

CHAPTER 7

This key chapter has been called the heart of the book of Daniel due to its content and position. A transitional chapter, it is the last chapter of the Aramaic section and the first chapter of visions of the second half of the book.

Chpt. 7 parallels chpt. two for God's victory over the **powers** of this world. The message is quite similar to the interpretation of Nebz's dream. Both chpts. seem to predict Christ's final coming in judgment on the powers of this world; amillennialist Young recognizes this in chpt 7 but thinks that chpt 2 speaks of conquering Rome at Christ's first advent.

This is one of four visions in the latter half of the book which Daniel relates to the captive Jews under Belshazzar to let them know God is not finished with them yet.

7.1 First year of Belshazzar: most suggest he began his co-regency around 553.

7.2 "Great Sea" (Mediterranean?), a probable symbol for the Gentile masses (Is. 17:12,13; 27:1; 57:20; Rev. 13:1; 17:15; 21:1).

Revelation 13:1 Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns,

17:15 Then he said to me, "The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues

21:1 Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea.

7.3 The four world powers of the vision were out of the Gentile masses.

7.4 The winged lion was a clear Babylonian symbol as evidenced by the profuse display of this image around Babylon. Some take the plucking of the wings as the insanity of Nebz (Archer) since the lion would be given [back] the mind of a man. A logical interpretation is that the lion is Babylon at the end of her dominance when she becomes less war-like under the stargazer Nabonidus. Significantly, a winged lion with the head of a man has been unearthed at Nimrud dating from Assyria ca. 850.



7.5 Bear — There were numerous bears in the Persian mountains, a fitting symbol for the size (Xerxes sent 1,000,000 against Greece) and lumbering movement of the Persian armies.

Lopsided: indicating the dominance of the Persians over the Medes in the alliance; cf. 8:3.

Three ribs: conquests of Persia

- 1) Lydia in Asia Minor in 546 (by Cyrus), 2) Babylon in 539, and
- 3) Egypt in 525 by Cambyses

7.6 Leopard — the root for this word is related to Arabic word for “spot.” This was a fitting symbol for the blitzkrieg tactics of Greece which was to split into four Grecian kingdoms (four heads and wings).

Initial 4 kingdoms

Antigonus (defeated 312) = Asia Minor
 Cassander = Macedonia and Greece
 Lysimachus = Thrace
 Ptolemy = Egypt and Syria

Daniel’s Point of Reference

Lysimachus = Thrace & W. Turkey
 Cassander = Macedonia and Greece
 Seleucus = Syria and Asia
 Ptolemy = Egypt and Palestine

7.7,19ff. Non-descript, Composite Beast

Even as the first three beasts parallel the first three kingdoms of Nebz’s dream (chpt. 2), this fourth beast is similar to the legs and feet of the dream statue: note the **iron** teeth; **10** horns (powers) compared to the confederated toes of chpt. 2.

Rev. 13:1,2 seems to speak of the same critter. An elaboration from Revelation is that that beast is a composite of the first three beasts (systems) of Daniel 7.

Revelation 13:1 Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name. 2 Now the beast which I saw was like a leopard, his feet were like *the feet of a bear*, and his mouth like the mouth of a lion.

This non-descript beast may well be manifested in two stages: vs. 22 says that the dominant horn of the beast was active until the “time came for the saints to possess the kingdom.”

- 7.8 Fulfillment not clearly found in the intertestamental period or Roman Empire a.d. The horn’s pompous words (vv. 8,11) sounds similar to the arrogance of antiChrist in II Thess. 2 (v. 4).

2 Thess. 2:4 ...who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God

- 7.9 Sounds like the description of Christ (“Son of Man,” Rev. 1:13) in Rev. 1:14, though the Ancient of Days here seems to be distinguished from the Son of Man Who is present before Him (7:13).

“Ancient of Days” = a finite description of the eternity of God.

God’s throne appears to be mobile, perhaps a chariot throne to depict the sweeping universality of His judgment.

- 7.10 Books were opened, phps the record of the deeds of life. Cf. Rev. 20:4a,12,15

Rev. 20:12 And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is *the Book of Life*. And the dead were judged according to their works, by the things which were written in the books.

- 7.11 Beast slain (and the little horn, too?) and given to the flame; cf. the beast of Rev. 19:20

Rev. 19:20 Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone.

- 7.12 Phps. the picture of sheep nations (Mt. 25) surviving into the Messianic (millennial) reign of Christ.

More likely, this afterthought refers to the first three beasts continuing on in history in their successors and in vestigial form. This understanding requires a translation of “...their dominion had been taken away.” Their remnants would be terminated when the last beast is dispatched. (See Wood).

7.13 “Son of Man” — Contrast the brute beasts of the opening vss.

This is parallel to the stone cut without hands in chpt 2; His kingdom is never to be destroyed, 7:14 cf. 2:44,34.

Porphyry thinks the Son was Judas Maccabeus.

One precedent for this term is in Psalm 8:4 (see Heb. 2:6-9 for commentary).

Ezekiel also makes use of it in reference to himself 90 X! (cf. Dan 8:17). Jesus applies it to Himself when it was demanded whether He was the Son of the Highest, Matt. 26:64; He implied that He Himself would be the final Judge, thus casting Dan. 7:13 into His future coming.

Mt. 26:64 Jesus said to him, "*It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven.*"

7.14 Amil Young says the kingdom was given to Christ at the ascension so that He could say “All power in heaven and earth is given unto me.”

Premillennialists believe that He is given the Messianic kingdom and glory when He takes His throne in Matt. 25:31.

Matt. 25:31 When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory.

7.15

7.16

7.17

7.18 The saints do not receive the kingdom during the 4th kingdom (vv. 26,27), but **after** the four kingdoms run their course.

7.19 Meaning of the fourth beast

Contrary to the critical position that the 4th beast is the Grecian empire and that the little horn is Antiochus Epiphanes, the following must be considered:

- 1) Antiochus, the last horn, did not have 10 predecessors, let alone 10 contemporaries that he dominated.
- 2) If Rev. 13:1-10 is a parallel passage, the cultural origin of the beast appears to be Roman, not Greek.

