



Daniel 49 –  
Confession  
Grace  
Forgiveness

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Daniel 9:4-8

Prologue: Daniel's Prayer Begins –  
We Have Sinned

- Daniel includes himself in his prayer; everyone has sinned and therefore is deserving of Captivity and all the punishments of God (Ps 51:5)
- Inherent in Daniel's words describing their, our, evilness (Ro 3:10-18, 23)
  - Sin { חטא; חָטָא } – To miss the mark regardless; it is one's nature (Ro 1:18-28)
  - Wrong { עָוֶה; אָשָׂא } – Whose way is always crooked (Pr 1:8-19)
  - Evil Intent { רָשָׁע; רָצָא } – Nature of sinful man always inclines to evil (Je 17:9)
- Our inherent sinfulness, even after salvation, results in:
  - Rebellion { מַרְדּוּ; מָרָד } – Beginning with God and extending to freedom (1Sa 15:23)
  - Turn aside { סָוָה; סָוָה } – Willfully, voluntarily, turning away from God (Ro 1:18-32; 3:10-18)
- Per Daniel, and Paul, everyone guilty of sin and deserves Second Death (Ro 3:23; 6:23; Re 20:11-15)

Prologue: Daniel's Prayer –  
Rejection of Commands and Rulings

- Daniel recognized God gave mankind clear direction to learn of Him (Is 1:18)
  - Commandments { מִצְוָה; מִצְוָה } – Clear direction for people to follow: Law (Ex 20:1-17)
  - Judicial Guidance { מִשְׁפָּט; מִשְׁפָּט } – Application of commandments to life
- Jews in particular, mankind in general, reinterprets clear mitsvahs to satisfy fleshly coveted goals {lusts}: Control (Mt 7:9-13; Ja 4:1-4)
- Christ chastened Jews for failing to learn and apply the subtleties of mispat in life: Remained enslaved to Sin-Satan-Self {Sermon on the Mount} (Mt 5)
  - Mitsvah: Do not Murder; Mispat: Anger – Covetous of Control leading to murder
  - Mitsvah: Do not do Adultery; Mispat: Lust – Covetous of Control of Another's Flesh
- Jews enslaved others to their sin using God's Law; made God appear evil (Mt 23)

## Daniel's Prayer: Deuteronomistic Pattern



- Daniel's Prayer follows a Deuteronomistic theological pattern; i.e., this is a well-thought-out prayer and not just a spontaneous flow of emotions: Do not confuse Deuteronomistic prayer with Deuteronomistic historical pattern which is a modern invention to repudiate God's inspiration of Scripture (Anti-God) (2Pe 3:3-10)
  - Confession of Sin – Based on Levitical Covenant which is based on the Ten Words pointing back to the Covenants (Abrahamic): **All** Israel has sinned (Theocracy)
  - Affirmation of God's Righteousness – All the Covenants and the Ten Words based on God's nature which should be man's nature as all were created in His image; except, S-I-N: Man's rejection of God's Control for Self-Control (Oxymoron)
  - Appeal to God's Mercy – Based solely on God's Grace (Forgiveness) which is a foreign concept to sinners (Control: Forgiveness Relinquishes Control to God)
- Deuteronomistic Old Testament pattern – Sin to Tribulation to Repentance to Forgiveness; Judges – Ichobad (Glory Departed); Shiloh; First Temple (Babylonian Captivity); Second Temple – Diaspora (Great Tribulation) (Rejected Christ) (Mt 23:37-39; Zc 12:10) – 3's,- Completion to Millennial Kingdom

## Daniel's Prayer: Shame-Faced

- Daniel begins his prayer acknowledging that God kept **All** His covenants while man treacherously violated **All** of God's mitsvahs (Commandments)
  - Kings – Governmental Control (1Ki 11; 12:25-33; Ex 32:4-6)
  - Princes – Tribal, societal Control (Dan-Ju 18:27-31; Ephraim-Hos 3:3-6)
  - Fathers – Family Control including extended family leaders
  - All – Every member of society including women and children (Ho 4:12-14)
- God sent them Prophets to warn them lest they be sent into captivity; which they ignored or killed (Mt 23:29-39; Ho 11:32-38)
  - Because they ignored warnings of God's prophets, they are now shamefaced, publicly humiliated, because all people now know they despised their God; even the Gentiles loved their gods who were no gods (Is 3; Je 29:13)

