spirit reminded me of the Lord Jesus. In a way, we might say that here Daniel is a prophetic type of the intercessor Messiah Jesus, who was to come. In His passion and death, the Lord Jesus was under the authority of pagans just like Daniel was; but it was because of His obedience ultimately to God, who had given the leaders their authority from on high (John 19:11), that the Lord Jesus won the victory. God raised Him up from the dead and He was able to give eternal life (John 17:3) and His resurrection victory to all men.

“During His life on earth, He offered up prayer and entreaty, aloud and in silent tears, to the One who had the power to save Him out of death; and He submitted so humbly that His prayer was heard”. (Hebrews 5:7)

Fourth:

Daniel *stood* in God's victory and glory, even as the Blessed Virgin Mary *stood* at the cross of her Son (John 19:25), and thus opened the way for God's victory and glory to be manifested in that place. As we mentioned earlier, the heavens were open over Daniel because of his faithfulness to God and His law in life and worship. He lived in God's glory, so God's glory could be manifested through him. When God's glory is present, amazing things happen. God is able to sovereignly control and change the nature He has created. Here God Himself sent an angel from heaven to seal the mouths of the lions and protect Daniel from *certain* death.

Speaking of the glory of God in relation to intercessors, throughout the Bible we find the chief characteristic of all intercessors: their hearts are wholly concerned for God to receive all the glory in every situation. They desired

this even more than getting their prayers answered. Daniel was like this, and also his friends in the fiery furnace. They prayed: “Lord, deliver us *for Your glory, so that Your name might be glorified*, and that You might reveal that You alone are the Lord, the one true God”. Amen.

E. DANIEL’S PROPHETIC INTERCESSION

Now please turn and read Daniel chapter nine. Here we find Daniel’s prayer of prophetic intercession for God’s will to be fulfilled for Israel.

One day Daniel was perusing the Scriptures, as he often did. We can see from his response that he was deeply struck by the Holy Spirit as he read what God had revealed to the prophet Jeremiah. Seventy years were to pass before the desolation of Jerusalem would come to an end. He was counting the years and realized that some sixty-eight of those years had passed. Then he says, “I turned my face to the Lord God begging for time to pray and to plead with fasting, sackcloth, and ashes”. (Daniel 9:3)

Daniel understood the ways of God. He knew, as we already mentioned, that prophecy from God contains possibilities and promises of what God hopes to do. He also knew the actualization of God’s word often depends on the response of God’s people, especially His intercessors. So Daniel turned to the Lord in prayer to fulfill the uncompleted conditions revealed to Jeremiah, namely, serious repentance on behalf of the people of Israel and the seeking of God with their whole heart. (Jeremiah 29:11-14)

Daniel was really cut to the heart by God’s word through Jeremiah, not just because of God’s promise of redemption but because of the reason they were in exile in the first place. Out of this deep spiritual experience, he turns his face and cries out to God. He was in deep travail. And he entered into the deepest form of intercession that he knew, *to pray and to plead with fasting, sackcloth, and ashes*. Daniel interceded with sackcloth and ashes. Traditionally for God’s people in the Bible, this is a sign of deep mourning representing humiliation and extreme remorse, repentance, or grief over sins, crimes, evils, and falsities. And as he pleads with God, we witness a very deep and powerful priestly-prophetic intercession.



Let's go now to Daniel's prayer of intercession in Daniel nine.

To start with, it is important to notice that throughout this prayer, Daniel does not plead with God on the basis of His people's goodness, but rather on the basis of the mercy of God: "not because of our righteous deeds, but because of Your great mercies". (Daniel 9:18) That same mercy of God is always the basis of God's blessing, both for the sinner turning to God for salvation and for the believer seeking the help of God. Daniel knew the God of Israel after all these years of faithful prayer and he had experienced God's mercy very deeply so many times in his own life.

He starts out glorifying God as the One who is *great and to be feared*. God alone is faithful and true. Then he prays in repentance and confesses the sins of Israel; but he does this as Israel's representative, identifying himself totally with his people, saying *we* are sinners—*we* are the ones who have failed. And it is *our* fault. And that is why You have rightly judged us and brought us into this position of exile that we are in today. *We* deserved Your punishment. *We* deserved this exile. Throughout most of the prayer, Daniel goes back and forth between glorifying God and confessing his sins together with the sins of Israel, saying "*we*" have done all these wrongs. He is identifying with Israel as he says this is what *we* have done.

Daniel intercedes with tremendous spiritual authority here. As we mentioned earlier, three personal fundamental decisions that Daniel made *for God* when he was young and lived faithfully had shaped his whole character. His life was one of total living victory for the true God of Israel and against the gods of Babylon; and thus Daniel himself became a powerful spiritual weapon in the hand of God—"fighting on God's side" as Saint Paul would say many years later. (Romans 6:12-14) His spiritual authority came from his victory position in God that was won by a life faithful to God. From that position he prayed.

The very points he repents of here on behalf of God's people were actually related to these key points of decision and victory in his own life. Under the

Holy Spirit's inspiration and because of his own lifelong victory for God over the false gods of Babylon, he could see clearly the very roots of Israel's bondage that led to her exile. In his intercession here, the three areas of sin he acknowledges and repents of from the lives of God's people are actually the opposite of the fruits of the three basic decisions Daniel faced early in his personal life. Daniel had said "yes" to God and His ways, but over many years God's people had made their decision *against God* and His ways. For these sins Daniel prayed his intercession.

The result of his focused intercessory prayer was a twofold effect of both personally touching the heart of God and standing in the gap caused by those sins. He wrestled with God and the enemy in intercession. And in the process, his deep prayer actually removed the ground the enemy stood on to hold Israel in spiritual captivity because of her sins. Thus, his intercession actually opened heaven over God's people. And he built a spiritual wall that effected a kind of spiritual, legal separation between the enemy as manifested in the gods of Babylon and the spiritual status of God's people. Because of Daniel's intercession, the covenant bridge was re-established between God and His people. Israel was set free from exile once again and sent back to Israel to fulfill God's purposes. In Daniel, we really see how "the earnest prayer of a righteous man has great power and is very effective (producing wonderful results)". (James 5:16b)



1. THREE FOCUSES OF INTERCESSION

Daniel's intercession is almost like a litany as he goes back and forth with praise and repentance. And in this praise and repentance, he mainly glorifies God's faithfulness and confesses Israel's sins on three points.

First:

Daniel declares God as the One who keeps the *covenant* and shows faithful love towards those who love Him and who observe His commandments. And He is right and just in all His judgments. Then Daniel basically says that we

have totally broken the *covenant* that God made with Moses. We have broken Your law. This is why we are in this state of affairs (Daniel 9:4-11a)

“But we have sinned, we have done wrong, we have acted wickedly, we have betrayed Your commandments and rulings and turned away from them”. (Daniel 9:4)

He not only refers to the covenant here but he goes on to speak about the promised consequences of breaking it. God warned the people about what would happen right in the law itself, and over and over again through the prophets. The curses of rebellion and disobedience were actually written right in the law. So he acknowledges that the covenant curses of Leviticus 26 and Deuteronomy 28 have come pouring down on us, because we have sinned against God. We asked for this—we called down the curse on ourselves by our sins.

He even acknowledges that the exile was God’s right and just judgment on the people, which they fully deserved. (Daniel 9:11b-15; cf. Leviticus 26:37-39; Deuteronomy 4:27-28; 28:63) In fact the book of Daniel starts out saying the fact that God Himself allowed Nebuchadnezzar to conquer Jerusalem. (Daniel 1:2) So as Daniel prays he repeats that God has

“ carried out the threats which He made against us and the chief men who governed us—that He would bring so great a disaster down on us that the fate of Jerusalem would find no parallel under all heaven. (Daniel 9:12)

“We have only the look of shame we wear today, we, the people of Judah, the inhabitants of Jerusalem, the whole of Israel, near and far away, in every country to which you have dispersed us because of the treachery we have committed against you. To us, our kings, our chief men and our ancestors, belongs the look of shame, O Lord our God, since we have sinned against you”. (Daniel 9:7-8)

Second:

In his prayer Daniel says,

“We have not listened to Your servants the prophets, who spoke in Your name to our kings, our chief men, our ancestors and all people of the country. We have even been *unwilling to listen to Your voice*; and have *not listened to the voice of the Lord our God* nor followed the laws He has given us through His servants the prophets. The Lord our God has watched for the right moment to bring disaster on us, since the Lord our God is just in all His dealings with us, and we have *not listened to His voice*”. (Daniel 9:13-14)

Before God gave the commandments to Moses, the Lord revealed Himself and provided for and led His people directly Himself. And He admonished them again and again to *listen to His voice*. I call this *the commandment before the commandments*.

“Today, I call heaven and earth to witness against you: I am offering you life or death, blessing or curse. Choose life, then, so that you and your descendants may live, *in the love of Yahweh your God, obeying his voice, holding fast to him*; for in this your life consists, and on this depends the length of time that you stay in the country which Yahweh swore to your ancestors Abraham, Isaac and Jacob that he would give them”. (Deuteronomy 30:19-20)

The decision to *not* listen to the voice of the Lord resulted in the hardening the people’s hearts. Did you ever wonder what the Lord meant when He said “do not harden your hearts”? Basically what that means is, as people make repeated decisions to say ‘no’ to God, little by little their hearts become turned away from God, and it gets harder and harder to hear and recognize His voice. That’s a hardened heart. And that was one of the main sins that Daniel was confessing and repenting of before God.

Daniel says, “*We have not only not listened to the voice of God, but we also have even been unwilling to listen to His voice*”. This unwillingness means that the people did not really love God anymore, so they lost the desire to please Him. They loved self more than God. They *lost their first love*.

(Revelation 3:21) And as iniquity or wickedness increased, *their love grew cold* . (cf. Matthew 24:12)

Third:

Daniel confesses that we knew beforehand about this disaster, the curse and consequences of our sins, but we did not take heed. And over and over again he says, God has rightly judged us, because ***we have not repented***. “We have not appeased Yahweh our God by renouncing our crimes and learning Your truth”. (Daniel 9:13) So standing as Israel’s representative, Daniel kept praying and praying prayers of repentance while recalling the covenant and the consequences of breaking it. Daniel’s persistence reminds me of Abraham’s perseverance in intercession as he kept asking and asking God to be faithful to His good name as righteousness and save the just ones (including Lot) living in Sodom and Gomorrah. (Genesis 18:23-32)



In the final part of his intercession, Daniel calls upon the Lord’s great compassion and mercy as he pleads for the Lord to turn from His wrath and restore both His people and His holy city Jerusalem. (Daniel 9:15-19) He is saying, we have sinned against You, God, and no man can repair what has happened. Only You can do this, God. Saving justice and mercy belong to God alone.

Daniel knew the heart of the God of Israel and that the exile was not the end of the story. For after judgment, the Lord promised both forgiveness and restoration. (Daniel 9:15-16; see Leviticus 26:40-45; Deuteronomy 4:29-31; 2 Chronicles 7:14) So he boldly reminds God of His awesome mercy in the past: “Lord our God, who by your mighty hand brought us out of Egypt—the renown You won then endures to this day”. (Daniel 9:15)

He also keeps praying for God to act in mercy and compassion—***for the sake of Your good name***.

“Lord, by all Your acts of saving justice, turn away Your anger and Your fury from Jerusalem, Your city, Your holy mountain, for as a result of our sins and the crimes of our ancestors, Jerusalem and Your people are objects of scorn to all who surround us. And now, our God, listen to the prayer and pleading of your servant. *For Your own sake*, Lord, let Your face smile again on Your desolate sanctuary. Listen, my God, listen to us; open Your eyes and look at our plight and at the city that bears Your name. Relying not on our upright deeds but on Your great mercy, we pour out our humble plea to You. Listen, Lord! Forgive, Lord! Hear, Lord, and act! *For Your own sake*, my God, do not delay—since Your city and Your people alike bear Your name”. (Daniel 9:17-19)

As Daniel prays, he turned his face to God. He is set on God. And he prays strongly, crying out for God to act for His own sake—for the *sake of Your name*—Your people, Your city, Your Sanctuary, Your mountain which all bear Your name! He is so totally concerned here for God’s glory. Even the reason that Daniel is praying is not because of any good things he has done. He is interceding on the basis of God’s mercy. God has called him to this intercession. God put this heavy burden on his heart and on his life. And he is looking to God for a merciful response. That is the part of God’s nature that Daniel knows deeply in a personal way himself.

It is God’s own heart that Daniel knows—the Divine Mercy. And he was really laying hold of God in intercession. He was not going to let God go until God came through in His divine mercy.



2. IDENTIFICATION INTERCESSION

Daniel prayed in what we can call *identification intercession*. *Identification intercession* means spiritually uniting with others and representing and

praying through into victory in their place in intercessory prayer. Sometimes this is referred to as *being spiritually yoked together*. Saint Paul describes it as “*bear one another’s burdens* and in this way fulfill the law of Christ”. (Galatians 6:2)—which law, in the words of the Lord Jesus, is “to love one another as I have loved you”.(John 14:34)

God Himself often invites intercessors to pray for others by giving them *burdens*. This means He places within them an urgency to pray that may be experienced like a spiritual load being placed on their hearts or shoulders that just remains there. It is a call to prayer that does not go away with one or two urgent intercessory prayers, but it may go on for days, even months, maybe years until the answer is fully manifested on earth as in heaven. And an intercessor sometimes experiences this prayer burden even in a mental and physical way, living out the suffering of someone else in their own person and life. I think of Saint Monica and her intercession for her son, Saint Augustine—a burden that lasted some 30 years. As with Saint Monica, burden-bearing intercession can involve deep, agonizing, and traving prayer, under the anointing of the Holy Spirit. Also, of course the Lord Jesus more than anyone lived intercession on the cross. (cf. Isaiah 53)

Isaiah says something very interesting about burden-bearing intercession.

And it shall come to pass in that day, that his burden shall be taken away from off thy shoulders, and his yoke from off thy neck, and the yoke shall be destroyed *because of the anointing*.
(Isaiah 10:27)

The *yoke on the shoulders* that Isaiah refers to here is the yoke of satanic bondage with its *yoke on the neck*, the resultant burden of spiritual oppression. When we are born into this world, we are born with the heritage of original sin from Adam and all its consequences. Rebellion against God, fear, negative thinking and all the seven deadly sins come natural to us. The consequences of that sin and iniquity place all mankind legally under the yoke of spiritual control of the devil. And not only are we all also under the devil’s yoke of spiritual oppression but, contrary to God’s original divine plan for us, we are now destined to death and hell, which place God created for the devil and his fallen angels.

Isaiah prophesies that the day will come when these yokes will be broken *by the anointing*. The Hebrew word Isaiah uses for *broken* actually means *destroyed or obliterated so completely that there is no evidence the yoke ever existed*. And the breakthrough, the release of the yoke, comes by means of *the anointing*. *The anointing* refers to the manifestation in a human being of the divine, supernatural presence and mighty power of God Himself in the Holy Spirit. *Anointing, as described in the Bible, can be defined as “God doing on flesh those things that flesh cannot do”. It is God doing those things only He can do, and doing them through a flesh-and-blood, earthly vessel.* (see 2 Corinthians 4:7) The anointing is the mighty river of God spiritually coming from His throne, first flowing upon an intercessor and spiritually saturating them with His awesome presence and His mighty love and power. Through His anointing, God Himself empowers the intercessor to pray in divine authority. And then His river of grace and mercy continues flowing right through the intercessor to also spiritually saturate others they are praying for and actualize God’s mighty victory in them, *on earth as it is in heaven*.

In intercession, one major way that Holy Spirit anointing is manifested in an intercessor in burden-bearing prayer is by the experience of travailing prayer. The intercessor begins to labor in prayer in a kind of spiritual childbirth, a spiritual bringing forth, by weeping and experiencing or living through deep spiritual burdens and pain for others. The intercessor spiritually carries the pain and suffering caused by the yoke of bondage on another in travailing intercession in a smaller way, as Jesus carried all of our sins and sufferings on the cross. As the river of the Spirit flows through the intercessor to the other person who is under some yoke of bondage, God Himself breaks that yoke, whatever form it takes (for example, in sickness or spiritual bondage) by His presence. Then the intercessor (and the people they pray for) experience a breakthrough in the form of charismatic faith and a real change in their situation. The principle of how this actually works is what Jesus referred to when He says, “The light shines in the darkness. And the darkness cannot overcome the light”. (John 1:3) The light is absolutely victorious. The darkness cannot stand in the presence of God’s light. When the light comes darkness has to just leave. In the same way, the yoke or control of the enemy

is totally broken in the life of someone when the presence of God's anointing is manifest. The Holy Spirit's anointing is victorious in every way.

Isaiah 10:27 on the breaking of the yoke is a prophetic revelation of the mission of the Anointed One, the Messiah, fulfilled in the Lord Jesus Christ. The anointing of the Holy Spirit rested on the Lord Jesus especially throughout His ministry on earth. That same anointing was released upon all mankind when He shed His blood on the cross. That anointing is so powerful that, as someone once said, it *actually causes a people to be birthed out of the yoke (the bondage of Satan) into the nature of Christ*. All who believe in the Lord Jesus, who accept Him as their Savior and Lord and are baptized into Him, are spiritually made a new creation in the Lord by the gift and power of the Holy Spirit! The Holy Spirit anointing replaces the yoke of the enemy with the yoke of the Lord Jesus. So as we follow the Lord Jesus, He will lead us into union with God in heaven—into eternal life forever. What amazing grace! Alleluia!