3) Daniel 8 makes plain that the predecessor to Greece is not merely Persia, but Medo-Persia; Media cannot be made a separate, second kingdom.

7.20 Perhaps the beast should be visualized with antlers instead of 10 separate horns; when the little horn grows out, he displaces 3 of the 5 spikes on one side of the antlers.

Rev. 17:3,9-12 implies that the 10 horns are yet future to John.

Rev. 17:12 The ten horns which you saw are ten kings who have received no kingdom as yet, but they receive authority for one hour as kings with the beast.

Head #1-5 —The first five successive heads of Rev 17 in relation to the saints are Egypt, Assyria, Babylon, Medo-Persia, and Greece.

Head #6 —The head “that is” (17:10) would be contemporaneous Rome.

Head #7 —The one “that has not come” in John’s time could well be a revived Roman empire. This is not explicit in Revelation except for the implication of 17:11 that the beast which is not [now/yet] “WAS” in existence before it became the seventh, (and ultimately the eighth), antichristian empire.

—Rev. 17:12 comments on Daniel 7 that the 10 horns had not yet been established in the days of John, but that he looked for them to be contemporaneous with the final beast fitted for destruction. The horns (not heads) are contemporaneous because the little horn displaces three at once (v. 8).

This is consonant with Daniel 2 and 7 (which blurs the two advents of Messiah) where the fourth beast is on the scene when it forever is obliterated by the judgment and rule of Messiah.

7.21 “Waging war” against the saints; cf. language of Rev. 13:4; 17:14 (NASB).

7.22 Night is darkest before the dawn. Compare Zechariah 13,14

7.23 Not the entire kosmos, but rather the oikumene.

7.24

7.25 Calendar change as in the French Revolution?

Oppression for “time, times, and half a time.”

Note Young’s interesting comment in relation to Jesus’ prediction of the last days (Mt. 24:22) that if those days had not been shortened, the elect might not have even persevered.

Seven Biblical references to this explicit time period of persecution:

Daniel	Revelation
7:25	11:2 = 42 months
9:27	12:6,14 = 1,260 days
12:7	13:5 = 42 months

7.26 Armageddon: see the end of Rev. 19

7.27 “Highest One” Compare 7:13,14 where the kingdom is given to the Son of Man, thus identifying Him with God.

The Son of Man makes the perfect Mediator in this kingdom since God’s saints also inherit the kingdom (II Tim. 2:8-12).

2 Tim. 2:12 If we endure, We shall also reign with *Him*. If we deny *Him*, He also will deny us.

CHAPTER 8

Return to Hebrew text. 8:26 is helpful for understanding that this vision was not meant for common consumption.

8.1 Third year of Belshazzar (co-regent from 548-539)

Two years after the chpt 7 visions. Suggested dates range from 550 to 545. Cyrus defeated the Medes in 550.

8.2 Whether Daniel was actually in Susa or simply transported there in his vision as Ezekiel was raptured to Jerusalem in his visions is not certain. Still, the timing is significant: Daniel will be given the insight (this advance knowledge was useful in chpt 5) that Persia would become a major player in world politics, although it, too, would be displaced.

The Palace of Susa was excavated in the 1800s by Dulafoy. The River Ulai was a canal connecting two Persian rivers.

8.3 Predominance of one horn over the other indicates Medo-Persian alliance (8:20). Significantly, Persian inscriptions show the emperor wearing a ram’s head in place of his crown as he goes out to battle.

8.4 Persia did expand somewhat to the east, though this would be of little interest to a Palestinian perspective. Its major campaigns were to the west (Assyria, Asia Minor, Greece), south

(Babylon, Egypt, Palestine), and north, (Scythians). These three direction parallel the three ribs of 7:5.

“According to astrological geography of the time, the ram was represented by the constellation Aries which stood as guardian of (Medo-) Persia, and the goat was represented by Capricorn, the guardian of Greece. Such constellations, it was believed, controlled the destinies of people and of nations.” –Russell, *Daniel: An Active Volcano*, pp. 92,93.

- 8.5 Greece advancing its empire to the east with blitzkrieg speed and maneuvers (phalanx). Alexander is the conspicuous horn, v.21.
- 8.6 Alexander’s Persian campaign, 334-331, from Granicus to Issus to Arbela.
- 8.7 Issus (333 BC) followed by Ecbatana/Arbela
- 8.8 Demise of Alexander in 323, being replaced by the “Diadochoi,” (“successors”), his four field marshals; cf. 7:6.
- 8.9 **Little horn** comes from one of the four Greek powers: Antiochus Epiphanes (“the Illustrious One;” later his coinage bore the title, *theos epiphanes*, “god manifest;” cf. v.25).

Indications that the little horn of chpt. 8 (Antiochus IV) is not the little horn of chpt. 7 (antichrist):

- 1) Language: 8:9 says “a horn from littleness” (NIV says “horn which started small”), while 7:8 says “another horn, a little one”
 - 2) The horn of 8 comes from the third empire of Greece, while the horn of 7 comes from the fourth empire, Rome.
 - 3) The horn of 8 comes from among 4 horns, while the horn of 7 comes from among 10 horns.
 - 4) The horn of 8 prevails for 1,150 to 2,300 days (8:14), while the horn of 7 prevails for 1,260 days (7:25 and parallel passages).
 - 5) Chpt 11 traces the developments of the eastern Greek empire which leads up to an abomination of desolation under Antiochus IV, whereas Jesus (Mt. 24:15) still recognized a future abomination spoken of by Daniel (9:27; 12:11). This offers proof of two abominations in the temple, one before Jesus, and one coming.
- 8.10 Self-aggrandizement and persecution of those living by faith and truth. Cf. 12:3 for a comparison to the saints as stars of heaven (cf. Gen. 12:3; 15:5; 37:9).
Some take the “host of heaven” as truth flung to the ground, v.12. McRae cites I Mac. 1:56,57 showing how Scripture was attacked.

