

Daniel Lesson 8

Daniel 9

Note: Daniel chapter 9 follows the end of Daniel chapter 5. Daniel is 80 years old, and 10 years have passed since the vision of Daniel chapter 8. The year is 539 BC.

Note: there are multiple interpretations for verses 24-27. We will review these during the lecture.

“Even now,” declares the LORD, “return to me with all your heart, with fasting and weeping and mourning.” Joel 2:12

- Isn't it beautiful that Daniel's first action, when reading Jeremiah's words, is to turn to the Lord in prayer?
- In her Daniel Commentary, Joyce Baldwin points out that Daniel was not officially qualified to offer the corporate prayer of Daniel 9:1-19. He was not from a priestly family, and he was not a prophet.
- Nevertheless, Daniel interceded with God on behalf of the people of Judah, much like Abraham did with the people of Sodom and Gomorrah.
- This is a beautiful example of how to pray to God. We so often begin our prayers to God with a plea for something. Daniel 9 teaches us the pattern of ACTS with prayer:
 - Acknowledge God's attributes. Notice how Daniel calls God great, righteous, merciful, and a covenant keeper.
 - Confess our sins, individual and corporate. Daniel confesses the sins, past and present, of the people of Judah. He also confesses his own sin.
 - Thank God for his blessings. Daniel thanks God for bringing his people out of Egypt.
 - Supplication. Daniel pleads with God to act swiftly to rebuild Jerusalem and the Temple, for his name's sake.
- Daniel's prayer has 2 parts: Acknowledging sin and pleading for mercy.
 - He acknowledges the sins of the people which resulted in the exile, the destruction of Jerusalem, and the destruction of the Temple.

- The destruction of Jerusalem and of the Temple has been a bitter pill to swallow.
 - “Under the whole heaven nothing has ever been done like what has been done to Jerusalem.” Daniel 9:12
 - This statement harkens back to the Temple sermon of Jeremiah 7. The people of Judah thought that no one would dare defeat their city because it housed God’s dwelling place. How wrong they were.
 - Daniel pleads for the restoration of Jerusalem and the Temple.
 - He pleads on God’s reputation, not because of the plight of the exiles. They are still sinful people.
 - All the nations around Judah are laughing at Jerusalem, a city of rubble. It is an object of scorn. What is the value of serving Yahweh if he would allow Jerusalem and his Temple to be destroyed?
- Daniel concludes his prayer with strong petitions for God to hear and act now!
 - Lord, listen! Lord, forgive! Lord, hear and act! For your sake, my God, do not delay, Daniel 9:19
 - Isn’t this so like us?
- What happens next is what many of us wish to happen when we pray. That is, we want God to hear our prayers and to answer them immediately.
- Daniel is granted an immediate response from God. As soon as God heard Daniel begin to pray, he instructed the angel Gabriel to go to Daniel. Daniel will be given an answer to prayer, but it will be an inscrutable oracle, full of mystic time periods.
- Daniel has been reading the words of the prophet Jeremiah, which spoke of an exile lasting 70 years and the destruction of Babylon thereafter. Cyrus of Persia has just conquered Babylon. Prophecy has been fulfilled.

- But wait. The first exiles were taken from Judah in 605 BC. Daniel 9 dates from 539 BC. Only 67 years have passed. How are we to understand the prophecy of 70 years?
 - There are 2 possible interpretations. 70 can be a symbolic number of completeness. It is 7 times 10. Both 7 and 10 represent completeness.
 - 70 years may express the approximate or symbolic number for a lifetime.
- What did Gabriel say?
 - A period of 70 sevens is decreed. This equates to 490 years.
 - The period of 70 sevens is further divided into 3 periods:
 - 7 sevens (49 years)
 - 62 sevens (434 years)
 - 1 seven (7 years)
- In general, what will happen within the 3 periods of time?
 - There will be an end to transgression and sin.
 - There will be an atonement for sin.
 - God will bring in everlasting righteousness.
 - Vision and prophecy will be sealed up. In law, sealing a document authenticated it. Thus, all prophecy and vision will be vindicated; that is, it will be proven true.
 - The Most Holy Place would be anointed.
 - Certainly, the restoration and reconsecration of the Temple could be meant here. However, there is no written record of anointing either Solomon's Temple or the 2nd Temple built under Ezra. Keeping that fact in mind, the Most Holy Place would "the most Holy one."
 - Thus, this can refer to Jesus Christ, who said in Matthew 12:6, "I tell you that something greater than the temple is here."