There are a number of very powerful examples of burden-bearing intercession in the Scriptures.

MOSES

Several times during the Exodus, God spoke to Moses referring to the people of Israel as *your people*. (Exodus 32:7) So great was the identification Moses had with the people, that when God looked at the people, He saw Moses.

Remember during Exodus when Moses went up Mount Sinai to receive the Ten Commandments from God. At that same time, at the foot of that mountain, the people turned away from God and worshipped the golden calf. God saw this apostasy and He said something amazing to Moses. He said. "Moses, stand aside. I will kill all of them and start a great nation from you". (Exodus 32:10) So great was the identification of Moses with the people that as Moses stood before God for them, God saw Moses and the people through Moses. And at that moment Moses responded and actually interceded out of

total identification with the people as well as with God so much so that he even offered his own life as a ransom for the nation.

“No, Lord, don’t do it. Please spare these people—for the sake of Your name and your promise. Forgive the people. Or if not, then kill me—blot my name out of the book of life”. (see Exodus 32:13, 32)

That prayer caused God to change His mind and to turn His just judgment into mercy. God saw Moses with his total abandonment to and dependence upon God and such a deep love for God that he was even willing to give his own life that others might live—a man after God’s own heart. And this drew God to respond in kind—with mercy.

SAINT PAUL

Saint Paul experienced powerful burden-bearing intercession that was much like that of Moses. Out of his great love for his own Jewish people he cries out from the depths of his heart in intercession,

“I have great sorrow and unceasing anguish in my heart, for I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race, the people of Israel”. (Romans 9:2)

THE HIGH PRIEST OF THE OLD TESTAMENT

God reveals the importance, even in heaven, of identification intercession and burden-bearing to Moses. Remember how He commanded Moses to make everything about the tent of meeting and the priesthood *according to the pattern shown on the mountain*. The high priest especially was to reveal the beauty and glory of God and heaven by what he wore as well as by his ministry—in every detail prefiguring the nature, character, and mission of the future God-man Messiah.

The ministry of the high priest was to worship God, which included continuous burden-bearing sacrificial intercession. His breastplate, the ephod, also called the breastplate of judgment, was the principal priestly vestment, and it stood for all that the priesthood represented. In the front of the ephod, which covered the priest's heart, were twelve stones representing the twelve tribes of Israel to serve as a continual memorial before the Lord (Exodus 28:15) On his shoulders rested

the gold embroidered shoulders of the ephod (united together with) two onyx stones, on which were engraved the names of the twelve tribes of Israel, six names on each shoulder. (Exodus 28:5-12)

These stones on the shoulders were to be another constant reminder to God of His people, but they also represented the Mighty One of Israel, who continually bears the cares and burdens of His people upon His shoulders. The *shoulders* in Hebrew signify the seat of governmental authority, and the strength or power and responsibility for bearing burdens. So whenever God looked at the high priest, He always saw His people and all their cares and burdens. It is as if God were saying to us, "*I never want to and I never will forget you, My people*".

The high priest actually carried the burdens of all the people not only on his shoulders but on his heart before God as represented by the precious stones on his clothes which bore the names of God's people. Therefore, whenever he entered into high priestly worship, he could never forget his purpose—to worship God, to sacrifice for the sins of God's people, and to intercede before the Lord on behalf of His people. How wonderfully did he foreshadow our great high priest, the Lord Jesus Christ.

THE LORD JESUS CHRIST

This brings us again to the Lord Jesus, THE burden-bearer for all mankind.

The principle of being yoked with another, of coming under the same yoke with another, the act of identification intercession is exactly what the Lord Jesus lived in His life and mission as Redeemer of all. He is so deeply and

completely one with us that He, the almighty God, took our human nature and actually became a man, identifying with us totally in the flesh but yet without sin. (cf. Hebrews 4:15) Yet He even became sin on the cross. “For our sake He made Him to be sin who knew no sin, so that in Him we might become the righteousness of God”. (2 Corinthians 5:21)

During His life, we hear the Lord Jesus crying out to God on various occasions out of the burden He carried for His own people and for all mankind. The Lord Jesus actually even wept over Jerusalem in travail,

“O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wing”.

(Luke 13:34)

We hear Him agonizing in intercession to the point of even sweating blood in the garden of Gethsemane before His death. Isaiah prophesies the ultimate, total, and complete burden-bearer intercession of the Lord Jesus as the Messiah, giving His life as a victim through death on the cross:

Who has given credence to what we have heard? And who has seen in it a revelation of Yahweh’s arm?

Like a sapling He grew up before Him, like a root in arid ground. He had no form or charm to attract us, no beauty to win our hearts; He was despised, the lowest of men, a Man of Sorrows, familiar with suffering, one from whom, as it were, we averted our gaze, despised, for whom we had no regard.

Yet ours were the sufferings He was bearing, ours the sorrows He was carrying, while we thought of Him as someone being punished and struck with affliction by God; whereas He was being wounded for our rebellions, crushed because of our guilt; the punishment reconciling us fell on Him, and we have been healed by His Bruises.

We had all gone astray like sheep, each taking his own way, and *Yahweh brought the acts of rebellion of all of us to bear on Him.*

Ill-treated and afflicted, He never opened his mouth, like a lamb led to the slaughter-house, like a sheep dumb before its shearers, He never opened his mouth.

Forcibly, after sentence, He was taken. Which of His contemporaries was concerned at *His having been cut off from the land of the living, at His having been struck dead for His people's rebellion?*

He was given a grave with the wicked, and His tomb is with the rich, although He had done no violence, had spoken no deceit.

It was Yahweh's good pleasure to crush Him with pain; if *He gives His Life as a sin offering*, He will see His offspring and prolong His life, and through Him Yahweh's good pleasure will be done.

After the ordeal He has endured, He will see the light and be content. By His knowledge, the upright one, My servant will justify many by *taking their guilt on Himself.*

Hence I shall give Him a portion with the many, and He will share the booty with the mighty, *for having exposed Himself to death and for being counted as one of the rebellious, whereas He was bearing the sin of many and interceding for the rebellious.* (Isaiah 53)

This whole experience that the Lord Jesus lived did not end with simply coming under the yoke of the devil's power and the power of sin and death in victim burden-bearing intercession.

Since therefore the children share in flesh and blood, He Himself likewise partook of the same nature, that through death *He might destroy him who has the power of death, that is, the devil, and*

deliver all those who through fear of death were subject to lifelong bondage. (Hebrews 2:14-15)

As we already mentioned, the anointing of the Holy Spirit that breaks every yoke rested on the Lord Jesus especially throughout His ministry and was released upon all mankind when He shed His blood on the cross. In that powerful anointing, He broke every yoke of evil and replaced it with the victory of His resurrection, releasing the power of an indestructible life (Hebrews 7:16)—eternal life. (John 17:2) And as Saint Paul says, there is no comparison at all between the power of sin and death the tremendous divine grace and eternal life that God has given us in Christ Jesus our Lord. (cf. Romans 5) And the resurrection victory of the Lord Jesus has released eternal life and the righteousness, joy, and peace in the Holy Spirit for all mankind, the very signs of the permanent breakthrough of the presence of God and His kingdom on earth as it is in heaven. (Romans 14:17) Alleluia!

As great high priest, the Lord Jesus ascended into heaven, and there before almighty Father-God, “He stands and pleads for us”. (Romans 8:34) He is the eternally living fulfillment of what was prophetically revealed in the life, ministry, and even in the garments of the high priest and the tent of meeting of the Old Testament. (cf. Isaiah 9:5-6) As Son of God and Son of Man, standing at the right hand of the Father in heaven, the Lord Jesus bears humanity, eternally before God, crying out for mercy for the every person by name through his very nature. So much can be said about this amazing grace, but we cannot cover it all here.

3. THREE KEYS FOR BURDEN-BEARING

For us in intercession, the Lord reveals some important weapons or keys for burden-bearing intercession. These are a Holy Spirit strategy that He Himself used in His high priestly experience before God the Father to destroy and replace the burden and yoke of the enemy. He has given these to us so we can step into the victory and yoke of the Lord ourselves. And we can use these keys in our priestly work of worship and intercession for others. Remember how the Lord Jesus invited us,

“*Come unto Me*, all ye that labor and are heavy laden and I will give you rest. *Take my yoke* upon your shoulders, and *learn of me*; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light”. (Matthew 11:28-31)

Here are the three keys: Come unto Me ... Take My yoke ... Learn of Me. Again He says, “I am the truth, the way, and the life”. (John 14:6)

COME UNTO ME

Jesus is the Truth—the anointed truth of the word of God come down from heaven. As we labor and even suffer under the heavy burdens of intercession that God gives us for His people, we need to come to Jesus and seek His truth and His word for every situation. He knows every situation as well as has the way through to victory. Bring everyone to Him and seek His revelation for each case.

TAKE MY YOKE

Jesus is the way. The way, the yoke of the Lord, is God’s will.

“Though He was a Son, yet Jesus learned obedience by the things which He suffered”. (Romans 5:8)

“Behold, I come to do Your will, O God”. (Hebrews 10:7)

For us to *take His yoke* means coming under submission to God’s word, obeying His will that is revealed in our lives and in our intercession situations. The anointed truth of the word *obeyed*, which means receiving the revelation of God’s will and acting on it, results in the release of rest and union with God and His mighty victory, righteousness, peace, and joy. This can happen in our own lives as individual freedom from the legal yoke of the enemy and freedom to enter into the yoke and freedom of the sons of God. And as we obey God’s revealed truth and will in intercession, we are applying the release of God’s freedom and victory to all those we pray for—bringing everyone we pray for under the yoke of the Lord Jesus—opening heaven and heaven’s victory for all.

LEARN OF ME

Jesus is the life. To learn of Him—as the Scriptures admonish from of old—includes writing (God’s word) on your heart and on your doorposts, remembering and speaking it day and night (Deuteronomy 11:18-20)—so that out of the heart the mouth speaks. (Luke 6:45; Matthew 12:34) Remember how Jesus said, “I have come to bear witness to the truth”. (John 19:37) Here, then, the key of *Learn of Me* means for us to receive and execute or administer the truth of God from heaven in prophetic intercession. This means we become so transformed that the words from our hearts become the words of Jesus, which are Spirit and eternal life. (John 6:63)

4. PRICE OF BURDEN-BEARING INTERCESSION

As we contemplate burden-bearing intercession, there is an important aspect to mention here. There is a *price to pay* as there is with every ministry to which God calls us. As one pastor put it,

There is a price to pay as we suffer in persecution, misunderstanding, and opposition as we stand in the place God places us in the life of the person, family, church, city, or nation. But through the soul travail or agony, revelation will begin to flow, bringing a word of authority in which the enemy must release his hold on the lives of the person or persons for whom intercession is made.⁷

Daniel paid the price throughout his life. So his intercession at the end of his life in Daniel 9 was very effective and with great authority.

Throughout history we can find the example of many saints of God who paid the ultimate price and even gave their lives for others following after the Lord Jesus in intercession. Notably in our time, I think of Saint Padre Pio, Saint Sister Faustina of Divine Mercy in Poland, and soon to be Saint Pope

⁷ Pastor Alma M. Perry, “Pastor & the Overcomer in Intercession Travail”

John Paul II the Great. They were victims with the Lord Jesus in bearing the burdens of others in intercession with Him.

The book *Rees Howells: Intercessor* is also wonderful modern-day testimony of a man God called to so live burden-bearing intercession that he actually experienced the same problems and sufferings others were going through as he prayed for them. As he got the victory in his own life, he could pass it on to others. For him the intercession was a deep identification and joining of his own life with others very much like Jesus Himself lived. He was a victim intercessor. He lived intercession.

When God calls us in the ministry of intercession, He also gives us the gift to bear the burdens of others in intercession with Him. And He gives the grace of revelation and wisdom and strength in the Holy Spirit, the anointing of the Holy Spirit, to live out that call—so we can stand even as Mary stood at the foot of the cross of her Son. (John 19:25) And during the process of living this kind of intercession, the Holy Spirit works in us to transform and conform us more and more into the image of God's Son (Romans 8:28-30), so we can truly bring great glory to God.

In our times of burden-bearing intercession, I hope we remember what the letter to the Hebrews says to us:

Let us keep our eyes fixed on Jesus, (the Champion) who leads us in (and is the source of) our faith and brings it to perfection (the goal of our faith): for the sake of the joy (He saw) which lay ahead of Him, He endured the cross, disregarding the shame of it, and has taken His seat (in the place of honor) at the right of God's throne (God's seat of power) Think of the way He persevered against such opposition from sinners and then you will not lose heart and come to grief. (Hebrews 12:2-3)

Yes, God Himself calls us to bear burdens of others *through, with, and in the Lord Jesus*. We are invited to share in His priestly ministry of intercession before the Father in heaven for others. And He also gives us His own heart compassion and a share in His Holy Spirit anointing so that we can truly

identify with others and have the strength of God in this kind of intercession. Pray for God's heart and for a deeper share in the Holy Spirit anointing for intercession.

We may experience burden-bearing intercession in many different ways and in varying degrees. Sometimes God Himself places a burden for others on our hearts! Or, as you listen to someone who shares their burdens with you, even as they are speaking, you may deeply feel their tears and pain. So when the person leaves, your inward tears continue, their grief has become your grief! You are under their burden. When that happens, we have the privilege on behalf of that person to carry the pain on behalf of that person to the foot of the cross, actually entering into God's throne room of mercy seeking his grace for them in their time of need. Then, as we pray through the burden into victory, our victory in Christ Jesus in intercession can become their victory.

I would like to caution you about something. The world we live in and the conversations with many people can be just totally full of problems and burdens all the time—negative, negative, negative. Intercessors are especially sensitive to the burdens of others. So we have to be careful that we do not end up living in problems and come down under all the problems and burdens around us and lose our joy in the Lord. The Lord wants us to *live in Jesus*, not to live in problems. Even Saint Paul says, “If you need something, don't worry but make your needs known to God with thanksgiving”. (Philippians 4:6) When problems and burdens come our way, we don't need to carry them around and worry—but we can carry them immediately and straight away to the throne of God and leave them there. Then, as the Lord leads, even at some later time, we can have opportunity for deeper prayer and longer intercession to pray through those intentions. To be a burden-bearer is a gift from God. However, when the Lord does give us some burden, we need to always do something with that burden as soon as it comes. Don't pointlessly and fruitlessly carry it around. And do not just complain to others. (If one person has a problem and talks about it, now two people have the burden!) Just lift it up to Jesus right away and step out of the burdens into the Lord Jesus.

One other note about burden bearing: When the Lord lays some burden on us and calls us to pray, other people may not experience the same burden or call to prayer. However, when we are praying together in a group in intercession, we can be sensitive to what the Holy Spirit is doing with those who have burdens and may even be in travailing prayer. We can ask the Holy Spirit how to pray so as to support them to lift those burdens up to the Lord and how to pray for the breakthrough from heaven. And we can persevere with them until that breakthrough comes.

5. GOD'S ANSWER

We come back now to Daniel nine, where we find Daniel immersed in agonizing and bearing the burden of God's people, interceding very specifically for Israel. As he was still speaking, still at prayer, "still confessing my own sins, and the sins of my people, Israel... placing my plea before the Lord my God for the holy mountain of my God," the archangel Gabriel came to him from God in heaven (Daniel 9:20) This was at the hour of the evening sacrifice—the special hour God had appointed for worship in the temple in Jerusalem—one of the hours of prayer Daniel had obediently kept for years as he prayed three times a day facing Jerusalem—the same hour that the Lamb of God was to offer His great sacrifice for the sins of all mankind centuries later.

The archangel Gabriel had come to Daniel before to give him revelation and understanding about another vision from God. (Daniel 8) Now God sends Gabriel again to Daniel, and he recognizes the archangel from heaven.

“Daniel, when your pleading began a word was uttered (from God in heaven) and I have come to tell you what it is. You are a man especially chosen (highly esteemed and greatly loved by God). Now (consider the word and) understand the vision”. (Daniel 9:21)

What the archangel says to Daniel is so beautiful and awesome. God not only answers Daniel's prayer beyond whatever Daniel could have imagined, but

He begins to give Daniel *a new in-depth revelation* about God's people and the coming of the Messiah.

Let's briefly go through this. The first thing Gabriel says to Daniel is that as soon as you started to pray, as soon as the sound of your voice entered heaven, God responded with a sound of His own word from heaven. And God has sent me to you with the answer. Yes, *God's answer to your prayer is breaking through right now.*

Daniel was crying out to God for mercy in repentance for three main sins of Israel as he saw them. However, true to His awesome abundance of mercy, God not only responds by dealing with these three offenses *as He sees them*. But God goes way beyond Daniel's cry to give a threefold fresh revelation of His divine vision of the whole matter and a new deeper threefold glimpse at His divine plan and abundance from heaven that will replace forever these three offences of His people. The prophecy of Jeremiah contained so much greater revelation from God than Daniel initially understood. But God not only responded to Daniel's ardent intercession by releasing a new level of divine understanding from heaven to Daniel, but he also gave Daniel a new prophetic glimpse of the deeper intent of God. We have in Daniel 9:24-27 (and in other chapters of Daniel) some of the most amazing, specific prophecies of the Messiah, the Christ, the Anointed One—of His coming and of His salvation.

Through Gabriel, God decrees that there are three things that are going to be put to an end. Three things that are offensive to God are going to be removed. There will be an *end to transgression*; God will place a *seal on sin and sin offerings*; and there will be the *expiation of iniquity or wickedness*.—the root injury done to human nature by original sin, man's submission to the devil.