56 Any books of the Law that came to light were torn up and burned. 57 Whenever anyone was discovered possessing a copy of the covenant or practising the Law, the king's decree sentenced him to death.

8.11 “Commander of the Host” = apparently God, (v.25. cf. II Thess. 2:4), though some take the commander as the good high priest Onias who was murdered by Epiphane’s quisling, Jason.

8.12 Daily sacrifice (est. Num. 28:3) is abolished along with all true worship and instruction of truth in 168 after Antiochus was frustrated in his designs on Egypt.

8.13 Holy one (4:13 also has “holy one”)— several angels there to attend the vision

8.14 Duration of the religious persecution when the sacrifice is missed: “2,300 evenings and mornings”

1) Either 2,300 days (6.4 years), parallel to six days in Genesis 1 before Sabbath rest, OR

2) 2,300 sacrifices, making 1,150 days (3.2 years).

The latter understanding fits well with the history of the oppression. We know sacrifices were resumed with the cleansing of the temple on Dec. 25, 165 (I Macc. 4:52), and that the abomination had been set up on Dec. 15, 168 (not quite 1,150 days).

Many commentators still favor 2,300 days, which would give 171 as the *terminus a quo* of the temple profanation. That was the year that Onias was murdered and the high priesthood went on sale, and also when Lysimachus, Menelaus’ brother, had pillaged the temple, leading to riots and reprisals by Antiochus.

8.15

8.16 Cf. v.13. First mention of an angel by name -> personality

8.17 “Time of the end” = “many days” future v.26; ending period of the prophecy?

8.18 worship leads to service...

8.19

8.20 United empire, not two empires

8.21 *Javan* = the Ionian name for Greece. Cf. Gen. 10:2,4 for Greece’s roots. Also, Is. 66:19, Ezk. 27:13.

8.22
8.23
8.24

8.25 Machiavellian tactics of Antiochus learned while a hostage in Rome.
“Broken without hand” — note I Maccabees 6:9 or II Mac. 9:1-28. Also see *Antiquites* 12.9.2

I Mac. 6:5 But, while he was still in Persia, news reached him that the armies which had invaded Judaea had been routed, 8 When the king heard this news he was amazed and profoundly shaken; he threw himself on his bed and fell sick with grief, since things had not turned out for him as he had planned. 9 And there he remained for many days, subject to deep and recurrent fits of melancholy, until he realised that he was dying. 10 Then, summoning all his Friends, he said to them, 'Sleep evades my eyes, and my heart is cowed by anxiety. 11 I have been wondering how I could have come to such a pitch of distress, so great a flood as that which now engulfs me -- I who was so generous and well-loved in my heyday. 12 But now I recall how wrongly I acted in Jerusalem when I seized all the vessels of silver and gold there and ordered the extermination of the inhabitants of Judah for no reason at all. 13 This, I am convinced, is why these misfortunes have overtaken me, and why I am dying of melancholy in a foreign land.'

8.26 Vision recorded (in Hebrew), but not meant for all; rather for the Jews to remind them that, despite their present deliverance, there were not sufficient fruits of repentance (9:13) to set up the promised kingdom (Ezk. 40-48), and that future sanctifying trials would come before the great deliverance.

Interpretations of Chapter 8

- 1) Historical, intertestamental fulfillment: all these events led up to Antiochus IV.
- 2) Futuristic interp: this chpt speaks of the end-time antichrist (Tregelles).
- 3) Dual fulfillment: fulfilled in Antiochus and will be fulfilled in Antichrist in the same way (Scofield, L. Wood).
- 4) Typical fulfillment: the intent of the prophecy is intertestamental, yet the antichrist will be the antitypical reflection of Antiochus (Walvoord, Archer).
 - a) Both are little horns
 - b) Both set up a religious abomination
 - c) Both are destroyed without hand
- 5) Humanly speaking, the horn of chpt 8 could have been the final antichrist. The prophecies of 7 and 8 are sufficiently vague to human observers to keep us guessing about God's dealings (Peters).

CHAPTER 9

9.1 First year = 539-38. = Gubaru of *Nabonidus Chronicle*

9.2 Prayer life built upon the Scripture

It seems that Daniel recognized that Jeremiah's writings ("sacred books") were inspired and trustworthy.

Books of Jeremiah: 25:9-14

29:4-14 = letter to the exiles written between 597-87. This letter may have caught Daniel's eye first, esp. v.14 about the return.

Two reckonings for the 70 year Captivity:

1) 605-536; from Daniel's perspective, his captivity had begun in 605, and he is clearly anticipating deliverance by 539.

2) 586-516; time of Sabbath rest for the land (II Chronicles 36:20-23)

Keep in mind that 70 years is also the allotted human lifespan, Ps. 90:10 ("three score and ten")

9.3 Daniel's prayer of confession for his nation. Prayed in the context of the Mosaic Covenant promises/curses (vv.4,11,13).

Lev. 26:14-46 (cf. Dt. 28-32) summarizes the terms of obedience for the nation with a threat of exile to ensure Sabbath rest (vv. 34,43). At the end of that passage (vv. 40ff), there is the promise that "...if they confess their sins and the sins of their fathers, God will remember the land for the sake of the covt made with their ancestors."

9.4 two sides of the cov't

9.5 Phps Daniel, in the capacity of a Jewish statesman and governmental repr. of his people, makes effectual confession for the entire nation which earlier princes/kings had never done. It would be interesting if Daniel held an official title of official for Jewish affairs, much like Nehemiah. See his confession in Neh. 1.

9.6 cf. vs. 10: the message of God's prophets is God's Word

9.7

9.8

9.9

9.10

9.11

9.12

9.13 “...made not our prayer...” = “...made not sweet the face of the Lord...” cf. v. 17

9.14 Shall not the Judge of all the earth do right?

9.15

9.16

9.17

9.18

9.19

9.20 “...for the holy mountain of my God...”

9.21 God is quick to answer prayer:

Is. 65:24 " It shall come to pass That before they call, I will answer; And while they are still speaking, I will hear.

