



Daniel 51 – Face of Mercy vs Face of Sinfulness/Shame

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Daniel 9:16-19



### Prologue: 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; Ro 1:18-25)
  - Because the Babylonians, as a people, 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 11:8; 17)



### Prologue: 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: Example – Hezekiah, (Le 26:14-46; Ez 16)
- Christians have fared little better leaving no room for self-congratulations
  - Paul's letters to Corinth demonstrated church tolerance of a sin even the Gentiles did not tolerate; sleeping with father's wife (Not his mother) (1Co 5:1-5)
  - John's church Letters demonstrate open acceptance of Luciferianism despite the witness-to-death of Christ, His Apostles and Disciples (Ac 7: 21; 4:6-8; Re 2-3)
  - Valentinus' linkage with Gnosticism; Augustine's linkage with Neo-Platonism; Aquinas' linkage with Aristotelianism coupled with 19<sup>th</sup> century's textual criticism and 20<sup>th</sup> century's social gospel-social justice movements; mirrors Judaism's sin

## Daniel's Prayer: Duality of Holiness vs Sinfulness

- Duality used to reinforce or contrast qualities for reader's comprehension; this last section of Daniel's prayer contrasts God's holiness against man's sinful, continual **violation** of God's holiness; thus, God's anger: Defines OT
  - Again, Daniel confesses that God's judgment was righteous; Daniel does **not** whine of God's harsh judgment being unfair (Hebrews oft did) (Ps 95:7-11; He 3:7-11)
  - God's major quality in the Old Testament, holiness, contrasted with man's sinfulness with each **warring** against the other; peace possible only in Christ (Ro 5:6-11; 8:3-8; 1Jo 4:10)
  - When Hebrews encounter God at Mount Horeb, He emphasized His holiness (wind and lightening (fire)); violations, sin, earned death: cf. Ten Words of life (Ex 19:16-25)
  - Their continual sins, current **and** past generations, earned them God's wrath and *shame-faced* epitaph; Daniel contrasts this with God's *opened-face*: Mercy

## Daniel's Prayer: Holiness Undergirded by Mercy

- God's anger and wrath are not simply petulance that man trampled on His holiness (pettiness); it was to emphasize **the absolute gulf** caused by man's sin resulting in hopelessness & death: God always offered Life in Him (Ge 22:7-8)
  - Anger (אָרָה; אַר; אַר) – Flaring **nose** heavily breathing, anger (Wind); emphasis on face
  - Wrath (חֶמָה; חֶמָה or חֶמָה; chema) – Heat is the major element; the former conveys the heat of snake venom (fiery serpents) while the latter emphasizes the heat of anger via red face and chest (cf θυμός; thumos (Thymus gland)) (Nu 21:6-9)
- Even amid these elements of God's holiness, God exhibited mercy
  - With the **wind**, He spoke the Ten Words; later He confirmed to Elijah that hope came **not** from holiness, works, but from small voice of life, mercy (1Ki 19:8-14, 18)
  - Though the snake's fiery (seraphim) venom brought death, God provided life, mercy, emphasizing Christ's death as sin for sinners on the stauros: Made an idol (2Ki 18:4; Jn 3:9-19)

## Daniel's Prayer: God's Wrath Contrasted with Peace

- God identified Himself exclusively with the Hebrews and put His name at a specific place labeled the *City of Peace* (יְרוּשָׁלַיִם; yerushalayim) (Amos 3:1-3)
  - As discussed previously, God would not allow Himself to hostage to their sin violating His holiness; they sought to bring Him down negating Christ's sacrifice (Making God sinful: Goal): Re. Christ's Temptations (Mt 4:1-11; Ro 1:18-28)
  - Yet, this foreshadowed not just the coming destruction of Jerusalem, Romans, it also foreshadowed coming sacrifice of Christ; God poured His wrath on Him so those who believe could live, become holy in Christ (Ro 5:9; 2Co 5:21; Ga 2:20)
  - Thus, through Christ's suffering Jerusalem would truly become **the City of Peace**; however, *False Jews*, rejecting Christ are making Jerusalem **the City of Babylon** until suffering at both God's and Satan's hand (Re 11:9; 17)
  - In Daniel's time Hebrews did what Gentiles did not, rejected their God, to be *shamed-face*; as they rejected God, God rejected them: Diaspora – Continues until God calls them forth giving them hearts of flesh – Saved (Ez 36:22-32)

## Daniel's Prayer: Pleas for Mercy – Opened-Face

- Daniel's usage of Hebrew emphasizes God's mercy contrasted against their sinfulness using the imagery of the face
  - Daniel previously concluded that the Hebrew's sin made them *shamed-face* before the Gentiles who do not reject their idols which are really demons (De 32:17)
  - Remember, the Hebrew word for anger was nose, hence emphasizing the face
  - Pleas {תהנון; tahnuh) – Emphasizes the eyes as the messengers of favorableness; hence, to look on someone is a show of acceptance, mercy – *Opened-Face*
  - If the powerful one *hides* their face, then you have not found mercy
- Daniel offers pleas to God of repentance so God would turn His face toward them {Mercy} just as He turned His face away from them {Wrath}
  - Daniel speaks metaphorically; God is omniscient, nothing is hidden (Ps 139:1-16; Lk 12:1-3)

## Daniel's Prayer: Shine Toward Jerusalem – Glory

- Daniel implores God to make His face *shine* toward God's sanctuary which is desolate *because of their sin*
  - Remember, God's glory metaphorically left Israel at Shiloh when Philistines captured the Ark of the Covenant (1Sa 4:21-22)
  - God's glory entered First Temple at Solomon's dedication; Ezekiel saw it leave after first deportation before Nebuchadnezzar had Jerusalem/Temple leveled (1Ki 8:1-11; Ez 8-11)
  - Daniel is praying that God allow His glory to shine on His sanctuary, *when rebuilt*, however, God's glory only entered with the humble Christ, whom they rejected (Is 9:6-7; Ss; Ez 9:3-10:19; 11:22-25; Ze 9:9)
  - He will come in glory at His Second Advent; then they will acknowledge their sin when they look on Him as Messiah whom they, we, killed on stauros: Sin – Died for our sins (Is 53:3; Ze 12:10-13:1; Re 19)

## Daniel's Prayer: Daniel Ends in Faith – Gabriel Comes



- Daniel metaphorically invoked nose of God {Anger}, breath of God {Wrath} and eyes of God {Mercy}; now Daniel begs for ears of God {Hearing}
  - We believe seeing is the most important sense; however, God does not work by sight but by every Word; sinners are accountable for our words (1Sa 16:7; Mt 4:1-4; 12:34-37; 2Co 5:10; Re 20:11-15)
  - Daniel asks God to hear and then to look on them, shine His glory, based solely on His righteousness and mercy for all they have is *shamed-face* contrasted with His *opened-face* of acceptance: Mercy and Compassion – Basis of forgiveness
- Daniel ends with this humble trinity
  - Hear: Pleas for mercy based on repentance
  - Forgive: Based on God's righteousness and mercy
  - Act Timely: Based on His word to vindicate His name which He bestowed on Jerusalem, Temple and them {Hebrews} {*True Jews*} (De 10:12-21; Hab 2:2-3; Ro 2:28-29)