God had spoken about these three things in His personal revelation to Moses:

And the Lord passed before him and proclaimed, "The Lord, the Lord God, merciful and gracious, long-suffering, and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the

guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation".
(Exodus 34:7)

But now, to Daniel, God promises more. Not only will God Himself deal with these three offensive conditions but He will also even root out and finish them and their consequences. Then, God promises three special blessings He will give in place of these offenses. He will *introduce everlasting uprightness or righteousness*; He will set His *seal on vision and on prophecy* to prove them to be true; and He will release *new and fresh anointing of the holy of holies* in the revelation of the Holy One.

a. AN END TO TRANSGRESSION

First,

God promises to put an *end to transgression*.

Transgression is from the Hebrew word *pasha*, meaning to “step over the line,” to “break away from authority”. In the Scriptures, this word is usually associated with the commandments and the requirements given by God to His people—what God said to do or not to do. The commandments act as a measuring stick to help someone realize when they have “gone out of the way” that conforms to God’s righteousness and holiness, and therefore they “sin”. Transgression is the act of open and knowing revolt against God and His governmental structure. It is the sin of “rebellion against God,” based upon a deep spirit of willful rebellion. Daniel repents deeply for the transgressions of Israel against the covenant and the commandments of God. Their transgressions had become like a plague of lawlessness that was spreading and multiplying with no restraint.

God says to Daniel that He Himself will finish transgression. The Hebrew word actually means to “bring an end to” the transgression. God promises here to put a restraining order on the spread of sin that comes from repeated transgressions. This does not mean God pardons sin, but He hinders it so that it can no longer spread. And He promises to break the power of sin and the dominion of the devil over sinners that was built on the transgression and sin

of Adam. God ultimately and completely did this through the Lord Jesus Christ. Here He makes the promise to Daniel of what will actually come to pass through the Messiah.

b. A SEAL ON SIN

Second,

God promises to set a *seal on sin*.

The Hebrew word used for sin here in Daniel is *chattaot*, which is from a verb that means *to miss the mark*. Sin is an offense against God's requirements for man. However, sin is more than just breaking God's commandments. Saint John says that "all wrongdoing is sin". (1 John 5:17) (see Catholic Catechism (CCC # 1849 - #1850) Ultimately sin, at its root, is the failure to love God and to love the Lord Jesus Christ, which is replaced by love for self that manifests as pride.

The Hebrew word for sin in Daniel nine also carries the meaning of the sin-offerings. These were the daily sacrifices God commanded of His people—required because of the sins of His people—to satisfy God's justice and to open the way for reconciliation between Himself and them. These sin-offerings also dealt with the releasing of the consequences of the guilt and punishment, and the curses mentioned in the law that follow upon sin and plague the sinner, separating him from God.



SIN

Sin first came into being through the rebellion of Lucifer or Satan and the one-third of the hosts of heaven who followed him. Sin, the result of Satan's rebellion, we might say is the norm or the culture of the kingdom of Satan which stands as anti-God—the counterfeit of God's Kingdom and in opposition to God.

When the first man and woman, Adam and Eve, submitted to the devil's temptation and transgressed in disobedience to God, sin came into the world. As a result, the beautiful gift God created in human nature has been severely wounded at the heart by sin; and man, who was destined for union with God forever, was totally separated from relationship with God. All the descendants of Adam inherit the consequences of his sin. All are born into sin, subject to God's judgment of death, and captive to Satan's kingdom of darkness. Because every human being is born into the world under the control of Satan and his kingdom, they are subject to the culture of sin which manifests through their wounded human nature in ignorance, inclination to evil, and sickness, and ultimately death. The consequences of original sin and every sin are such that they give the devil a legal basis on which to rise up in judgment against us, to accuse and condemn us, and ultimately carry us off in eternal captivity—into his kingdom of death. As Saint Paul says, "the wages of sin is death". (Romans 6:23)

However, sin is not only a spiritual condition man inherits, but is also a choice each man makes. In our time, perhaps even more so than in Daniel's time, the nature and culture of sin has been so redefined and rationalized and psychologized to the extreme of even being claimed as a right by some. Sin is even deceptively and publicly propagated in some societies as "good" and people are even encouraged to have a passionate love for what is evil. As a result, man's conscience, a gift God gave him to be able to recognize good from evil, is perversely influenced and often even formed by the evil spiritual atmosphere of sin that clouds real truth. Thus man's freedom *to choose what is really right and reject what is evil in God's sight* is in a state of spiritual bondage, and often even aggressively pressures man to do what is evil in God's eyes. As Pope John II once said, "*Freedom needs to be set free*".



God promises Daniel that He will show His mercy and put a *seal on sin and the sin offerings* He required for sin. This means that God promises to provide a perfect offering that will cover over sin once and for all, and forever blot out from God's sight the sins of His people, so they do not come even to His remembrance. Then the devil will no longer have any legal ground from which to accuse and hold the consequences of sin against us. Then sin will no longer rise up in judgment against us to break out against us and condemn us. There will no longer be any need for sacrifices for sin. God promises here to forever to make an end of sin and its consequences; and, thus, to actually open the way to pardon sin. (Psalm 32:1)

The fulfillment of this tremendous promise came many years after Daniel's time in the Messiah, the Lord Jesus. The Lord Jesus offered His spotless, sinless soul and body on the cross as the sacrifice once for all to take away the sins of the whole world, with all their guilt and the punishment of death, and reconcile us with God. Saint John said, "For this purpose the Son of God appeared, to destroy the works of the devil". (1 John 3:8) Saint Paul put it,

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, He took it out of the way, nailing it to His cross".(Colossians 2:14)

c. EXPIATION OF INIQUITY OR WICKEDNESS

Third,

God promises the *expiation of iniquity or wickedness*.

Iniquity comes from the Hebrew word *avon* and literally means to "leaning towards in a wicked, perverse or crooked way". Iniquity is a root spiritual and soul condition whereby the heart and mind of a person are bent and crooked and lean towards fulfilling their own hidden agenda—*lawlessness*, doing their own thing and not what pleases God. It is an inner leaning towards doing something wrong or perverse impelled by a strong desire.

Iniquity as a spiritual driving force can influence man because of the injury done to the spirit and soul and body of every man from the spiritual inheritance by the sin of Adam. That original sin is manifest in the perverse attitudes and the inner tendency that compels man to like evil and to commit sin.



INIQUITY

Isaiah 14:12-14 reveals the spiritual source of iniquity in the person of Lucifer from the time of his fall and as manifested in terms of five major drives or perverse desires. All of these are ultimately geared to bring honor and glory only to self and definitely not to God.

1. “I will ascend into heaven”. *He means I’ll get to heaven by my way with my own strength. My way is right.*
2. “I will exalt my throne above the stars (angels) of God”. *He would push others down and exalt himself as better than others by competing for the highest place.*
3. “I will also sit on the mount of the congregation on the sides of the north (referring to the throne of God where He dwelt in the holy of holies in the ark of the covenant beneath the wings of the cherubim)”. *He wanted to take from God the honor that rightfully belonged to Him—to be the center of attention.*
4. “I will ascend above the heights of the clouds”. *He was discontented with reality and sought to gain more control of an area that he was not assigned to.*
5. “I will be made like the Most High God”. *He wanted to take the place of God—to be the all-important one to whom all would look to, be dependent on, and worship”.*

The teachings of the Church describe the manifestation of these satanic drives of iniquity in the categories of the seven capital sins: pride, covetousness, lust, anger, envy, gluttony and sloth, or laziness. These are main attitudes or basic root orientations toward evil that can be found in

every human heart because of the spiritual inheritance passed on to all by the sin of Adam. They are the driving force, straight from the devil, behind the sinful behavior of man and are manifested in different thoughts, words, and actions, or omission of doing good.

Saint Paul also speaks of iniquity in terms of the *carnal mind* or the *flesh* in unredeemed humanity—as the orientation of every man to go his own way and do his own thing—a deep and fundamental attitude of rebellion against God and His ways. “The carnal mind is enmity against God”. (Romans 8:7) In Galatians, he goes into great detail to list the manifestation of the works of the flesh or the sins that result from following or acting out the iniquity of the heart. All of these can be traced back to the seven capital root sins. Exercising his five perverse spiritual ambitions, the devil continues to inspire men to think about evil, remember sin, and imagine, desire, and ultimately act out of these roots of iniquity.

Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God. (Galatians 5:19-21)

The Lord Jesus also explained about the working of iniquity on several occasions:

The evil man out of the evil treasure of his heart brings forth what is evil, for his mouth speaks from that which fills his heart. (Luke 6:45)

What comes out of a man (out of the heart)—that defiles a man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride,

foolishness. All these evil things come from within and defile a man. (Mark 7:20-23; cf. Matthew 15:19-20)

In Isaiah, God reveals the serious consequences of acting out of iniquity:

Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid His face from you, so that He will not hear. (Isaiah 59:2)

Because the nature of iniquity is totally opposite the nature and holiness of God, its very existence is a condition of continual and direct affront and offense to almighty God—of ongoing direct rebellion against God and His holy will. Therefore it requires a level of recompense and reconciliation that has to come from God Himself.



God promises to Daniel the *expiation or atonement of iniquity or wickedness*. Ultimately, God Himself will make the reconciliation, atonement, or expiation that He requires for iniquity. He Himself will provide the sacrifice to satisfy the divine justice. In this way, He will release His divine pardon. God promises here to actually *atone for* and *forgive* iniquity. He did this in the Messiah who actually offered up Himself. Thus, God's promised atonement was not that of simply sending *an arbitrator, or referee, who only brings the contending parties to a good understanding one of another*, but God in His own Person, in the Messiah—the God-man—**IS THE ATONEMENT. JESUS IS THE PEACE** — the reconciliation between God and man. (Ephesians 2:13-22) Alleluia!

In His own Person and life, the Lord Jesus totally confronted the iniquity that was manifested in the fivefold boasting of Satan.

1. Satan said, I will ascend to heaven. The Lord Jesus Christ humbled Himself (Philippians 2:6-7) and descended from heaven.

He gave His life on the cross to break rebellion “everyone has gone his own way,” Isaiah 53:6)

2. Satan said, I will raise my throne above the stars. Satan in power would mean universal captivity of all. God who is the ultimate, sovereign authority raised up the Lord Jesus from the dead even above the angels to His right hand at His throne in heaven forever. So “every knee must bow at the name of Jesus and every tongue confess that Jesus Christ is Lord to the glory of God the Father”. (Philippians 2:9-11).

3. Satan said, I will sit on the mount of assembly in the recesses of the north. The Lord Jesus Christ did all for the glory to God the Father, declaring that God alone is to be worshipped and adored. (Matthew 4:10)

4. Satan said, I will ascend above the heights of the clouds. Lucifer would use the “clouds” or spiritual hosts of heaven to oppress the people. *The Lord Jesus, the King of kings and the Lord of lords, the Lord and Governor of all the nations, is enthroned by God the Father above all in heaven. He has “led captivity captive”.* (Colossians 2:15) *And His exercise of power brings true release to all from Satan’s power and control, releasing all into the freedom of the children of God.*

5. “I will be made like the Most High God”. Lucifer came to copy himself after almighty God. The Lord Jesus Christ came to bring the true revelation of the true and only God, who alone is worthy of all worship and honor. He released God’s favor to fallen man so that by God’s mercy and grace, the Holy Spirit might transform man’s nature into His own divine nature.

By His ministry on earth, the shedding of His blood on the cross, and the resurrection, the Lord Jesus revealed, released, and established the fivefold blessing of heaven. He replaced iniquity forever with the fulfillment and actualization of the jubilee of God: He is the true jubilee of God.

“The Spirit of the Lord is upon Me, because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed, to proclaim the favorable year of the Lord”. (Luke 4:18-19)

Then, God goes one step further. God promises that He Himself will *lay the ax to the root* and deal directly with the whole condition of iniquity and its consequences. Once *the source from which apostasy comes* (that is, iniquity) *is shut up, the going forth and the continued operation of the sin is prevented*. Since iniquity is a basic attitude or orientation toward evil, a corruption of the nature of man as God created him to be, the only permanent way to deal with iniquity is for it to be *taken away and totally replaced*. God promised His people through Ezekiel that He would give them *a new heart and new spirit*—and *write His laws in their hearts and cleanse them from all their iniquities*. (Ezekiel 25:26-27, 33)

Again this reconciliation and full atonement for iniquity was made by the sacrifice of Christ Jesus, by His obedience, sufferings, and death. Only through the Messiah is the law and justice of God fully satisfied and full reparation made for all kinds and levels of sin. That is what Daniel prayed about: the transgressions, sins, and iniquities of God’s people. God answered Daniel by revelation that through the Lord Jesus Christ, God will provide for the new re-creation of mankind by the release of the Holy Spirit and His anointing. The new way for peace is created by the power of the Holy Spirit anointing—to actually bring God and man together as one in the Person of the Messiah and in all who believe in Him.

“And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in Him may have eternal life. For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life”. (John 3:14-16)

d. EVERLASTING RIGHTEOUSNESS

Fourth,

With this fourth promise, God begins to unfold a positive revelation of the salvation accompanying the taking away and the setting aside of sin. God promises to bring in everlasting uprightness or righteousness by introducing everlasting integrity.

Righteousness is right standing in the sight of God. Righteousness has to do with man's faithfulness and complete obedience to all the commandments of God. God promises Daniel that He will absolutely remove transgression and replace it with "perfected righteousness". In this fourth promise of righteousness God will actually replace the transgressions which had led to unrighteous standing before God, which God promised to end or "shut up in prison" in the first promise to Daniel.

In the Old Testament, God provided for the forgiveness of transgression and sin, the result of iniquity by sin offerings. However, that did not actually change the heart of man. Therefore, God promised His people through Ezekiel that He would give them *a new heart and new spirit—and write His laws in their hearts ... and cleanse them from all their iniquities.* (Ezekiel 25:26-27, 33)

This deeper meaning is a matter of the heart—of the very nature of our being. To "bring in everlasting righteousness" means to restore the normal relationship state between God and man (Jeremiah 23:5-6), which would then continue eternally. (Hebrews 9:12, 15) This fourth promise from God is so powerful. He is promising here to actually make a new creation in very core of man's being—thus replacing the wounded nature of man and his iniquity with the integrity of everlasting righteousness.

However, with everlasting righteousness, God actually promises to go way beyond the restoration of man to the natural condition he had before the fall into original sin. The eternal righteousness God promises here comes from heaven as the free gift of God. (Isaiah 51:5-8) God's promise is prophetic revelation of the internal and external righteousness of the new heavens and

the new earth (2 Peter 3:13), as manifested in the Messiah, who is both God and man. By His death and resurrection, the Messiah, the Lord Jesus not only won the legal position and standing of eternal righteousness for all mankind before God; but He also has sent the Holy Spirit to change our nature. Through the transforming power of the Holy Spirit, He actually imparts the substance His own divine nature to us, transforming our nature into His own divine nature of eternal righteousness. In the Lord Jesus, righteousness no longer means keeping God's commandments. It carries the much deeper meaning that God's own holiness, God's own righteousness, the very substance of God's own being, changes and transforms our nature so that When we get to heaven "we will see Him as He is because *we will be like Him*". (1 John 3:2) What awesome grace!

And the consequence of living this eternal righteousness in Jesus Christ is that we grow in the glory of God. In the Old Covenant, God's glory was like a cloud surrounding His people and inhabiting special places, like the tent of meeting. In the New Covenant, God's glory inhabits the very spirit and nature of anyone who is born again into Jesus Christ. "This is eternal life, that they might know You the only true God, and Jesus Christ, whom You have sent". (John 17:3) And the glory shining on the face of Jesus Christ will shine out brighter and brighter through us as we are changed from glory to glory. (2 Corinthians 3:18; 4:6)

e. SEAL ON VISION AND ON PROPHECY

Fifth,

God promises to set *the seal on vision and on prophecy*, that is, to confirm the prophet and his visions so as to prove them to be true by their completion or fulfillment. This marvelous word from God ultimately refers to all the prophetic visions of the Old Testament, which had reference to the Messiah. Only in the Messiah, the Lord Jesus, did God actually accomplish all the prophetic revelations of the Old Testament *completely*. Jesus Himself spoke about how *all things that were written in the law, the prophets, and the psalms concerning the Messiah were fulfilled in Him*. (Luke 24:26-27; 24:44-47) Hebrews summarizes it:

In many and various ways God spoke of old to our fathers by the prophets; but in these last days He has spoken to us by His Son, whom He appointed the heir of all things, through whom also He created the world. (Hebrews 1:1-2)

Through the Messiah, the Lord Jesus Christ, God has given the full and final revelation of who God is, of His divine will, and of His divine kingdom. All is in the Lord Jesus. All has been completed and proved to be true. There is no other prophetic revelation to come. Therefore, in the Lord Jesus, God has set His divine seal of approval and given the final verification to confirm the truth of all His revelations. He has *sealed* them up, replacing the promise and the prophetic types that pointed to the Messiah with the sure reality revealed in the Lord Jesus, the Christ. (2 Peter 1:19; Hebrews 1:1-2)

f. NEW, FRESH ANOINTING OF HOLY OF HOLIES

Sixth,

Finally, God promises that He will release a new and fresh anointing on the holy of holies. On one level, God promises that the desecrated Temple in Jerusalem, formerly His most holy dwelling place in the whole earth, will be rebuilt and re-consecrated with a new and fresh anointing. However, the Temple in Jerusalem only prefigures the true Temple where God would live among men: that is, in the body of the Messiah, the Lord Jesus, who is both God and man. So this promise also prophetically points to the coming of the Messiah.