Gabriel again after a maximum of 6-10 years

9.22

9.23 “greatly beloved” = “precious treasure”

9.24 How many of these predictions deal with the first advent of Christ? perhaps 3:4

“seal up vision and prophecy” through certification of fulfillment

“Anoint the most holy”

Could be a place: the temple;

or could be a person: the Anointed One (Messiah)

Seventy heptads

E.J. Young admits that this is one of the most difficult passages in the OT. The interpretations are legion.

Probably based on the idea of OT sabbaths, one set of Seventy Sabbaths for 490 calendar years had just passed, and a new series of sevens is decreed totaling 490 units. To the course instructor, it appears to be a probationary period of another 490 years after the failed first stage of monarchy. At least 490 years must transpire before the freedom of vs. 24 (and the freedom of Sabbath rest: 70 X 7 years) is ushered in.

Were the heptads measured in days or in years?

490 days = 1 1/3 years, probably not enough time for the transpiration of all the events of vs. 24

Cf. 10:2 where “days” is inserted to qualify the “three weeks”

בְּיָמִים הָהֵם אָנִי הַנִּיֵּאל הַיְיָתִי מִתְּאַבֵּל שְׁלֹשָׁה שָׁבָעִים יָמִים:

490 years is taken as a more workable figure, especially in the light of the background knowledge that 70 Sabbath years just were exacted for 490 years of delinquency.

9.25

7 weeks	=	49 years
62 weeks	=	434 years
1 week	=	7 years
70 weeks	=	490 years

When did the new 70 weeks begin?

→ “From the issuing of the decree to restore and build Jerusalem”

When was the decree issued?

This is a debatable question, depending upon when the interpreter wants the 69 or 70 weeks to terminate.

1) Declaration of God at the destruction of Jerusalem, **587** (Montgomery, MacRae).

Jer. 25:9-12; (27:19-22); 29:10; 31:38; 32:15,37,44. A key passage is Is. 45:13 where God declares that Cyrus will rebuild the city; compare 44:28 for the predicted words of Cyrus.

Daniel 9:25 simply says the decision to rebuild Jerusalem was the “going forth of a **word**,” cf. Jer. 25:1 on “word.” “Command” (מִצְוָה) is often used for kingly decrees, as in Dan. 6:7-9.

Jeremiah 25:1 The word that came to Jeremiah concerning all the people of Judah, 31:38 " Behold, the days are coming, says the LORD, that the city shall be built for the LORD from the Tower of Hananel to the Corner Gate.

32: 37 'Behold, I will gather them out of all countries where I have driven them in My anger, in My fury, and in great wrath; I will bring them back to this place, and I will cause them to dwell safely. 38 'They shall be My people, and I will be their God; 39 'then I will give them one heart and one way, that they may fear Me forever, for the good of them and their children after them. 40 'And I will make an everlasting covenant with them, that I will not turn away from doing them good; but I will put My fear in their hearts so that they will not depart from Me. 41 'Yes, I will rejoice over them to do them good, and I will assuredly plant them in this land, with all My heart and with all My soul.' 42 " For thus says the LORD: 'Just as I have brought all this great calamity on this people, so I will bring on them all the good that I have promised them. 43 'And fields will be bought in this land of which you say, "It is desolate, without man or beast; it has been given into the hand of the Chaldeans." 44 'Men will buy fields for money, sign deeds and seal *them*, and take witnesses, in the land of Benjamin, in the places around Jerusalem, in the cities of Judah, in the cities of the mountains, in the cities of the lowland, and in the cities of the South; for I will cause their captives to return,' says the LORD."

Is. 45:13 I have raised [Cyrus] up in righteousness, And I will direct all his ways; He shall build My city And let My exiles go free, Not for price nor reward," Says the LORD of hosts.

Is. 44:28 [The Lord] says of Cyrus, 'He is My shepherd, And he shall perform all My pleasure, Saying to Jerusalem, "You shall be built," And to the temple, "Your foundation shall be laid." '

2) Cyrus in his first year, ca. **538**: II Chron. 36:22,23; Ezra 1:1-3

22 Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also *put it* in writing, saying, 23 Thus says Cyrus king of Persia: All the kingdoms of the earth the LORD God of heaven has given me. And He has commanded me to build Him a house at Jerusalem which is in Judah. Who *is* among you of all His people? May the LORD his God be with him, and let him go up!

3) Artaxerxes' 7th year, **458** (Wood, Payne): Ezra 7:6,7,13,23

13 I [Artaxerxes] issue a decree that all those of the people of Israel and the priests and Levites in my realm, who volunteer to go up to Jerusalem, may go with you" [to rebuild the temple].

4) Artaxerxes' 20th year, **445** (Anderson, McClain): Neh. 2:1-8

Neh. 2:5 And I said to the king, "If it pleases the king, and if your servant has found favor in your sight, I ask that you send me to Judah, to the city of my fathers' tombs, that I may rebuild it." 6 Then the king said to me (the queen also sitting beside him), "How long will your journey be? And when will you return?" So it pleased the king to send me; and I set him a time.

Analysis of the four interpretations

587 Date

One Critical view, e.g., Russell

587-539 b	49 years
538-1	434 years
170-1	7 years
1	½ way point of last week

Conservative/Evangelical View = double gap view (gaps between periods of weeks)

Messiah of 9:25 = Cyrus on the basis of Is. 44:28–45:1

Messiah of 9:26 = Jesus

Scheme: 7 weeks from the issuing of God's decree to rebuild in 587 until the coming of Cyrus into the life of Israel, 538, the year of Cyrus' decree.

For MacRae the 62 weeks do not immediately commence with the issuing of Cyrus' decree; they will begin at the next critical period in Israel's life, the close of OT revelation when there no longer would be a prophet of God to direct them. An arbitrary date of 404 is chosen to

commence the 62 weeks (434 years), so that the suitable *terminus ad quem* of 30 a.d. is arrived at when another Messiah (v.26) is cut off (cf. **Is. 53:8**). (Montgomery, *ICC*, starts the 62 weeks in 538 and doesn't care that they terminate in 97 b.c.)

