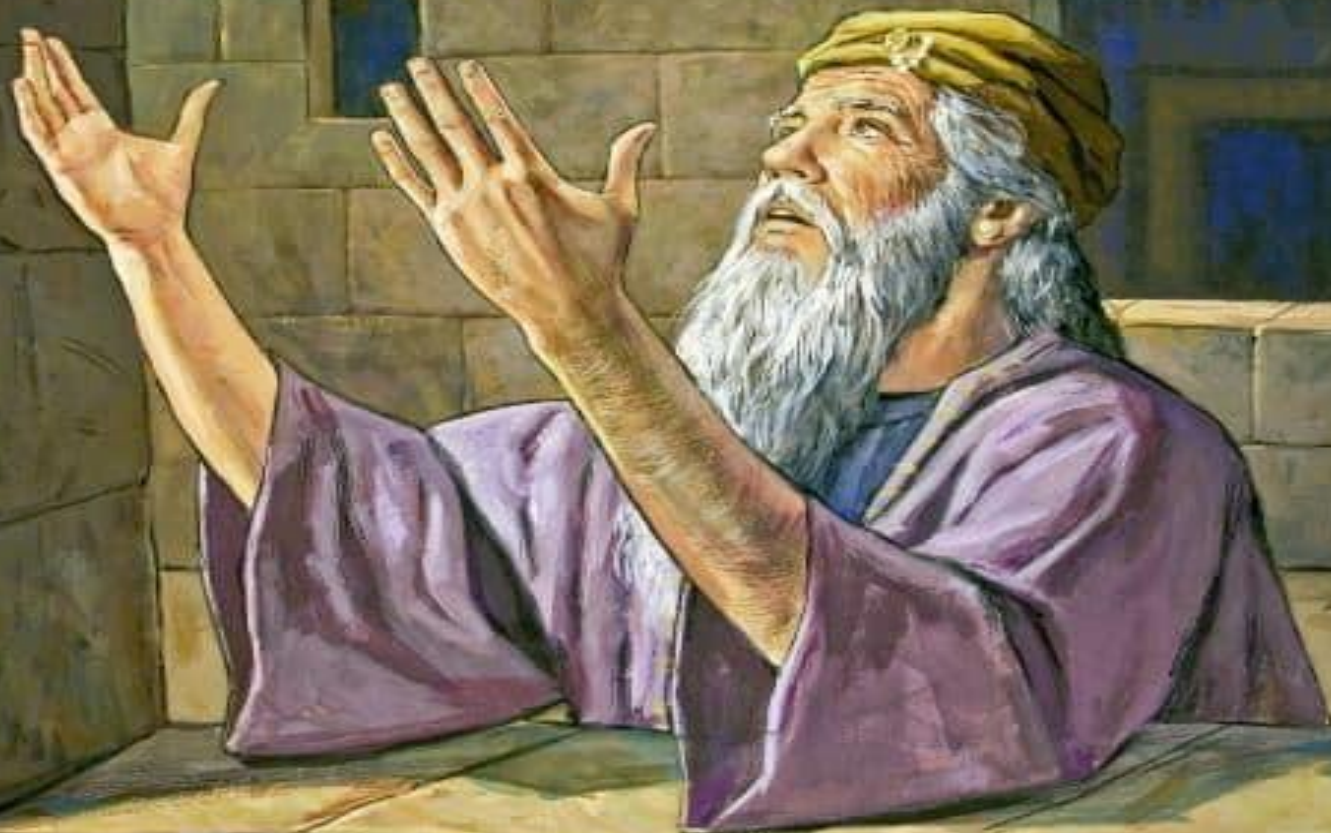


# DANIEL'S PENITENTIAL PRAYER



Daniel 9:1 - 19



WE HAVE ALREADY SETTLED THE QUESTION ABOUT THE IDENTITY OF DARIUS – CYRUS THE GREAT. BUT WHAT IS THE MEANING OF XERXES? IN OLD PERSIAN, IT MEANS *“RULING OVER HEROES”* THEREFORE, DANIEL RECORDS ANOTHER ROYAL NAME FOR CYRUS. CYRUS DECLARED HIMSELF THE KING



OF BABYLON AND RULER OF THE WORLD ON HIS CYLINDER OF CYRUS.