“Anointing” generally signifies consecration, the setting apart unto God, or the dedication or appointment to some special office. In the Scriptures, the anointing is the special empowerment and manifest presence of the Holy Spirit. The Holy Spirit anoints an individual or a place for God’s purposes. Here, as we already mentioned, it prophetically points to the Most Holy One of Israel, the Messiah or Anointed One. (John 1:41) He is to be anointed or consecrated by the Holy Spirit to be prophet (Isaiah 61:1), priest (Psalm 110:4), and king (Matthew 2:2) of Israel and of all mankind.

All God's blessings bestowed on sinful man have come through Christ's atoning sacrifice, who suffered once for sins, the just for the unjust, that *He might bring us to God*. Here is our way of access to the throne of grace, and of our entrance to heaven. All who believe in the Lord Jesus can receive the same Holy Spirit and share in the same anointing and empowerment that He had as prophet, priest, and king. So in Daniel, the people of God are called *holy ones of God Most High*. (Daniel 7:27)



When Gabriel comes with God's answer, he actually speaks to Daniel on different levels of revelation at the same time. He starts out God's answer with the words: "Seventy weeks are decreed for your people and your holy city". This has been understood as a revelation of the time that will pass before the six promises of God will be completely fulfilled through the coming of the Messiah. However, Gabriel tells Daniel that during this time, there is going to be a word that goes out: *Return and rebuild Jerusalem*. Then, Gabriel continues to give Daniel even more revelation of many things that will take place during this time, until, he says, "the ruin decreed by God comes upon the devastator". (Daniel 9:27)

Can you imagine hearing that a "word will go out: *Return and rebuild Jerusalem*" after 68 years in exile? The time has come as God promised through His prophets. And this is exactly what happened as soon as King Cyrus came into power. Daniel saw the answer to his faithful, persevering prayer in the actualization of God's six prophetic promises. He also saw the end of the 70 years of exile initiated as the order *was* given for the holy place of God to be rebuilt and re-consecrated. What a tremendous miracle—that the whole nation would be given again a new heritage in the Promised Land! Hallelujah! For Daniel it was the fruit of all those 70 years of his intercession. Glory to God!



However, the prophetic word of God to Daniel has many levels of meaning in the Scriptures beyond Daniel's time. In the New Testament, the Lord Jesus

describes how the Holy Spirit actually summarizes and fulfills these six promises of God made to Daniel in the Lord Jesus Christ Himself:

“Unless I go away, the Counselor will not come to you; but if I go, I will send Him to you. When He comes, He will convict the world of guilt in regard to *sin* and *righteousness* and *judgment*: in regard to sin, because *men do not believe in Me*; in regard to righteousness, because *I am going to the Father*, where you can see Me no longer; and in regard to judgment, because *the prince of this world now stands condemned*”. (John 16:7-11)

The Lord Jesus talks about the work of the Holy Spirit to bring us three convictions: of sin (which makes us conscious of what we have done wrong), and of righteousness (which makes us conscious of who we are in relation to God), and of judgment (makes us conscious of the defeat of the devil) Then He explains the response to each conviction as fulfilled in Himself. He, the Lord Jesus Christ, the Messiah, has dealt with the foundation of these convictions and replaced them in Himself with God’s blessings and sovereign victory. Conviction of sin has to do with those who don’t believe in Him. Conviction of righteousness has to do with those who understand that Jesus, the Righteous One, has gone to the Father and we see Him no more. Conviction of judgment has to do with the ruler of the world that is Satan being judged and condemned.

For us in intercession, this is such a powerful revelation. By the power of the Holy Spirit, we can bring the conviction of God and activate His answers in the lives of our people today. Alleluia!!!

6. DANIEL NINE SUMMARY

What else does Daniel Nine mean for us in intercession?

Maybe you heard some things, as we were going through this chapter, that remind you about intercession, that you recognize and perhaps have

experienced yourselves. So we will summarize some points on intercession from Daniel nine.

First,

Daniel loved and worshipped God and was seriously committed to God during his whole life. Whatever happened, he put God and God's ways first. He went to God FIRST in every case. This is the way of a true intercessor, to go to God first—and to put God first in every way.

Second,

When Daniel went to God, in every case he was absolutely concerned for God's glory. Here in Daniel nine, he prays deeply, "For the sake of Your own Name now I call upon you". And when God granted miracles and victory in Daniel's situation, he always publicly gave God all the glory. This really reveals to us the heart of a true intercessor, as we already mentioned, one who is more concerned with God's glory than with their own life or that their prayers get answered. We also need to keep giving back all glory to God.

Third,

Because of his faithfulness to God and God's laws all his life, Daniel was personally established in the Spirit of God in his character and service. We already mentioned how He was called a *righteous man* by God Himself. And here the archangel Gabriel calls him *especially chosen—highly esteemed—greatly beloved by God*. By his steadfastness in truth and holiness and the personal victory over evil in his life, Daniel had come into a spiritual position of integrity and tremendous spiritual authority. Because he got the victory personally in his own life in specific areas, he could now pray with authority and effectiveness for others in the same areas of life. We see this especially in the three areas of decision for God that he lived out all his years.

Daniel's prayer from a spiritual position of victory in God is a very clear teaching and point of special discernment for us in intercession. If we have lived and prayed through into victory in Jesus Christ some specific area of our own lives, then we have spiritual authority in that area. And we are more

able to be effective and spiritually protected when we pray for others who have needs in that same area of their lives. We also recall the Holy Spirit's words: "the earnest, heartfelt prayer of a righteous man is very powerful and effective". (James 5:16)

Fourth,

How Daniel prayed from his position of victory in God is a tremendous teaching for us. It reveals his deep personal knowledge of God as the covenant-keeping God, and especially as the God of mercy, even in the face of such serious sins and judgment of his people. He says to God, *even though You were right, God, in chastising us for all our breaking of the covenant, for all the sin, I know that You are merciful.* So he prayed crying out for God as the covenant God to remember His covenant and manifest His divine mercy. He really believed in God, in His covenant, and in His mercy.

Fifth,

Daniel was also seriously committed to God's word. As we already mentioned, he was accustomed to deeply reading God's word and seeking from God how to understand it. When God spoke to Daniel so powerfully through His prophetic word from Jeremiah, Daniel knew God was ready to do what He said NOW, but it depended on intercession. So Daniel entered into deep committed prayer, thus executing God's word specifically through intercessory prayer. His prayer echoes other prayers in the Bible, for example, Psalm 79. He established the decrees of God from His holy word in his time by declaring and praying them again and again. We might even say that he was able to pray even more deeply, directly, and effectively because of his knowledge and experience of God's word.

God answered Daniel with words of new revelation from heaven. In fact, God gave Daniel one of the most amazing and exact prophecies of the Messiah, of His coming and His salvation. (Daniel 9: 24-27) Daniel's love of God and prophetic character gave him an openness to receiving God's *rhema* words—His *NOW* revelation for *TODAY*. Thus, he was able to receive God's answers and even new promises from God. By writing them down in obedience to God's command, he accepted them and thus established God's answers for His people—a written prayer of agreement. Amen.

There is an important line here: Daniel 9 verse 23, where Gabriel said to Daniel, “*When your pleading began a word was uttered from heaven*”. Everything that happens in God’s kingdom happens first in heaven. That is why I have often said that nothing happens without prayer. You see, all has to come from God. God has to speak everything into existence from heaven onto the earth. A word will come forth from God—from heaven—in answer to our prayer.

It is interesting to see the kind of answer that came to Daniel. When we are in intercession, God may answer us in the same kinds of ways. He often gives people visions and prophecies that may not be fully fulfilled or realized right now. He tells us what He wants to do—like here He tells Daniel that He is putting to an end certain things that are offensive to Him. He is also giving the promise of blessing. And He is revealing what is going to happen or what may happen in the future. What we do with these revelations in intercession can actualize their fulfillment or block that fulfillment. We need to agree with God and accept what He reveals and ask Him how to intercede so His holy will can be done on earth as it is in heaven.

Sixth,

Daniel asked the Lord for the time to pray. He needed more than the usual time to intercede. He was determined to persevere in prayer until he got the breakthrough from heaven into the earth—until the answer came.



PERSEVERANCE IN PRAYER

Perseverance in prayer is a keynote of Daniel’s intercession. It is beautiful to realize, Daniel is over eighty years old here in Daniel nine, and most of these eighty years has been in exile, as a prophet daily interceding for God’s people. Talk about perseverance in prayer. And this experience in Daniel 9 is a powerful example of how he persevered in intercession to the end. He was determined to not let God go until God had answered him. So that ought to encourage all of us all to keep on praying.

Isaiah talks about this kind of perseverance in prayer. His words give us a glimpse of the true definition of intercession in the Bible as God sees it.

On your walls, O Jerusalem, I set watchmen. *Day or night* they must never be silent. You who keep Yahweh mindful must *take no rest, nor let Him take rest*, until He has restored Jerusalem and made it the boast of the earth. (Isaiah 62:6-7)

The Lord Jesus also speaks of serious perseverance in prayer after He teaches His disciples to pray with the *Our Father*. You may remember the story He told in Luke 11 about the man who had a friend come to his house in the middle of the night. Because he had no food, he goes to his neighbor and says ‘Can you lend me three loaves?’ But he says that even *if the man will not get up for friendship’s sake, persistence will be enough to make the man get up and give his friend all he wants*. (Luke 11:8)

Sometimes I think we do not pray long enough or deep enough to get a serious breakthrough in our intercessions. It is important for our intercession that we persevere in prayer; that we pursue the Lord about the things that He has given us to pray for; and that we continue in prayer every way we can until we experience that breakthrough of God’s answer from heaven. Remember His promise through Jeremiah, “If you seek me with your whole heart, I will let you find me” .(Jeremiah 29:13-14) Many holy people of God have challenged us with the urgent need in our time of desperate, persevering, unceasing, travailing agonizing prayer for a visitation of God in the earth. In some places, intercessors and pastors are mobilizing this kind of prayer through all night vigils and prayer concerts, even bringing all Christian denominations together for serious intercession. And God is answering in mighty ways.



Seventh,

Daniel pleaded deeply with God in intercession with fasting, sackcloth, and ashes. These were an essential part of his intercession. Together with fasting,

sackcloth and ashes were the physical sign of the deepest kind of personal penance and humble surrender to God in the Jewish tradition. And because of the total dependence on God in fasting, body, soul and spirit, God was able to work more directly and powerfully in and through the person who interceded in this way.



FASTING IN INTERCESSION

One day the Lord explained to us how fasting works in intercession. He used the example of the magnifying glass and the light. Have you ever seen children take a magnifying glass and try to catch the sunlight with it and direct it to a piece of paper? Soon the paper catches on fire from that focused light. What the magnifying glass does is catch and intensely focus that light into one spot, which causes the paper to catch fire in that spot.

The Lord said to us that intercessors are like that magnifying glass in the hand of God. God's blessings are coming down all over to everyone like the rays of light from the sun flooding the earth. So an intercessor magnifying glass can catch all the blessings of God and focus them into one situation. Then He said to us that what fasting does is make the power of the magnifying glass stronger. Think of what can happen then if many intercessors are all praying and fasting in the Lord for the same intention.

God has actually been giving an urgent call to intercession on this deeper level to many people and nations over the past years with the following Scripture:

If my people who bear my name humble themselves, and pray and seek my presence and turn from their wicked ways, then I will listen from heaven and forgive their sins and restore their land. (2 Chronicles 7:14)

And what wonderful promises God also gives here for those who obey His call and actually do this. Alleluia!



Eighth,

Daniel pleaded with God in identificational prophetic intercession. We already talked a lot about the meaning of this and burden-bearing intercession earlier. Many intercessors today especially are called to pray for their people and Church and nations in this special kind of intercession.

Ninth,

Daniel ***STOOD*** in the gift of charismatic faith on God's promises. He absolutely believed with the certainty and strength that God gave him that God would do as He says. And he was like Moses, a man "who held to his purpose like one who could see the invisible". (Hebrews 11:1-3, 27) As Corrie ten Boom once said, "Faith sees the invisible, believes the unbelievable, and receives the impossible".

Tenth,

Jesus reveals an important point about the intercession of Daniel that we have not mentioned yet—regarding the importance of intercession that comes forth particularly with Daniel 9.

In Matthew 24:15, the Lord Jesus quotes this passage from Daniel and then He says in verse 20, "Pray that you will not have to escape in winter or on a Sabbath". What the Lord is saying to us here is that even though certain things have to happen because of sin in the world or whatever God's plan is to deal with us in our lives, intercession can lessen the suffering involved. Intercession can mitigate the consequences of God's judgment on sin.

Remember how the Lord said, "*God never does anything without telling his servants the prophets ahead of time*". (Amos 3:7) An intercessor is one of these servants the prophets, one of the first ones who will hear what it is that God wants to do, because they are spiritually on the front lines. I think it is important to realize that God does speak to intercessors ahead of time and He

will confirm His word. And again the intercessors can affect the outcome or actualization of God's revelation.

What we do with God's revelation is very important. And we have to really ask God for His guidance on how to pray and what to actually expect. Come, Holy Spirit, teach us how to pray! Also, sometimes the Lord wants us to go to people we are praying for to share with them the prophetic word that is coming forth. This really needs extra discernment, because our main work is intercession, not personal ministry. However, if spiritual leaders are receptive to the work of intercessors, they can share with each other what God is saying and doing. Then God can give revelation to those in spiritual leadership to help them enlarge and confirm their vision more into what God wants to do. As all work together in the Lord, according to the gifts each one has received, God builds His people up and can accomplish His greater purpose of revealing His Son. (Ephesians 4:12-16) Alleluia!



This passage of Daniel is very timely for us, as God calls us to pray for our nation. Pray for the nations of the earth, that the suffering that God is about to bring, the chastisement because of our sin, would be lessened. We also need to pray for true revival—a visitation and manifestation of God's merciful presence and glory so all will come to true conviction and repentance and conversion and really turn to God. This experience of Daniel, the way Daniel was interceding here, reminds us of what Moses was doing. (Psalm 106:23) Like Moses, Daniel was standing in the breach *deflecting God's destructive anger*—even for his whole life—and many adverse things that could have happened to Israel in exile did not happen. In fact, the people were under God's serious judgment in exile but they were also very free to turn back to the Lord and live their religion even in a pagan land. And the manifestation of the mercy of God as prophesied by Isaiah actually came to pass because of the intercession of Daniel.



I, I am Yahweh, and there is no other Savior but Me.

I have revealed, have saved, and have proclaimed, not some foreigner among you. You are my witnesses, declares Yahweh, I am God, yes, from eternity—I am. No one can deliver from My hand; when I act, who can thwart Me?

Thus says Yahweh, your Redeemer, the Holy One of Israel:

For your sake I have sent to Babylon, I shall knock down all the prison bars, and the Chaldeans' shouts of joy will change to lamentations.

I am Yahweh, your Holy One, the Creator of Israel, your King.

Thus says Yahweh, who made a way through the sea, a path in the raging waters, who led out chariot and horse together with an army of picked troops: they lay down never to rise again, they were snuffed out, put out like a wick.

No need to remember past events, no need to think about what was done before.

Look, I am doing something new, now it emerges; can you not see it?

Yes, I am making a road in the desert and rivers in wastelands.

The wild animals will honor Me, the jackals and the ostriches, for bestowing water in the desert and rivers on the wastelands for My people, My chosen one, to drink.

The people I have shaped for Myself will broadcast My praises.

(Isaiah 43:11- 21)

F. GOD'S SOVEREIGNTY REVEALED

In the book of Daniel, God reveals His sovereign authority over kings, nations, and history through the prophetic mission of Daniel. In chapters 4 and 5, Daniel administered God's judgment through prophetic ministry to kings. In 7, 8, 10, 11, and 12, God gave revelation in parable form about future kings and nations, including His own coming King Messiah and kingdom, which Daniel wrote down.



1. PROPHETIC JUDGMENT

In Daniel 4 and 5, Daniel exercises his prophetic role of speaking God's word of judgment to King Nebuchadnezzar and then to his son Belshazzar. Here God Himself deals directly with the sin of Nimrod as it came forth anew through the arrogant pride of the king of Babylon and the insolent idolatry and blasphemy against God by his son.

In Daniel 4, God again warned King Nebuchadnezzar in a dream about God's impending judgment because of the king's pride and taking glory from God to himself. Daniel prophetically explained the king's dream to him and called him to repentance to avert the impending disaster. However, the king did not heed the warning, so he came under God's judgment. Following the seven-year judgment of God (seven in the Scriptures means completeness), the king is restored to his position. However, now he is a new, humbled man who makes this marvelous proclamation of faith.

“At the end of that time, I, Nebuchadnezzar, raised my eyes toward heaven, and my sanity was restored. Then I praised the Most High; I honored and glorified Him who lives forever. His dominion is an eternal dominion; His kingdom endures from generation to generation. All the peoples of the earth are regarded as nothing. He does as He pleases with the powers of heaven and the peoples of the earth. No one can hold back His hand or say to Him: ‘What have You done?’ At the same time that my sanity was restored, my honor and splendor were returned to me for the glory of my kingdom. My advisers and nobles sought me out, and I was restored to my throne and became even greater than before.

