

CHAPTER EIGHT

In beginning this chapter I call your attention to a most interesting fact regarding the structure of the book of Daniel. It was originally written in two languages. The first chapter and verses 1-3 of chapter 2 are in Hebrew. But from 2:4 to the end of chapter 7, the language employed is Chaldean, or Aramaic. The balance of the book is in Hebrew. There seems to be a very simple and yet significant reason for this. The first section was for the special help and encouragement of the faithful among the scattered Jews, so it was written in their own language. But in the second section, God is tracing out the course of the times of the Gentiles. He led Daniel to write the record of it in the popular language of the day so the Chaldeans might read it and profit from it.

The portion of the book of Daniel beginning with the eighth chapter and going on to the end concerns the Jews in a very special way, so it was written in Hebrew, as was the first part. It is of importance to see the different applications of each of these sections.

— H.A. Ironside Expository Commentary

In the third year of the reign of Belshazzar the king a vision appeared to me, Daniel, subsequent to the one which appeared to me previously. I looked in the vision, and while I was looking I was in the citadel of Susa, which is in the province of Elam; and I looked in the vision and I myself was beside the Ulai Canal. Then I lifted my eyes and looked, and behold, a ram which had two horns was standing in front of the canal. Now the two horns were long, but one was longer than the other, with the longer one coming up last. I saw the ram butting westward, northward, and southward, and no other beasts could stand before him nor was there anyone to rescue from his power, but he did as he pleased and magnified himself.

Daniel 8:1-4 (NASB)

In the third year of the reign of Belshazzar the king . . . I wish Daniel had written in BC 453 a vision. . . I guess he did not have a calendar like the one below!

Of course, if you think about it, that would be impossible! Today we have the convenience of being able to tell the date according to when the Lord was (supposedly)



born.⁴ All that Daniel, and people before Christ could do was give the time in reference to some more important event. In this case it was the “third” year of Belshazzar. The previous dream was in the “first year of the reign of Belshazzar. Since we do not know if either of these were at the beginning of the year, all we can say is that it was from a little more than one year to a little less than three years.

A vision appeared to me, Daniel, subsequent to the one which appeared to me previously. We have already discussed that. I looked in the vision, and while I was looking I was in the citadel of Susa, In this vision or dream, we are told where Daniel was.

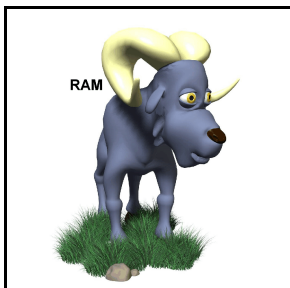
šûšan: A proper noun designating Shushan, Susa, one of several capitals of the Persian Empire. It was located on the upper reaches of the Karun River in southwest Persia. Esther's story begins here

— Complete Word Study Dictionary

The book (and events of) Esther was written about 464-425 b.c.). Thus, Daniel made may had this vision while Esther was the Queen of Persia. If so, she would also have been in Susa. But Daniel was not there physically, he was there in his vision. Daniel further describes the place as in the province of Elam. Elam and Susa are shown in the map to the right. The location of the Ulai canal (or stream) is not shown and its exact location not known.



It is most interesting to me that the Garden of Eden was, apparently, located somewhere in what is now Iraq. Daniel is likewise in that same area. Much of the Bible outside of Israel seems to be involved in that area on the Persian Gulf.



Then I lifted my eyes and looked, and behold, a ram which had two horns . The ram to the left has two horns as well. But, the one Daniel saw by the river was different “the two horns were long, but one was longer than the other, with the longer one coming up last.” By now we should not be surprised that this animal had a strange characteristic. There was a short horn and, later on, a larger second horn. We have already studies about the Medes and Persian Empires which, effectively are treated as one. The Medes came first, followed by a stronger Persian Empire. Did God have a reason for this?

Thus says the Lord to Cyrus His anointed, Whom I have taken by the right hand,

⁴When variations are taken into consideration, Christ was born about 4 BC!

To subdue nations before him And to loose the loins of kings; To open doors before him so that gates will not be shut:

Isaiah 45:1 (NASB)

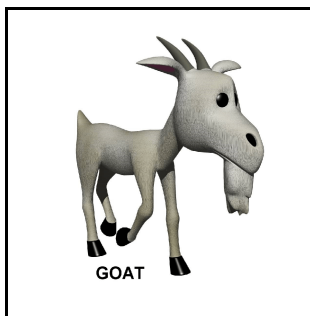
It was God’s plan for the Babylonian Empire to come to an end. The Persians were the ones chosen to end it.

God uses the nations to accomplish His ordained purposes. His plans for Israel will be fulfilled no matter how much the Gentile nations may oppose His chosen people.
Bible Exposition Commentary

Daniel tells us that Cyrus was great (i.e. the larger horn that butted in all directions except South - into the Persian Gulf!). The Hebrew word for “*but he did as he pleased and **magnified himself.***” is from a root meaning *twist, twine, Arabic twist a cord, make firm, strong, become strong*⁵

While I was observing, behold, a male goat was coming from the west over the surface of the whole earth without touching the ground; and the goat had a conspicuous horn between his eyes. He came up to the ram that had the two horns, which I had seen standing in front of the canal, and rushed at him in his mighty wrath. I saw him come beside the ram, and he was enraged at him; and he struck the ram and shattered his two horns, and the ram had no strength to withstand him. So he hurled him to the ground and trampled on him, and there was none to rescue the ram from his power. Then the male goat magnified himself exceedingly. But as soon as he was mighty, the large horn was broken; and in its place there came up four conspicuous horns toward the four winds of heaven.

Daniel 8:5-8 (NASB)



Then, behold, he saw a male goat “coming from the west.” (Not the cute one in the figure). This would have to be the Grecian Empire which started, naturally, in Greece.

Some of its chief cities were Amphipolis, Apollonia, Berea, Neapolis, Philippi, and Thessalonica. It was conquered by the Romans, 168 b.c. Under the famous Philip II and his son, Alexander the Great, it attained the summit of its power (359-323 b.c.).

New Unger's Bible Dictionary

The “conspicuous horn” on the male goat would have been, without question, Alexander the great.

Under Alexander, the Medeo-Persian Empire (the ram) was destroyed.

The whole vision concerning Greece was most appropriate as describing the conquest of Alexander the Great who with rapid marches of his army conquered the whole Middle East and went as far as India. No conqueror preceding Alexander ever covered more territory so quickly. Accordingly, the fact that the goat was pictured as not touching the ground but flying through the air would correspond to Alexander's rapid conquest. This was implied also in Daniel 7 where the third empire, Greece, was compared to a leopard, a very swift animal that in Daniel's vision was described as having four wings, implying great speed (7:2).

Every Prophecy of the Bible.

Remember verse 1? In the third year of the reign of Belshazzar . . . Daniel had this dream while Babylon was the great world power. Medeo-Persia had not yet come into being. But here we have a most accurate pictures of the fall of that kingdom and the rise of Alexander the Great of Greece. The vision continues on with Alexander (the large horn) was broken and the kingdom was divided between four Kings. This happened many years after the dream. The four divisions of the Greek Empire were *the dynasties of the Diadochs, of whom there were indeed five: Antigonus, Ptolemy, Cassander, and Lysimachus* ⁶

Well, I don't know about you, but I have not been a good student of history. So I say, "who cares?" I shall let someone else answer that question.

However, the remarkable conquests of Alexander were more than battle trophies, for they accomplished God's purposes in the world and helped to prepare the world for the coming of Christ and the spread of the Gospel. For one thing, Alexander put an end to the Oriental influence that threatened to take over the Western world. At the same time, he "shook the ancient world to its very foundations" and "compelled the old world to think afresh." By extending Greek culture and language, he helped to bring peoples together; and eventually the common (koine) Greek became the language of the New Testament. Even though his empire divided four ways after his death, Alexander brought nations together so they could interact with each other. His policy of kindness toward conquered peoples introduced a powerful example of brotherhood into the world. He literally "wedded East to West" when 9,000 of his soldiers and officers (some historians say 10,000) married Eastern women in one mass wedding.

Bible Exposition Commentary

I can not leave out what Dr. McGee observed.

⁶Keil and Delitzsch Commentary on the Old Testament

"When he was strong, the great horn was broken." What was it that broke this horn? There was no human power that could break it. We are told that when he came to power, the whole world was under the heel of Alexander the Great. Tradition says that he sat down and wept because there were no more worlds to conquer -- he had conquered the then-known world. However, in the midst of his vast projects, he was seized by a fever after a nightlong drinking bout, and he died in Babylon in the year 323 B.C. at the age of thirty-two. "When he was strong, the great horn was broken."

All three of these empires -- the Babylonian, the Medo-Persian, and the Graeco-Macedonian -- went down in a drunken orgy. Let me say that I do not think our nation will be destroyed by marijuana or heroin, but alcohol will destroy it. Don't misunderstand me -- I am not for legalizing marijuana, and I believe the drug traffic is a grave danger, but we have lost sight of the fact that alcohol destroys nations

Thru The Bible with J. Vernon McGee.

Out of one of them came forth a rather small horn which grew exceedingly great toward the south, toward the east, and toward the Beautiful Land. It grew up to the host of heaven and caused some of the host and some of the stars to fall to the earth, and it trampled them down. It even magnified itself to be equal with the Commander of the host; and it removed the regular sacrifice from Him, and the place of His sanctuary was thrown down. And on account of transgression the host will be given over to the horn along with the regular sacrifice; and it will fling truth to the ground and perform its will and prosper. Then I heard a holy one speaking, and another holy one said to that particular one who was speaking, "How long will the vision about the regular sacrifice apply, while the transgression causes horror, so as to allow both the holy place and the host to be trampled?" He said to me, "For 2,300 evenings and mornings; then the holy place will be properly restored."

Daniel 8:9-14 (NASB)

Out of one of them came forth a rather small horn which grew exceedingly great toward the south, toward the east, and toward the Beautiful Land. Before proceeding, the "Beautiful Land" is Israel. That is easy enough to figure. It grew up to the "host of heaven."