MacRae's textual support for removing the 62 weeks from the initial 7 weeks is the Masoretic pause, *athnach*, after the 7 weeks. Vs. 26 begins, "After 62 weeks..." — not "after the 69 weeks."

Finally, after the end of the 62 weeks, 30 a.d., there is another time gap before the last week runs its course. This last week would be a future tribulation period, meaning that we are now living in the gap, the times of the Gentiles.

The identity of the pronoun "he" in v.27 is the same prince of v.26.

Advantages:

- it is a workable scheme for premillennialists; since most take a time gap after the 62 weeks, why not take a gap after the first 7 weeks?
- the initial gap follows the structural pause in the text of 25
- both gaps keep date setters from accurately predicting God's time table of events
- God is the Initiator of the decree to restore (from Jeremiah)

Disadvantage:

- following the record in Ezra, some say this scheme is based on Cyrus' decree to rebuild the temple, not Jerusalem, v.25; **but** cf. Is 44:28; 45:13 where Cyrus is predicted to rebuild the land
- the gaps seem artificial

538 View

Scheme: The first 69 weeks are basically one unit. Cyrus issues the decree to rebuild (Is. 44:28). The city is rebuilt during the first 7 weeks, terminating in the era of Ezra/Nehemiah.

Thereupon, the next 62 weeks ensue, terminating in the era of Christ. The arithmetic doesn't work out, but "*If the sevens be regarded merely as a symbolical number, the difficulty disappears*" (!!)(Young, p. 206).

The prince of v.27 is the true Messiah Who does not "cut a covt" here, but causes one "to prevail," viz. by His sacrificial death. The latter half of the verse reverts to the coming destructive prince of v.26, viz., Titus and the Romans who destroy Jerusalem.

Disadvantages:

- it does not commence with the decree to rebuild the city
- no identity on the week-long covt of v.27
- Messiah is not "cut off" in the middle of the last week (v.27)
- the abomination of v.27 was still future to Jesus
- Usually takes the numbers as symbolic, doing injustice to Daniel's perception that, even as Jeremiah's 70 literal years were exacted for specific reasons, so there must be future definite time periods for reasons sufficient to God

458 View: single time gap after 62 weeks, or as with Payne, the 70 weeks are consecutive. The following is Payne's scheme.

458 b.c. plus 483 years = 26 a.d when Messiah is publicly manifested after the 69 weeks.

Christ presents Himself, ostensibly, in the final 7 years. In the middle of that period He puts an end to sacrifice with His final sacrifice (v.27). The identity of the pronoun "he" in v.27 is the true Messiah of v.26.

The last half of the last week runs till 33 a.d. at which time the appeal of covt promises are removed from the Jews, as Christians begin to scatter under persecution.

Disadvantages

- no clear command to rebuild Jerusalem
- no explanation of the covenant in vs. 27

445 View: single time gap after the 62 weeks. Jewish lunar years are in view.

Scheme: Since the arithmetic of years works out to a time after Jesus, Jewish lunar years in this passage are translated into western solar years, viz., 483 Jewish years (= 69 weeks) in Daniel 9 are actually 476 solar years. Thus the *terminus ad quem* works out to be 32 a.d., which necessitates a variant, but workable, chronology for the life of Christ.

There follows a time gap after the cutting off of Messiah (v.26) before the transpiration of the final week at the end of the age, the Tribulation period. The identity of the pronoun "he" in v.27 is the same prince of v.26.

See Sir Robert Anderson, *The Coming Prince*, or Alva McClain, *Daniel's Seventy Weeks*, which books believe they can pinpoint the exact date of the Passover (Lk. 19:41,42: "if you had known this day") and crucifixion.

Advantages:

- the number of days in Rev. 12:6, parallel to Daniel's "time, times, and half time," implies a lunar year reckoning, not solar year; i.e., 1,260 days is exactly 3.5 lunar years
- recognizes the abomination as apocalyptic (Mt. 24:15)
- recognizes that there are apotelesmatic gaps in prophecy (e.g., Is. 61:1-3, Zech. 9:9,10)

Disadvantage:

- unpopular chronology for the life of Christ

Alternate views: (See Young, pp. 192ff.; the numbers are indefinite)

Critical: the 69 weeks comes down to the time of the Seleucids, and the final week is under Epiphanes

Christian Church: the first 7 weeks leads up to Messiah; during the following 62 weeks, spiritual Jerusalem (the church) is built up, until the influence of Christ is cut off, whereupon, antichrist dominates in the last week.

David Lurie's novel scheme in *JETS* 33:3, September '90, pp. 303-310

Lurie says the 69 weeks are consecutive, but his weeks are not straightforward years, but rather are arbitrary multiples of seven.

See the supplemental chart.

CHAPTER 10

This is the fourth and last vision of Daniel. How much more could his aged heart take (7:28; 8:27; 10:8)? While the divine message covers the same topics as chpts. 2, 7-9, this message comes as direct discourse from a heavenly messenger rather than graphic images of a vision or dreams.

This last vision runs from chpts. 10-12. "...preparation for the vision (10:1-11:1), the contents of the vision (11:2-12:3), and final instructions to Daniel (12:4-13).

10.1 Third year of Cyrus = 537-36. The Jews are on their way back home, but Daniel is left behind. The foundation for the Temple is laid in 536.

Advanced age and a sense of obligation to service to God and His people probably hold Daniel in the Persian court where he maintains his Mesopotamian identity.

10.2 "Three weeks of days" to distinguish from chpt. 9 weeks

"Mourning"

Perhaps because of the humiliation of his people (cf. Ez. 3:12; Hag. 2:2, as temple foundations are laid in 536) and the opposition they faced as they returned home (evil counselors arrive in Babylon, Ez. 4:5)? Perhaps praying for further revelation, esp. after chpt. 9? Perhaps near death?

10.3

10.4 "First month," probably on the spring calendar, the celebration of the Passover deliverance had just passed.