# The Circumstance

IN VERSE 2, IT'S EVIDENT THAT DANIEL WANTED TO MARK THE YEAR (538 BC) AS AN IMPORTANT ONE. BABYLON HAD FALLEN AND DANIEL HAS BEEN RESCUED FROM THE LION'S DEN. HE WAS READING IN THE "SCROLLS" AND HE CLEARLY REGARDED THE WRITINGS TO BE INFALLIBLE AND INERRANT.



# The Circumstance



THE SCROLLS THAT DANIEL WAS READING FROM, AS HE WROTE, JEREMIAH; PROBABLY, 25:11-14, 19-26 AND ALSO 29:10. AMUSINGLY, IT WAS A MATTER OF MONTHS BEFORE CYRUS ISSUES HIS FAMOUS EDICT ALLOWING THE EXILES TO RETURN TO JERUSALEM; FULFILLING ISAIAH 44:28.



# The Circumstance





DANIEL SIGNALS TO THE READER THAT HIS PRAYER IS A PENITENTIAL PRAYER AS HE USES THE PHRASE, *"...A PLEA FOR GRACE."*

AND HE DEMONSTRATES HIS PENITENCE BY FASTING, WEARING SACKCLOTH, AND COVERING HIMSELF IN ASHES.

**Daniel's Confession and Penitential Prayer (v.3)**



ALL THREE OF THESE ACTIONS ARE FAMILIAR SIGNS OF MOURNING AND REPENTANCE. WHILE YOU MAY BE FAMILIAR WITH THESE ACTIONS, THEY

ARE ONLY LISTED TOGETHER IN TWO OTHER PLACES IN THE OLD TESTAMENT: ISAIAH 58:5 AND ESTHER 4:3.

**Daniel's Confession and Penitential Prayer (v.3)**





BY THESE ACTIONS OF DANIEL AND HIS USE OF THE FIRST PERSON VERBS THROUGHOUT THE BODY OF THE PRAYER, DANIEL IS ASSOCIATING HIMSELF

IN CORPORATE SOLIDARITY WITH HIS PEOPLE AND SHARING IN THE BLAME FOR THE PEOPLE'S SINS.

**Daniel's Confession and Penitential Prayer (v.3)**



THE ENTIRE PRAYER  
DESERVES TO BE RANKED  
WITH THE BEST OF THE  
PSALMS. IT IS OFTEN  
OVERLOOKED BECAUSE OF  
THE VISION OF THE 70

WEEKS THAT OCCURS IN VV. 24-27 (WHICH WE  
WILL TAKE A CLOSE LOOK AT NEXT WEEK!).

**Daniel's Penitential Prayer (vv.4-19)**





DANIEL'S PRAYER  
DISCLOSES THAT ISRAEL'S  
APOSTASY STOOD IN THE  
WAY OF HAVING GOD DO  
FOR HIS PEOPLE WHAT HE  
HAD PROMISED. ISRAEL,

AS A NATION, WAS LARGELY IMPENITENT;  
SHE HAD NOT HUMBLLED HERSELF UNDER THE  
MIGHTY HAND OF GOD.

**Daniel's Penitential Prayer (vv.4-19)**



CLEARLY, DANIEL IS EMOTIONALLY CARRIED AWAY. IT'S A TOUCHING PRAYER. IT IS A PRAYER OF DEEP HUMILITY (V. 3); REPENTANCE AND WORSHIP

(V. 4-7); OF YAHWEH'S COMPASSION AND FORGIVENESS (VV. 7-14); A REQUEST OF YAHWEH TO FORGIVE (VV. 15-16); AND A CALL THAT YAHWEH LISTEN AND ACT (VV. 17-19).

