

1. Last week we exegeted Dan 9:3 and 4 and when time expired I was teaching Daniel's prayer of confession.

2. Before continuing with that study I want to give you an expanded translation of Dan 9:1-4.

Dan 9:1 It was now the first year of the reign of King Darius, about 538 B.C. Darius was the son of Ahasuerus the Mede; he became King of Babylon at the promulgation of Cyrus.

Dan 9:2 In the first year of Darius' reign I was pleased to read from the Scroll of Jeremiah where it clearly taught that our exile into Babylonia would last for only seventy years and with the desolation of Jerusalem occurring in stages beginning in 606 B.C., the time of our return was drawing near. It was equally clear to me that the King of Babylon had just been punished and since Jeremiah had said our return would not occur until after that punishment, I felt it appropriate to beseech the Lord to do what He promised and not to delay.

Dan 9:3 And then I gave myself totally over to the Lord God and prayed, I also fasted in order not to be distracted, I wore sack cloths and covered my body with ashes to demonstrate my state of abject humility and reliance on His grace.

Dan 9:4 I then began "O Lord, you are great and awesome for you always fulfill your promises of uncompromising love to those who keep your protocol.

3. Having reminded himself of God's covenant and uncompromising love, Daniel begins his prayer of confession.

DANIEL'S PRAYER OF CONFESSION

Dan 9:5 we have sinned and done wrong. We have been wicked and have rebelled; we have turned away from your commands and laws.

Dan 9:6 We have not listened to your servants the prophets, who spoke in your name to our kings, our princes and our fathers, and to all the people of the land.

Dan 9:7 "Lord, you are righteous, but this day we are covered with shame-- the men of Judah and people of Jerusalem and all Israel, both near and far, in all the countries where you have scattered us because of our unfaithfulness to you.

Dan 9:8 O LORD, we and our kings, our princes and our fathers are covered with shame because we have sinned against you.

Dan 9:9 The Lord our God is merciful and forgiving, even though we have rebelled against him;

Dan 9:10 we have not obeyed the LORD our God or kept the laws he gave us through his servants the prophets.

Dan 9:11 All Israel has transgressed your law and turned away, refusing to obey you.

"Therefore the curses and sworn judgments written in the Law of Moses, the servant of God, have been poured out on us, because we have sinned against you.

Dan 9:12 You have fulfilled the words spoken against us and against our rulers by bringing upon us great disaster. Under the whole heaven nothing has ever been done like what has been done to Jerusalem.

Dan 9:13 Just as it is written in the Law of Moses, all this disaster has come upon us, yet we have not sought the favor of the LORD our God by turning from our sins and giving attention to your truth.

Dan 9:14 The LORD did not hesitate to bring the disaster upon us, for the LORD our God is righteous in everything he does; yet we have not obeyed him.

1. Daniel himself is one of the few major characters of the Old Testament to whom some sin is not ascribed. This is not to say he didn't miss the mark of God from time to time but in God's wisdom He chose not to show us the weaker side of Daniel.

2. This is not about his personal sins, but his identification with the sin of the nation and the collective responsibility which Daniel shares both in promises of blessing and warnings of divine judgment. Daniel does not however spare himself or his people in his confession.

3. Daniel has a place of responsibility like those holding the office of prophet in both the northern and southern kingdoms.

4. Moses Stuart writes,

"The climactic construction of the sentence is palpable. To turn back from obedience to the divine statutes, in the frame of mind which belongs to rebels, is the consummation of wickedness, and so Daniel rightly considers it. The variety of verbs employed here, indicates the design of the speaker to confess all sin of every kind in its full extent."

4.1 Much of the sin named involves what we would call "reversionism."

5. The heinousness of Israel's sin is amplified in verse 6 by the fact that they have disregarded the prophets which God sent to them.

Dan 9:6 We have not listened to your servants the prophets, who spoke in your name to our kings, our princes and our fathers, and to all the people of the land.

5.1 Jeremiah was the most notable of all the prophets though Israel's disobedience connected with their dispersion to Babylon starts back in time during the reign of Hezekiah (B.C. 727-698) when Hezekiah gave the Babylonian king, Berodachbaladan, a tour of Judah.

5.1.1 For this indiscretion Isaiah rebuked Hezekiah. 2Ki 20:12-18

5.2. Even in such times of revival as during the reign of Hezekiah when the king's messengers went throughout the land calling people to the Passover at Jerusalem, the Scriptures record that many "laughed them to scorn, and mocked them" (2Ch 30:10-11).

2Ch 30:10 The couriers went from town to town in Ephraim and Manasseh, as far as Zebulun, but the people scorned and ridiculed them.

2Ch 30:11 Nevertheless, some men of Asher, Manasseh and Zebulun humbled themselves and went to Jerusalem.

6. This disrespect and disobedience to the prophet's message characterized all classes of Israel, including their kings, their princes, other leaders referred to as "our fathers," and finally "all the people of the land."

7. Certainly this was the case with Jeremiah for neither priest, king nor other prophets of God believed his messages. He warned against alliances with other nations and he prophesied of the pending dispersion to Babylon but no one would listen.

8. The disregard of the Word of God in Israel's departure from the precepts and judgments as mentioned in verse five as well as the disregard of the prophets begins a downward spiral.