River Hiddekel: cf. Gen. 2:11-14. Daniel is perhaps travelling back from Susa to Babylon with a group of men when they reach the Tigris R.

- 10.5 The description of the man is much like Christ in Rev. 1, which leads Young to take this as a theophany. More likely it was an angel since he was helped by Michael (v.21) to overcome Satanic forces. Compare the angels in white linen in Ezk. 9:2,3,11 and Mt. 28:2-4.
- “Gold of Uphaz” — often translated as fine gold for the quality of gold from that region which is still uncertain in identity.
- 10.6
- 10.7 Compare Paul’s conversion scene
- 10.8 “deathly palor” *mashchith*, from *shachath*, “to destroy or corrupt” → to decay in death
- 10.9
- 10.10 After a seasoned life of interpreting dreams, knowing of the fiery furnace, and reading the handwriting on the wall, Daniel still trembles before the majesty of a heavenly messenger.
- 10.11 “man of high esteem” = “precious treasure,” **מְבִינִי** cf. 9:23; Mal. 3:17
- “stand upright...” cf. Rev. 19:10 where John had bowed down before the angel
- 10.12 Prayer had been heard three weeks earlier, but the immediate answer was “Wait” until the ministering spirit could assuage his mourning. Phps Daniel had perceived the real spiritual struggle going on so that he fasted.
- 10.13 “Prince of Persia” — apparently a powerful demon (Michael the angel also is called a “prince,” *sar*) connected to throne of Persia.
- I Cor. 10:19,20** makes plain that there are demonic agents behind the national idols, and **Eph. 6:12** confirms that more goes on in the invisible world than what we perceive.
- 1 Cor. 10:19 What am I saying then? That an idol is anything, or what is offered to idols is anything? 20 Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons.
- Michael, the chief prince (Jude 9 calls him “archangel”), is called Daniel’s prince (v.21), probably of Daniel’s people (12:1). He is also seen in battle with the devil in Rev. 12:7.
- 10.14 “latter days...days yet future” — events henceforth, and up to the end of the age (12:1)
- 10.15

10.16

10.17

10.18 Three touches (vv.10,16,18). There has to be a sermon here!

10.19 Cf. Isaiah 6; also note the natural human response of meeting angels and the angels' obligatory salutation of "peace... do not be afraid..." Lk. 1:13,30; 2:9,10; Mt. 28:5

10.20 Beginning of the ensuing revelation in chpt 11

Demonic powers behind Greece which will supplant Persian antichristian system

10.21 "Scripture of truth"

CHAPTER 11

The Christian faith and its understanding of supernatural revelation may stand or fall on one's approach to Daniel 11. There is so much detail here that one must take it as an *ex post facto* record of history, rejecting the testimony of Christ, or else view it as supernatural prophecy via the angel and the man of God (Daniel).

The chapter is generally recognized as falling into two parts:

Part I = "Warfare in and around Palestine, vv.2-35, climaxing in Antiochus Epiphanes, vv.21-35

Part II = the terrible king, (either antichrist or Antiochus), vv.36-45

11.1 "...him" is not Darius the Mede, but Michael of 10:21. The unfortunate chapter division which breaks up this vision (10:1,5) occurs here due to the introduction of the new date for this flashback, the first year of Darius.

11.2 One verse is dedicated to Persia

"Three more kings" = Cambyses, imposter Pseudo-Smerdus, and Darius the Great

Fourth rich king = Xerxes (Ahashuerus of the book of Esther) who invaded Greece from 483-80

11.3 Two verses are dedicated to Alexander the Great, little interest for some late Maccabean writing a history of the man who made the greatest impact on Palestine. Alexander ostensibly takes dominion from the Persians after the Battle of Issus, 333 b.c.

- 11.4 Alexander's three son's, including his unborn son by Roxana, were murdered by their regent. His four field marshals divide the spoils, leaving Palestine in the pincers between the Seleucids and the Ptolemies (next verse).
- 11.5 The North vs the South: a 140 year teeter totter (312-176)
King of the South = Ptolemy I Soter, ben Lagi
His prince was his general Seleucus I Nicator ("Conqueror) who had been made satrap of Babylon by Alexander but who had been run out by a chief rival Antigonus. After Antigonus was defeated by the other three territories in 312 at Gaza, Seleucus was allowed to return to control of the Babylonian and Syrian empire, a much more vast realm than his protector's Egypt.
- 11.6 "After some years" = "toward the end of years"
King of the South = Ptolemy II Philadelphus, ben Soter. This is the Ptolemy of the arts; in his reign the LXX was begun.
King of the North = Antiochus II Theos, grandson of Seleucus I
An alliance is made between the two powers after the Second Syrian War, when Berenice, daughter of Ptolemy, is married off to Antiochus II who had divorced his wife Laodice.
When Ptolemy II died Antiochus put away Berenice and took back Laodice, who promptly poisoned him and dispatched Berenice and her son in 246, proclaiming her own son as king, Seleucus II.
- Textual question** over "he who begot her" which probably should have been pointed to read "he who was born of her" per the facts of history and the Syriac and Vulgate versions.
- 11.7 Wars of Revenge through vs.9: this is Third Syrian War, which will prove to be the zenith of Ptolomaic power.
"Branch of her roots" = her brother Ptolemy III Euergetes who defeated Seleucus II, (Callinicus, ben Laodice), who fled into Asia Minor.
- 11.8 Jerome records a tradition that 40,000 talents (ca. 75#/talent) of Syrian silver and 25,000 idols were carried off as booty. The Egyptians called Ptolemy III "Benefactor" for restoring some of the Egyptian idols which had been carried off by Cambyses.
- 11.9 Seleucus II counterattacks in 242 but his ships are turned back by storms. A 10 year truce follows.
- 11.10 The Sons resume the war.
Seleucus III is killed campaigning in Asia Minor and is succeeded by his brother, Antiochus III the Great, who will begin to restore the lost fortunes of Syria. In 219 he pushed Egypt out of northern Palestine.