- In the Gospel of John 1:14, John uses the following words to describe Jesus, “The Word became flesh and made his dwelling among us.” In the original Greek, the phrase “made his dwelling among us” reads “tabernacled with us.”
 - Jerusalem will be restored and rebuilt, but in a time of trouble.
 - The Anointed One will come, but then be put to death. “He will have nothing” (verse 26) is variously translated as “no one will take his part”, “without trial”, or “unjustly.”
 - A ruler will come who will destroy Jerusalem and the Temple.
 - War and desolation will come.
 - A ruler will confirm a covenant with many for 7 years. During the middle of those 7 years, the ruler will put an end to sacrifices and offerings. He will set up something abominable in the Temple, until the end that has been prepared for him occurs.
- Much like for Daniel 7 and 8, there are many interpretations for Daniel 9:20-27.
- In keeping with our earlier discussion about the 70 years of exile as being a symbolic number, it is best to carry that same understanding forward to the discussion of the 70 periods of 7 years.
- Returning to Gabriel’s words, remember he said that there would be 3 periods of sevens:
 - 7 sevens (49 years)
 - 62 sevens (434 years)
 - 1 seven (7 sevens)
- What happened historically in each period?
- Verse 25, “From the time the word goes out to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven ‘sevens,’ and sixty-two ‘sevens. “, should be taken as 1 consecutive period.

- In the first 69 sevens,
 - Jerusalem will be rebuilt, but in times of trouble.
 - Cyrus gives the order for the Jews to return to Judah in 539 BC (Ezra 1:1).
 - The 2nd Temple was completed and rededicated in 515 BC.
 - Artaxerxes Longimanus made a decree in 457 BC which provided funds for Temple worship needs.
 - Artaxerxes Longimanus made a second decree in 445/444 BC which permitted Nehemiah to rebuild the city walls of Jerusalem (Nehemiah 2:1-9). Nehemiah 3 records that the walls were rebuilt in 52 days.
 - The “times of trouble” of Daniel 9:25 may refer to the nations around Judah who were dismayed with the reoccupation (Ezra 4:1-5) and the construction of a new Temple or to the atrocities of Antiochus IV Epiphanes from 175 BC to 163 BC (discussed in the lecture for Daniel 7 and 8).
 - When the enemies of Judah and Benjamin heard that the exiles were building a temple for the LORD, the God of Israel, ² they came to Zerubbabel and to the heads of the families and said, “Let us help you build because, like you, we seek your God and have been sacrificing to him since the time of Esarhaddon king of Assyria, who brought us here.” ³ But Zerubbabel, Joshua and the rest of the heads of the families of Israel answered, “You have no part with us in building a temple to our God. We alone will build it for the LORD, the God of Israel, as King Cyrus, the king of Persia, commanded us.” ⁴ Then the peoples around them set out to discourage the people of Judah and make them afraid to go on building. ⁵ They bribed officials to work against them and frustrate their plans during the entire reign of Cyrus king of Persia and down to the reign of Darius king of Persia. Ezra 4:1-5
 - Also, in the period of 69 sevens, the Anointed One comes.
 - Luke 2:11: “Today in the town of David a Savior has been born to you; he is the Messiah, the Lord.” Messiah means the Anointed One.

- Daniel 9: 25-26 provides one of the earliest written documents about the Messiah. 2 intertestamental works, 1 Enoch and 4 Ezra, speak about a Messiah. 1 Enoch (dated to 3rd to 1st century BC), in particular, speaks of a pre-existent heavenly Messiah called “the Son of Man.”
- Jesus was born in 3 BC and began his ministry in 26/27 AD.
- From the Edict of Cyrus in 539 BC to Jesus’ birth in 3 BC is 536 years, not 434 years.
- What does Jesus do?
 - He makes a permanent atonement for our sins (past, present, and future) with his death on the cross.
 - We are freed from the penalty of sin, which is death.
 - Jesus is our everlasting righteousness. Paul said in 2 Corinthians 5:21, “He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.”
 - Also, Paul said in Romans 1:17, “For in the gospel the righteousness of God is revealed—a righteousness that is by faith from first to last, just as it is written: “The righteous will live by faith.”
 - These are the fulfillment of Daniel 9: 24.
- In the last seven, there appear to be 2 sub-periods. Verse 27b references “in the middle of the seven.”
 - The Anointed one is put to death. Jesus is put to death in 30 AD.
 - Daniel 9: 26b states, “The people of the ruler who will come will destroy the city and the sanctuary.”