“Now I, Nebuchadnezzar, praise and exalt and glorify the King of heaven, because everything He does is right and all His ways are just. And those who walk in pride He is able to humble”. He acknowledged that the Most High God is sovereign over the kingdoms of men and sets over them anyone he wishes”. (Daniel 4:34-36)

In Daniel 5, Nebuchadnezzar's son Belshazzar has become the king. When he holds a big feast and desecrates God's holy goblets from the Temple in Jerusalem by using them at this feast, and arrogantly worships his false gods, God intervenes. He writes His judgment on the wall with His hand. Belshazzar begins shaking. He was really in terror at the presence of God and His manifestation by the handwriting on the wall. The queen mother reminds him of Daniel who interpreted the dreams of his father. So he calls for Daniel for help to read the handwriting on the wall.

When Daniel comes, he first reminds the king of past history: the events of God's intervention with his father. God alone made Nebuchadnezzar great over all the earth. And God deposed him and stripped him of that glory because of his pride and arrogance. God dealt with him severely, making him become as an animal until he learned "that the Most High rules over human sovereignty and appoints whom He pleases to rule it". (Daniel 5:21)

Then Daniel says to Belshazzar, "You knew the history of your father, but you did not really remember or learn from that history. Instead you repeated the sins of your father: arrogance, pride, defiant sacrilege against the God of heaven by desecrating the goblets from God's holy Temple, idolatry, and failure to give glory to God for what He has given you. Therefore God has written these words". Daniel reads and interprets the writing on the wall, which decrees that God Himself has tested Belshazzar and found him wanting. "Therefore God pronounces judgment that He has decreed your death and the division of your kingdom to other nations". And God literally manifested His prophetic judgment through Daniel that same day. (Daniel 5)

Psalm 76 summarizes God's sovereignty in action in these two situations:

You, You alone, strike terror! Who can hold his ground in Your presence when Your anger strikes? From heaven Your verdicts thunder, the earth is silent with dread when God takes His stand to give judgment, to save all the humble of the earth. Human anger serves only to praise You. The survivors of Your anger will huddle round You. Make and fulfill your vows to Yahweh your God, let those who surround Him make offerings to the Awesome

One. He cuts short the breath of princes, strikes terror in earthly kings. (Psalm 76:7-12)



PROPHETIC MINISTRY AND INTERCESSION

These first chapters show us Daniel more in prophetic ministry than in intercession. However, there are two important points for us in intercession:

First:

The power of the decree or the proclamation of God's prophetic word in intercession.

When God gives His word and the prophet declares His word, God backs up that word and it happens. The prophet's words are a divine decree. And when God makes a legal decree from heaven, nothing can stop that decree.

This is important for us to understand as we declare God's prophetic word in intercession. God is sovereign and He is able to back up His word. He invites us to make heavenly decrees into every situation and so work with Him to bring His kingdom on earth as it is in heaven. The proclamation of a divine decree spiritually separates or marks off a specific territory or person under the Lord's authority, reorders the situation according to God's order, and can release God's judgment from God's high court of heaven into the earth.

In this prophetic intercession, the sovereign God of Daniel is very much with us and active among us *today*. He Himself is able to humble kings (spiritual and civil) and vindicate His good name above all the earth today even as in the past. He can reveal his divine decrees and judgments to us even as He did to Daniel. We can work with Him in intercession to execute His word into our situations and our places. One powerful decree that Daniel experienced, which we can declare in intercession is: "Like flowing water is a king's heart in Yahweh's hand; he directs it wherever he pleases". (Proverbs 21:1) After we declare this decree, we can intercede with prayers of agreement as we mentioned on page 73.

God knows the hearts of men and He hears the cries of His people. When God decides to move in judgment, He can make and unmake kings. What happens depends on their response to His warnings. This is important for intercessors to understand as we pray for the spiritual and civil “kings” of our times. We can pray decrees and judgments God gives us into people’s lives and situations. But we also need to ask the Holy Spirit how to pray for people to be able to receive God’s decrees and judgments and respond to them as God desires. Behind every decree and judgment from God is God Himself, who ultimately “desires that all men be saved and come to the knowledge of the truth,” that is, Our Jesus Christ. (2 Timothy 2:4)

Second:

We can ask the Holy Spirit to remind us of all God has taught us and lead us into all truth, as the Lord Jesus promised He would. (John 14:26; 16:13)

Here is a very important point especially for us in Israel, in the Church, in America, and in all nations. Can we remember and really learn from past history so as to build on the truth and not repeat the failures of history in our times? This is a point of intercession for us—pray God to give His light and inspirations to the minds of men. We can also pray for God to remind our leaders and people of their true spiritual roots. I say this especially for the Church, for America, Israel, and Europe, because God and Jesus Christ, His divine Messiah Son, is our real foundation. May God grant wisdom from heaven to help us understand God’s sovereignty over history, and over kings and kingdoms. May He guide us in light of the lessons of God’s providential workings in history, so we cannot repeat the sins and failures of history, but go ahead and build creatively in the new steps that God’s plan has for us now. Come, Holy Spirit, lead us into all God has for us and all our peoples.



2. GOD IS SOVEREIGN OVER HISTORY

Daniel stayed in the court of the king in Babylon until the first year of the king of Persia. In *Daniel chapter 10 through 12*, we find Daniel doing a

three-week penance as part of his intercession for what God was doing, taking a special time to humble himself before God and seek God for understanding. Here as Daniel prays down by the River Tigris, God answers his prayer through a visitation of the archangel of the Lord. What a precious gift! He says to Daniel,

“Do not be afraid, from the first day when you resolved to humble yourself before God to better understand, your words have been heard and your words are the reason I have come”. (Daniel 10:12)

Then, through the archangel, God gives Daniel a glimpse of His glory and many new revelations from heaven about future kings and kingdoms, including the coming of God’s own King Messiah and unshakable kingdom. A lot in these chapters is prophecy, which we are not going to go into now, but we are going to look to the things that are important to us in intercession.

First,

God can give us various gifts of revelation to show us how He sees various situations, what is possible, what to pray for, and how to pray. We already mentioned the power of divine decree, of proclaiming God’s word from heaven into our situations on earth. Sovereign God does what He says. So for us in intercession, we are privileged to work with sovereign God by receiving, agreeing with, and directing and activating His decrees from heaven into the earth into specific situations. One way we can do this is by speaking His decrees out loud and executing them by repeating them into situations as the Lord leads.

Second,

It is very interesting to see in the book of Daniel this ministry of the angels and compare that to how the angels can work with us in intercession. When we are in intercession, they are also here with us—ready to join with us in the work of the Lord. Perhaps when the Holy Spirit renews our strength, as we worship God and wait on the Lord, like Daniel, He administers that grace through the ministry of angels. When God gives us revelation and understanding of His word in the Scriptures, in the prophetic word, the words of knowledge, the words of wisdom, perhaps He administers this through the

ministry of angels like in the book of Daniel, although we may not even recognize they are here. Also, when God does give us revelations on what to pray for, He may send out the hosts of heaven to help us administer these gifts to those we are praying for. However, as with Daniel, we need to ask God for understanding of His revelations and ask Him to show us how to pray with them in intercession. As we obey the Holy Spirit, He will lead us in how to work with the hosts of heaven in intercession now.



HOSTS OF HEAVEN

God's heavenly hosts are working in various situations throughout the book of Daniel. We don't have time now to do any deep studies on the hosts of heaven and their place in intercession. However, I do want to review a little of our understanding about them and specifically look at their role in intercession as revealed in the book of Daniel.

In the Bible, God is called Lord God Sabaoth many times, the Lord of the hosts of heaven. When God began His work of creation, He first created the spiritual realm and many different spirits. We refer to these spirits in the Scriptures as the *hosts of heaven*. And they are myriad in number, literally uncountable, as Daniel saw in His glimpse of heaven (Daniel 7:10) and as Saint Paul said, "an innumerable company of angels". (Hebrews 12:22)

The hosts of heaven are traditionally divided into nine different groups of spiritual beings. These nine groups or choirs of the hosts of heaven include angels, archangels, principalities, powers, virtues, dominions, thrones, cherubim, and seraphim. Each one reflects God's beauty and wisdom and power and glory in different ways and each one has different purposes in relation to God and all He has made. There are wonderful descriptions of them and their work in heaven and on earth throughout the Bible. Mainly they were all created to give glory to God and serve Him. They are called "mighty warriors who fulfill His commands... servants who fulfill His

wishes”. (Psalm 103:20-21) And they act in obedience to the directions of the Spirit of God.

We know from the Scriptures that, from these hosts of heaven, one created spirit from a high level, Satan, led a rebellion against God and was cast out of heaven. He took one-third of the hosts of heaven with him—which leaves two-thirds on God’s side! They were cast out heaven down to earth. These fallen angels continue fighting against God and His holy will, trying especially to turn mankind and all God has created away from God forever. And the Lord Jesus says that God created hell for the devil and his fallen angels. (Matthew 25:41) But until that time when he is cast into hell forever, Saint Paul speaks about the resultant war that is going on in the heavenlies, which is the spiritual territory between heaven where God dwells and the earth where man dwells.

For it is not against human enemies that we have to struggle, but against the principalities and the ruling forces who are masters of the darkness in this world, the spirits of evil in high places, *in the heavenlies*. (Ephesians 6:12)

It was only after the time of Daniel that the Lord Jesus as God-and-man conquered Satan and “led captivity captive in His triumphal train”. (Ephesians 4:8) God raised the Lord Jesus up, and

He has taken His seat at the right hand of the divine majesty on high. So He is now as far above the angels as the title which He has inherited is higher than their own name.... Again, when He brings the Firstborn into the world, He says: Let all the angels of God pay Him homage. (Hebrews 1:3-4, 6)

By His incarnation and sacrificial death and resurrection and ascension, the Lord Jesus has defeated Satan and now reigns with absolute authority and victory over everything in heaven and on earth.

God raised Him high, and gave Him the name which is above all other names; so that all beings in the heavens, on earth and in the

underworld, should bend the knee at the name of Jesus and that every tongue should acknowledge Jesus Christ as Lord, to the glory of God the Father. (Philippians 2:9-11)

However, that victory does not show up everywhere yet. So we are all born into the world that is still in serious ongoing spiritual war until the Lord Jesus returns in final victory. People continue to surrender their lives and places to the reign of the devil by their worship of false gods and their sinful lives. So many people and nations continue to be under the control of the devil and his fallen angels. Saint Peter reminds us, “Keep sober and alert, because your enemy the devil is on the prowl like a roaring lion, looking for someone to devour”. (1 Peter 5:8)

Through the Lord Jesus, we have been given the Holy Spirit, with God’s own mighty power. We can choose the Lord Jesus and be faithful to Him. And we have been commissioned by the Lord to work with Him to establish the victory of the Lord Jesus on all the earth. We are sent by God to take back peoples and places for God from the tyranny of the devil and his fallen angels—to call people “out of darkness into His marvelous light”. (1 Peter 2:9) We are in a great spiritual war. As I already said the hosts of heaven faithful to God are already in this battle non-stop ever since the fall of Satan. And they are called *ministers* “sent forth to minister to those who will inherit salvation”. (Hebrews 1:14) Part of their ministry is to be on call through the Holy Spirit to assist us in the spiritual war.



Coming back now to the book of Daniel.

Even though the book of Daniel was before the time of the Lord Jesus, God sovereignly reigned over all the hosts of heaven, including those who had fallen from heaven with Satan. Thus, we find the hosts of heaven coming from God on several occasions, breaking through the heavenlies. They came with God’s answer from heaven in answer to the desperate intercession that has been going up from the earth. Sometimes they came from God on a rescue mission. Remember how one of the angels of heaven was sent to

protect the three young men in the fiery furnace. (Daniel 3:28) Or on another occasion, Daniel told the king that God sent an angel to shut the mouths of the lions so they would not harm Daniel when he was thrown into their den the first time. (Daniel 6:22) Again God sent an angel to transport the prophet Habakkuk with food for Daniel the second time he was in the lion's den. (Daniel 14:33-39)

On several occasions the archangel Gabriel came from God to Daniel bringing revelation in answer to Daniel's prayer. He brought God's word to help Daniel understand what was happening in a current situation and also what is to come in the future. In Daniel 10, when the archangel Gabriel came, Daniel was so overcome by the power and Majesty of God that he fell to the ground on his face. So the archangel first gave Daniel strength to be able to stand in glory of God's presence that was being manifested through the archangel. Thus, at the same time, Daniel was also empowered to receive the answer God sent through the archangel in response to his prayer. (Daniel 10:18-19) On some occasions, that same archangel also interpreted Daniel's visions (7:16; 8:16-17; 9:22) and even gave him new revelations from God.

For example, here in Daniel ten he says,

“Daniel, do not be afraid: from that first day when, the better to understand, you resolved to mortify yourself before God, your words have been heard; and your words are the reason why I have come I have come to tell you what will happen to your people in the final days. For here is a *new vision* about those days”.
(Daniel 10:12-14)

Here a word came forth from heaven in answer to a word that went up into heaven from the earth, from Daniel, from the moment he set himself to serious prayer and fasting to seek God. That word from God was brought to Daniel by the archangel Gabriel.



ANGEL IN JAPAN

I wanted to share with you an experience we had in intercession with the hosts of heaven. Following shortly after the 2011 earthquake and tsunami in Japan, there was still a lot of chaos in Japan, even though the people seemed to be very quiet through it all. One serious point was that the nuclear reactor in Fukushima was leaking and they could not get it to stop.

At that time, I was in Kagoshima, southern Japan, with our intercessors. One day, we were worshipping the Lord deeply and seeking God on how to pray for the people of Japan following this terrible disaster. Suddenly the Lord led us to speak strongly to the leak in the nuclear reactor to stop. We began to declare over and over out loud together, “Stop in the name of Jesus”. There was such a powerful presence of God’s sovereign power in that prayer. As we continued to pray the command of the Lord, I had a mental picture of a great angel going straight over to the nuclear reactor and sticking his finger into the leak. The very next day the headlines in the Japanese newspaper reported that the leak in the nuclear reactor had stopped. The Holy Spirit sent one of the hosts of heaven on a rescue mission to work with us. As we obeyed the Lord in prayer, the angel carried out God’s command on earth and we saw the miracle actually happen. Glory to Jesus!!!



3. SPIRITUAL WAR IN THE HEAVENLIES

In Daniel ten we also see another very important work of the hosts of heaven—their participation in the *spiritual warfare in the heavenlies*.

The archangel explains that God heard Daniel’s prayer. In fact, the first day he humbled himself and set his face to seek God, the answer was sent forth. The reason why it took so long—three weeks—for him to bring the answer from heaven into the earth was because he ran into spiritual warfare with the prince of Persia.

“The prince of the kingdom of Persia has been resisting me for twenty-one days, but Michael, one of the chief princes, came to

my assistance. I have left him confronting the kings of Persia and have come to tell you what will happen to your people in the final days”. (Daniel 10:13-14)

The archangel explained that he was delayed in coming this time for three weeks because he had to fight the prince of Persia. And he had called on Michael, the prince of God’s people, to help fight with the prince of Persia, so he could bring Daniel God’s answer. *The prince of the kingdom of Persia* refers to a spiritual prince. So also *Michael, one of the chief princes*, refers to the archangel assigned by God with the special responsibility for protecting Israel (10:13, 21; 12:1) The archangel Gabriel also mentioned that the prince of Greece will succeed the prince of Persia in opposing the people of God (10:21) These spiritual princes were from specific kingdoms of people. And most of those mentioned by the archangel Gabriel are fighting against God’s people. They are part of Satan’s army of fallen angels.

From the beginning of creation, God had assigned members of the hosts of heaven over specific peoples and their places..

“When the Most High gave the nations each their heritage, when he partitioned out the human race, he assigned the boundaries of nations according to the number of the sons of God”.
(Deuteronomy 32:8)

Also, when God created man (Adam), He gave him dominion over the earth. By Adam’s surrender to Satan in the first original sin, he lost that dominion and it was given over to Satan. That also gave the devil an open door by which to spiritually take over peoples and nations and their places. Remember the Lord Jesus called Satan “the prince of this world”. (John 14:30) Saint Paul speaks about the resultant war that is going on in the heavenlies, which is the spiritual territory between heaven where God dwells and the earth where man dwells.

So the hosts of heaven faithful to God, who have been assigned by God to peoples and nations, have been in an ongoing fight in the heavenlies against these evil spirits. Here we see the archangel Michael, the chief prince who

had responsibility to protect God's holy people, coming to help out the archangel Gabriel fight the prince of Persia so he could get through to Daniel with God's answer. Even though the Lord Jesus had not come yet to defeat Satan and his minions, still sovereign God broke through from heaven in response to the intercession of this just and holy man.

We see the hosts of heaven in the book of Daniel deeply involved in the spiritual war in the heavenlies. This is important for us in intercession, because, as I already mentioned, intercession involves spiritual warfare in the heavenlies and also on earth. Whether we understand or like it or not, we are all born into this spiritual war. And intercession is very important to open the heavens and prepare the way for God's victory to show up on earth as it is in heaven. Even though the hosts of heaven are already fighting in the spiritual war in the heavenlies, they are also ready to assist us in our intercession for specific cases. They are ready, waiting to be sent by the Holy Spirit of God to do God's holy will.