Joshua had a meeting with the "host of heaven." and its "captain"

Now it came about when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, a man was standing opposite him with his sword drawn in

his hand, and Joshua went to him and said to him, "Are you for us or for our adversaries?" He said, "No; rather I indeed come now as captain of the host of the Lord." And Joshua fell on his face to the earth, and bowed down, and said to him, "What has my lord to say to his servant?" The captain of the Lord's host said to Joshua, "Remove your sandals from your feet, for the place where you are standing is holy." And Joshua did so.

Joshua 5:13-15 (NASB)

Joshua was bowing to a preincarnate appearance of our Lord, Jesus Christ, and I assume the same interpretation is to be used here.

It removed the regular sacrifice from Him, and the place of His sanctuary was thrown down. I am of the opinion that this is to be literally interpreted. When was (will be) the sanctuary (Temple) be thrown down? There are several version of the answer to this. The most credible is this.

An interpretation holds that this prophecy has already been fulfilled in the person of Antiochus Epiphanes, a ruler of Syria (175-164 b.c.). In general, conservative interpreters, whether premillennial or amillennial, agree on this interpretation. . . .

According to history, Antiochus Epiphanes set himself up as God, thus disregarding "the starry host" (v. 10) or the powers of heaven. He set himself up as the "Prince of the host" (v. 11) in the sense of making himself great. Antiochus took away and stopped the daily sacrifices offered by the Jews in the temple and desecrated their sanctuary (v. 13), turning it into a pagan temple. He fulfilled the requirements of throwing truth to the ground (v. 12). History has recorded that Antiochus by taking the name Epiphanes, which means glorious one, assumed that he was God, much as the little horn of Daniel 7 will do in the future Great Tribulation. His role is similar to the future role of the coming world dictator.

Every Prophecy of the Bible.

Thus, we have, *And on account of transgression the host will be given over to the horn along with the regular sacrifice; and it will fling truth to the ground and perform its will and prosper.* While the above interpretation is sound, like most prophesy, it may have two fulfillments. The one above was temporary. But Christ, during His time here on earth said,

"Therefore when you see the abomination of desolation which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), then those who are in Judea must flee to the mountains. "Whoever is on the housetop must not go down to get the things out that are in his house. "Whoever is in the field must not turn back to get his cloak. "But woe to those who are pregnant and to those who are nursing babies in those days! "But pray that your flight will not be in the winter, or on a Sabbath. "For then there will be

a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will.

Matthew 24:15-21 (NASB)

I have underscored two phrases in the above Scripture. First, Christ refers to Daniel's writings and, second, He says there will never ever be one like that again. Indeed, after the Great Tribulation, there will be a 1000 years (millennium) of peace on Earth and then the Earth will be destroyed.

But do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day. The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.

2 Peter 3:8-10 (NASB)

Another holy one said to that particular one who was speaking, "How long will the vision about the regular sacrifice apply, while the transgression causes horror, so as to allow both the holy place and the host to be trampled?" He said to me, "For 2,300 evenings and mornings; then the holy place will be properly restored." This 2,300 "evenings and mornings" has caused Bible Scholars to puzzle over its interpretation. Let me list, shortly, a few interpretations:

1. If evening and morning sacrifices are counted as 2 events, then $2300/2=1150$ days. There is little evidence to indicate that this is the proper interpretation
 2. A more normal interpretation would be 2300 days. $2300/30 = 76 \frac{2}{3}$ months or $2300/360 = 6.4$ years.
 3. A final interpretation (of the more reasonable ones) is that it refers to 2300 years.
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Seventh-Day Adventists understand 2,300 days to refer to 2,300 years, and on the basis of this expected culmination of the Second Coming in the year 1884. History, of course, has demonstrated that this was not the proper answer.

Every Prophecy of the Bible.

Obviously, #3 does not work! Thus we must go with the second. Where does this period of about $6 \frac{1}{2}$ years fit in. No matter which calendar you use, it comes out about $6 \frac{1}{2}$ (30 day prophetic months, 365 $\frac{1}{2}$ day years, or 29 $\frac{1}{2}$ day Hebrew months.)

Probably the best interpretation goes back to the fact that in the year 171 b.c. Onias III, who was the reigning high priest, was assassinated and another line of priests assumed power. This, of course, was the beginning of the desecration, but the temple itself was not desecrated until December 25, 167 b.c. when the sacrifices were forcibly stopped, a Greek altar was placed in the temple, and a

Greek statue representing a pagan god was erected.

If the period from 171 b.c. to 164 b.c., when Antiochus died, is considered that period, the total of 2,455 days would be reduced to 2,300 days if the parts of the first and last years be subtracted. This would account for the 2,300 days as a round number. The history of the case does not provide enough detail to determine exactly how the fulfillment was accomplished. Taking everything into consideration, it is best to consider the 2,300 days as fulfilled at that time in the second century b.c. and not subject to prophetic fulfillment in the future.

Every Prophecy of the Bible.

I can not say it any better than the above explanation.

When I, Daniel, had seen the vision, I sought to understand it; and behold, standing before me was one who looked like a man. And I heard the voice of a man between the banks of Ulai, and he called out and said, "Gabriel, give this man an understanding of the vision." So he came near to where I was standing, and when he came I was frightened and fell on my face; but he said to me, "Son of man, understand that the vision pertains to the time of the end."

Daniel 8:15-17 (NASB)

As Daniel pondered the meaning of these beasts. He had seen the vision and he "sought to understand it" To add to this, he saw one "who looked like a man." Apparently there was something about him that made Daniel perceive that he was not a man. Not only did he see this "person," he also heard another. We are not told who the voice belonged to. I suspect it was the Lord Himself. The one by the river is identified as the angel Gabriel. There are only two angel for whom we have names.

Gabriel is mentioned here, in the next chapter, and in the Gospels where he appears to John the Baptist and to Mary.

Michael is mentioned in Chapter 10 and 12, in Jude 1 and Revelation 12.

If you look outside of the Scriptures, you can find a few more.

There is an abundance of material about Gabriel in the noncanonical writings of the Jews. In the books of Enoch he is pictured as one of the four chief angels, along with Michael, Raphael, and Uriel (1 Enoch 40:3, 6). He is one of the holy angels (20:7) who looks down from heaven and is a principal intercessor (1 Enoch 9:1; 40:6; 2 Enoch 21:3). He is to destroy the wicked (1 Enoch 9:9-10) and cast them into the furnace (54:6) and is set over all powers (40:9). Michael sits at God's right hand, and Gabriel sits on the left (2 Enoch 24:1). Michael, as guardian angel of Israel (cf. Dn 12:1) and a high priest of heaven, is more occupied with affairs in heaven, but Gabriel is God's messenger who goes from heaven to execute God's will on earth.

— Tyndale Bible Dictionary

While the above information is gleaned from a non-scriptural source, it may be fairly accurate.

Daniel was "frightened." After all he had been through, this frightened him? Why? First, let me say that "frightened" is not a strong enough word. "Frightened" should be more like "terrified." While revealing the meanings of dreams and writing, he had never had a personal encounter with a heavenly being.

"Son of man, understand that the vision pertains to the time of the end." One may well ask, "the end of what?"

The "time of the end." What is that? The terms "time of the end" and "end times" are found only in this book (in the NASB). Therefore, we shall have to study this chapter to see what this time is.

Now while he was talking with me, I sank into a deep sleep with my face to the ground; but he touched me and made me stand upright. He said, "Behold, I am going to let you know what will occur at the final period of the indignation, for it pertains to the appointed time of the end. "The ram which you saw with the two horns represents the kings of Media and Persia.

Daniel 8:18-20 (NASB)

Now while he was talking with me, I sank into a deep sleep with my face to the ground. What would you have done? I know what Paul did.

As he was traveling, it happened that he was approaching Damascus, and suddenly a light from heaven flashed around him; and he fell to the ground and heard a voice saying to him, "Saul, Saul, why are you persecuting Me?"

Acts 9:3-4 (NASB)

Isaiah reacted somewhat differently, but with the same impact.

In the year of King Uzziah's death I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple. Seraphim stood above Him, each having six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called out to another and said, "Holy, Holy, Holy, is the Lord of hosts, The whole earth is full of His glory." And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke. Then I said, "Woe is me, for I am ruined! Because I am a man of unclean lips, And I live among a people of unclean lips; For my eyes have seen the King, the Lord of hosts."

Isaiah 6:1-5 (NASB)

Joshua also fell to the ground.

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

Joshua 5:13-14 (KJV)

After he was made to stand up, the angel said, "Behold, I am going to let you know what will occur at the final period of the indignation." I believe we have pinned this time down to the extent possible so let us go on to see what this angel had to say.

"The shaggy goat represents the kingdom of Greece, and the large horn that is between his eyes is the first king. "The broken horn and the four horns that arose in its place represent four kingdoms which will arise from his nation, although not with his power. "In the latter period of their rule, When the transgressors have run their course, A king will arise, Insolent and skilled in intrigue. "His power will be mighty, but not by his own power, And he will destroy to an extraordinary degree And prosper and perform his will; He will destroy mighty men and the holy people. "And through his shrewdness He will cause deceit to succeed by his influence; And he will magnify himself in his heart, And he will destroy many while they are at ease. He will even oppose the Prince of princes, But he will be broken without human agency. "The vision of the evenings and mornings Which has been told is true; But keep the vision secret, For it pertains to many days in the future."

Daniel 8:21-26 (NASB)

The first part of the explanation is "familiar" as we have seen this in previous visions. The goat represented Greece. The four horned that arose were the Grecian Empire (as in the previous prophecy). The rest of the explanation is ore difficult. For one thing, if Daniel was to "*keep the vision secret, For it pertains to many days in the future,*" how come we know about it?

But Daniel must close the prophecy, because it extends into a long time. . . . it is used in the sense of keeping. "A document is sealed up in the original text, and laid up in archives (shut up), that it may remain preserved for remote times, but not that it may remain secret, while copies of it remain in public use" (Kliefoth). The meaning of the command, then, is simply this: "Preserve the revelation, not because it is not yet to be understood, also not for the purpose of keeping it secret, but that it may remain preserved for distant times" (Kliefoth). The reason assigned for the command only agrees with this interpretation.

—Keil and Delitzsch Commentary on the Old Testament

Daniel was to make sure that you and I had this prophecy to read. The fact that it had to do with a time in the very distant future indicates that we are to see the full fulfillment as the time of the Tribulation.