- Jesus makes the following statement in Luke 21:20-24, “When you see Jerusalem being surrounded by armies, you will know that its desolation is near. ²¹ Then let those who are in Judea flee to the mountains, let those in the city get out, and let those in the country not enter the city. ²² For this is the time of punishment in fulfillment of all that has been written. ²³ How dreadful it will be in those days for pregnant women and nursing mothers! There will be great distress in the land and wrath against this people. ²⁴ They will fall by the sword and will be taken as prisoners to all the nations. Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled.”
- Many scholars associate the ruler of Daniel 9:26b with the Roman Emperor Titus who ruled from 79 AD to 81 AD.
 - When Titus was a Roman general serving under his father, the Emperor Vespasian, he was sent to Judea to put down a revolt.
 - Titus besieged and destroyed Jerusalem, including the 2nd Temple in 70 AD. Members of the resistance were crucified outside of the city walls. Those that survived the destruction were dispersed throughout the empire. The author Josephus claims that over 1 million people died.
- We are left with the balance of Daniel 9: 27:
 - He will confirm a covenant with many for one ‘seven.’ In the middle of ‘seven’ he will put an end to sacrifice and offering. And at the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.
 - Jesus refers to the abomination that causes desolation in Matthew 24:15, “So when you see standing in the holy place 'the abomination that causes desolation,' spoken of through the prophet Daniel--let the reader understand—.”
 - Interpreters are not sure when the abomination that causes desolation happened/happens.
 - Some interpret this statement as happening during the Roman occupation of Jerusalem. The Emperor Caligula instructed that his statue be placed in every temple throughout his empire in 39 AD. This included the Temple in Jerusalem. Fortunately, the High Priest refused to let this happen.

- Others interpret this statement as a reference to inappropriate sacrifices by the Romans in the Temple prior to its 70 AD destruction. However, there is no written record of this.
- A final interpretation is that the Antichrist of Revelation 13 and the false prophet will rebuild the Temple at some point and will erect something abominable in this building.
- Revelation 13:5-7:
 - The beast was given a mouth to utter proud words and blasphemies and to exercise its authority for forty-two months. ⁶ It opened its mouth to blaspheme God, and to slander his name and his dwelling place and those who live in heaven. ⁷ It was given power to wage war against God's holy people and to conquer them. And it was given authority over every tribe, people, language, and nation.
 - Note the 42 months used in these verses. That is 3 ½ years.
 - This also corresponds to the "time, times, and half a time" of Daniel 7:25.

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Note: there are multiple interpretations for verses 24-27. We will review these during the lecture.

“Even now,” declares the LORD, “return to me with all your heart, with fasting and weeping and mourning.” Joel 2:12

1. Read Daniel 9:1-3, Jeremiah 25:1-12, and Jeremiah 29: 1-14.
 - a. Who is ruling Babylon?
 - b. What did Daniel learn by reading the writings of Jeremiah?
 - c. What is Daniel’s reaction to what he read?
 - d. Why do you think Daniel might have been surprised by what he read?
 - e. Do you think this is the first time he has read Jeremiah’s words or is he reading the words with fresh eyes?
 - f. Daniel may have been taken to Babylon as early as age 15 or 16, in about 605 BC. He has now been in captivity for about 65 years. The bulk of the Judean Israelites were taken to Babylon about 8 years later, in 597 BC. How many years have the bulk of the Judean Israelites been in captivity?
 - g. Why is the timing of Daniel 9 so important?

2. Read Daniel 9:4-11a and Leviticus 26:40-42.
 - a. The Bible contains both personal and corporate prayers. Prayers can be for thanksgiving, blessing, intercession, confession, adoration, healing, etc. What type of prayer is contained in Daniel 9:4-10?
 - b. Why do you think Daniel prayed these words?
 - c. How does the passage from Leviticus 26 provide additional context?
 - d. What attributes of God does Daniel state?
 - e. What sins of the people does Daniel list?
 - f. In addition to the people of Judah, who else does Daniel pray for? Why?
 - g. How would Daniel know about this 2nd group of people?

3. From Daniel 9:11b – 14,
 - a. Do you think Daniel was recalling Leviticus 26:14-39 when he spoke the words of Daniel 9:11b?
 - b. Read Jeremiah 25:1-12 again. What words did Jeremiah deliver to the people about their sins?
 - c. What disaster has befallen Jerusalem? (See 2 Kings 24:13, 2 Kings 25: 8-17, and Lamentations 2:2-5).
 - d. How can a God who brought such disaster on Jerusalem and the people of Judah be called righteous? Consider Psalm 96:13 for context.
4. Read Daniel 9:15-19.
 - a. What petitions does Daniel make to God?
 - b. Verses 16-19 contain several appeals relative to the Lord's reputation. List them.