## Shame-Faced: Meanings Reveal Rebellious History

- Shame {בִּשְׁת׃; bšet} Faced {פָּנִים; pāniym} – This phrase literally means open or public, hence face, humiliation, shame; it has several meanings which reveal Hebrew's rebellious history against God from their inception: Exodus
  - Long Delay – Moses' stay on Mount Horeb exceeded people's expectations; i.e., they believed Moses was not talking with God but making it up (shamed), so they made their god(s), Golden Calf, lest they social disintegrate (Government) (Ex 32:1-10)
  - Embarrassment – Results are contrary to one's expectations; Hebrews will be shamed when their idols fail them; and God holds them accountable (Is 42)
  - Disgrace – Public humiliation, Control by one's enemy, Satan, when victory, control over one's enemy, expected; allowed by God ("let them go") (Je 2:20-29; Ro 1:18-25)
  - Trust in Idols – Hebrews refused trust in God, whom they could not see, for trust in idols whom they could see; though idols cannot see or help (irony) (Ps 135:15-18; Is 1:27-31)



## Prologue: Shame-Faced – Its Roots are Immorality

- All shame rooted in immorality: physical which mimics, follows, spiritual
  - Physical – Inability to Control the flesh while seeking to Control the flesh of others for one's sinful gratification: Control {Rape} {Coveting Lust} {Tamar} [2Sa 13:1-21]
  - Spiritual – Knowing to do right but choosing to do wrong is the ultimate shame for all things will be brought to light: Bema Seat for Saved; White Throne for Lost [1Co 13:12; JG 4:17]
- Jews displayed every one of these meanings; instead of being a nation of priests, they were harlots justifying the Gentile's sins for their own grasping after Control; which continues today: False Jews [Ex 19:5-8; Je 3:6-11; Re 11:7-8; 17:3-6, 15-18]
  - Hebrews wanted a king like the Gentiles, rejected God: Led to Shame [De 17:14-20; 1Sa 8:4-9]
  - Hebrews wanted gods like the Gentiles, rejected God: Led to Shame [Je 11:1-11]
- Daniel acknowledges All Israel/Judah has sinned and God is righteous in His judgements: Guilt leads to repentance, turning to God for Mercy; Daniel Admits Guilt {Forgiveness not applicable to the innocent; only to the guilty}



## Shame-Faced: Sin Against God Only

- Ultimately, All sin is against God; sinning against people, who are seen, is a symptom of sin against God, who is unseen [Ps 51:1-4; Ro 1:18-23; Ep 6:12]
  - Hebrews who wanted to be like the Gentiles; rejected God who allowed them to be enslaved by the very forces they emulated [Jos 24:1-15; 1Sa 8:7-9; Ro 1:24-28]
- God has returned them to their pre-monarchical state; with one caveat
  - Hebrews will never have another king over them
  - Hebrews will remain under the control of Gentiles; province of Gentile Kingdoms: Persia; Hellenism and Roman
  - When Messiah came as their King, they conspired with the Romans to execute Him; they choose to remain allied with the Gentiles who turned on them [Jn 19:12-17]
  - This mirrors the Great Tribulation when allied with Antichrist he destroys them after gaining power, declaring himself, or Satan, as god {False Jews} [Re 17]



## Shame-Faced: Church Follows Same Pattern

- Least Christians appear self-righteous, church history is replete with the same sins as the Hebrews
  - Church Letters detail the failures of all but the weakest of the churches [Re 2-3]
  - History has documented the apostasy of Christendom to seize governmental power to enslave others; hence, Christendom emulates its father: Satan [Jn 8:44]
- Individual Christians choose to reject meekness of the Scripture for Control in the World enslaving themselves in their covetousness [Mt 5:1-12; JG 4:1-4]
  - While in the Flesh we do sin; ignoring this makes Christ a liar [Ro 3:23; 7:7-25; 1Jn 1:8-10]
  - All will stand before Christ at the Bema Seat giving account of their words [2Co 5:10]
  - It is not we who do anything, it is Christ in us; thus, we are to walk humbly in the World lest we become ensnared and suffer loss: Christ Alone Saves for ALL have sinned– Jew and Gentile [Is 53:6; Ro 8:10; 1Co 3:10-15; Ga 2:20; 3:13-14; Col 1:15-27]