Now, let us go back to the last part of this prophecy. *His power will be mighty, but not by his own power, And he will destroy to an extraordinary degree.*

The angel awakened Daniel from his deep sleep and told him there was yet more prophetic truth for him to hear, and it related to "the time of wrath" (v. 19, niv) and the "time of the end" (vv. 17, 19, 23), which is the time of tribulation. The Old Testament prophets called this period "the time of Jacob's trouble" and "the day of the Lord," the period when God's wrath would be poured out on an evil world (Jer. 30:7; Isa. 2:11-12; 13:6, 9; Joel 2:1ff; Zeph. 1). In other words, what Daniel learns in Daniel 8:23-27 relates to the end times when Antichrist will oppose God and God's people.

The "king of fierce countenance" is the Antichrist, not Antiochus Epiphanes; but if you compare verses 23-27 with verses 9-14, you will see that the characteristics and career of Antiochus parallel those of Antichrist.

Both begin modestly but increase in power and influence

Both blaspheme God with mouths that speak great things

Both persecute the Jewish people

Both claim to be gods and put images in the temple

Both impose their own religion on the people

Both are opposed by a believing remnant that knows God

Both are energized by the devil and are great deceivers

Both appear to succeed marvelously and seem to be invincible

Both are finally defeated by the coming of a redeemer (Judas Maccabeus and Jesus Christ)

Bible Exposition Commentary

I think the above comparison is amazing. It shows without a doubt that Bible Prophecy

Then I, Daniel, was exhausted and sick for days. Then I got up again and carried on the king's business; but I was astounded at the vision, and there was none to explain it.

Daniel 8:27 (NASB)

It appears that the work of a prophet (that prophesies) is hard. Remember, too, how long it took Paul to recover after meeting the Lord on the road to Damascus. Apparently he, himself, did not understand all that was told him.

CHAPTER NINE

If one were asked to make a list of the greatest chapters in the Bible on the subjects of prayer and prophecy, Daniel 9 would have to be included in the list. Here we have what I believe to be the greatest chapter in the entire Bible. I know of no portion of Scripture that surpasses it in grandeur and content in its relation to the two aforementioned subjects. These amazing twenty-seven verses are among the most searching and satisfying ever to come to my own heart. Other men have expressed their highest praise of this chapter in Daniel. Sir Edward Denny called it "the backbone of prophecy." H. A. Ironside called it "the greatest of all time-prophecies." Concerning the verses in this chapter H. C. Leupold wrote, "They unroll a panorama of history that is without parallel even in the sacred Scriptures." Philip R. Newell calls it "the greatest chapter in the book (Daniel), and one of the greatest of the entire Bible." Any man of unprejudiced mind who will examine this chapter carefully in the light of other Scriptures and history, will readily admit to its divine inspiration and amazing accuracy. We will examine this chapter under two headings: the prayer and the prophecy

Dr. Lehman Strauss

I would have to agree with Dr. Strauss and the others he cites.

An elaboration of Dr. Ironside's comments is below.

The main feature of Daniel 9 is the great prophecy of the seventy weeks. Sir Edward Denny, a noted prophetic student of the last century, commonly called this "The backbone of prophecy." This title seems well given, for if the seventy weeks are misunderstood, then an effort must be made to bend all the other prophetic scriptures into accord with that misinterpretation. But if we have a correct understanding of the teaching of this chapter, we can then see readily how all prophecy falls right into place without any forcing, for it is all intimately connected with this greatest of time-prophecies.

— H.A. Ironside Expository Commentary

An elaboration of Philip Newel's comments is below.

OUR STUDIES have now brought us to Daniel 9, and before we have finished examining it we will recognize it as the greatest chapter in the book, and one of the greatest chapters of the entire Bible. In it we shall find the famous prophecy of the Seventy Weeks, covering the entire future history of the Jews until the end of the age; in it we also will discover further details of the days which are to conclude this age. This chapter contains the true basis for a right understanding of the Book of Revelation, and of all other unfulfilled prophecy; we will see that

it is the key. also to Daniel's own understanding of his previous visions. Obviously, therefore, it demands our careful study. But before we undertake a detailed consideration of the prophetic portions of the chapter, let us not forget that it also contains, in its first twenty verses, one of the most profound prayers which the Spirit of God has preserved for us in all Scripture. Daniel's remarkable intercession is generally passed over in haste to take up the details of the prophetic portion of the chapter, with very real loss of blessing, for this prayer contains many significant lessons.

Philip R. Newell, DANIEL

The first 28 verses are Daniel's prayer. I would suppose that this is one of the longest recorded prayers in the Scriptures. I have included and underscored, Philip Newell's remarks as none of the others have said much about this great prayer. The remainder of the chapter covers the answer to that prayer. A truly great prayer results in truly amazing results and we should never forget that in our prayer lives.

In the first year of Darius the son of Ahasuerus, of Median descent, who was made king over the kingdom of the Chaldeans— in the first year of his reign, I, Daniel, observed in the books the number of the years which was revealed as the word of the Lord to Jeremiah the prophet for the completion of the desolations of Jerusalem, namely, seventy years. So I gave my attention to the Lord God to seek Him by prayer and supplications, with fasting, sackcloth and ashes.

Daniel 9:1-3 (NASB)

Daniel's prayer was preceded by a Bible study. We do not know what kind of Bible Daniel had. We can assume that he had the scroll of the prophet Jeremiah. What else would be purely guesswork. I believe that our most effective prayers are those offered up after we have been in His Word and have been prompted by it to pray. We may be prompted to pray and ask for forgiveness for being lax in some area the Scriptures tell us to be active. The Scriptures can be the root of many profound prayers,

We may also assume that his parents had raised him up well and taught him many Scriptures. Daniel certainly knew God! The Scripture which Daniel had (apparently) been reading was in Jeremish (below).

'This whole land will be a desolation and a horror, and these nations will serve the king of Babylon seventy years. 'Then it will be when seventy years are completed I will punish the king of Babylon and that nation,' declares the Lord, 'for their iniquity, and the land of the Chaldeans; and I will make it an everlasting desolation.

Jeremiah 25:11-12 (NASB)

Daniel could count. He realized that the seventy years was about up. He would have been in his eighties at this time. Daniel had served his Lord for a great many years. Note that I say he served "his

In preparation for Daniel's great prayer, we read,

So I gave my attention to the Lord God to seek Him by prayer and supplications, with fasting, sackcloth and ashes.

Daniel 9:3 (NASB)

Does this mean we must fast, put on sackcloth and sprinkle our head with ashes? Does it mean that we must kneel down in a certain position for our prayers to be effective. In his great book, "Praying Jesus Way, The late Dr. Curtis Mitchell of Biola cited the poem below. It is a classic!

The Prayer of Cyrus Brown

"The proper way for a man to pray,"
 Said Deacon Lemuel Keyes,
 "And the only proper attitude
 Is down upon his knees."
 "No, I should say the way to pray,"
 Said Reverend Dr. Wise,
 "Is standing straight with outstretched arms,
 And rapt and upturned eyes."
 "Oh, no, no, no," said Elder Slow,
 "Such posture is too proud:
 A man should pray with eyes fast-closed
 And head contritely bowed."
 "It seems to me his hands should be
 Serenely clasped in front,
 With both thumbs pointing to the ground,"
 Said Reverend Dr. Blunt.
 "Last year I fell in Hidgekin's well
 Headfirst," said Cyrus Brown,
 "With both my feet a-stickin' up
 And head a-pointin' down:
 "And I made a prayer right then and there,
 The best prayer I ever said,
 The prayingest prayer I ever prayed
 A-standin' on my head."

SAM WALTER FOSS

as cited in *Praying Jesus Way*, by Dr. Curtis Mitchell
 This poem may be also found on numerous web sites.

Lord” and not “the kings of Babylon and Medeo-Persia.” His service to these kings was a result of his service to the Lord God of heaven.

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men: Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

Ephesians 6:5-8 (KJV)

He must have been growing weary and longing for the days of the return to Jerusalem. He never made it back but he did live to observe the fulfillment of God’s promise to Israel.

He lived to enjoy the happiness of seeing his people restored to their own land, and although his advanced age would not allow him to be among those who returned to Palestine, he never ceased to occupy his mind and heart with his people and their concerns (Daniel 10:12).

— New Unger's Bible Dictionary

His prayer was accompanied with *fasting, sackcloth and ashes*. You may understand “fasting” (even though you may not like it). Sackcloth? It refers to a material of poor quality made of goat hair.⁷ Its name describes its normal use -sacks. But it was also a sign of mourning as were the ashes sprinkled on the head. I shall not attempt to explain the reason for mourning in this manner.

I prayed to the Lord my God and confessed and said, "Alas, O Lord, the great and awesome God, who keeps His covenant and lovingkindness for those who love Him and keep His commandments, we have sinned, committed iniquity, acted wickedly and rebelled, even turning aside from Your commandments and ordinances. "Moreover, we have not listened to Your servants the prophets, who spoke in Your name to our kings, our princes, our fathers and all the people of the land.

Daniel 9:4-6 (NASB)

Daniel recognized that God is true to His word. If he says He will do something, He will do it! He also recognized that they had sinned and perhaps might prevent God from keeping this promise. Daniel will take care of that now by praying for forgiveness. Can he ask forgiveness for all of the Israelites taking into Babylon? I do not know but I would venture a guess that most of them had died by this time. When Israel sinned by refusing to enter the Promised Land, what happened?

⁷Complete Word Study Dictionary

But as for you, your carcasses shall fall in this wilderness. And your sons shall be shepherds in the wilderness forty years, and bear the brunt of your infidelity, until your carcasses are consumed in the wilderness. According to the number of the days in which you spied out the land, forty days, for each day you shall bear your guilt one year, namely forty years, and you shall know My rejection. I the Lord have spoken this;"

Numbers 14:32-35a (NKJV)

The "Children of Israel" occupied the Promised Land, not the Israelites that left Egypt!

"Righteousness belongs to You, O Lord, but to us open shame, as it is this day—to the men of Judah, the inhabitants of Jerusalem and all Israel, those who are nearby and those who are far away in all the countries to which You have driven them, because of their unfaithful deeds which they have committed against You. "Open shame belongs to us, O Lord, to our kings, our princes and our fathers, because we have sinned against You.