Yes, the Holy Spirit is the One who sends out the hosts of heaven on assignment. In our intercessory prayer we can work with the Holy Spirit to call forth the armies of heaven for specific cases. I remember times in intercession when we are praying in tongues with the Holy Spirit and that prayer sounded like a trumpet calling forth the armies of heaven into spiritual battle against the enemy. As the Holy Spirit prayed through us, I could even see in the spirit realm so many of the armies of heaven going forth into spiritual battle. Sometimes we may not know who we are actually praying for, but God knows. And He can show us what is happening spiritually in the heavenlies as we pray.

Often God will give us a series of different mental pictures of what is happening in the spirit realm when we pray. I call this *Holy Spirit Television*. These mental pictures often come in parable form. For example, I remember one time the Lord showed me a great ocean rising up into a tsunami wave as we prayed. This represented the power of God and the armies of God being released en masse into the spiritual war of a specific situation. The huge ocean wave continued to rise up until it finally moved forward with great force and crashed on the beach. When it crashed on the beach and then

receded, it left the entire beach cleaned. And there was a sense of great peace over all—a spiritual breakthrough had happened. God had won the spiritual victory. Alleluia! As this was happening, we needed to persevere praying in tongues until we experienced the peace of God and the spiritual breakthrough in that situation. The Lord may also reveal to us in different ways when that breakthrough actually comes. Usually His peace permeates the situation and that is a sign we made the breakthrough to victory. What a wonderful privilege we have to work with the Holy Spirit and all the hosts of heaven in intercession. Hallelujah!

4. PERSEVERING PRAYER AND FASTING

Daniel's fasting and persevering prayer was really important in this spiritual war so that the answer could fully break through from heaven. It was an earthly support to the spiritual fighting in the heavenlies and a preparing the way for the Lord to act. Now for us in intercession it works the same way. When we humble ourselves before God, when we come to Him, He hears our prayer. He answers our prayers. A lot of times we stop too soon so we don't see the answer manifested. So we may come back and ask again and again and again. However, we don't *pray it through*. We need to remember that there is a spiritual warfare in the heavenlies that we are involved in. The heavenly hosts faithful to God are fighting in spiritual warfare in that realm for God's people. Thanks be to God we do not fight this battle alone. God has many hosts of heaven ready to work with Him and us in the spiritual battle. And of course the battle ultimately belongs to the Lord! However, the Lord Jesus Himself said that sometimes prayer and fasting are required for the casting out of evil spirits. (Mark 9:29) Also, prayer and fasting are a way to humble ourselves before God. And He has declared that He makes His home with the humble and broken of heart. (Isaiah 57:15) So our fasting prepares a place where God is welcome.

5. FAITHFUL TO THE END

After the Lord gives Daniel this long prophecy that reveals the history of the nations and of Israel after his time, He says something really beautiful to Daniel.

“Blessed is he who stands firm and attains 1,335 days but you go away and rest and you will rise for your share at the end of time”.
(Daniel 12:12)

God is saying, “Blessed is the one who stands firm until they actually see the answer come”. What a blessing to actually see what God has promised come to pass! Also, God is blessing those who will stand firm through all the tribulation and suffering that is going to come until the very end when the answer comes. But right now He is also blessing Daniel who has stood firm in God through all these years. God Himself is saying, Daniel, you have done My will. *Good and faithful servant, enter into the joy of the Lord.*

Sometimes the Lord allows us to actually see the answer to the intercession we have been doing. Then again, how many times when we are in prayer and we have persevered and fulfilled God’s will, the Lord will bless us with such joy and victory that all we can do is just praise Him. And the Lord may say, “thank you for praying”. However, very often we may have to wait until we get to heaven to actually find out what happened. God is sovereign in every way and in every step of the way. And so He alone receives all the glory!

G. GLORY IN THE LION’S DEN—THE SECOND TIME

The final chapter of the book of Daniel, chapter 14, is another story taken from the deuterocanonical part of Daniel. Here we find Daniel again in a crisis because of his bold stand and action for the true God against the false gods of Babylon. In this story, Daniel reveals the deception of the pagan priests and destroys the statue of the false god Bel; and then he kills a dragon that the people of Babylon worship as a god. As a result the people turn against Daniel. They force the king to hand over Daniel so they can throw him into the lion’s den. Here is Daniel at the end of his life thrown into the lion’s den again—a second time immersed in a serious life and death crisis.

For six days Daniel maintained an attitude of humble gratitude, of absolute dependence, trust and confidence in God. He was in continual worship of God, because that is what came out of his mouth when the prophet came to

Daniel with food at God's command. It was after six days that God sent the prophet Habakkuk, who was miraculously transported from Judea by an angel with a mighty blast of the breath of the Spirit of God, to bring food to Daniel in the lions' den. Daniel responds with, "You have remembered me, O God; you have not forsaken those who seek You and love You"—a prayer of confession and absolute trust in God. On the seventh day the king came to the pit, only to find Daniel *sitting* there in the lion's den. The king was overcome and exclaimed, "You are great, O Lord, God of Daniel. There is no God but you"! (Daniel 14:41)



MEANING FOR INTERCESSION?

First,

Here in Daniel we see the fruits of a new level of intercession—intercession in the glory of God—sometimes called *third day intercession* or *third heavens intercession* or *throne room intercession*. In this level of intercession, God sovereignly works. As read this chapter I am reminded of the revelation of the order in the Kingdom of God and the peace that rules among God's children and creatures in the new Jerusalem:

The wolf will live with the lamb, the panther lie down with the kid, calf, lion and fat-stock beast together, with a little boy to lead them. The cow and the bear will graze, their young will lie down together. The lion will eat hay like the ox. The infant will play over the den of the adder; the baby will put his hand into the viper's lair. No hurt, no harm will be done on all My holy mountain, for the country will be full of knowledge of Yahweh as the waters cover the sea. (Isaiah 11:6-9)

The Holy Spirit reveals in Isaiah an amazing description of life in God's glory. In this new kingdom in God's glory, the Lord Himself reigns and rules as King. When a king rules, his presence actualizes the total submission of all to him of all those over whom he has authority. Regarding His reign as King, the Lord Jesus said:

“All authority in heaven and on earth has been given to Me”.
(Matthew 28:18)

And the Holy Spirit further says,

God raised Him high, and gave Him the name which is above all other names; so that all beings in the heavens, on earth and in the underworld, should bend the knee at the name of Jesus and that every tongue should acknowledge Jesus Christ as Lord, to the glory of God the Father. (Philippians 2:9-11)

In the Kingdom of God and from the spiritual place of heaven, the Lord Jesus is ruling over all. He *sovereignly* orders all that He has created into His order and into His holy will and into His peace.

Daniel had moved in God’s power and wisdom and glory to destroy the gods of Babylon and establish God’s order on earth. He had become a portal of God’s glory into the earth. God’s glory rested on him. Now here in the lion’s den, we see the overflowing results of the presence of God’s glory invading the lion’s den. Because of God’s divine presence, the lions bow down before Him and come into peace. God also protects and provides for Daniel. This working of God is a pure gift from heaven. God just works by Himself as an overflow of His glory presence. It’s like the light just dispelling the darkness by shining. “And the light shines in darkness, and the darkness could not overpower it”. (John 1:5) Alleluia!

Second,

Both the prophet and the king found Daniel *sitting* in the lion’s den.

Daniel was sitting—resting and ruling—sharing in God’s victory and authority. How could he do this in the midst of such a life-and-death crisis situation?

One reason is that Daniel had lived through so many different situations in Babylon where he actually experienced God sovereignly intervening and destroying evil and bringing forth victory. And God had given very strong

revelations to Daniel about the sovereign authority of God over the kings and nations of the earth. God also promised that He would give a share of that power and victory to His people. This is a sovereign gift from God. Remember Daniel chapter 7:

I was gazing into the visions of the night, when I saw, coming on the clouds of heaven, as it were a Son of Man. He came to the One most venerable and was led into His presence. On Him was conferred rule, honor and kingship, and all peoples, nations and languages became His servants. His rule is an everlasting rule which will never pass away, and His kingship will never come to an end. (Daniel 7:13-14)

This was the horn I had watched making war on the holy ones and proving the stronger, until the coming of the One Most Venerable who gave judgment in favor of the holy ones of the Most High, when *the time came for the holy ones to assume kingship*. (Daniel 7:21-22)

As for the ten horns: from this kingdom will rise ten kings, and another after them; this one will be different from the previous ones and will bring down three kings; he will insult the Most High, and torment the holy ones of the Most High. He will plan to alter the seasons and the law, and the saints will be handed over to him for a time, two times, and half a time. But the court will sit, and he will be stripped of his royal authority which will be finally destroyed and reduced to nothing. *And kingship and rule and the splendors of all the kingdoms under heaven will be given to the people of the holy ones of the Most High, whose royal power is an eternal power, whom every empire will serve and obey*. (Daniel 7:24-27)

As I think about Daniel *sitting* there, ruling in the glory and victory of God, I also am reminded of the promise of the Lord Jesus,

“Anyone who proves victorious I will allow to share My throne, just as I have Myself overcome and have taken My seat with my Father on His throne”. (Revelation 3:21)

The Holy Spirit says, “So then the Lord Jesus, after He had spoken to them, was taken up into heaven, and sat down at the right hand of God” (Mark 16:19) And Saint Paul describes it further:

How extraordinarily great is the power that He (God) has exercised for us believers; this accords with the strength of His power at work in Christ, the power which He exercised in raising Him from the dead and enthroning Him at His right hand, in heaven, far above every principality, ruling force, power or sovereignty, or any other name that can be named, not only in this age but also in the age to come. (Ephesians 1:19-21)

And he goes on to say that we too *are seated with Christ Jesus in heavenly places*. (Ephesians 2:6)

In the glory of God, we are seated, we are ruling, resting in the victory of the Lord Jesus. Daniel experienced that victory rest in God. He was *sitting and ruling* in the victory and the glory of God. He was sitting and reigning *over his circumstances from heavenly places* instead of being *under* them. Thus Daniel’s presence invited the spiritual atmosphere of God’s glory, His divine presence, that caused the lions to be totally changed from their normal earthly condition into just being in the peace of heaven. It was like the vision Isaiah had of the reign of the Messiah in God’s kingdom:

For look, I am going to create new heavens and a new earth.... Thus, *before they call I shall answer, before they stop speaking I shall have heard*. The wolf and the young lamb will feed together, the lion will eat hay like the ox, and dust be the serpent’s food. No hurt, no evil, no harm will be done on all My holy mountain, Yahweh says. (Isaiah 65:17, 24-25)

And Daniel was sitting in a spiritual position of *ruling* with God from His throne in the heavenlies. The spiritual atmosphere of the glory of God came to rest on him and all around him. heaven broke through into earth in the lion's den. And God answered Daniel's prayer before he even said anything, just as He had promised in Isaiah 65.

When the king came after seven days, the fullness of time, to look for Daniel, he also found Daniel still *sitting* there in God's glory. His response was immediately to worship and profess faith in the God of Daniel. "You are great, O Lord, God of Daniel," he exclaimed, "there is no God but You"! (Daniel 14:41) Total conversion in the presence of the glory of God! Alleluia!

In the glory, God moves sovereignly—all by Himself. All we have to do is remain in the atmosphere and maintain the position of *sitting* in the Lord's victory—and let God work and do what He tells us to do. However, this spiritual position and spiritual atmosphere as well as our ability to *remain in Him* is all a sovereign gift from God. We cannot make it happen. Come, Holy Spirit!

God can raise us up into this new level in His glory and in the new level of intercession in His glory. In fact, He has even extended an invitation to His people in our time to "Come up higher". This new level of intercession is very different from when we intercede by actually working through prayer and action in different ways in the Holy Spirit's anointing to make a bridge between heaven and earth to bring God's answers into the lives of His people. In this new level of intercession in the glory, we are with God in the heavenlies—*sitting or resting and ruling* in His sovereign authority and divine victory with Him, awaiting His divine intervention. And we are privileged to work with Him *to call forth that which is not as if it already is*—a creative work of intercession from the glory. We can work with Him to become the channels of God's glory river of jubilee blessings and the abundance of eternal life, actually bringing heaven into the earth in specific situations.

Intercession in God's glory: There is so much we could say about this and so much more we have to learn about this. This is especially important for us to

search out in our time of history. God has begun to reveal and manifest His glory in new ways in our times. This new level of the glory life in God and the direct sovereign ministry of God out of His glory is crucial in our times—so urgently needed.

When the Holy Spirit came in the grace of a new Pentecost across the earth, He gave God's people powerful anointings to speak what the Lord Jesus would speak and do what the Lord Jesus would do. So many ministries and signs and wonders have come forth in the anointing of the Holy Spirit. Back in the 1970s I asked the Lord one day, "What is the Holy Spirit really doing?" The Lord spoke to me and said, "The Holy Spirit's job is to reveal Jesus. What He is doing today is working to reveal Jesus in ways that the people of today can recognize Him". Alleluia!

But now the Holy Spirit is taking God's people into a new and deeper level of revelation with strong experiences and manifestations of His glory. I again asked the Lord one day why He was doing this. What did it mean? God works so differently when His glory is manifested than He does in the anointing. He said to me that *He wants to reveal His sovereignty*. If there is any time in history that needs to know God is real and sovereign, it is now. And that is true in the Church and in all the nations. We cannot go deeper into this here, but I pray the Holy Spirit will *lead you into all the truth* regarding this new and deeper dimension of the glory of God and of intercession in the glory. For now, Daniel has given us here a little glimpse of the *more* that is possible in *intercession in the sovereign glory of God*.

H. FINAL SUMMARY

As we have been going through the book of Daniel, we have shared all kinds of things about who God is and how He works, and what an intercessor is and how he can pray for others. The Holy Spirit teaches us so much through Daniel.

Daniel is called by God, a man especially chosen, and that is what an intercessor is: specially chosen by God. Daniel was actually chosen from his youth and his whole life was that of faithfulness to God as a prophet and

intercessor for God's people during the whole 70 years of exile in Babylon. And he saw the answer to his life of intercession as Israel went back to the Promised Land during his lifetime. Through Daniel, the Lord really did make a way for His people to exist, to be able to repent and turn to God so that what looked in the beginning like total hopelessness, total rejection was really a chastisement of purification.

And in the midst of that situation, through Daniel's intercession God gave His people a whole new life and a new, deeper Messianic vision. This new life promise had also been given by God through Ezekiel, who was a prophet living in Babylon during the exile too. He was older than Daniel, but the Lord had spoken to Ezekiel that he was going to give His people a new heart and a new spirit so when they obeyed God it would not just be lip service, but it would really come from the heart. Through Daniel's lived intercession, God made a way for that to happen. And as for the new deeper Messianic vision, God revealed to Daniel about the Messiah as the "Son of Man" and so exactly about His coming as fulfilled in the Lord Jesus Christ.

Besides this deep and important work in His people, God is revealed in the book of Daniel as working at the very heart of a pagan empire and its rulers. That kingdom was built upon the root iniquity and sin of all humanity. God directly judges and destroys their false gods, thus directly prophetically dealing the death blow to that root of iniquity that would be finally finished forever through the Lord Jesus Christ, the Messiah. And all the kings in Babylon are forced to acknowledge that the God of Daniel alone is King of kings and Lord of lords. Sovereignly He alone "*makes and unmakes kings*". He alone raises up and puts down rulers. And He alone directs the entire course of history (as in the visions and dreams)

Through Daniel God revealed His sovereignty in history over all the kings of the earth—first of all, over all the kings of Babylon, the people that had enslaved Israel. One by one they had to bow to the God of Daniel and acknowledge that there is none who can save like this God. He is the Revealer of Mysteries. He can make and unmake kings. He IS sovereign.

But also through the prophetic mission of Daniel, God gave the most important revelation, saying, *I am sovereign from now on. I am sovereign*

over all history not just in your life time. I am sovereign over all kings and nations. I am sovereign and I reign forever. This sovereign God of Daniel is the same God we are privileged to join with in intercession for our people, for the Church, and for the nations today. What an amazingly powerful and beautiful revelation of God and intercession has come forth to us in the book of Daniel! Glory to the God of Daniel!

That God has not changed. The God of Daniel is still with us. We can declare with confidence today that the hearts of our kings are in the hand of God and we pray that he will direct them as he wills. We can call upon him in intercession today, that he would do in our time what He did in the time of Daniel—to make and unmake kings according to His plan; to purify His people again and judge the evil of the earth; and bring forth and establish His victory in His divine kingdom on earth as it is in heaven.

ALL GLORY BE TO HIS HOLY NAME!



To end I would like to just return again to where we began, Psalm 23. This is a wonderful summary of what God actually did in Daniel's life and the people of Israel during the Babylonian exile. May He do so for us too.

**The Lord is my Shepherd,
I shall not want.
He makes me lie down in green pastures.
He leads me beside the still waters,
He restores my soul.
He guides me through the right paths
for His name's sake.
Although I walk through the valley of the shadow of death,
I fear no evil,
for You are beside me:
Your rod and Your staff comfort me.
You spread a table before me**

**in the presence of my foes.
You anoint my head with oil;
my cup is overflowing.
Goodness and kindness will follow me
all the days of my life.
I shall dwell in the house of the Lord
as long as I live.
(Psalm 23)**

Father God, thank You for all You have revealed to us in this study of *Daniel as Intercessor* for our times. Write Your wisdom in our hearts so we might intercede for Your people more deeply and effectively. May each intercessor be all You have called them to be, regardless of circumstances. Even more, we pray that those You have chosen to be intercessors might know You more deeply and personally as God of Daniel, Revealer of Mysteries, who makes and unmakes kings, forever sovereign God over all peoples and nations of heaven and earth, and over all history. We declare our absolute trust in You. Manifest Your sovereignty in care and victory among us in the Church and in all nations of the earth today.