**Daniel's Penitential Prayer (vv.4-19)**



DANIEL IS IMPRESSED WITH THE POWER AND MAJESTY OF GOD; SINCE HE USES: **אֱלֹהֵי הַאֵל** *“THE LORD GOD”* FOLLOWED BY THE HEBREW WORDS FOR GREAT AND AWESOME. DANIEL THEN REMEMBERS GOD’S FAITHFULNESS.

IN VERSE 5, THE CONFESSION BEGINS. IT IS STRAIGHT FORWARD WITHOUT RESERVATIONS AND OFFERS NO EXCUSES.

**Daniel’s Penitential Prayer (vv.4-6)**

The Hebrew verbs used are interesting. ***“Missing the mark”*** ***“turning from the right way”*** ***“becoming weak as a result of losing hold.”*** Israel’s plight is contained in the last word, which traces all these manifestations of sin to their actual root, which is departure from God's Word that’s designated as the ***“commandments”*** and ***“ordinances.”*** Departure from God’s Word is the beginning of all moral disorders! *The people did not listen to the prophets who expounded God’s Word. This was the downfall of the nation.*

**Daniel’s Penitential Prayer (vv.4-6)**



THESE VERSES BEGIN THE NEXT SECTION OF DANIEL'S PRAYER WHICH CONTRASTS THE COMPASSION AND FORGIVENESS OF YAHWEH WITH HIS PEOPLE'S REJECTION OF HIM. HAVING CONFESSED THE SINFULNESS AND DISOBEDIENCE OF ISRAEL, DANIEL CONFESSES THAT ISRAEL'S SINS SHOULD BRING HER SHAME. *"WE ARE SHAMEFACED"* LITERALLY: CONFUSION OF FACES (בִּשְׂתַּ פְּנִים) THAT SPEAKS OF THE EMBARRASSMENT DANIEL FEELS FOR THE SINS OF THE PEOPLE. HE CALLS A SPADE A SPADE...SIN IS THE CAUSE OF IT ALL, YET GOD IS MERCIFUL.

**Daniel's Penitential Prayer (vv.7-14)**

IN VS.9, DANIEL CHANGES TO THE THIRD PERSON AND REFLECTS ON THE MAJESTY OF GOD DUE TO HIS COMPASSION AND FORGIVENESS. THE CONFESSION PROCEEDS TO INDICT ALL GOD'S PEOPLE, WITHOUT REGARD TO RANK OR STATION. HE ADMITS THAT ALL THE PEOPLE DID NOT LISTEN TO YAHWEH; AND EVEN WORSE, THEY REFUSED TO OBEY HIS TEACHINGS AND IN REBELLION TURNED AWAY FROM THE PROPHETS WHOM YAHWEH SENT.

**Daniel's Penitential Prayer (vv.7-14)**



IN REFERRING TO THE  
DISPERSION THAT TOOK  
PLACE DURING THE  
BABYLONIAN CAPTIVITY,  
DANIEL IS CAREFUL TO  
REMINDE THE PEOPLE



THAT GOD HAD A RIGHT TO DISPOSSESS THEM  
FROM THE LAND, BUT HAD PROMISED TO BE  
NEAR THEM.

**Daniel's Penitential Prayer (vv.7-14)**

BEGINNING WITH V. 11, DANIEL'S CONFESSION NOW BECOMES MORE SPECIFIC. IT INTENSIFIES! DANIEL REMINDS THE PEOPLE THAT THEIR LOT IN LIFE WAS THEIR OWN DOING, SINCE GOD HAD CLEARLY FORETOLD THE CONSEQUENCES OF TURNING AWAY FROM THE COVENANT PROMISE WITH ABRAHAM. ISRAEL AS A NATION HAD TRANSGRESSED AND TURNED AWAY FROM THE COUNSEL OF GOD THROUGH HIS PROPHETS.

**Daniel's Penitential Prayer (vv. 7-14)**



DANIEL WRITES IN VERSE 11 (תורה משה) (אלה נתן: שבע כתב) *“THE CURSE IS POURED UPON US AND THE OATH THAT IS WRITTEN IN THE LAW OF MOSES”* IS A REMINDER OF LEV. 26:14-39 & DT. 28:15-68, WHERE GOD SOLEMNLY ASSURED ISRAEL THAT HER PERSISTENT INIQUITY WOULD HAVE DIRE CONSEQUENCES. הַטָּאֵנוּ IS THE CAUSE OF THE CURSE BECAUSE *“...WE HAVE SINNED...”* AGAINST YAHWEH!