Daniel 9:7-8 (NASB)

Daniel was all inclusive in his prayers. He refers not only to the Jews taken into Babylon, but the Israelites of the Northern Kingdom who were scattered to the four winds. *Open shame belongs to us.* What does this mean? Ezra said much the same thing.

"Since the days of our fathers to this day we have been in great guilt, and on account of our iniquities we, our kings and our priests have been given into the hand of the kings of the lands, to the sword, to captivity and to plunder and to open shame, as it is this day.

Ezra 9:7 (NASB)

"To the Lord our God belong compassion and forgiveness, for we have rebelled against Him; nor have we obeyed the voice of the Lord our God, to walk in His teachings which He set before us through His servants the prophets. "Indeed all Israel has transgressed Your law and turned aside, not obeying Your voice; so the curse has been poured out on us, along with the oath which is written in the law of Moses the servant of God, for we have sinned against Him.

Daniel 9:9-11 (NASB)

John's observations were similar.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to

cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

1 John 1:8-10 (KJV)

we have rebelled against Him
 we have not obeyed the voice of the Lord our God
 we have not walked in His teachings which He set before us through His servants the prophets.

Daniel confesses the sins of his people. I have listed three of them above. I then ask the question, "how many of these fit the United States?" Gay marriages? Men in high places committing adultery with harlots! Men wanting to be President who religious beliefs are contrary to the good of the U.S., Committing about every sin in the Book. And we call ourselves a "Christian Nation." Well, at least some of us would like to call it that. Some won't even call it a Christian Nation.

"Thus He has confirmed His words which He had spoken against us and against our rulers who ruled us, to bring on us great calamity; for under the whole heaven there has not been done anything like what was done to Jerusalem. "As it is written in the law of Moses, all this calamity has come on us; yet we have not sought the favor of the Lord our God by turning from our iniquity and giving attention to Your truth. "Therefore the Lord has kept the calamity in store and brought it on us; for the Lord our God is righteous with respect to all His deeds which He has done, but we have not obeyed His voice.

Daniel 9:12-14 (NASB)

For under the whole heaven there has not been done anything like what was done to Jerusalem!

Yahweh had promised judgment upon all Israel ("us" and "our rulers") if they broke his covenant. Now the predicted "great disaster," the present exile, had come. As the Israelites considered their plight, they were reminded that God does not lie.

New American Commentary

I would like to answer Daniel's question. The answer has to be "Yes."

Then the Lord rained on Sodom and Gomorrah brimstone and fire from the Lord out of heaven, and He overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground.

Genesis 19:24-25 (NASB)

Jerusalem had not been rained upon by fire and brimstone. So, what was Daniel thinking. The answer is that the Lord never promised anything fo Sodom and Gomorrah. But God had chosen Jerusalem to be His for His people.

It was *the first city of Palestine, and the "holy city" for three great world religions: Christianity, Judaism, and Islam.*⁸ One might say that, religiously, it was the center of the World. Daniel wrote this in about 600 B.C. and today, in 2008 A.D., Jerusalem is still the center of the political world. I wonder what Daniel might have said were he to have seen Jerusalem today!

All this calamity has come on us; yet we have not sought the favor of the Lord our God by turning from our iniquity and giving attention to Your truth. If you look at the United States today, one might say the same thing that Daniel did here. If 50 years had not passed between the time I was 22 and today, had it been only 5 years, I would have been terribly shocked. Morals, especially among the younger generation have gone out the window. It is no wonder that there are many cases of rape and other sexual molestation going on today. Look at the majority of young women today, young women who are considered refined moral women. Yet, they go around the city in clothing (or lack thereof) that is an open invitation to such activities. Not being a woman, I am not qualified to speak in the opposite sense.

When I was young, my mother always made sure I went to school in good clothing (not fancy, just clean and in good shape). Today, young people pay more for a pair of jeans that have been "pre-worn-out" than for a pair that actually look new! If this nation does not repent of its ways soon, the entire nation will fall under God's judgement. It is no wonder that Bible scholars who study what will happen at the "end times" can not see where the U.S. fits in to these prophecies.

The Lord our God is righteous with respect to all His deeds which He has done, but we have not obeyed His voice. Those in captivity had deserved the calamity that came upon them, especially because they did not even pray for forgiveness when they were in captivity (none but Daniel).

"And now, O Lord our God, who have brought Your people out of the land of Egypt with a mighty hand and have made a name for Yourself, as it is this day—we have sinned, we have been wicked. "O Lord, in accordance with all Your righteous acts, let now Your anger and Your wrath turn away from Your city Jerusalem, Your holy mountain; for because of our sins and the iniquities of our fathers, Jerusalem and Your people have become a reproach to all those around us.

Daniel 9:15-16 (NASB)

Daniel refers to Israel as the people "brought out of Egypt." Were they not His people before that? What about Abraham, Isaac, and Jacob?

All the persons belonging to Jacob, who came to Egypt, his direct descendants, not including the wives of Jacob's sons, were sixty-six persons in all, and the sons of Joseph, who were born to him in Egypt were two; all the persons of the house of Jacob, who came to Egypt, were seventy.

Genesis 46:26-27 (NASB)

⁸ New Unger's Bible Dictionary

The group who went down to Egypt could hardly be considered a nation - a "people of God." God sent these people to Egypt so that, under the protection of the Egyptians, they might grow into a great nation.

We have sinned, we have been wicked. "O Lord, in accordance with all Your righteous acts" John gave us the correct information.

If we say that we have no sin, we are deceiving ourselves and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar and His word is not in us.

1 John 1:8-10 (NASB)

Let now Your anger and Your wrath turn away from Your city Jerusalem, Your holy mountain." So Daniel now makes his petition. He asks God to restore Jerusalem to what it was supposed to be. He refers to it as "your holy mountain." Jerusalem is often referred to this way, but even more,

And the scribes who came down from Jerusalem said, "He has Beelzebub," and, "By the ruler of the demons He casts out demons."

Mark 3:22 (NKJV)

Hazael king of Syria went up and fought against Gath, and took it; then Hazael set his face to go up to Jerusalem.

2 Kings 12:17 (NKJV)

These are but two of the many references concerning people going to Jerusalem or coming from Jerusalem. "All roads from Jerusalem lead down"⁹

Because of our sins and the iniquities of our fathers, Jerusalem and Your people have become a reproach to all those around us. Is this saying what it sounds like? Is he asking God to restore Jerusalem so that God will not be embarrassed about what went on there? It would seem so. Let's go on and see.

"So now, our God, listen to the prayer of Your servant and to his supplications, and for Your sake, O Lord, let Your face shine on Your desolate sanctuary. "O my God, incline Your ear and hear! Open Your eyes and see our desolations and the city which is called by Your name; for we are not presenting our supplications before You on account of any merits of our own, but on account of Your great compassion.

Daniel 9:17-18 (NASB)

This is exactly what he is saying, "**for Your Sake**, O Lord." Daniel appeals to the Lord's ears and

⁹My own motto

eyes¹⁰ “Listen to what is going on, Listen to what the heathens are saying about you. Look at Jerusalem, it is a shambles. The people pass by and say “What kind of god would allow that.” (These are my questions, not Daniel’s but I think this is the substance of what Daniel is praying.

Finally, Daniel prays, “*we are not presenting our supplications before You on account of any merits of our own, but on account of Your great compassion.*” This is the **only** way we can go to God in prayer. We can not pray on our own merits, we have none aside from those imparted by Jesus Christ. We can only call upon your great compassion and expect an answer.

This great prayer is ended with,

"O Lord, hear! O Lord, forgive! O Lord, listen and take action! For Your own sake, O my God, do not delay, because Your city and Your people are called by Your name."

Daniel 9:19 (NASB)

“O LORD” is repeated three times here - “hear,” forgive,” and “answer.” This is the precise order this prayer must be answered. First, God must be willing to HEAR it. Then He must be ready to FORGIVE. Then, and only then, can He take ACTION.

For Your own sake
O my God

Daniel gets as close to God as a person possibly can. He asks for an answer *because Your city and Your people are called by Your name.*” Lord, do not let men make fun of you! Thus ends Daniel’s great prayer. It is a prayer that we would do well to study and study again.

Now while I was speaking and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God in behalf of the holy mountain of my God, while I was still speaking in prayer, then the man Gabriel, whom I had seen in the vision previously, came to me in my extreme weariness about the time of the evening offering. He gave me instruction and talked with me and said, "O Daniel, I have now come forth to give you insight with understanding. "At the beginning of your supplications the command was issued, and I have come to tell you, for you are highly esteemed; so give heed to the message and gain understanding of the vision.

Daniel 9:20-23 (NASB)

Daniel could have just written “Gabriel came to give me understanding.” But, no! He gives much more detail than this. Daniel received and immediate answer in the “person” of Gabriel. If God does not answer your prayers immediately, is there something wrong with you? No! In a later appearance

¹⁰Anthropomorphisms

of Gabriel, he tells Daniel he was delayed three weeks in getting to Daniel after Daniel prayed. You see, God can answer our prayers, but, we must understand our position.

For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.

Ephesians 6:12 (NASB)

While I was still speaking in prayer. God, sometimes - often times, answers our prayers while we are praying them, that is, if we are in God's will when we pray to Him.

The man Gabriel, whom I had seen in the vision previously, came to me in my extreme weariness about the time of the evening offering. We are not told how long Daniel had spent in prayer. It was late in the day that Gabriel came to Daniel who had "extreme weariness." Now, I get tired as the day wears on, but I would not say that I would normally be that tired at this time of day. But, Daniel had spent an unknown amount of time on his knees praying and that tired him out. A few minutes on my knees is enough because my knees start to hurt. But, seriously, the kind of praying that Daniel was engaged in can be very tiring, a significant amount of energy is involved.

He gave me instruction and talked with me and said, "O Daniel, I have now come forth to give you insight with understanding. Daniel had prayed for understanding and God was sending it to him.