- c. How does 1 Kings 9:6-9 add context to verse 16?
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5. According to Daniel 9:20-27,
- a. Why was Daniel confessing his sin as well as the sins of his people? (Hint: Romans 3:23.)
 - b. What time of day was this? (See Exodus 29:39.)
 - c. Who came to Daniel?
 - d. What was his purpose in coming to Daniel?
 - e. What words of praise does he offer to Daniel?
 - f. When did the man receive instructions to go to Daniel?
 - g. How does Proverbs 15:29 offer context?
 - h. “Seventy sevens” is most frequently interpreted as 70 periods of 7 years, or 490 years. What must happen during the period of seventy sevens?

- i. What is the “Most Holy Place?”

- j. What piece of good news is given in verse 25?

- k. Starting in verse 25, the messenger next gives 3 sub-periods. What are they?

- l. What happens in period 1?

- m. How does Gabriel describe the rebuilding of Jerusalem?

- n. What happens in period 2?

- o. What happens in period 3?

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“Even now,” declares the LORD, “return to me with all your heart, with fasting and weeping and mourning.” Joel 2:12

1. Read Daniel 9:1-3, Jeremiah 25:1-12, and Jeremiah 29: 1-14.
 - a. Who is ruling Babylon?
Darius, son of Xerxes (a Mede by descent), in the first year of his reign
 - b. What did Daniel learn by reading the writings of Jeremiah?
I, Daniel, understood from the Scriptures, according to the word of the LORD given to Jeremiah the prophet, that the desolation of Jerusalem would last seventy years. Daniel 9:2
 - c. What is Daniel’s reaction to what he read?
So I turned to the Lord God and pleaded with him in prayer and petition, in fasting, and in sackcloth and ashes. Daniel 9:3
 - d. Why do you think Daniel might have been surprised by what he read?
Daniel likely had read the letter to the Babylonian exiles from Jeremiah 29 when the letter was delivered to Babylon. However, it appears that Daniel was not privy to all the content of Jeremiah’s writings. So, he did not know the full extent of Judah’s sins.
 - e. Do you think this is the first time he has read Jeremiah’s words or is he reading the words with fresh eyes?
I think some of Jeremiah’s words were new to Daniel. Daniel likely had read the letter to the Babylonian exiles from Jeremiah 29 when the letter was delivered to Babylon. However, it appears that Daniel was not privy to all the content of Jeremiah’s writings.

Daniel may be reading Jeremiah's words with fresh eyes. Babylon has just fallen, at the hands of Cyrus of Persia. God's promise to destroy Babylon has just been fulfilled.

- f. Daniel may have been taken to Babylon as early as age 15 or 16, in about 605 BC. He has now been in captivity for about 65 years. The bulk of the Judean Israelites were taken to Babylon about 8 years later, in 597 BC. How many years have the bulk of the Judean Israelites been in captivity?
Darius the Mede came to the throne about 539 BC. The bulk of the Israelites have been in captivity for about 59 years.
- g. Why is the timing of Daniel 9 so important?
God promised that the Judeans' exile in Babylon would last 70 years. If we count the exile as beginning when Daniel was taken in 605 BC, 67 years of the 70 years have passed.

2. Read Daniel 9:4-11a and Leviticus 26:40-42.

- a. The Bible contains both personal and corporate prayers. Prayers can be for thanksgiving, blessing, intercession, confession, adoration, healing, etc. What type of prayer is contained in Daniel 9:4-10?

Daniel's prayer in Daniel 9:4-10 is a corporate prayer on behalf of the people of Judah.

- b. Why do you think Daniel prayed these words?
When Daniel read the full text of Jeremiah's writings, he was confronted with the enormity of Judah's sins.
- c. How does the passage from Leviticus 26 provide additional context?

But if they will confess their sins and the sins of their ancestors—their unfaithfulness and their hostility toward me,⁴¹ which made me hostile toward them so that I sent them into the land of their enemies—then when their uncircumcised hearts are humbled and they pay for their sin,⁴² I will remember my covenant with Jacob and my covenant with Isaac and my covenant with Abraham, and I will remember the land. Leviticus 26:40-42

The passage from Leviticus 26 tells us that if Daniel confesses his sins and the sins of his predecessors, God will hear the prayers and remember his covenant with the patriarchs and the Promised Land.