- 11.11 Battle of Raphia, 214. Antiochus III engaged Ptolemy IV Philopater (!) at P's outpost of Raphia with 70,000 troops on each side. The King of the South held the day. (Ptolemy had killed off his father and mother and married his sister; Montgomery calls him a "worthless voluptuary" who was despised by the Egyptians.)
- 11.12
- 11.13
- 11.14 Antiochus returns (v.13) against the King of the South, Ptolemy V, young son of Philopater, during an insurrection there ("men of violence").
Antiochus invades with veteran troops and war elephants from India; Philip V of Macedon allies with him, and even the Jews aid in the attack on their old overlord (*Antiquities* XII 3:3), though the initial invasion is not successful.
- 11.15 Egyptian general Scopas defects to Syria when he can't hold Sidon (198), affecting the balance of power.
- 11.16 Much of Palestine falls into the hands of the King of the North at this time, **198**. Cf. 8:13 for "beautiful land."
- 11.17 Diplomatic advances with Egypt while Antiochus III involved on his western front.
In 197 Antiochus promised his daughter Cleopatra to Ptolemy V, but there's no marriage till Ptolemy grows up to age 15 in 193. (Cleopatra VII is the consort of Marc Antony.) Cleopatra became more Egyptian than Syrian.
- 11.18 Incited by his new [refugee] ally, Hannibal (Second Punic War, 219-201), Antiochus took on the growing threat of the Romans in the West. He was defeated in Greece and finally lost all of Asia Minor to the Romans in 191 when he was defeated at Magnesia by Scipio Asiaticus. The Romans exacted tribute of 1,000 talents of silver per year, he had to yield his navy and war elephants, and Antiochus IV was held hostage in Rome.
- 11.19 Antiochus III dies in 187 plundering the temple of Elymas by night.
- 11.20 Seleucus IV Philopater ben Antiochus III sends out his tax collector, Heliodorus, into Palestine to raise tribute money.
"Jewel of his kingdom" = probably Jerusalem which adorned Palestine. II Mac. 3 says that when he went to plunder the Jerusalem temple an apparition scared him off. Seleucus was probably poisoned by this aspiring Heliodorus who served as prime minister.

- 11.21-35 “Despicable person” = Antiochus IV, second son of Antiochus the Great. He immediately left Athens to take the throne from Heliodorus by intrigue (lit. “slippery places”). His young nephew, Demetrius Soter, was the heir apparent but was now hostage at Rome.
- 11.22 “Prince of the Covenant” is uncertain identity. Could be: 1) the rightful heir, Demetrius Soter; 2) High Priest, Onias III, killed by Antiochus IV’s agent, Menelaus in 171; or 3) Ptolemy VI Philometor, whose father had made a covenant with Antiochus III.
- 11.23 Small people = his own nation of Syria
- 11.24 Epiphanes, a master of deceit and diplomatic strategy, begins plundering his own provinces.
- 11.25 Battle of Pelusium, 170 b.c., east of the Nile delta. Epiphanes takes on Ptolemy VI who was moving northward to collect Coele Syria as promised by Antiochus the Great when Ptolemy had married Cleopatra. Ptolemy was decisively defeated, and Epiphanes established him as a puppet king in Egypt.
- 11.26
- 11.27 A pie crust alliance between the two kings (I Mac. 1:19-24).
- 11.28 On his way home from the treaty meeting, he establishes Hellenizing Jason (Joshua, brother of Onias) as high priest. Shortly, Menelaus the Benjamite out-bribes Jason and takes the mitre. He kills Onias and, like Jason, forces Hellenization on the provincial Jews, including uncircumcising of men (I Maccabees 1:20-24).
- 11.29 New invasion of Egypt in 168 to take the whole realm.
- 11.30 Epiphanes was met by C. Popilius Laenas and his 1,000 “ships of Kittim” in Alexandria who were sent by the Senate to keep Epiphanes in check.

“The sword and the circle...”

On his way back home he vents his wrath on the nettlesome Jews, and secures Menelaus who was being besieged by Jason. Politically, his motive of purging the Jews was to unite his fragmented empire against the ominous threat to the west. See *Antiquities* VII 5:4; I Mac. 1:41ff; (II Mac. 7).

I Mac. 1:41ff 41 The king then issued a proclamation to his whole kingdom that all were to become a single people, each nation renouncing its particular customs. 42 All the gentiles conformed to the king’s decree, 43 and many Israelites chose to

accept his religion, sacrificing to idols and profaning the Sabbath. 44 The king also sent edicts by messenger to Jerusalem and the towns of Judah, directing them to adopt customs foreign to the country, 45 banning burnt offerings, sacrifices and libations from the sanctuary, profaning Sabbaths and feasts, 46 defiling the sanctuary and everything holy, 47 building altars, shrines and temples for idols, sacrificing pigs and unclean beasts, 48 leaving their sons uncircumcised, and prostituting themselves to all kinds of impurity and abomination, 49 so that they should forget the Law and revoke all observance of it. 50 Anyone not obeying the king's command was to be put to death.

11.31 “Abomination that makes desolate” the temple. Same phrase as in chpt 7. Epiphanes offered a swine on the Jewish altar and set up in the temple a statue of and an altar to Zeus Olympius, perhaps in his own likeness.

11.32 Flattery and deceit of Epiphanes sways the indifferent and the fence sitters, but trials purge the silver (I Mac. 1: 61,2).

11.33 The beginnings of the Hasidim, “the pious/loyal ones.”
“Many will stumble by...” — cf. I Mac.2:31-38; II Mac 7:1-23.

“Give understanding to the many...” cf. 12:3, which may be a tribulation ref. reflective of the Maccabean troubles.

11.34

11.35 “Time of the end...” Epiphanes dies in 164, allowing things to ease for a short time.

11.36ff. Many conservatives take this king as some future king instead of Epiphanes, possibly antichrist. Consider:

- 1) There is a paragraph division after v.35.
- 2) There is no clear parallel to these verses (esp. 40-45) in intertestamental history.
- 3) It seems like a totally new personage is introduced since his career is reviewed in vv.36ff.
- 4) It sounds like he may be distinguished from the King of the North as well as from the King of the South (vv.40ff.).
- 5) The Great Tribulation description (12:1) ensues after him; “...at that time....”