**Daniel's Penitential Prayer (vv.7-14)**

A DEEPER POINT IS EXPRESSED. DANIEL REFLECTS AGAIN ON THE MAJESTY AND POWER OF GOD'S WORD WHICH ACCOMPLISHES THAT WHICH HE SETS IT OUT TO DO. THE LEADERS AND RULERS ARE MENTIONED AGAIN BECAUSE THEIRS IS A DOUBLE RESPONSIBILITY. THE OUTSTANDING FEATURE OF ISRAEL'S EXPERIENCE IS THE גְּדֹלָה רָעָה  
"GREAT EVIL" SUFFERED WHEN THEY LOST THE LAND.

Daniel's Penitential Prayer (v. 12)



YET ISRAEL HAS FAILED TO RECOGNIZE  
HER INIQUITY AND HAS NOT DONE  
ANYTHING TO APPEASE GOD. NOTHING  
PLEASES GOD MORE THAN TO HAVE A  
SINNER REPENT AND RETURN.  
DEPARTURE FROM SIN IS NECESSARY  
BEFORE RETURNING TO THE FAITH.

**Daniel's Penitential Prayer (v. 13)**

**GOD'S RIGHTEOUSNESS DEMANDED THAT  
HE PUNISH DISOBEDIENT ISRAEL. THE  
EXPRESSION OF DANIEL INDICATES HE IS  
CONVINCED THE PUNISHMENT IS  
DESERVED SINCE GOD'S RIGHTEOUSNESS  
IS UNIMPEACHABLE.**

**Daniel's Penitential Prayer (v. 14)**



DANIEL NOW PETITIONS YAHWEH. HE APPEALS TO GOD'S RIGHTEOUSNESS THAT HE FORGIVE HIS PEOPLE ONCE AGAIN! DANIEL APPEALS TO GOD TO REMEMBER THAT JERUSALEM IS HIS CITY. DANIEL MENTIONS THE SITE OF THE TEMPLE, SINCE AT THIS TIME SOLOMON'S TEMPLE WAS IN RUINS. DANIEL REFLECTS THAT ALL THE MISERIES THAT HAD BEFALLEN ISRAEL WERE THE RESULT OF HER INFIDELITY TO GOD.

**Daniel's Penitential Prayer (v.15-16)**

THE FINAL SECTION OF DANIEL'S PRAYER IS A CALL UPON YAHWEH TO LISTEN. DANIEL SEEKS TO PIECE TOGETHER IN THESE VERSES FAMILIAR CONCEPTS. DANIEL'S PRAYER IS A MODEL PRAYER - **HUMBLE** AND **BASED ON THE PROMISES OF GOD**. THE NUB OF THE PETITION IS IN VS. 17 WHERE DANIEL PRAYS, **וְהֵאָר פָּנֶיךָ עַל־מִקְדָּשְׁךָ הַשָּׁמֵם** *"CAUSE THY FACE TO SHINE UPON THY SANCTUARY WHICH IS DESOLATE."* THIS EXPRESSION IS FAMILIAR TO US. IT SIMPLY MEANS TO LET THE FACE RADIATE BENEVOLENCE AND GOOD WILL TOWARD SOMEONE.

**Daniel's Penitential Prayer (v. 17-19)**



IN VERSE 19, DANIEL'S PETITION BECOMES MORE EAGER WITH THE USE OF WORDS SUCH AS "...*HEAR, FORGIVE, LISTEN, AND ACT; DO NOT DELAY...*" THESE EXPRESSIONS APPLY EQUALLY TO ALL THE PETITIONS OF THE PRAYER.

**Daniel's Penitential Prayer (v.17-19)**

# GABRIEL'S EXPLANATION OF JERUSALEM'S FUTURE!



Next Week