- d. What attributes of God does Daniel state?
- God is great and awesome.
 - God keeps his covenant of love with those who love him.
 - God is righteous.
 - God is merciful and forgiving.
- e. What sins of the people does Daniel list?
- The people have sinned.
 - The people have been wicked and have rebelled.
 - The people have turned away from God's commands and laws.
 - The people have not listened to God's prophets.
 - The people have rebelled against God.
 - All Israel has transgressed God's law and turned away from God.
 - All Israel has refused to obey God.
- f. In addition to the people of Judah, who else does Daniel pray for? Why?
Daniel prays for the inhabitants of Israel and all Jews who have been scattered to other countries.

Israel (the Northern Kingdom) was unfaithful to God with its idol worship, so God used the Assyrians to punish Israel.

The people scattered in other countries were unfaithful to God.

Daniel is following the model of Leviticus by praying for the sins of his ancestors.

- g. How would Daniel know about this 2nd group of people?
When Daniel was still in Jerusalem, he would have access to the writings of 1 and 2 Kings and 1 and 2 Chronicles. These writings documented what had happened to the people of the Northern Kingdom due to their apostasy.

3. From Daniel 9:11b – 14,

- a. Do you think Daniel was recalling Leviticus 26:14-39 when he spoke the words of Daniel 9:11b?
Therefore the curses and sworn judgments written in the Law of Moses, the servant of God, have been poured out on us, because we have sinned against you.
Daniel 9:11

Most definitely. He probably recalled this passage in particular:

I will scatter you among the nations and will draw out my sword and pursue you. Your land will be laid waste, and your cities will lie in ruins. Leviticus 26:33

- b. Read Jeremiah 25:1-12 again. What words did Jeremiah deliver to the people about their sins?
- The people did not listen to the prophet Jeremiah or prophets who proceeded him.
 - They had evil ways and practices.
 - They served other gods and worshiped them.
 - They practiced idol worship.
 - They did not listen to God.
 - As a result of their sins, God would summon peoples of the north and Nebuchadnezzar of Babylon to destroy Judah and its neighbors. The country would become a desolate wasteland and Judah and its neighbors would serve Babylon for 70 years.
 - After 70 years, Babylon would be punished. It would be enslaved by many nations and great kings.
- c. What disaster has befallen Jerusalem? (See 2 Kings 24:13, 2 Kings 25: 8-17, and Lamentations 2:2-5).
- Nebuchadnezzar took all the treasures from the Temple and the royal palace.
 - All Jerusalem was taken into exile. Only the poorest people remained in Judah.
 - The city wall was destroyed. The Temple, the king's palace, and all houses of Jerusalem were burned.
 - All the strongholds (fortress cities) were destroyed.
- d. How can a God who brought such disaster on Jerusalem and the people of Judah be called righteous? Consider Psalm 96:13 for context.
- Let all creation rejoice before the LORD, for he comes, he comes to judge the earth. He will judge the world in righteousness and the peoples in his faithfulness. Psalms 96:13

God had been warning Israel and Judah since the death of Solomon not to fall into idolatry. He had sent prophet after prophet to the people to ask them to return to the Lord, to follow his laws and decrees. Instead, the people of Israel and Judah sinned against God. After repeated warnings, God had no recourse. He had to punish Israel and Judah for their repeated sins against Him.

4. Read Daniel 9:15-19.

a. What petitions does Daniel make to God?

Lord, in keeping with all your righteous acts, **turn away your anger and your wrath from Jerusalem, your city, your holy hill.** Daniel 9:16

Now, our God, **hear the prayers and petitions of your servant.** For your sake, Lord, **look with favor on your desolate sanctuary.** ¹⁸ Give ear, our God, and hear; **open your eyes and see the desolation of the city that bears your Name.** We do not make requests of you because we are righteous, but because of your great mercy. ¹⁹ **Lord, listen! Lord, forgive! Lord, hear and act!** For your sake, my God, do not delay, because your city and your people bear your Name.” Daniel 9:17-19

b. Verses 16-19 contain several appeals relative to the Lord’s reputation. List them.

- God has done many righteous acts.
- God, for his own sake, should look upon the desolation of the Temple, which was God’s dwelling place.
- God, for his own sake, should look upon the desolation of the city Jerusalem, which bears his name.
- God, for his own sake, should not delay because his people bear His name.

c. How does 1 Kings 9:6-9 add context to verse 16?