Thank You for revealing to us what we can hope for especially in Psalm 23 as it is lived out in the book of Daniel. Come, Holy Spirit, show us how to intercede as we earnestly desire that You will sovereignly intervene in our times and places to write God's history among us—that God's holy will and God's purpose might be accomplished—that God's kingdom might come in the whole earth as it is in heaven for the glory of His holy name. All glory to You, almighty God, for all that You have done, all that You are doing, and all that You will do—in the mighty name of Jesus. Amen. Hallelujah!

APPENDIX A:

DANIEL AS INTERCESSOR

SCRIPTURE OUTLINE

FOR THIS STUDY

APPENDIX A:

DANIEL AS INTERCESSOR SCRIPTURE OUTLINE FOR THIS STUDY

I. INTRODUCTION: FOR TIMES SUCH AS THESE

- + God's merciful Providential care as sovereign over kings and nations is revealed in Book of Daniel.
- + Daniel's experience of God as a Good Shepherd. (Psalm 23)

II. SOME BIBLE HISTORY LEADING UP TO DANIEL

- + Beginning of Book of Daniel (Daniel 1: 1-3, 6)

A. BABYLON IN THE LAND OF SHINAR

- + Book of Daniel takes place in Land of Shinar or Babylon,
- + Daniel and tribe of Judah taken into exile in Babylon.
- + Why Babylon?
- + Some Biblical History of Babylon

After Noah and the flood, people moved east to land of Shinar (Nimrod) (Genesis 9: 1-2; 10: 8-10)

Tower of Babel – God executes judgment (Genesis 11:4-9)

Chaldees in land of Shinar – original home of Abraham (Genesis 15:57)

B. SPIRITUAL SIGNIFICANCE OF BABYLON - Why Babylon?

MEANING OF NAMES: key names in Book of Daniel

+ + +

SPIRITUAL ATMOSPHERE: created by people in a place.

+ + +

SPIRITUAL BONDAGE

Nimrod opened door for spiritual control of devil in Babylon. (Isaiah 14:13-14)

+ + +

CURSE ON BABYLON

A curse rested on Babylon because of sins of Nimrod, Ham, and God's Judgment.

(Leviticus 26, Deuteronomy 28; 1Samuel 15:23; Joshua 7:21)

+ + +

CHINA MISSION: and spiritual atmosphere

+ + +

OPEN HEAVENS

- Jesus permanently opened heaven – (John 20:17; 14:6; 3:16)
- Meaning of open heavens– manifestation of God’s Shekinah Glory (Exodus 40:34-35; 1Kings 8:10-11; 2Chronicles 7:1-3)

Examples of Open Heavens:

Medjugorie; Seoul, Korea

Catholic Church – Holy Mass --Eucharist

People can be Portals of Glory

Especially Jesus (John 3:13; John 5:19; 15:15)

+ Summary—Rev 3:21

3. SPIRITUAL ROOTS

- + Spiritual roots of God’s People Israel in Babylon
- + Abraham (Genesis 12:1-4; Galatians 3:6; James 2:23; Hebrews 11:10)
- (Genesis 15:7) (See all Genesis 10 and 11)

4. ISRAEL

- + Gods New People from Abraham (Genesis 22:17)
- (Genesis 12:1-3)
- + Fulfillment of Gods Promise to Abraham in Jesus
- (Galatians 3:13-14 ; 2Corinthians 1:20)
- + Gods Gift to His People (Romans 9:4-5)
- + God’s Decree and Warning (Leviticus 26; Deuteronomy 28)
- + God’s Judgment on sins of Israel (Jeremiah 25:8-12)

+ + +

GOD’S HOLY NAME

Gods name challenged (Genesis 11:4)

Gods promise to vindicate His Name (Ezekiel 36:23)
and to change hearts of His People (Ezekiel 36:24-28)

+ + +
SABBATH

Sabbath commanded by God (Exodus 31:13; Leviticus 26:2)
God's judgment because of broken Sabbath
(Leviticus 26:14-39; 2 Chronicles 36:21)

+ + +

5. SUMMARY: WHY BABYLON?

- + To vindicate God's Name
- + God keeping covenant in Divine Law
- + Manifestation of God's Sovereign Divine Providence
Through Divine Justice and Judgment (Deuteronomy 28;
Hebrews 12:6)
- + Israel chose spiritual bondage over freedom
- + God sent Israel to her first roots to find her first love, her first
faith. (Hosea 2: 14-23)

III. THE BOOK OF DANIEL - Significance of Daniel (Daniel 1)

A. WHO IS DANIEL - Daniel taken into exile as a boy

DANIEL'S NAME - Daniel and Belteschazzar

+ + +

GOD'S JUDGMENT OR VENGEANCE

- + Purification (Hebrews 12:6)
(see Deuteronomy 32: 35 – 43 and Wisdom 3: 1 – 8; again
throughout the Psalms: Psalm 2: 8 – 9; Psalm 47: 4;
and Psalm 111: 6; also throughout the Prophets: Isaiah 35;
Isaiah 60; and Zachariah 9.
- + In the New Testament, Jesus speaks many parables that reveal
God's kind of vengeance. (Matthew 21: 33 – 43 (the parable of
the wicked tenants); Matthew 22: 1 – 14)
- + God's Heart of Mercy (Luke 2: 29 – 32)
- + God's Light demands response (John 3:16; John 3: 18-21 ;
Romans 6:23; Acts 5:31 1John 1:6)
- + Harvest (John 12:26; Matthew 18: 12-13; Luke 15: 4-7;
Ezekiel 34: 11-16.)

- + God desires change of heart (Revelations 9: 20-21; 16: 9,11)
- + God purifies sons (Hebrews 12 ; 1Corinthians 3:10-15; Malachi 3:2-4)
- + “Praise in Intercession” – God’s Covenant (Psalm 81)
- + So we can “ be like Him” (1John 3:2)

+ + +

2. DANIEL’S CHARACTER

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DANIEL’S FUNDAMENTAL DECISIONS

- + Daniel chose character over comfort – he was trustworthy.
- + Daniel chose discipline over disorder – to obey God’s Law.
- + Daniel chose to love God more than his own life.

+ + +

DANIEL’S CHARACTER

- Filled with Holy Spirit (Daniel 13: 45-54; 4:8; 5:14)
- Marvelous gifts from Holy Spirit (Daniel 13:50; 5: 11-12)
- Righteous before God (Hebrews 11: 7; Genesis 15:6; Ezekiel 14:14, 20 ; 28: 3; James 5: 16b)
- Upright before man (Daniel 6: 4)
- Faithful to God and His Commandments (Daniel 1:8)
- Faithful to prayer (Daniel 6:10; 2: 19-23; 2:47)
- Prayer facing Jerusalem (1Kings 8)
- Seeking God with prayer and fasting (Daniel 10:12; Acts 13:1-3)
- Faithful to God’s Word (Daniel 9)
- Prophet of God (Matthew 24: 15; Matthew 26: 64; Mark 13:14)

+ + +

PROPHETS AND INTERCESSION

- + Moses (Deuteronomy 18:18).
- + Two kinds of prophets: nabi and ro'eh . (Isaiah 62: 6-7)
- + Prophetic intercession ” (Hebrews 11: 1, 27)
- + Daniel (Daniel 1:17; Daniel 2; Daniel 10)
- + Elijah (1 Kings 18; 2 Kings 6).
- + Prophetic ministry reveals revealing possibilities (Daniel 9)
- + Jesus peace is a sign of true prophecy (Micah 5:5)
- + God gives all gifts (1 John 4:1)
- + Seek God’s Gifts” (Colossians 3: 1-3; 1 Corinthians 14:1)

- + Testimony of Jesus is Spirit of Prophecy (Revelations 19:10)
- + Come Holy Spirit +
- + God reveals His Plans first to His Prophets (Amos 3:7)
 - + Need God’s Revelation – how to pray (Romans 8: 26-27; 2 Peter: 1: 19)
 - + God’s Heart ...” (Hebrews 1: 1-2; Mark 10:45; Romans 8:34)

(LUMEN GENTIUM, 62)

+ + +

- + Daniel - light in darkness (Psalm 112:4)

B. THE GOD OF DANIEL

- + Sovereign God caring for His People (Psalm 23)
- + Sovereign over kings (Daniel 2: 20-23; 2: 29-30; 2:46-47; Daniel 6: 26 – 27)
- + Sovereign over nations and history (Daniel 7:9-10, 13-14)

+ + +

“LITANY OF PRAISE TO THE GOD OF DANIEL”

(see appendix IV)

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IV. INTERCESSION IN THE BOOK OF DANIEL

- + Two kinds: “ministry of intercession” and “full-time priestly-prophetic intercession”

A. SUSANNA - Daniel 13

(Daniel 13:2-3; 13: 33, 35; 13:44; 13: 45-46; 13:50)

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INTERCESSION IN STORY OF SUZANNA

1. GO TO GOD FIRST

2. OBEDIENT FAITH AND CHARISMATIC FAITH

(1 John 5:1-12; Hebrews 4: 15-16)

Gift of Charismatic Faith (1 Corinthians 12: 4 – 11;

2 Timothy 1:12; Matthew 21: 21-22)

3. TRAVAILING PRAYER

All creation in travail . (Romans 8:26-27)

St. Paul (Galatians 4: 19-20)

St. Monica

Jesus (John 11: 33-35; 11:41-42; 11: 43)

All in travail in Susanna's case

+ + +

TRAVAILING PRAYER – SOME PRACTICAL POINTS

Holy Spirit Gift - pray until breakthrough into Charismatic Faith

Prayer of agreement with Gift of Faith

Give Faith away

Receive for others with Mary's fiat

Pray words of Jesus.

Seal Gift of Faith with Blood of Jesus

+ + +

4. SHOUT UNTO GOD

Susanna " (Dan. 13: 42-43)

Joshua at Jericho - God promised Moses ". [Deuteronomy 11:24)

Gideon 300

Psalm 47; Psalm 22: 3

5. WITNESS OF HOLY SPIRIT / PRAYER OF AGREEMENT

Law of agreement (Matthew 18: 19-20; Psalm 133: 1-3)

Agree out loud (Romans 10: 8-10)

+ + +

Susanna like children of Israel in Egypt (Exodus 2: 23 – 24;

Exodus 3: 7-8, 10)

Important message for our times (2 Chronicles 7:14)

B. DANIEL AND THE KING'S DREAM - Daniel 2

+ Life and death crisis (Daniel 2: 17-18)

All night intercession – prayer concert

+ God's answer and Daniel's response (Daniel 2: 20-23)

+ Kings declaration of faith (Daniel 2: 28-29)

+ + +

MEANING FOR US IN INTERCESSION

1. Put God first (Daniel 2: 47)

2. see as God sees (Daniel 2: 48-49)

Opportunities for miracles (Amos 3:7 ;Colossians 1:19; 2: 9-10)

Revealer of Mysteries . (John 1:9)

- 3. lay hold of God (Isaiah 62: 6-7; Luke 11: 8)
- 4. prayer of agreement
- 5. submission to authority (Hebrews 5:7)

+ + +

PRAYER OF AGREEMENT TODAY

2Chronicles 7:14 -- Examples of corporate intercession
World Prayer Assembly 2012 (Haggai 2: 6-7, 21-22; Habakkuk 2:14)

+ + +

AUTHORITY AND INTERCESSION

- + Lord Jesus shares His Divine Authority (Matthew 28:18_)
- + Beginning of FBB and Holy Father’s Blessing
 - + Examples: Where does your authority lie? – Africa intercession
 - + authority in our intercession
 - + Daniel’s position of submission

+ + +

- 6. Intercession part of responsibility of those in authority
- 7. Daniel and prophetic intercession
 - + Declaration of God’s Word ((Genesis 1: 2 - 3 and following;
(Hebrews 11:3, 27; Matthew 6: 9-10)

C. GLORY IN THE FIERY FURNACE – Daniel 3

Daniel 2: 17, 20)

(Daniel 3:16)

(Daniel 3: 17-18)

Daniel 3:24)

Acts 16:25)

Azariah intercession (Daniel 3: 25-45)

+ + +

KEY POINTS IN INTERCESSION

- 1. standing in position of priestly intercession
- 2. identification intercession (Daniel 3: 35)
- 3. He appeals on basis of God’s Mercy, the Glory of God’s Holy Name, and for the sake of God’s Covenant with Abraham
(Genesis 22:17; Hebrews 11: 17-19)
- 4. totally concerned for God’s Glory and salvation of others (Daniel 3: 88)
Psalm 51, Daniel 3: 39-40)

5. praying word of God (Baruch 1:15 – 3:8; Jeremiah, Nehemiah 9:5b-35; Ezra 9:5b-15) (cf. Daniel 9:4-19)
(Also Psalm 51; 25; 35; 40; 83)
Offering their lives as victims

+ + +

God answered (Daniel 3: 49-50)
All glorified God (Daniel 3: 52 – 57; 3: 51-90; Psalm 136)
King converted (Daniel 3: 95-96; 3:99-100)

+ + +

What this means for us in intercession:

1. total abandonment and trust in God
2. worship (Psalm 22:3)
3. repentance -- take it to Jesus first
4. God waiting to be invited (TRANSFORMATIONS DVDS)

D. GLORY IN THE LION'S DEN THE FIRST TIME – Daniel 6
Read the story: (Daniel 6:3; 6: 5; 6:7; 6: 17; 6:18: 6: 23)

+ + +

MEANING FOR INTERCESSION

1. Go to God first
2. Authority in intercession: king's prophetic decree (Daniel 6: 16)
King in vigil and fasting
- 3 God able to turn evil to greater good (Romans 5: 20;
1Corinthians 15:54
+ Jesus in submission raised up by God (John 19:11),
To give Life (John 17: 3; Hebrews 5:7)
4. Daniel STOOD in God's victory and glory (John 19:25)
+ Intercessors are absolutely concerned for God's glory.

E. DANIEL'S PROPHETIC INTERCESSION – Daniel 9

(Daniel 9: 3; Jeremiah 29: 11-14)

Daniel's Prayer (Daniel 9: 18; Romans 6:12-14; James 5:16b)

1. THREE FOCUSES OF INTERCESSION

- + God is covenant-keeping God (Daniel 9: 4-11a)
(Leviticus 26; Deuteronomy 28)
Daniel 9:11b-15

(Cf. Leviticus 26:37-39; Deuteronomy 4:27-28; 28:63)

(Daniel 1:2) (Daniel 9:12) (Daniel 9: 7-8)

+ People have not listened to God's voice

(Daniel 9: 13-14) (Deuteronomy 30: 19-20)

(Revelations 2:4) (cf. Matthew 24:12)

+ People have not repented (Daniel 9: 13)

(Genesis 18: 23-32)

+ + +

After judgment, the Lord promised both forgiveness and restoration

(Daniel 9: 15-16)

(cf. Leviticus 26: 40-45; Deuteronomy 4: 29-31;

2 Chronicles 7: 14).

(Daniel 9: 15)

“For the sake of Your Name” (Daniel 9: 17-19)

2. IDENTIFICATION INTERCESSION

(Galatians 6: 2; John 14: 34)

(Isaiah 10:27)

(see 2 Corinthians 4:7)

(John 1:3) (Isaiah 10:27)

Examples of Burden-bearing intercession

+ Moses (Exodus 32: 7; 32:10; Exodus 31: 18 - 32: 33)

+ St. Paul (Romans 9: 2)

+ High Priest (Exodus 28: 15; Ex. 28:5-12) (Isaiah 49:15)

+ Lord Jesus Christ . (Hebrews 4: 15) . (2 Corinthians 5:21) ”.

(Luke 13:34) (Isaiah 53) “. (Hebrews 2:14, 15)

Life (Hebrews 7: 16) -- Eternal Life (John 17: 2)

(cf. Romans 5) (Romans 14: 17)

(cf. Isaiah 9: 5-6)

3. THREE KEYS FOR BURDEN-BEARING

(Matthew 11: 28-31) (John 14:6)

+ “Come to Me”

+ “Take my Yoke” (Romans 5: 8) (Hebrews 10: 7)

+ “Learn of Me” (Deuteronomy 11: 18-20) .

(Luke 6:45; Matthew 12:34) (John 19: 37) (John 6:63)

4. PRICE OF BURDEN-BEARING INTERCESSION

- + (Pastor Alma M. Perry)
- + Reese Howell The Intercessor.,
- + Blessed Virgin Mary (John 19: 25) (Romans 8: 28-30)
- + Lord Jesus (Hebrews 12: 2-3)
- + How to carry a burden (Philippians 4: 6)

5. GOD’S ANSWER

- + Archangel Gabriel (Daniel 9: 20); (Daniel 9: 21)
- + New Revelation of Messiah (Daniel 9: 24-27)

(cf. Exodus 34: 7)

(Daniel 9:24)

a. AN END TO TRANSGRESSION (Daniel 9:24)

b. A SEAL ON SIN (Daniel 9:24)

(1 John 5:17)

+ + +

SIN

+ Definition (1John 5:17)

(see Catholic Catechism (CCC # 1849 - #1850)

+ Consequences (Romans 6:23)

“Freedom needs to be set free”.