At the beginning of your supplications the command was issued, and I have come to tell you, for you are highly esteemed. Daniel did not have to finish his prayer before God was sending an answer. Attached to this statement is that Daniel was highly esteemed (I assume, by God). Do you have to be "highly esteemed" to get answers? No! But if you want to write a book on prophecy, I suppose it would help.

so give heed to the message and gain understanding of the vision. Here is the other side of the coin. God is giving him the answers he prayed for but now he must be careful to "give heed" to the message. Do not pray for something and then forget about it. Be serious in your prayers and be ready to respond in whatever way the Lord directs you.

"Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place. "So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. "Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined. "And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who

makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate."

Daniel 9:24-27 (NASB)

At this point in the study, it is important to get one concept perfectly clear. This is what is meant by the Hebrew word *shābûa'*. It sort of sounds like "Sabbath" because it is related to it. The word we are looking at refers to seven _____. (you fill in the blank). If the blank has to do with time, the most common time would be "days" and so the word would usually be translated "week" (as in the KJV).

There were/are other time periods that could be used to fill the blank. Put in "years" and you get the following:

"You shall sow your land for six years and gather in its yield, but on the seventh year you shall let it rest and lie fallow, so that the needy of your people may eat; and whatever they leave the beast of the field may eat. You are to do the same with your vineyard and your olive grove.

Exodus 23:10-11 (NASB)

Why did the Lord allow Daniel and the others to be taken into captivity for seventy years? What happened in Israel during these years? As far as the Jews were concerned - nothing! The land rested for seventy years.

All the articles of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king and of his officers, he brought them all to Babylon. Then they burned the house of God and broke down the wall of Jerusalem, and burned all its fortified buildings with fire and destroyed all its valuable articles. Those who had escaped from the sword he carried away to Babylon; and they were servants to him and to his sons until the rule of the kingdom of Persia, to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed its sabbaths. All the days of its desolation it kept sabbath until seventy years were complete.

2 Chronicles 36:18-21 (NASB)

So, then, the Hebrew term can refer to a seven year period as above. But, finally, if you fill in the blank with "sabbath years," that would make a period of forty-nine years. What is the significance of that? *After the lapse of seven Sabbaths of years, or seven times seven years, i.e., forty-nine years, the trumpet was to sound throughout the whole land, and the fiftieth year was to be announced and hallowed as the Jubilee year.*¹¹ The 50th year certain things were to take place but we shall not consider them here. In our study, virtually all scholars agree that we are talking about groups of seven years. Thus "Seventy weeks" is, literally, $70 \times 7 = 490$ years. With this settled, we shall proceed with the study.

¹¹New Unger's Bible Dictionary

Perhaps the Israelites did not realize they had to observe a “Sabbath year.” well,

'Yet if in spite of this you do not obey Me, but act with hostility against Me, then I will act with wrathful hostility against you, and I, even I, will punish you seven times for your sins. 'Further, you will eat the flesh of your sons and the flesh of your daughters you will eat. 'I then will destroy your high places, and cut down your incense altars, and heap your remains on the remains of your idols, for My soul shall abhor you. 'I will lay waste your cities as well and will make your sanctuaries desolate, and I will not smell your soothing aromas. 'I will make the land desolate so that your enemies who settle in it will be appalled over it. 'You, however, I will scatter among the nations and will draw out a sword after you, as your land becomes desolate and your cities become waste. 'Then the land will enjoy its sabbaths all the days of the desolation, while you are in your enemies' land; then the land will rest and enjoy its sabbaths. 'All the days of its desolation it will observe the rest which it did not observe on your sabbaths, while you were living on it.

Leviticus 26:27-35 (NASB)

Way back when they were still wandering in the wilderness, the Lord gave them instructions regarding this and warning what He would do if they failed to observe this rule. He gave them a chance and they failed.

Now, let us proceed.

"Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place.

At the end of these “seventy weeks” (490 years) Israel will be restored to a right relationship with God. This has not happened yet. As a matter of fact, it can not happen until there is a temple to worship in. Hence the 490 years takes us to some time in the future. One might say, “Wait a minute, if you subtract 490 years from 2008, you get 1518 AD. That is not when Daniel wrote this. This is because there is a gap between the 483rd year and the 494th year - a gap which we know as the “Church Age.”

"So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. When was this decree issued? Was it ever issued?

Then King Darius issued a decree, and search was made in the archives, where the treasures were stored in Babylon. In Ecbatana in the fortress, which is in the province of Media, a scroll was found and there was written in it as follows: "Memorandum— "In the first year of King Cyrus, Cyrus the king issued a decree: 'Concerning the house of God at Jerusalem, let the temple, the place where

sacrifices are offered, be rebuilt and let its foundations be retained, its height being 60 cubits and its width 60 cubits; with three layers of huge stones and one layer of timbers. And let the cost be paid from the royal treasury. 'Also let the gold and silver utensils of the house of God, which Nebuchadnezzar took from the temple in Jerusalem and brought to Babylon, be returned and brought to their places in the temple in Jerusalem; and you shall put them in the house of God.' "Now therefore, Tattenai, governor of the province beyond the River, Shethar-bozenai and your colleagues, the officials of the provinces beyond the River, keep away from there. "Leave this work on the house of God alone; let the governor of the Jews and the elders of the Jews rebuild this house of God on its site. "Moreover, I issue a decree concerning what you are to do for these elders of Judah in the rebuilding of this house of God: the full cost is to be paid to these people from the royal treasury out of the taxes of the provinces beyond the River, and that without delay. "Whatever is needed, both young bulls, rams, and lambs for a burnt offering to the God of heaven, and wheat, salt, wine and anointing oil, as the priests in Jerusalem request, it is to be given to them daily without fail, that they may offer acceptable sacrifices to the God of heaven and pray for the life of the king and his sons. "And I issued a decree that any man who violates this edict, a timber shall be drawn from his house and he shall be impaled on it and his house shall be made a refuse heap on account of this. "May the God who has caused His name to dwell there overthrow any king or people who attempts to change it, so as to destroy this house of God in Jerusalem. I, Darius, have issued this decree, let it be carried out with all diligence!"

Ezra 6:1-12 (NASB)

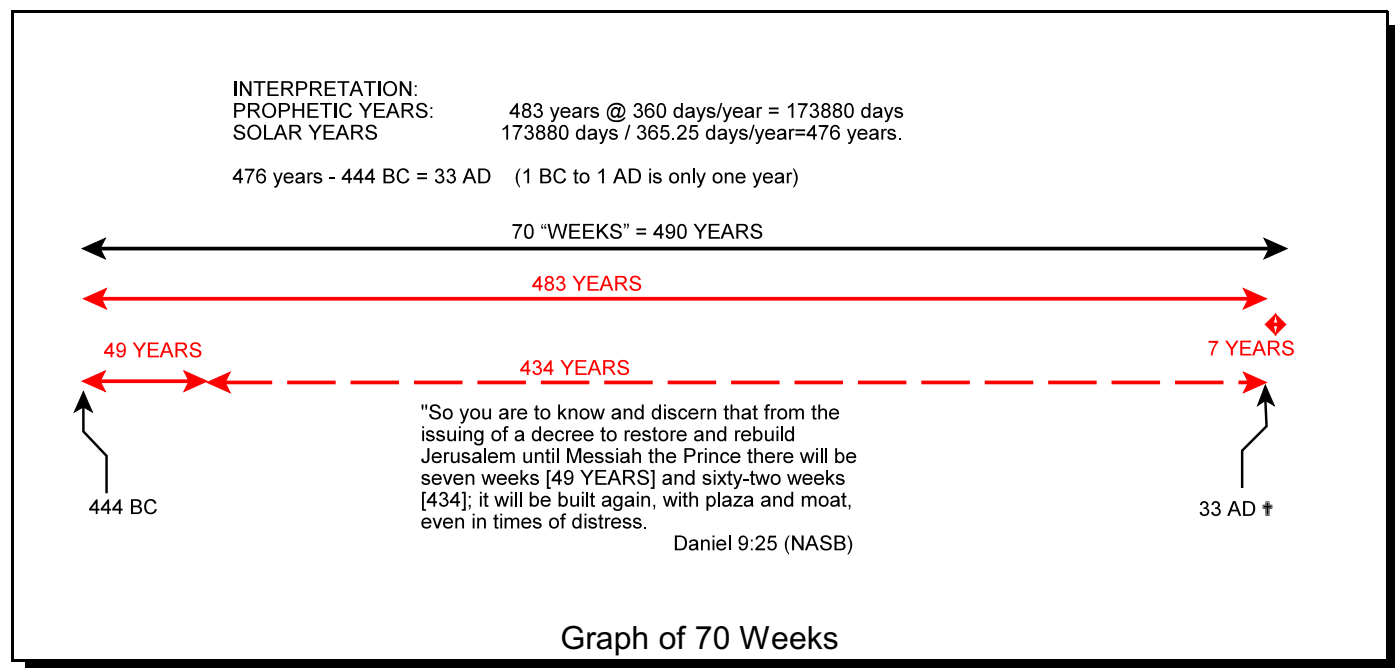
What date did that occur on? Some have fixed the date at 440 BC Why?

Though it is clear that the decree of Cyrus authorized the rebuilding of the temple, there is question whether he authorized the rebuilding of the city. The later decrees in Ezra apparently deal only with the temple. In any case, the city wall and the city were not rebuilt until the time of Nehemiah (445-444 b.c.). Scholars differ as to whether the exact date is the last month of 445 b.c. or the first month, 444 b.c. Though scholars continue to differ on the subject, the most plausible explanation is the 444 b.c. date because this works out precisely to the fulfillment of the prophecy and also coincides with the actual rebuilding of the city. This interpretation provides the most literal explanation without disregarding some of the specifics of the prophecy.

Every Prophecy of the Bible

"Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even

to the end there will be war; desolations are determined. Well, it is not hard to know when the Messiah was cut off." Christ was crucified, according to most, in 33 AD. Thus, the chart below shows the stages of this prophecy.



