


Daniel 50 – Mercy and Forgiveness Define God Alone

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Daniel 9:9-15



Prologue: Daniel's Prayer – Deuteronomic Pattern

- Daniel's Prayer follows a Deuteronomic theologic pattern; i.e., this is a well-thought-out prayer and not just a spontaneous flow of emotions: Do not confuse Deuteronomic prayer with Deuteronomic 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)
- Deuteronomic 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



Prologue: 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") (Jc 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 one's 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 (Lk 18:17; Jd 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}

Daniel's Prayer: We Rebelled Against God

- Daniel confesses the central aspect of sin: Rebellion against God's Control; but this is not the first rebellion
 - Man and Woman the first to rebel for the same reason: Exert their Control over God's Control based on knowledge obtained apart from God (Ro 1:18-28)
 - Cain demonstrated sin's full effect: Anger → Murder (Ge 4:3-8; Ez 28:16)
 - Patriarchs demonstrated failure of the flesh contrasted against God's faithfulness
 - Jews were adoption as God's special people and given direct instruction of His Moral Law {Express purpose to teach others of God {Priests}} (Ex 19:5-6; Ze 14:16-21)
- Jews often demonstrated their rebelliousness against God in the Wilderness
 - Golden Calf – Rejected God's Control for their own Control: 1st Gen. (Ex 32:1-10)
 - Meribah-Kadesh – Tested God; Speak to the Rock: 2nd Gen (Nu 20:10-13; 27:12-14; 1Co 10:1-6)

Daniel's Prayer: Rebelled Against Mercy & Forgiveness

- Daniel acknowledges that God's dealing with the Hebrews was based solely on His mercy and forgiveness rather than their faith(lessness)
 - Mercy { רחם; raham } – God, absolute strong One, chooses whom He wills, absolute weak ones, as His own based solely on His nature; not their desirability of which does not exist due to sinfulness (Ex 33:17-23; 34:6-9; Micah 7:18-20; Ro 9:14-16)
 - Forgiveness { סליח; seliyha } – Refers to God alone who pardons and restores the broken relationship with His people (believers) based on His mercy as He allows Tribulation to bring His True Jews to repentance (Deuteronomic Pattern) (Ps 51:5; Ze 13:7-9)
- Daniel appeals to God based not on their works, which only showed their sinfulness; he appeals to God's mercy based on God's Covenants (Ro 11:28-33)
 - Hebrews are guilty because they had the writings of God's revelation, Mosaic Law {Knowledge}, reinforced by His prophets which they rejected and killed (Mt 23:29-35; Ro 1:18-28; 3:1-4; 10:1-3)



Daniel's Prayer: God's Righteousness in the Covenants

- Covenants reveal the righteousness and mercy of God the Hebrews were to write and teach to subsequent generations; and the Gentiles (Priests)
(Ex 34:28; De 17:14-20; Zb 14:16-21)
 - Hebrew alphabet (Aleph-Beth) developed by Joseph and learned by Hebrews in Egypt; eventually made its way through Phoenicia to Persia, and to other nations, from which the Hebrews developed the Masoretic block style still used today
 - Simplified existent complex communication forms (Cuneiform, Hieroglyphics) removing it from the realm of the elite professionals so everyone was without excuse of knowing God's Salvation Truth (Public Education corrupted this goal)
(Hab 2:2-3)
 - Yet, everyone rejected obedience to God's law; essentially, everyone did what was right in their own eyes enslaving themselves to Satan-sin (De 12:8; Ju 17:6; Pr 12:15; 21:2)
 - Instead of being priests of God to the nations, they were slaves to the Gentiles and away from the land and Temple (Only place for sacrifices); Synagogues est.
(Le 17:1-8; 26:14-39; De 12:5-14)



Daniel's Prayer: Captivity Confirms God's Word

- Daniel confesses that the Captivity **confirms** the truth of God and His Word
 - The veracity of God's Truth is indisputable because it is their reality and not a philosophical abstraction; it was from this event that Jews, when exposed to Hellenistic allegory, sought to *explain* the Captivity apart from God's Word (Philo)
 - Demonstrates they continued to reject their responsibility by blaming God just as their father Satan did from his first sin (Pharisaism, today's Judaism, continues this)
(Ps 51:4; Ro 3:4-6)
- Jerusalem suffered the *mercy(less)* of Satan; the nearly complete destruction of the city and Temple which contrasted God's demonstrated mercy that they rejected; i.e., they got the god they wanted (Je 21:3-7)
 - Because the Babylonians did not repent nor show mercy, Babylon received none; God left Babylon worse than Jerusalem; except forever; however, the False Jews emulate Babylon, even today (Je 50:39; Hab 1:5-11; 2:6-13; Re 11:9; 17)



Daniel's Prayer: No Repentance

- Jews justified God's judgment because, as a people, they did not repent
 - Moses wrote how God would layer His judgment against His people for their rejection of Him to warn, discipline and entice them to repent which was short-lived; Judah occasionally repented, Hezekiah, (Le 26:14-46; Ez 14)
- Christians have fared little better leaving no room for self-congratulations
 - Paul's letters to Corinth demonstrated tolerance of a sin even the Gentiles did not tolerate (1Co 5:1-5)
 - John's church Letters demonstrate open acceptance of Luciferianism despite the witness of Christ and the Apostles-Disciples (Ac 7; Re 2-3)
 - Valentinus' linkage with Gnosticism; Augustine's linkage with Neo-Platonism; Aquinas' linkage with Aristotelianism coupled with 19th century textual criticism and 20th century social gospel-social justice movements; follow Judaism's slavery