But if you or your descendants turn away from me and do not observe the commands and decrees I have given you and go off to serve other gods and worship them, ⁷ then I will cut off Israel from the land I have given them and will reject this temple I have consecrated for my Name. Israel will then become a byword and an object of ridicule among all peoples. ⁸ This temple will become a heap of rubble. All who pass by will be appalled and will scoff and say, ‘Why has the LORD done such a thing to this land and to this temple?’ ⁹ People will answer, ‘Because they have forsaken the LORD their God, who brought their ancestors out of Egypt, and have embraced other gods, worshiping and serving them—that is why the LORD brought all this disaster on them. 1 Kings 9:6-9

Judah, Jerusalem, and the Temple have become an appalling site for all who pass by. They scoff and ask why the Lord brought this disaster upon his people, his dwelling place, and his holy city. Answer: because of their idolatry.

5. According to Daniel 9:20-27,

- a. Why was Daniel confessing his sin as well as the sins of his people? (Hint: Romans 3:23.)

“for all have sinned and fall short of the glory of God” Romans 3:23

Daniel, like each of us, was not perfect. He had surely sinned against God, just as we sin against God.

- b. What time of day was this? (See Exodus 29:39.)

It was the time of the evening sacrifice in the Temple (about 3 pm).

- c. Who came to Daniel?

Gabriel

- d. What was his purpose in coming to Daniel?

He instructed me and said to me, “Daniel, I have now come to give you insight and understanding Daniel 9:22

- e. What words of praise does he offer to Daniel?

As soon as you began to pray, a word went out, which I have come to tell you, **for you are highly esteemed.** Daniel 9:23

- f. When did the man receive instructions to go to Daniel?

As soon as Daniel began to pray to God.

- g. How does Proverbs 15:29 offer context?

The LORD is far from the wicked, but he hears the prayer of the righteous. Proverbs 15:29

- h. “Seventy sevens” is most frequently interpreted as 70 periods of 7 years, or 490 years. What must happen during the period of seventy sevens?

Seventy ‘sevens’ are decreed for your people and your holy city to **finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Most Holy Place.** Daniel 9:24

- i. What is the “Most Holy Place?”

The Messiah (see lecture notes)

- j. What piece of good news is given in verse 25?

Word will go out to restore and rebuild Jerusalem. An Anointed One, the ruler, will come.

k. Starting in verse 25, the messenger next gives 3 sub-periods. What are they?

- Seven sevens
- Sixty-two sevens
- One Seven

l. What happens in period 1?

Word will go out to restore and rebuild Jerusalem. An Anointed One, the ruler, will come.

m. How does Gabriel describe the rebuilding of Jerusalem?

It will be rebuilt with streets and a trench, but in times of trouble. Daniel 9:25

n. What happens in period 2?

the Anointed One will be put to death and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed. Daniel 9:26

o. What happens in period 3?

He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And at the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him. Daniel 9:27

Daniel 7 - 8

Daniel 7-8: Apocalyptic Literature

- Apocalyptic Literature Predicts the End of the World
- Tremper Longman III Regarding Apocalyptic Literature:
 - Exercise Caution With These Highly Metaphoric Visions
 - The Images Communicate Truth, But Not With Precision
 - The Numbers are Symbolic
 - Understand the Scripture in its Original Setting

Summarizing Daniel 7 and 8

- God Reigns as King in Heaven and On Earth
- There May be Formidable Opposition to God's Rule, But He Is Always in Control
- Those Allied With God Will Triumph in the End, When God Triumphs Over History

Daniel 7

- 552/551 BC, Over 50 Years Since Daniel's Exile to Babylon
- This Was No Ordinary Dream; Daniel Records It
- "The Four Winds of Heaven Churning Up the Great Sea"
 - Zechariah 2:6
 - Symbolizes the 4 Directions of A Compass and Thus, The Whole Earth
 - The Sea Was Mysterious, Dangerous, and Restless
 - Isaiah 17:12-13; Psalm 107:29
- The Terrible Hybrid Beasts Come Out of the Sea; Much Like the Mythical Dragon on the Babylon Processional Way



Mythological Dragons
from Babylon Procession
Way from the Marduk
Temple to the Ishtar
Gate; Copyright: Archaeology
Museum, Istanbul, Turkiye; Photo
by lostinafrica, 2007



The Statue from Daniel 2 and the Beasts From Daniel 7

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Daniel 7 Beasts

- The First Hybrid Beast is a Lion With Wings
 - In Jeremiah 49, the Lion and Eagle Are Used to Describe King Nebuchadnezzar II
 - Plucking Off the Wings and Giving the Beast the Mind of a Human is a Reverse of Daniel 4
- The Second Beast is a Formidable Bear, Raised Up on One Side, Ready to Pounce
 - Remains of Its Last Meal in its Teeth
 - Consider the Syrian Brown Bear
 - 2 Kings 2:24