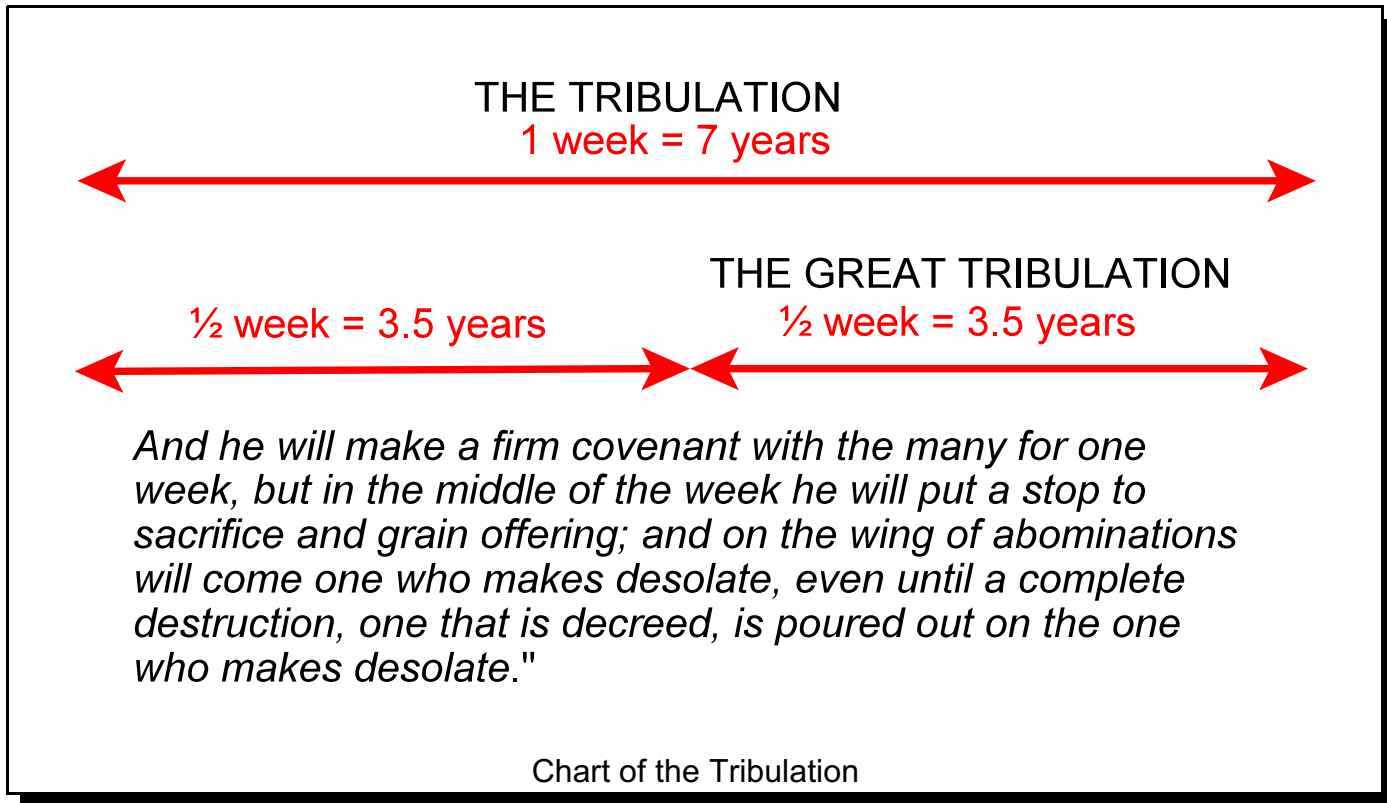
It must be noted here that it might appear as if we are playing tricks. If you add 33 AD to 444 BC you get 470 years. Is the math wrong? The proper interpretation is shown on the chart. Virtually all prophecy in the Old Testament is based on the "Prophetic year" consisting of 12 30-day months. That adds up to 360 which is 5 1/4 days short of a Solar Year. However, if one were to use the Hebrew calendar, it had only 254 days to a year! (Except when an extra month was added). The Gregorian (Solar) calendar had not yet been devised (365 1/4 days) so the prophetic year was closer than the Hebrew year.

However, if we wish to align this prophetic time up with the Gregorian Calendar, we have to make the computations shown in the chart. So, 69 of the "weeks" ends on 33 AD when Christ was crucified. That would make it that Christ was about 37 years old when He was crucified. (Christ is generally believed to have been born about 4 B.C. [Before Christ] - a sort of enigma!).

The last seven years have not yet occurred. It will not begin until there is a temple in Jerusalem. There is one now - a Muslim Temple! It is my understanding that the Jews have all the materials of the temple in storage so that when the temple mount is cleared, the temple can be rebuilt ASAP.

And the people of the prince who is to come will destroy the city and the sanctuary. This has been done - there is no sanctuary there now.

The final part of the prophecy is "And its end will come with a flood; even to the end there will be war; desolations are determined. "And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate."



It is this “half week” that separates the “Pre-Trib” people (of which I am one) and the “Mid-Trib” people (which is a possibility).

And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and none shall shut, and that shutteth and none openeth: I know thy works (behold, I have set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name. Behold, I give of the synagogue of Satan, of them that say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth.

Revelation 3:7-10 (ASV)

It is, primarily, on the basis of this Scripture that we believe the Church will be “snatched up” (proper translation of “rapture”) before the Tribulation. Does this refer to the Tribulation in general or to the “Great Tribulation.” I believe the pre-trib believe is more solid than the mid-trib viewpoint.

We shall find more about this tribulation in another chapter.

CHAPTER TEN

In the third year of Cyrus king of Persia a message was revealed to Daniel, who was named Belteshazzar; and the message was true and one of great conflict, but he understood the message and had an understanding of the vision. In those days, I, Daniel, had been mourning for three entire weeks. I did not eat any tasty food, nor did meat or wine enter my mouth, nor did I use any ointment at all until the entire three weeks were completed. On the twenty-fourth day of the first month, while I was by the bank of the great river, that is, the Tigris, I lifted my eyes and looked, and behold, there was a certain man dressed in linen, whose waist was girded with a belt of pure gold of Uphaz. His body also was like beryl, his face had the appearance of lightning, his eyes were like flaming torches, his arms and feet like the gleam of polished bronze, and the sound of his words like the sound of a tumult. Now I, Daniel, alone saw the vision, while the men who were with me did not see the vision; nevertheless, a great dread fell on them, and they ran away to hide themselves. So I was left alone and saw this great vision; yet no strength was left in me, for my natural color turned to a deathly pallor, and I retained no strength. But I heard the sound of his words; and as soon as I heard the sound of his words, I fell into a deep sleep on my face, with my face to the ground.

Daniel 10:1-9 (NASB)

Daniel 10:1-3. The fourth and final vision given to Daniel was recorded in Daniel 10-12. This was Daniel's final vision given "In the third year of Cyrus king of Persia" (the year 536 b.c.) (v. 1). Daniel was assured that the vision presented the truth and that its main vision related to a "great war" (v. 1).

Every Prophecy of the Bible.

Daniel now relates a "message" that was delivered to him in the third year of Cyrus' reign. He states, "*the message was true and one of great conflict.*" There are some variations in the translation of this verse.

In the third year of Cyrus king of Persia a message was revealed to Daniel, whose name was called Belteshazzar. The message was true, but the appointed time was long; and he understood the message, and had understanding of the vision.

Daniel 10:1 (NKJV)

In the third year of Cyrus king of Persia, a revelation was given to Daniel (who was called Belteshazzar). Its message was true and it concerned a great war. The understanding of the message came to him in a vision.

Daniel 10:1 (NIV)

The majority of the translations refer to a "great war." The Hebrew word translated "war" here is tsaba, a term usually associated with war and armies. The adjective is generally translated "great" and so the conclusion is that Daniel is going to have revealed to him details of a "great war."

Unlike some of the visions he saw, the text has it that Daniel "understood the message and had an understanding of the vision."

In those days, I, Daniel

1. *had been mourning for three entire weeks.*
2. *did not eat any tasty food,*
3. *nor did meat or wine enter my mouth,*
4. *nor did I use any ointment at all until the entire three weeks were completed.*

"Ointment" here is sūk, used in the sense of cosmetic application.¹² I understand that instead of using deodorant to remove odor, they use ointment to cover it up. I might make a remark here but I will restrain myself. Daniel had, in a sense, gone back to his beginning where he would only eat vegetables and water. This may, in fact, be the reason why his mind was sharp enough to understand the message.

On the twenty-fourth day of the first month, while I was by the bank of the great river, that is, the Tigris,

Apparently, Daniel's period of fasting began immediately afterward or on the fourth day of the new month, and it continued through the Feast of the Passover and the Feast of Unleavened Bread which had concluded before the vision was given

Every Prophecy of the Bible.

There were no such feasts while in Babylon which is perhaps the reason for Daniel's mourning.

On the twenty-fourth day of the first month, while I was by the bank of the great river, that is, the Tigris, I lifted my eyes and looked, and behold

1. *there was a certain man dressed in linen,*
2. *whose waist was girded with a belt of pure gold of Uphaz.*
3. *His body also was like beryl,*
4. *his face had the appearance of lightning,*
5. *his eyes were like flaming torches,*
6. *his arms and feet like the gleam of polished bronze,*
7. *the sound of his words like the sound of a tumult.*

Daniel lists seven characteristics of this person he beheld. Who was it? One might certainly think this was a theophany (appearance of God) but when we get further into the chapter, we find that this is impossible. He had to be an angel of very high rank (assuming there are ranks among the angels).

Now I, Daniel, alone saw the vision, while the men who were with me did not see the vision;

¹²Expository Dictionary of Bible Words

nevertheless, a great dread fell on them, and they ran away to hide themselves. Apparently there were others with him but they did not see the vision. Why would Daniel see it and the others not? Daniel was three weeks in preparation for this vision. The others, obviously, were not. But, basically, this vision was for Daniel only.

Three things happened as a result:

1. nevertheless, a great dread fell on them,
2. they ran away to hide themselves.
3. I was left alone and saw this great vision;

The others were not prepared. As a result, they felt something of great importance but could not see or hear anything which is usually enough in a case like that to cause fear. Daniel stood firm. Well, he “stood firm” for a time. Then, *I was left alone and saw this great vision; yet no strength was left in me, for my natural color turned to a deathly pallor, and I retained no strength. But I heard the sound of his words; and as soon as I heard the sound of his words, I fell into a deep sleep on my face, with my face to the ground.* He was scared to the point that he was “as white as a sheet,” his strength left him and, as a result, the sound of the words of this being cause him to fall to the ground.