8.1 Leupold has written "this disregard of the prophets is the beginning of all moral disorders."

Dan 9:5 we have sinned and done wrong. We have been wicked and have rebelled; we have turned away from your commands and laws.

9. Leupold goes on to write:

"In verses 7 and 8, Daniel contrasts the righteousness of God and the confusion of face belonging to Israel. God has been righteous in His judgments upon Israel, and in ?no way does Israel's distress reflect upon the attributes of God adversely. By contrast, Israel's confusion or shame of face which had made them the object of scorn of the nations was their just desert for rebelling against God."

10. Daniel itemizes those who were the culprits:

10.1 first, the men of Judah and the inhabitants of Jerusalem that is, the kingdom of Judah which was carried into captivity by the Babylonians, and

10.2 second, "all Israel, that are near, and that are far" that is, also the ten tribes of the kingdom of Israel which were carried away by the Assyrians in 721 B.C.

11. The scattering of the children of Israel in the various countries which God had driven them was not occasioned by one sin, but by generation after generation of failure to comply with the Law or to give heed to the prophets.

12. The judgment of God did not spare any class but dealt with them according to their sins and their rebellion.

13. In these passages, as in Daniel's earlier confession, he does not mince words but refers to Israel's trespasses and their sins with no attempt to excuse them.

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Dan 9:7 "Lord, you are righteous, but this day we are covered with shame-- the men of Judah and people of Jerusalem and all Israel, both near and far, in all the countries where you have scattered us because of our unfaithfulness to you.

Dan 9:8 O LORD, we and our kings, our princes and our fathers are covered with shame because we have sinned against you.

14. Frederick A. Tatford summarizes Daniel 9:5-8 in these words,

"There was no tautology in the prolific accumulation of expressions he used: it was rather that he sought to express by every possible word the enormity of the guilt and contumacy of himself and his people. They had sinned in wandering from the right, they had dealt perversely in their willful impiety, they had done wickedly in their sheer infidelity, they had rebelled in deliberate refractoriness, they had turned aside from the Divine commandments and ordinances. Their cup of iniquity was full. Their guilt was accentuated by the fact that prophets had been sent to them with the Divine message and they had refused to listen. All were implicated rulers, leaders (the term 'fathers' being used, of course, in a metaphorical rather than in a literal sense), and the people. God was perfectly just, but a shameful countenance betrayed their own guilt. Nor was the confusion of face limited to Judah and Jerusalem: it was true of all Israelites throughout the world. Indeed, their scattering was in punishment for their own unfaithfulness to God. Daniel associated himself completely with his people in acknowledging their wrong doing and freely confessed that their shamefacedness was due to perfectly justified corrections: they had sinned against God.

15. Having contrasted the righteousness of God to the sins of Israel, Daniel now turns in verse 9 to the contrast of the mercies and forgiveness of God as compared to the sin of Israel.

Dan 9:9 The Lord our God is merciful [RACHAM] and forgiving, [KALACH] even though we have rebelled against him;

15.1 The Hebrew word Racham translated mercies according to Strong's dictionary means compassion as a mother cherishing the fetus within her womb; thus care and compassion are both implied.

15.2 The Hebrew word translated Kalach according to Strong is a primary word meaning to forgive. It is well translated in the plural forgivenesses.

16. The word translated merciful (Racham) in the NIV of Dan 9:9 you may recall is a different word than that found in Dan 9:4. The Hebrew word Racham is correctly translated as a plural noun; it is better translated compassions.

16.1 Walvoord writes of Racham as used in Dan 9:9, "The merciful nature of God in this verse has a connotation of the uncompromising love of a child."

16.2 Let's review again what we have seen in verse 4 of chapter 9.

KJV

Dan 9:4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

NIV

Dan 9:4 I prayed to the LORD my God and confessed: "O Lord (Adonai), the great (Gadol) and awesome (better the One being awesome) God (El), who keeps (Shamar) his covenant (Barath) of love (Chesed) with all who love (Ahav) him and obey (Shamar) his commands (Tsavah),

17. Although God is a God of righteousness, He is also a God of uncompromising love. He can be uncompromising because on the basis of the Cross he can look with favor upon His children.

17.1 It is on this ground, that Daniel is basing his petition.

18. As Stuart observes, The plural form of these nouns [mercies and forgivenesses] denotes intensity in the manifestation, or the continued and extended exercise of these qualities or attributes.

19. Over against the reminder of the mercies and forgivenesses of God, Daniel now plunges into a recital of the extent of Israel's sin in verses 10 and 11.

Dan 9:10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

Dan 9:11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

20. Again, Daniel restates the facts that Israel has not obeyed the voice of the Lord their God. They have not walked according to His laws as proclaimed to them by the Lord's servants, the prophets. This even though they performed arrogantly the liturgy.

21. The word translated "laws" in verse 10 [TORAH] means literally, "instructions" (compare Isa 1:10-17).

Isa 1:10 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law [TORAH] of our God, ye people of Gomorrah.

Isa 1:11 To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

Isa 1:12 When ye come to appear before me, who hath required this at your hand, to tread my courts?

Isa 1:13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

Isa 1:14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

Isa 1:15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

Isa 1:16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

Isa 1:17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

22. The rebellion was not on the part of a few but "all Israel have transgressed thy law, even by departing." Because of their persistent failure and rebellion against God, the prophesied curse pronounced upon Israel as "written in the law of Moses the servant of God" was applied.

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