

# Daniel 9:8

Authorized King James Version (KJV)

O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

## Analysis

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Daniel's prayer acknowledges comprehensive shame: 'O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.' The Hebrew בִּשְׁת פָּנִים (boshet panim, shame/confusion of face) depicts humiliation and disgrace. Daniel includes all levels of society—kings, princes, fathers (ancestors)—recognizing corporate guilt spanning generations. The cause is stated simply: 'because we have sinned against thee.' No excuse, no blame-shifting, no minimizing—just honest acknowledgment of sin as the root cause of Israel's exile. This models proper confession: comprehensive (including all parties), honest (admitting fault), and God-centered (recognizing sin as offense against God, not merely misfortune). Reformed theology emphasizes confession's necessity: genuine repentance requires acknowledging sin's gravity and our culpability without excuse.

## Historical Context

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Daniel prayed this around 538 BC, near the end of the 70-year exile Jeremiah prophesied (Jeremiah 25:11-12, 29:10). He had read Jeremiah's prophecy (Daniel 9:2) and understood the exile's approaching end, prompting intercession. The 'confusion of face' referred to Israel's current state—Jerusalem destroyed, temple in ruins, people scattered. Yet Daniel acknowledges this came not through divine caprice but just response to covenant violation. Israel's history showed repeated rebellion: idolatry, injustice, ignoring prophets, breaking God's commands. The

exile wasn't arbitrary but covenantal curse (Leviticus 26, Deuteronomy 28-30). Daniel's prayer shows mature spirituality: understanding God's justice in judgment while pleading for mercy.

## Related Passages

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**John 15:13** — Greatest form of love

**1 John 4:8** — God is love

## Study Questions

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1. How does Daniel's comprehensive confession (kings, princes, fathers) model corporate rather than merely individual repentance?
2. What does the phrase 'confusion of face' teach about sin's natural consequence being shame and humiliation?
3. Why is acknowledging causation ('because we have sinned') crucial to genuine confession?

## Interlinear Text

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לֵּנוּ אֲדֹנָי י	בִּשְׁתִּי	הַפָּנִים יִם	לְמַלְכֵּנוּ יִנוּ	לְשָׂרֵינוּ יִנוּ
<b>O Lord</b> H136	<b>to us belongeth confusion</b> H1322	<b>of face</b> H6440	<b>to our kings</b> H4428	<b>to our princes</b> H8269
וְלֹאֲבֹתֵינוּ	אֲשֶׁר	חָטָא אֲנֹנוּ	לָךְ:	
<b>and to our fathers</b> H1	<b>because we have sinned</b> H834	<b>because we have sinned</b> H2398		

## Additional Cross-References

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**Jeremiah 14:20** (Sin): We acknowledge, O LORD, our wickedness, and the iniquity of our fathers: for we have sinned against thee.

**Lamentations 1:18** (References Lord): The LORD is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.

**Lamentations 3:42** (Parallel theme): We have transgressed and have rebelled: thou hast not pardoned.

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