I have noted previously, occurrences where men fell to the ground in the presence of the Almighty. Here Daniel not only fell to the ground, he went to sleep. I suppose it would be more proper to say “he was put to sleep.” I believe this is the most pronounced affect on Daniel in the whole book. It may be the most profound in the entire Bible.

Then behold, a hand touched me and set me trembling on my hands and knees. He said to me, "O Daniel, man of high esteem, understand the words that I am about to tell you and stand upright, for I have now been sent to you." And when he had spoken this word to me, I stood up trembling. Then he said to me, "Do not be afraid, Daniel, for from the first day that you set your heart on understanding this and on humbling yourself before your God, your words were heard, and I have come in response to your words.

Daniel 10:10-12 (NASB)

Daniel felt a hand touching him. The Hebrew text does not indicate whether it ws a tap on the should or a pat to the rear end. Seriously, I would assume it to be a loving pat. The words were certainly passionate. “Man of high esteem.” I believe the NIV has the correct interpretation on this setting.

He said, "Daniel, you who are highly esteemed, *consider carefully the words* I am about to speak to you, and stand up, for I have now been sent to you." And when he said this to me, I stood up trembling.

Daniel 10:11 (NIV)

With these kind words, Daniel arose but he was still in great fear.

"For the Lord your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome God who does not show partiality nor take a bribe.

Deuteronomy 10:17 (NASB)

This is a very powerful statement regarding a very powerful God!

Then he said to me, "Do not be afraid, Daniel, for from the first day that you set your heart on understanding this and on humbling yourself before your God, your words were heard, and I have come in response to your words. Is there something wrong here? Daniel had been fasting and praying for three weeks but this angel says he came as soon as Daniel started to pray. Perhaps he got stuck in the L.A. traffic? The answer is one given by Paul.

For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.

Ephesians 6:12 (NASB)

We have not the slightest idea of what is going on in the heavens beyond our sight. There was a reason for the three week delay.

"But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia.

Daniel 10:13 (NASB)

Gabriel (assuming this is whom we are hearing, had to do battle with the "prince of the kingdom of Persia. There have been various interpretations of this but the natural one is most likely correct,

The prince (שר) of the kingdom of Persia, briefly designated in v. 21 "the prince of Persia," is not king Cyrus, or the collectivism of the kings of Persia, as Häv. and Kran., with Calvin and most of the Reformers, think, but the guardian spirit or the protecting genius of the Persian kingdom, as the Rabbis and most of the Christian interpreters have rightly acknowledged. For the angel that appeared to Daniel did not fight with the kings of Persia, but with a spiritual intelligence of a like nature, for the victory, or precedence with the kings of Persia

— Keil and Delitzsch Commentary on the Old Testament

It was a battle between two celestial beings. Two angels fighting?

Angels, demons (assuming they are fallen angels), and Satan belong to a class of beings that may be labeled spirit beings. Angels are said to be ministering spirits (Heb. 1:14). Demons are called evil and unclean spirits (Luke 8:2; 11:24, 26), and Satan is the spirit that now works in the sons of disobedience (Eph. 2:2).

— Basic Theology

Not all angels are good. Satan, of course, is the worse of all. When Satan fell from grace, a number of angels accompanied him. Some commentators has noted that "When Satan fell from heaven, he landed in the choir loft! - I think that may be true from my singing experiences).

In this passage, we are introduced to "Michael." He appears to have a higher stature as he is referred to as a "chief prince." In Dan. 12:1; Rev. 12:7; and Jude 9, Michael is identified as the "prince of Daniel's people, Israel.

"Now I have come to give you an understanding of what will happen to your people in the latter days, for the vision pertains to the days yet future."

Daniel 10:14 (NASB)

I like the way the Message paraphrases this.

and was delayed for a good three weeks. But then Michael, one of the chief angel-princes, intervened to help me. I left him there with the prince of the kingdom of Persia. And now I'm here to help you understand what will eventually happen to your people. The vision has to do with what's ahead.'

Daniel 10:14 (MSG)

In one sense, Daniel may have been disappointed. The 70 years were coming to an end and he wanted to know what was next on God's timetable. But the angel say he has come to let him know what will "eventually" happen to Israel. It didn't have anything to do with the 70 years, it had to do with what lie in store way in the future. But, seriously, how could anyone be disappointed if an angel came to speak to them? When was the last conversation you had with an angel?

When he had spoken to me according to these words, I turned my face toward the ground and became speechless. And behold, one who resembled a human being was touching my lips; then I opened my mouth and spoke and said to him who was standing before me, "O my lord, as a result of the vision anguish has come upon me, and I have retained no strength. "For how can such a servant of my lord talk with such as my lord? As for me, there remains just now no strength in me, nor has any breath been left in me."

Daniel 10:15-17 (NASB)

Experiences such as this have a profound effect on men - the few men who experience them.

In the year of King Uzziah's death I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple. Seraphim stood above Him, each having six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called out to another and said, "Holy,

Holy, Holy, is the Lord of hosts, The whole earth is full of His glory." And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke. Then I said, "Woe is me, for I am ruined! Because I am a man of unclean lips, And I live among a people of unclean lips; For my eyes have seen the King, the Lord of hosts." Then one of the seraphim flew to me with a burning coal in his hand, which he had taken from the altar with tongs. He touched my mouth with it and said, "Behold, this has touched your lips; and your iniquity is taken away and your sin is forgiven."

Isaiah 6:1-7 (NASB)

Daniel, at last, opened his mouth. *"O my lord, as a result of the vision anguish has come upon me, and I have retained no strength."* Would you be "angry" if an angel came to you and said he was going to tell you what lies ahead? The Hebrew word here, *tsar*, is found in three other places and all refer to the pains of child birth.

For this reason my loins are full of anguish; Pains have seized me like the pains of a woman in labor. I am so bewildered I cannot hear, so terrified I cannot see.

Isaiah 21:3 (NASB)

In any case, Daniel was not "angry" in the sense of being mad, he was in great distress.

"For how can such a servant of my lord talk with such as my lord? As for me, there remains just now no strength in me, nor has any breath been left in me." Daniel has already noted his weariness from his praying. Now, it has become too much for him. How would you feel if an angel suddenly appeared to you and said he was going to give the details of the future to you?

Then this one with human appearance touched me again and strengthened me. He said, "O man of high esteem, do not be afraid. Peace be with you; take courage and be courageous!" Now as soon as he spoke to me, I received strength and said, "May my lord speak, for you have strengthened me." Then he said, "Do you understand why I came to you? But I shall now return to fight against the prince of Persia; so I am going forth, and behold, the prince of Greece is about to come. "However, I will tell you what is inscribed in the writing of truth. Yet there is no one who stands firmly with me against these forces except Michael your prince.

Daniel 10:18-21 (NASB)

At first reading, this section makes little sense. The angel asks Daniel if he knows why he had been sent and then, immediately, says he is going to depart.

To the question, "Knowest thou wherefore I come unto thee?" no answer follows; it has, however, an affirmative sense, and is only an animated mode of

address to remind Daniel of that which is said in vv. 12-14, and to impress it upon him as weighty and worthy of consideration. Then follows the new communication: "and now will I return to fight with the prince of Persia," i.e., to carry forward and bring to an end the victory gained for thee before my arrival over the demon of Persia, the spirit of the Persian kingdom.

— Keil and Delitzsch Commentary on the Old Testament

But I shall now return to fight against the prince of Persia; so I am going forth, and behold, the prince of Greece is about to come. "However, I will tell you what is inscribed in the writing of truth. Yet there is no one who stands firmly with me against these forces except Michael your prince. In this passage, the angel names a number of other angels. At least, we assume them to be angels. These are:

1. The prince of Persia;
2. The prince of Greece
3. me (Gabriel)
4. Michael your prince

On the basis is this I wonder if there is a "print of the U.S.A." If there is, he has a big job on his hands!

רשׁ n.m. chieftain, chief, ruler, official, captain, prince (New Hebrew, especially of angels; Assyrian sarru, king);—

— Brown-Driver-Briggs Hebrew-English Lexicon

I see no other way of interpreting the Hebrew here as "angel." I have already noted what Paul wrote, *For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, **against the spiritual forces of wickedness in the heavenly places.***¹³

However, I will tell you what is inscribed in the writing of truth. Yet there is no one who stands firmly with me against these forces except Michael your prince. This does not sound to me like much of an encouragement. Before I would make a judgement, I would like to know what the writing of truth is or was). We find the same word used below.

"All this," said David, "the Lord made me understand in writing by His hand upon me, all the details of this pattern."

1 Chronicles 28:19 (NASB)

The Septuagint has here, ἐν ἀπογραφῇ ἀληθείας = "The writing of truth."

"The Scripture of truth" is the book in which God has designated beforehand, according to truth, the history of the world as it shall certainly be unfolded;

¹³Eph. 6:12

— Keil and Delitzsch Commentary on the Old Testament

At this point I think a rather long citation is in order.

Well-meaning people may scoff at the idea of demonic forces and good and evil angels, and they may caricature Satan, but the fact remains that this is biblical theology. When Lucifer rebelled against God and was judged, some of the angels fell with him and became the demonic evil angels that oppose Christ and obey Satan (Isa. 14:12-15; Rev. 12:7-12; Matt. 25:41). According to Ephesians 6:10-18, Satan has a well-organized army of evil spirits that obey his every command. Through His sacrificial work on the cross, Christ defeated Satan and his army (1:20-23; Col. 2:15; John 12:31; Rev. 12:11), and we can claim that victory by faith. The believer's responsibility is to put on the whole armor of God by faith and use the Word of God and believing prayer to oppose and defeat the wicked one.

Bible Exposition Commentary

CHAPTER ELEVEN

"In the first year of Darius the Mede, I arose to be an encouragement and a protection for him. "And now I will tell you the truth. Behold, three more kings are going to arise in Persia. Then a fourth will gain far more riches than all of them; as soon as he becomes strong through his riches, he will arouse the whole empire against the realm of Greece. "And a mighty king will arise, and he will rule with great authority and do as he pleases. "But as soon as he has arisen, his kingdom will be broken up and parceled out toward the four points of the compass, though not to his own descendants, nor according to his authority which he wielded, for his sovereignty will be uprooted and given to others besides them.