(Pope John Paul II on several occasions)

+ + +

+ God promises to end sin (Psalm 32:1)

+ Son of God destroy works of Devil (1 John 3:8)

+ Lord Jesus on the Cross (Colossians 2:14)

c. EXPIATION OF INIQUITY OR WICKEDNESS (Daniel 9:24)

+ + +

INIQUITY

Source (Isaiah 14: 12- 14)

St. Paul (Romans 8:7; Galatians 5:19-21)

Lord Jesus (Luke 6:45; Mark 7:20 -23)

(cf. Matthew 15:19 - 20)

Consequences (Isaiah 59:2)

+ + +

Lord Jesus is the Atonement (Ephesians 2: 13-22)

Satan manifested iniquity:

(Philippians 2:6-7) (Isaiah. 53:6) (Philippians 2:9-11)

(Matthew 4:10) (Colossians 2:15) (cf. John 17: 2-3)

(Luke 4: 18-19) (Ezekiel 25:26-27, 33) (John 3: 14-16)

+ + +

d. EVERLASTING RIGHTEOUSNESS (Daniel 9:24)

(Ezekiel 25:26-27, 33)

(Jeremiah 23:5 - 6) (Hebrews 9:12, 15)

(Isaiah 51:5-8) (2 Peter 3:13) (1 John 3:2)

(John 17:3) (2 Corinthians 3: 18; 4:6)

e. SEAL ON VISION AND ON PROPHECY (Daniel 9:24)

(Luke 24: 26-27; 24:44-47)

(Hebrews 1: 1-2)

(cf. 2 Peter 1:19; Hebrews 1: 1 - 2)

f. NEW, FRESH ANOINTING OF HOLY OF HOLIES

(Daniel 9:24)

(Jn. 1:41)

Prophet (Is. 61:1), Priest (Ps. 110:4), and King (Mt. 2:2)

(Daniel 7: 27)

+ + +

Different levels of revelation (Daniel 9: 27)

Lord Jesus Messiah on Holy Spirit (John 16: 7 - 11)

6. DANIEL NINE SUMMARY

MEANING FOR INTERCESSION

a. Put God first

b. Absolutely concerned for God's Glory

c. Prayer of righteous man (James 5:16b)

d. How Daniel prayed – for God's Mercy

e. God's Word (Daniel 9: 24-27) (Daniel 9:43)

f. time to persevere in prayer

+ + +

PERSEVERANCE IN PRAYER

(Isaiah 62: 6-7) (Luke 11: 8) (Jeremiah 29: 13-14)

+ + +

g. Daniel interceded with fasting, sackcloth, and ashes

+ + +

FASTING IN INTERCESSION

Magnifying glass
2 Chronicles 7:14)

+ + +

h. Daniel in identificational intercession

i. "STOOD" -- Charismatic faith

j. lessen suffering – (Matthew 24: 15; 20)

(Amos 3:7)

(Ephesians 4: 12-16)

+ + +

Daniel intercession timely for us (Psalm 106: 23)

Isaiah 43: 11- 21

F. GOD'S SOVEREIGNTY REVEALED (*Daniel 4-5*)

1. PROPHETIC JUDGEMENT (Daniel 4: 34-36; 5: 21)

(Psalm 76: 7-12)

+ + +

PROPHETIC MINISTRY AND INTERCESSION

+ power of the decree . (2 Timothy 2:4)

+ Holy Spirit remind, lead us it not all truth. (John 14: 26; 16:13)

+ + +

2. GOD IS SOVEREIGN OVER HISTORY (Daniel 10 through 12)

(Daniel 10:12)

+ Revelation show what god thinks of a situation

+ ministry of angels

+ + +

HOSTS OF HEAVEN

Multitudes (Daniel 7: 10; Hebrews 12:22)

God's servants (Psalm 103: 20-21)

Devil (cf. Revelations 12: 3-9) (Matthew 25:41)

Spiritual war (Ephesians 6:12) (Ephesians 4:8)

Jesus above angels (Hebrews 1:3-4, 6; Philippians 2: 9-11)

Spiritual war (1Peter 5: 8) (1 Peter 2:9)

+ + +

Hosts of Heaven coming from God (Daniel 6:22)

Provision for Daniel (Daniel 14: 33-39)

Answers form Heaven (Daniel 10:18-19)

Visions (Daniel 7:16; 8:16-17; 9:22)

What is to come (Daniel 10: 12-14)

+ + +

ANGEL IN JAPAN -- miracle

+ + +

3. SPIRITUAL WAR IN THE HEAVENLIES (Daniel 10)

(Daniel 10: 13-14)

Israel (Daniel 10:13, 21; 12:1).

Over nations (Deuteronomy 32: 8)

Spiritual war (John 14:30; Ephesians 6: 12; Daniel 4:32).

4. PERSEVERING PRAYER AND FASTING

for deliverance (Mark 9:29) (Isaiah 57:15)

5. FAITHFUL TO THE END

Blessed he who stands firm to the end. God rewards faithfulness.

(Daniel 12:12) (Matthew 25:23)

G. GLORY IN THE LION'S DEN THE SECOND TIME (Daniel 14)

God answers (Daniel 14:38) (Daniel 14:41)

+ + +

MEANING FOR INTERCESSION

1. New level of intercession - in the Glory

(Isaiah 11:6-9) (Matthew 28: 18) (John 1:5)

2. Daniel *sitting* in God's Victory

Revelations (Daniel 7: 13-14; 7: 21-22; 7: 24-27)

Jesus Victory (Revelations 3:21; Ephesians 1: 19-21 and 2:6)

Reign of God (Isaiah 11: 6-9 and 65:17, 24 - 25)

Conversion of king (Daniel 14:41)

+ + +

Anointing and the Glory of the Holy Spirit

H. FINAL SUMMARY: God is sovereign. (Psalm 23)

APPENDIX B:

INTERCESSOR'S PRAYER

OF FORGIVENESS

(TO RELEASE OTHERS

TO THE LORD JESUS)

APPENDIX B:
INTERCESSOR'S PRAYER OF FORGIVENESS
(TO RELEASE OTHERS TO THE LORD JESUS)

As the Holy Spirit leads, after a time of praise and worship, we pray with the Lord Jesus:

For those who have hurt us, for those who are not doing or have not done what we think they should have done, for those who are not doing what God wants: "Father forgive them, they do not know what they are doing". For those who are in sin: "Father, do not hold their sins against them". And I choose to forgive them and release them in the name of the Lord Jesus.

Father, forgive me for anything I said or thought or felt or did to others that could keep them in bondage, especially repeating the negative things, even if they were true. I ask for the mind and the heart of the Lord Jesus Christ. Lord Jesus, help us to see one another as You do. Help us to speak about one another as you do. Holy Spirit, show us how to pray for one another. Amen.

After praying this prayer, we lift the person or persons up to the Lord Jesus and place them in His Sacred Heart. Then we sing praising the Lord, calling on the name of the Lord Jesus, and praying in the Holy Spirit until the Holy Spirit brings to our mind how to think and pray for them, or until the burden we feel for them lifts from our hearts and we experience God's peace and love toward them. We end with praise and thanksgiving to God for all He has done in our time of intercession.

Nihil Obstat: Father Pelin D'Souza, Censor
Imprimatur: His Eminence Maurice Michael Cardinal Otunga
Given at His Eminence's Residence
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25th November 1994, Feast of Saint Catherine, Martyr

APPENDIX C:

INTERCESSOR'S MIRACLE PRAYER

(RENEW OUR COMMITMENT

OF LOVE TO THE LORD JESUS)

APPENDIX C:
INTERCESSOR'S MIRACLE PRAYER
(RENEW OUR COMMITMENT OF LOVE TO THE LORD JESUS)

The love of God has been poured forth in our hearts by the Holy Spirit; and this is God's gift to us. (Romans 5:5)

“Come, Holy Spirit, come”. We sing and pray for a time to welcome and invite the Holy Spirit to come and fill us even more with God's divine love and all of His gifts right now.

As the Holy Spirit is filling our hearts even more with God's divine love right now, we do not want to keep this love just for ourselves. But we give it back, first of all to our Father in heaven. Our almighty Father has loved us with all of His heart and we see this especially in the Lord Jesus Christ. Let us renew our commitment of love to Our Father in heaven together. And then renew our love for the Lord Jesus.

Let us pray:

Dear Father in heaven, thank you for loving me with all of Your heart, especially through our Lord Jesus Christ. I love you with all of my heart too. And I also love you in reparation for all those who do not love you today.

We sing and pray a while, loving our Father in heaven ourselves. Then, as we love our Father for others, especially in reparation for those who do not love God, we lift them up in our hands to the Father. “Abba Father, how I love you.”

Let us pray to renew our commitment of love to the Lord Jesus together:

“Lord Jesus Christ, thank you for loving me with all of Your heart and all of Your life. Thank you for even shedding Your precious blood and dying on the cross for me. Thank you for forgiving all of my sins through your holy cross.

“Lord Jesus, come more deeply into my heart right now. Fill me more with your divine love, with Your divine life. Please forgive me all my sins. I ask you to forgive me especially for all the times I was “God’s little helper,” telling You what to do. Forgive me when I did not come to You first and ask You first what You wanted me to do, even when I pray. I DO want to follow You, Lord Jesus. Heal me, Lord. Fill me more with your Holy Spirit and Your divine love. Live out Your life in Me.

“Come, Holy Spirit. Fill me more with Your divine love. Make the Lord Jesus the Lord of my whole life. I surrender my whole life to You. I give you my way of thinking. I give you my way of doing things. I give you my way of praying. I renounce all the ways of the world. I renounce all sin. I renounce Satan and all his evil ways and all his evil spirits.

“I choose You, Lord Jesus. I choose Your ways. Come, Holy Spirit. Fill me more with Your divine love. Make the Lord Jesus the Lord of my whole life and the Lord of my prayer. Release in me all of Your gifts. Help me to love other people as the Lord Jesus does. Teach me how to pray. Help me to follow the Lord Jesus. Help me to be faithful to the Lord Jesus, so I can live in God’s family forever. Amen.”

We can now take some time to sing and pray a love song to the Lord Jesus. As we pray, remember how the Lord Jesus came to Thomas after the resurrection. He said, “Look, Thomas, here are the wounds in My hands and feet and side. Put your finger there. Doubt no longer, but only believe”. This same Lord Jesus is here with us right now. As we pray, close your eyes and look at the Lord Jesus as Thomas did. And maybe somehow you can reach up and put your finger into the wounds of the Lord Jesus today. Let His precious blood wash through you with all His love and mercy and healing and miracles. Then let us lift up our people to the Lord Jesus. Place them in His Sacred Heart so His precious blood can wash through them, too, with all His grace and miracles.

Let us sing and pray, “Precious Lord Jesus, how I love You”. Amen.

APPENDIX D:

LITANY OF PRAISE

TO THE GOD OF DANIEL

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LITANY OF PRAISE TO THE GOD OF DANIEL

O Most Holy God of Daniel,

*Enthroned in glory in the highest heavens,
The Ancient of Days!*

*Your clothing is as white as snow
the hair of Your head is white like wool.*

*Your throne is flaming with fire
and its wheels are all ablaze.*

A river of fire is flowing, coming out from before You.

Thousands upon thousands attend You;

ten thousand times ten thousand stand before You.

ALL GLORY TO YOU, O MOST HIGH GOD OF DANIEL!

*O Son of Man, coming with the clouds of heaven,
free to approach the Ancient of Days, into His very presence!*

He has given You authority, glory, and sovereign power;

all peoples, nations and men of every language worship You!

*Your dominion is an everlasting dominion that will not pass away,
and Your kingdom is one that will never be destroyed.*

ALL GLORY TO YOU, O MOST HIGH GOD OF DANIEL!

O God of heaven,

Giver of knowledge and skill in every aspect of literature and learning!

Giver of the gift of interpreting every kind of vision and dream!

You who are first to understand;

the God of gods and the Lord of kings; Lord above all other gods!

You explain what we ask you!

You explain the problems of those we pray for!

ALL GLORY TO YOU, O MOST HIGH GOD OF DANIEL!

*You indeed are the God of gods, the Master of kings,
and the Revealer of Mysteries!*

O great God, O Revealer of Mysteries,

*You disclose what is to take place!
You show kings what is to take place in the final days,
in dream and visions, what will happen in the future!
ALL GLORY TO YOU, O MOST HIGH GOD OF DANIEL!*

*Blessed be the name of God! Wisdom and power are Yours alone!
You control the procession of times and seasons,
make and unmake kings,
confer wisdom on the wise and knowledge on those with wit to discern.
You uncover depths and mysteries,
know what lies in darkness, and light dwells with You.
ALL GLORY TO YOU, O MOST HIGH GOD OF DANIEL!*

*Most High God, You gave the king
sovereignty, greatness, majesty and glory.
You made him so great
that all peoples, nations and languages shook with dread before him:
he killed whom he pleased, spared whom he pleased,
promoted whom he pleased, degraded whom he pleased.
You have given sovereignty, power, strength, and honor to the king, making
him king of all,
and entrusting human beings, wild animals, birds of the air,
wherever they live, to his rule!
Most High, You rule over human sovereignty! Heaven rules all!
You confer sovereignty on whom You please,
and You raise the lowest of humankind!
No one can arrest Your hand or ask You, "What have you done?"
ALL GLORY TO YOU, O MOST HIGH GOD OF DANIEL!*

*I praise, extol, and glorify the King of heaven,
all of whose deeds are true, all of whose ways are right,
and who can humble those who walk in pride.
ALL GLORY TO YOU, O MOST HIGH GOD OF DANIEL!*

*Yahweh my God, O my Lord God, great and to be feared,
You, God of my fathers, Giver of wisdom and intelligence,*

*You keep the covenant
and show faithful love towards those who love You
and who observe Your commandments:
Your servants the prophets spoke in Your name to our kings,
our chief men, our ancestors, and all people of the country.
Saving justice, Lord, is Yours;
it is for You, O Lord our God, to have mercy and to pardon;
You have given us the laws through Your servants the prophets.
Yahweh our God, You are just in all Your dealings with us!
Lord our God, your mighty hand brought us out of Egypt
by all Your acts of saving justice!
—the renown You won then endures to this day
—and Your city and Your people alike bear Your name!
ALL GLORY TO YOU, O MOST HIGH GOD OF DANIEL!*

*Eternal God, You know all secrets and everything before it happens.
Blessed are you, O God, the Savior of those who trust in You.
You are gentle... with the greatness of mercy!
You rescue us in accordance with Your wonderful deeds
and so win fresh glory for Your name, O Lord!
You alone are God and Lord, glorious over the whole world!
ALL GLORY TO YOU, O MOST HIGH GOD OF DANIEL!*

*You, O Lord, are good, Your love is everlasting!
There is no other god who can save like You!
How great Your signs, how mighty Your wonders!
Your kingdom is an everlasting kingdom,
Your empire endures age after age!
ALL GLORY TO YOU, O MOST HIGH GOD OF DANIEL!*

*I bless You, O Most High,
praising and glorifying You who live forever,
for Your empire is an everlasting empire,
Your kingship endures, age after age!
All who dwell on earth count for nothing!
As You think fit, You dispose the army of heaven*

and those who dwell on earth!

ALL GLORY TO YOU, O MOST HIGH GOD OF DANIEL!

*You, O God of Heaven, set up a kingdom that will never be destroyed,
a kingdom that will not pass into the hands of another race!*

*Your kingdom will shatter and absorb all the previous kingdoms
and itself last forever!*

Your kingdom will not be destroyed, Your dominion will never end!

ALL GLORY TO YOU, O MOST HIGH GOD OF DANIEL!

You are the One most venerable

Who gives judgment in favor of the holy ones of the Most High.

When the time comes for the holy ones to assume kingship...

*kingship, rule, and the splendors of all the kingdoms under heaven
will be given to the people of the holy ones of the Most High,*

whose royal power is an eternal power,

whom every empire will serve and obey.

You give royal power to the holy ones of the Most High,

and kingship will be theirs forever, for ever and ever.

ALL GLORY TO YOU, O MOST HIGH GOD OF DANIEL!

*I worship You, the living God who made heaven and earth
and who are Lord over all living creatures.*

I worship You, Lord my God; You are the living God!

You have kept Daniel in mind, O God;

You have not deserted those who love You!

My God, You sent Your angel who sealed the lions' jaws.

You send Your angel to shut up the mouths of the lions!

*"They did me no harm, since in Your sight I am blameless;
neither have I ever done any wrong to his majesty the king."*

You rescued Daniel from the power of the lions.

You prepared a meal for Daniel in the lion's den

and delivered it to him there

through your angel and the prophet Habakkuk!

You are great, O Lord, God of Daniel, there is no God but you!

You are the living God; You endure forever! You rescue and You save;

You perform signs and wonders in the heavens and on the earth!
ALL GLORY TO YOU, O MOST HIGH GOD OF DANIEL!

God of gods, the Master of kings, and the Revealer of Mysteries,
Ancient of Days, God of heaven, the Lord of kings;
Lord above all other gods!
Blessed are You who fathom the abyss,
enthroned on the winged creatures,
praised and exalted above all forever,
blessed in the expanse of the heavens, exalted and glorified forever!
ALL GLORY TO YOU, O MOST HIGH GOD OF DANIEL!

Some references for the above verses: Daniel 3:17; 24-45; 49-90; 92; 95-96; 99-100; Daniel 4:5-6; 15; 29; 31-32; 34; Daniel 5:11-12; 14; 18-23; Daniel 6:3-4; 23; Daniel 7:22; 27; Daniel 9:4-19; 10: ; 11:36; 14:5; 25; 41; 13:45, 60.