In opposing Porphyry, Jerome took the latter half of Daniel 11 as a prophecy about the antichrist.

11.37

11.38

11.39

11.40 If there are three players involved here, and if it is intertestamental, the new king could be Rome or the Parthians.

11.41

11.42

11.43

11.44 Could apply to Epiphanes.

11.45 “Holy Mt.” = Zion; between the seas implies Jerusalem

CHAPTER 12

There are several parallels in this chpt to Revelation 12.

12.1 Cf. Rev. 12:7 where Michael casts Satan to the earth.

Tribulation references are

—Jer. 30:7 = time of Jacob’s trouble צָרָה

—Daniel 12:1 = time of trouble צָרָה such as never was

—Mt. 24:21 = great tribulation, such as was not from the beginning the beginning of the world, nor ever shall be

—Dan. 12:7 = “time, times, and a half...till the end of these wonders”

—Rev. 12:13,14 = the woman (prob. Israel) persecuted for a time, times, and half a time

12.2 **Bodily resurrection**, as implied by “from the dust of the earth;”

Allusions to a [new] creation in this passage:

Dust, life, firmament and stars (3), “Him Who lives forever;” compare Is. 65 for similar “new creation” images.

see Job 19:26; Ps. 17:15 (same word as “awake” in Dan. 12:2; cf. LXX that uses *anasthōntai* to translate קָיָו). Ps 73:23,24; Is. 26:19 for other clear refs. to the OT hope of the physical resurrection

Dual resurrection distinguished in kind, if not in time.

2 וְרַבִּים מִיִּשְׁנֵי אֲדָמַת-עֶפֶר יִקְיֹצוּ אֱלֹהִים לְחַיֵּי עוֹלָם וְאֱלֹהִים לְחַרְפוֹת לְדָרְאוֹן עוֹלָם:
3 וְהַמְּשֻׁכְּלִים יִזְהָרוּ כְּזֹהַר הַרְקִיעַ וּמִצְדֵי קִי הָרַבִּים כְּכֹכְבִים לְעוֹלָם וָעֶד:

1) Disjunctive *waw* radically contrasts the second group: “...but those to...”; (for comparison of the disjunctive with אֱלֹהִים *‘eleh*, cf. Dt. 27:13; Josh. 8:22; Ps. 20:8; Is. 49:12).

2) Partitive *min* sets off “the many” from all those sleeping in the dust of the ground: “many from among those sleeping...”

The LXX (Rahlfs's edition) does not clearly capture the separation of the two groups; its version translates the phrase "and the many *from among the ones* sleeping..." with a genitive: *kai. poll oi. twh kaqeutwn en tw/platei thj ghj anasthsontai oi men eij zwhn aiwnion oi de. eij oneidismw oi de. eij diasporan kai. aiwscunhn aiwnion*

However, a variant reading of the LXX based on Codex Alexandrinus captures the separation: instead of the usual word for resurrection (*anasthsontai* "stand up"), the word, "raise up out of," *εξεγερθησονται*, is used.

3) Identity of the "many"

a) —not "all," as conceded by amil Young who admits this is not a general resurrection passage; rather, the many are tribulation victims who are resurrected (p. 256).

"All/every" had freely been used in 12:1 for only the believers, but now they are called "the many" in contradistinction to the mass of humanity returned to the dust.

This passage may be taken as a parallel commentary on other alleged general resurrection passages, e.g., John 5:25,28,29.

b) "many" are the "these to everlasting life," the "all/everyone" written in the book, 12:1

c) "many" are the same as "the many" (with the definite article) of v.3 who are righteous; cf. 11:33

4) The main subject of vv.1-3 are the righteous. "Those to disgrace and everlasting shame" seem to mentioned in v.2 as an afterthought as those who have no part in the glorious resurrection of the just.

12.3 Leaders in righteousness will shine like the stars whose lights give direction (constellations for navigators) and hope.
Messiah was to be a star in Jacob (Num. 24:17). Abraham's seed is compared to the stars of the heavens (Gen. 22:17)

12.4 Vision(s) sealed to the end. It seems that Daniel's revelations (all four visions?) were being completed and were to be preserved ("not hidden"). Cf. Jer 32:9-12 where an official court copy was sealed and another copy was made public.

Wood understands the entire verse as a unit: "many shall actively try to understand the last things, and finding revelation in Daniel's books, their knowledge shall be increased."
Jerome follows this interpretation.

1 Thess. 5:4 But you, brethren, are not in darkness, so that this Day should overtake you as a thief.

12.5

- 12.6 “How long do these things last?” Not, “How long till these things occur?” See the end of v.6
- 12.7 Apparently the Great Tribulation of v.1; = 3 1/2 years. Cf. 7:25 and Rev. 12:14; probably the last half of the final week of 9:27.
- 12.8
- 12.9 Enough has been revealed.
- 12.10 “Many” again. Purging of the natural olive tree, cf. Zech. 13. The wicked are left in their shame, cf. Rev. 22:11.
- 12.11 1,290 (!) days, another explicit number which is too close to 1,260 days (= three and a half years) for each to be a generally symbolic number; so also in the next vs.
Wood offers a good suggestion that the extra month at the end of the chaotic tribulation period is for the judgment of the nations (Mt. 25:31ff.; cf. Obadiah 21) the crushing and scattering of the statue of chpt 2.
- 12.12 Blessing for those who persevere and reach the end of the extra 45 days after the end of the previous 30 days of judgment. It is not illogical that these extra 45 days are for the establishment and organization of the Messianic kingdom which will be imposed by force
- 12.13 One last explicit prediction of physical resurrection. It appears that Daniel will receive his appointed inheritance at the end of the age of which he was just speaking, i.e., after the Tribulation. If one holds to the unity of the covenant, then one can believe that other believers (OT/NT) will be raised at the same time as Daniel.