Daniel 7 Beasts

- The Third Beast is a Leopard With 4 Wings and 4 Heads
 - Leopards Known For Their Speed and Stalking Attacks
 - 4 Wings = Swift Movement; 4 Heads = Looking in All Directions for Prey
 - It Was Given Authority to Rule (Daniel 7:6); Achieved Domination From a Higher Power, Not by Its Own Abilities

Daniel 7 Beasts

- The Fourth Beast is an Unknown Animal; Daniel 7:7-8
 - Terrifying, Frightening, Powerful
 - Iron Teeth To Crush and Devour Its Victims
 - Bronze Claws to Trample Remains Underfoot
 - 10 Horns
 - A Little Horn With Human Eyes and Mouth Which Uprooted 3 of the 10 Horns
 - The Little Horn Which Spoke Boastfully Suggests a Human Ruler

Daniel 7 Beasts Interpreted

- Given to Daniel By a Member of the Multitude Who Attended the Ancient of Days (God) in His Heavenly Court; An Angel or a Holy Host
- 4 Beasts = 4 Kings/Kingdoms From the Earth
- The 4th Beast Spreads Over the Whole Earth, Trampling and Crushing It
 - 10 Kings (Horns) Will Come From This Kingdom
 - An 11th King (Horn) Will Arise And Subdue 3 of the 10 Kings
 - The 11th King Will Speak Against God, Oppress God's Holy People, Change the Sacred Times For Religious Festivals, and Establish Different Moral Laws

Daniel 7 Beasts Interpreted

- God's People Will Be Delivered Into the 11th Kings' Hands (Persecuted) "For a Time, Times, and Half a Time" (3 ½ Years)
- Eventually God Will Judge This King (Daniel 7:26)
- His Power Will Be Taken Away and He Will Be Completely Destroyed (Along With the 4th Beast and Whatever Remains of the 10 Kings); Daniel 7:11
- The Other Beasts Have Been Stripped of Their Authority But Were Allowed to Live For a Period of Time; Daniel 7:12
 - Suggests That the First 3 Kingdoms Continued to Have a Recognizable Identity
- The Son of Man is Given Ultimate Authority Over an Everlasting Kingdom

Daniel 8

- 550/549 BC
- Daniel See Himself Beside the Ulai Canal in Susa, the Province of Elam
 - Susa Was an Ancient City and Would Later Become the Winter Residence of the Persian Kings
 - The Location is Outside of Babylonia Proper and Would Be Near the Center of the Next Empire (Persia)

Daniel 8 Beasts

- Not As Fantastical as Daniel 7
- The First Beast is a Ram With 2 Long Horns, One Which Grew Longer Over Time
 - The Ram Has Great Military Success in the West, North, and South
- The Second Beast is a Goat With a Prominent Horn Between Its Eyes
 - It Arrives From the West, Striking the Ram, Shattering Its 2 Horns and Trampling On it

Daniel 8 Beasts

- At the Height of the Goat's Power, Its Prominent Horn Was Broken Off
 - Replaced by 4 Horns Growing in the 4 Compass Directions
- Out of 1 of the 4 Horns Came a Smaller Horn Which Grew in Power
- It Battled God's Heavenly Army; Even Declaring Itself as the Commander of God's Army
- It Eliminated Temple Sacrifices, Desecrated the Temple, and Worked to Destroy God's Truth
- 2300 Evenings and Mornings Would Pass Before God's Sanctuary Would Be Reconsecrated

Daniel 8 Beasts Interpreted

- God Tells Gabriel to Explain Daniel's Vision
- The 2 Horned Ram = Media and Persia; the Longer of the 2 Horns Represents Persia's Supremacy Over the Medes
- The Goat Represents Greece With Its First King; The 4 Horns are 4 Lessor Kingdoms Which Replace the Prominent Horn
- In the Latter Part of the Reign of the 4 Kings, a King of Intrigue Will Arise to Great Power
 - He Will Destroy Many of God's Holy People
 - Deceit Instead of the Truth Will Prosper
 - He Will Take a Stand Against God, But Be Destroyed, Not By Any Human Power
- The Vision of the 2300 Evenings and Mornings Was True
- Daniel Must Keep the Vision of the Future Secret

