

9:7-14 – Daniel’s Prayer of Confession, Pt.2

Dan.9:7-14 ⁷ To you, O Lord, belongs righteousness, but to us open shame, as at this day, to the men of Judah, to the inhabitants of Jerusalem, and to all Israel, those who are near and those who are far away, in all the lands to which you have driven them, because of the treachery that they have committed against you. ⁸ To us, O Lord, belongs open shame, to our kings, to our princes, and to our fathers, because we have sinned against you. ⁹ To the Lord our God belong mercy and forgiveness, for we have rebelled against him ¹⁰ and have not obeyed the voice of the Lord our God by walking in his laws, which he set before us by his servants the prophets.

¹¹ All Israel has transgressed your law and turned aside, refusing to obey your voice. And the curse and oath that are written in the Law of Moses the servant of God have been poured out upon us, because we have sinned against him. ¹² He has confirmed his words, which he spoke against us and against our rulers who ruled us, by bringing upon us a great calamity. For under the whole heaven there has not been done anything like what has been done against Jerusalem.

¹³ As it is written in the Law of Moses, all this calamity has come upon us; yet we have not entreated the favor of the Lord our God, turning from our iniquities and gaining insight by your truth. ¹⁴ Therefore the Lord has kept ready the calamity and has brought it upon us, for the Lord our God is righteous in all the works that he has done, and we have not obeyed his voice.

9:7-8 contrasts God’s righteous judgments with Israel’s self-inflicted predicament.

Israel was scattered and suffering because of the consequences of *their* sins.

Israel's distress was not a reflection on God, but the pagans did not know that.

The Jews’ shameful behavior made them an object of ridicule among the Gentiles.

Some today unfairly reject God because church history is littered with sinful hypocrisy.

Judah was in captivity in Babylon; the other 10 tribes were taken by Assyria in 721 BC.

The scattering was not caused by 1 sin, but by generation after generation of willful sin.

God was patient for 490 years before raising up the Babylonians to discipline Judah.

Judah deserved punishment for their sin, unfaithfulness, rebellion and disobedience.

9:9 contrasts God’s mercy and forgiveness with Israel’s persistent failure and rebellion.

Daniel had been speaking *to* God; in 9:9 he spoke in 3rd person *about* God, for all to hear.

God is righteous, but He is also loving and merciful – this is the basis for the prayer.

9:10-11 restates the depth of the sin: “*All* Israel has transgressed”. Rom.3:10-12, 23

Obedience will be blessed; rebellion will be cursed. Deut.28:15-68; Lev.26:14-39

Deut.28:63-65 warned of the worldwide dispersion of Israel, filled with anxiety.

“No resting place for the sole of the foot” reminds us of Noah’s dove. Gen.8:9

9:12-14 recognizes that as a result of their sin, God brought His promised judgments.

God had wanted Israel to turn to Him in revival, responding to His Word and prophets.

God sent Moses, Isaiah, Amos, Hosea, Habakkuk, Jeremiah and Ezekiel to warn them.

The Jews forgot the teachings of their godly kings David, Hezekiah and Josiah.

The Jews forgot the attacks by the Assyrian and Babylonian armies on their homes.

The Jews left God no choice. When God’s mercy is rejected, judgment is inevitable.

The destruction of Jerusalem itself was the final blow to Israel’s pride. Isaiah 1, Micah 3

9:15-19 – Daniel’s Petition for Forgiveness and Restoration

Dan.9:15-19 O Lord our God, who brought your people out of the land of Egypt with a mighty hand & have made a name for yourself, as at this day, we have sinned, we have done wickedly. ¹⁶“O Lord, according to all your righteous acts, let your anger and your wrath turn away from your city Jerusalem, your holy hill, because for our sins, and for the iniquities of our fathers, Jerusalem and your people have become a byword among all who are around us. ¹⁷Therefore, O our God, listen to the prayer of your servant and to his pleas for mercy, and for your own sake, O Lord, make your face to shine upon your sanctuary, which is desolate. ¹⁸O my God, incline your ear and hear. Open your eyes and see our desolations, and the city that is called by your name. For we do not present our pleas before you because of our righteousness, but because of your great mercy. ¹⁹O Lord, hear; O Lord, forgive. O Lord, pay attention and act. Delay not, for your own sake, O my God, because your city and your people are called by your name.”

Daniel turns to the burden of his prayer. He asks God to forgive and restore Israel. He recalls God’s great power and forgiveness in delivering Israel out of Egypt. This act of God 900 years earlier had brought God great glory among the nations. It was the greatest illustration in the Old Testament of God’s power *to deliver*. Daniel reasons that deliverance from powerful Medo-Persia would again glorify God. To do so in fulfillment of Jeremiah’s 70 years would show God’s sovereign control.

In 9:15-19 Daniel addresses God only as *Adonai* and *Elohim*, not *Jehovah* as in 9:4-14. The Hebrew *Adonai* implies that God is the master with absolute control over events.

God’s creative power was shown in Gen.1; His destructive power was shown in Gen.7. 600 years after Daniel, God’s power was revealed in the resurrection. Eph.1:19-20 In the future millennial reign of Christ, Daniel’s prayer will be answered again. God’s power will be illustrated in the re-gathering of Israel. Jer.16:14-15; Eze.20:34-38 The final re-gathering of Israel in the millennium will fulfill Amos 9:11-15. Then Israel will never be dispersed again. Compare God’s rainbow covenant Gen.9:11-15

Daniel recognized that reconciliation with God requires an atoning sacrifice. God can be *both righteous and merciful* as long as atonement is made. Rom.3:26 Long before Paul, Daniel realized that somehow there is no contradiction. Jesus Christ made the supreme sacrifice on behalf of believers, once for all. Heb.9:14 The same Scriptures that predict judgment on Israel also predict their restoration. Merciful God doesn’t give us what we deserve; God in grace gives us what we don’t.

The sanctuary (Jerusalem temple) was desolate – no sacrifices could be made. This is the heart of Daniel’s request, to restore *the sanctuary* for sacrifice. To simply restore Israel, or the city or the temple building, was not enough. Daniel did not presume to tell God specifically what to do. Daniel asked God to look. Daniel knew that when God saw the city’s condition, God would act with mercy.

Daniel’s model prayer must have delighted God to hear and to answer. Lev.26:40-45 Within a year of the prayer, Cyrus issued the decree for the Jews to return and rebuild.