	Babylonian Empire (625-539 BC)	Medo-Persian Empire (539-331 BC)	Greek Empire (331-63 BC)	Roman Empire (63 BC – 476 AD)	Future Events
Vision of the Statue (Daniel 2)	Head of Gold (Daniel 2: 36-38)	Chest and Arms of Silver (Daniel 2: 32,39)	Belly and Thighs of Bronze (Daniel 2: 32,39)	Legs of Iron; Feet of Iron and Clay (Daniel 2: 33,40-43)	Messianic Kingdom: the stone (Daniel 2: 44-45)
Vision of the Tree (Daniel 4)	Nebuchadnezzar Humbled (Daniel 4: 19-37)				
Vision of 4 Beasts (Daniel 7)	Lion With Wings of an Eagle (Daniel 7:4)	Bear Raised Up on One Side (Daniel 7:5)	Leopard With Four Wings and Four Heads (Daniel 7:6)	Terrifying Beast With Iron Teeth and Bronze Claws (Daniel 7:7,19)	Antichrist: Little Horn Uttering Great Boasts (Daniel 7:8-11)
Vision of a Ram and a Goat (Daniel 8)		Ram With Two Horns; One Longer Than the Other (Daniel 8:2-4)	Male Goat With One Horn; It was Broken and Four Horns Came Up (Daniel 8: 5-8) Antiochus IV (Daniel 8:23-26)		

Daniel 2, 7, and 8

- The Roman Empire Has Long Ceased to Exist
 - It Did Not Get Thrown Into the Fire (Daniel 7:11b)
 - A Future Entity Like the Roman Empire Will Rise in the Last Days
- The World is Held Captive to Human Kingdoms, Which Are Often Evil and Cruel
- God is Always in Control of History; He Will Ultimately Judge Evildoers and Establish His Kingdom
 - The Stone Uncut By Human Hands (Daniel 2)
 - The Son of Man With Ultimate Authority (Daniel 7)

The Little Horn of Daniel 7

- Many Scholars Have Tried to Interpret the Little Horn of Daniel 7 as Antiochus IV Epiphanes, a Greek Hellenistic King Who Ruled the Seleucid Empire 175-164 BC
- Scholars Cannot Reconcile Daniel 7 With Antiochus IV Epiphanes
- Immediately After the Little Horn is Destroyed in Daniel 7:26, the Everlasting Kingdom of God Comes In; This Has Not Taken Place
- Further Complications Arise When Trying to Connect the 10 Horns (10 Kings) With 10 Kings Arising From the Roman Empire
- The Roman Empire Postdates the Greek Empire Which Gave Rise to the Greek Seleucid Empire
- So, the Little Horn Which Subdues 3 of the 10 Kings Cannot Be Antiochus IV Epiphanes

The Little Horn of Daniel 7

- Most Scholars Have Moved to the Position That the Little Horn of Daniel 7 Represents the Antichrist; Later Scripture Supports This Position
- The Little Horn Will Be Engaged in a Cosmic Struggle
- At the Conclusion, God Will Intervene; Judgement Will Take Place; The Little Horn (King) Will Be Destroyed Forever; God's Kingdom on Earth Will Be Inaugurated
- Ephesians 6:11-12
- Revelation 12:7-9
- Revelation 13:1-8
- Revelation 19:11-16; 19-20

The Little Horn of Daniel 8

- Most Scholars Do Associate Him With Antiochus IV Epiphanes
- After Alexander the Great's Death, His Large Empire Was Divided Among His Generals:
 - Seleucus in Babylon
 - Ptolemy in Egypt
 - Antigonus in Israel and Turkey
 - Lysimachus and Cassander in Greece
- Under Seleucus I, Antigonus Lost Control of His Territory to the Seleucids

Antiochus IV Epiphanes

- Antiochus IV's Original Name Was Mithradates, But He Took the Name Antiochus IV Epiphanes When He Assumed the Throne in 175 BC
- Epiphanes Means "God Manifest"
- Much of What We Know About Antiochus IV Epiphanes, A Seleucid King, is Recorded in 1 Maccabees, a Book of the Intertestamental Period
- 1 Maccabees is Part of the Roman Catholic Apocrypha But is Excluded From Protestant Bibles
- The Atrocities of Antiochus IV Epiphanes
 - 1 Maccabees 21-23; 41-50; 54-61
- Antiochus IV Epiphanes Died of Disease Around 163/164 BC, Rather Than by Human Hand



Bust of Antiochus IV
Epiphanes; Altes Museum, Berlin,
Germany; copyright:
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2300 Evenings and Mornings

- We Cannot Be Dogmatic About 2300 Evenings and Mornings
- 1150 Days of Sacrifices Would be 3 ½ Years
- The Prohibition of Temple Sacrifices Was in 168 BC
- The Jewish Maccabees Regained Control of and Reconsecrated the Temple in 165 BC (The Celebration of Hannukah)
- In Reference to the 2300 Number, Take Note of Daniel 8:27 “It Was Beyond Understanding”