Daniel 11:1-4 (NASB)

Here we have what one commentator has described as the most accurate prophecy in all of the Bible. It is extremely accurate. There would be three more kings in Persia. Then a fourth would arise and oppose Alexander the Great of Greece. Then Alexander would die an untimely death and the Grecian empire divided into four under four of Alexander's generals. This is described in such accurate detail that it has been the cause of many great problems.

Until modern times no others undertook to support Porphyry¹⁴. When liberal scholars began to emerge they were faced with the same problem as Porphyry had in attempting to interpret this passage. Because they did not believe in supernatural revelation and they even questioned whether God was omniscient, they adopted the view of Porphyry with little change and argued that the book must be a forgery of the second century after the events described. Up to the present time this is the position of the liberal scholars.

The finding of a complete manuscript of Daniel among the Qumran papers, which was hundreds of years earlier than the oldest copy of Daniel previously found, served to undermine this liberal position because it brought the Book of Daniel back to the second century b.c. but in comparatively modern Hebrew instead of ancient Hebrew. According to the liberal theologians' own position,

14

Porphyry (234?–305? C.E.) was a Neoplatonist philosopher born in Tyre in Phoenicia. He studied with Longinus in Athens and then with Plotinus in Rome from 263–269 C.E. and became a follower of the latter's version of Platonism. Porphyry wrote in just about every branch of learning practiced the time but only portion of his large output is extant. Porphyry was an influential thinker. He applied Neoplatonism to pagan religion and other spheres and is as such a key figure in the promulgation of Neoplatonic thought. His writings on Aristotle's logical works, preserved in part and influential in the Latin West through Boethius' translations, contain attempts to harmonize Aristotle's logical writings with Platonism

this would require a couple of centuries between this copy and the original which, of course, would put it back into Daniel's lifetime or at least before the events described in Daniel 11. Liberals have been largely silent about this discovery, but a new generation of liberals will have to face the fact that their old theory no longer holds and that Daniel is a genuine prophecy

Every Prophecy of the Bible.

Note that this vision occurred during the first year of the Medo-Persian Empire.

"In the first year of Darius the Mede, I arose to be an encouragement and a protection for him. " Verse 1 belongs to the end of chapter ten and the one speaking is still Gabriel. So the Medes had angels protecting them as well. It was under the Medo-Persian empire that Israel was allowed to go back to Israel and rebuild.

It is difficult to comment on the above passage. How much clearer could this historic (from our viewpoint) passage be? It foretells history up to the time of the fall of the Grecian Empire.

At this point we get into prophecy that most likely needs some detail. First of all, who is this "King of the South? I could explain but I like Dr. McGee's description.

"The king of the south." South of what? Directions in the Bible are reckoned from Palestine as the center of the earth. The king of the south is not from south of Los Angeles or Chicago or New York. It is the king from the south of Israel, so this would be the king from Egypt. This king of the south would be one of the Ptolemies

Thru The Bible with J. Vernon McGee.

The nations here are Egypt (south) and Syria (north), and the rulers change regularly. The little nation of Israel was caught between these two great powers and was affected by their conflicts. All of these people and events may not be interesting to you, but the prophecies Daniel recorded tally with the record of history, thus proving that God's Word can be trusted. The Ptolemy line provided the rulers in Egypt, and the Seleucid line the rulers in the north (Syria). These paragraphs are merely summary statements, but if you read them in the light of the related verses, you will see how Daniel's prophecies were fulfilled

Bible Exposition Commentary

Below is a chart¹⁵ (divided in parts) of the various kings of the "North" and "South" with the verse in which they are referenced. The verse(s) will follow the chart section.

¹⁵Chart from Bible Knowledge Commentary

The Ptolemies (Kings of the "South," Egypt)		Seleucids (Kings of the "North," Syyria)	
Daniel 11:5	Ptolemy I Soter (323-285 B.C.)	Daniel 11.5	Seleucus I Nicator (312-281 B.C.)

"Then the king of the South will grow strong, along with one of his princes who will gain ascendancy over him and obtain dominion; his domain will be a great dominion indeed.

Daniel 11:5 (NASB)

Ptolemy I did, indeed, reign for 38 years. That is quite a long time for the times. Meanwhile Seleucus I Nicator reigned for 31 years. In time, an alliance was formed.

Daniel 11:6	Ptolemy II Philadelphus (285-246 B.C.)	Daniel 11:6	Antiochus II Theos (262-246 B.C.)
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"After some years they will form an alliance, and the daughter of the king of the South will come to the king of the North to carry out a peaceful arrangement. But she will not retain her position of power, nor will he remain with his power, but she will be given up, along with those who brought her in and the one who sired her as well as he who supported her in those times.

Daniel 11:6 (NASB)

This alliance was sealed by the marriage of Ptolemy II's daughter Berenice to Antiochus II. This marriage, however, did not last, for Laodice, whom Antiochus had divorced in order to marry Berenice, had Berenice killed (she was handed over). Laodice then poisoned Antiochus II and made her son, Seleucus II Callinicus, king (246-227)¹⁶. This sounds a bit like a "Soap Opera!"

Daniel 11:7-8	Ptolemy III Euergetes (246-221 B.C.)	Daniel 11:7-9	Seleucus II Callinicus (227-223 B.C.)
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"But one of the descendants of her line will arise in his place, and he will come against their army and enter the fortress of the king of the North, and he will deal with them and display great strength. "Also their gods with their metal images and their precious vessels of silver and gold he will take into captivity to Egypt, and he on his part will refrain from attacking the king of the North for some years. "Then the latter will enter the realm of the king of the South, but will return to his own land.

Daniel 11:7-9 (NASB)

¹⁶ Bible Knowledge Commentary

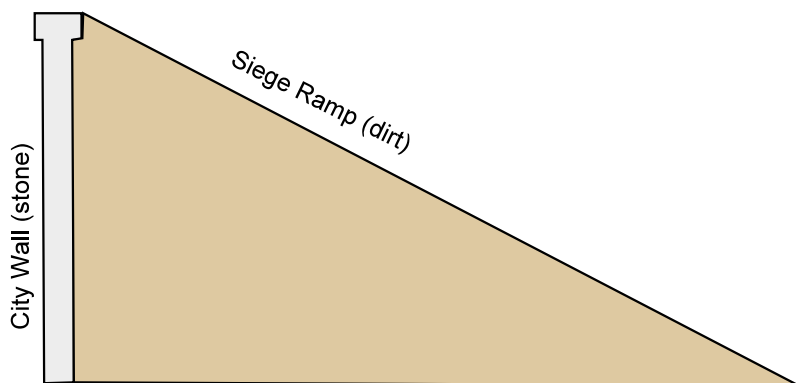
This section is not very thrilling, but it does conform to the history of that period.

Daniel 11:11-12, 14-15	Ptolomy IV Philopater (221-204 B.C.)	Daniel 11:10, 11, 13,	Antiochus III the Great (223-187 B.C.)
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"His sons will mobilize and assemble a multitude of great forces; and one of them will keep on coming and overflow and pass through, that he may again wage war up to his very fortress. "The king of the South will be enraged and go forth and fight with the king of the North. Then the latter will raise a great multitude, but that multitude will be given into the hand of the former. "When the multitude is carried away, his heart will be lifted up, and he will cause tens of thousands to fall; yet he will not prevail. "For the king of the North will again raise a greater multitude than the former, and after an interval of some years he will press on with a great army and much equipment. "Now in those times many will rise up against the king of the South; the violent ones among your people will also lift themselves up in order to fulfill the vision, but they will fall down. "Then the king of the North will come, cast up a siege ramp and capture a well-fortified city; and the forces of the South will not stand their ground, not even their choicest troops, for there will be no strength to make a stand.

Daniel 11:10-15 (NASB)

Daniel's words here echo what we know from secular history. For those who do not know what a "siege ramp is, I have depicted one here. I guess no one had heard of ladders and cranes in those days so they just piled dirt against the wall (as shown) and were then able to invade the city. Of course, if the city had any warriors, they would attempt to keep the ramp from being built.



		Daniel 11: 16-19	Antiochus III the Great (223-187 B.C.)
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"But he who comes against him will do as he pleases, and no one will be able to withstand him; he will also stay for a time in the Beautiful Land, with destruction in his hand. "He will set his face to come with the power of his whole kingdom, bringing with him a proposal of peace which he will put into effect; he will also give him the daughter of women to ruin it. But she will not take a stand

for him or be on his side. "Then he will turn his face to the coastlands and capture many. But a commander will put a stop to his scorn against him; moreover, he will repay him for his scorn. "So he will turn his face toward the fortresses of his own land, but he will stumble and fall and be found no more.

Daniel 11:16-19 (NASB)

Daniel 11:17	Ptolomy V Epiphanes (204-181 B.C.)		
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"He will set his face to come with the power of his whole kingdom, bringing with him a proposal of peace which he will put into effect; he will also give him the daughter of women to ruin it. But she will not take a stand for him or be on his side.

Daniel 11:17 (NASB)

		Daniel 11:20	Selecius IV Philopator (187-176 B.C.)
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"Then he will turn his face to the coastlands and capture many. But a commander will put a stop to his scorn against him; moreover, he will repay him for his scorn. "So he will turn his face toward the fortresses of his own land, but he will stumble and fall and be found no more. "Then in his place one will arise who will send an oppressor through the Jewel of his kingdom; yet within a few days he will be shattered, though not in anger nor in battle.

Daniel 11:18-20 (NASB)

Daniel 11:25	Ptolemy VI Philometer (181-145 B.C.)	Daniel 11:21-32	Antiochus IV Epiphanes (175-163 B.C.)
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This last section needs more commenting. We have simply noted the parallel between history and Daniel's writing. But, here, he gets into prophecy which requires a closer examination. Antiochus IV Epiphanes is the major character in this prophecy. But this is the near fulfillment. The Antichrist will be the final and complete fulfillment.

"In his place a despicable person will arise, on whom the honor of kingship has not been conferred, but he will come in a time of tranquility and seize the kingdom by intrigue. "The overflowing forces will be flooded away before him and shattered, and also the prince of the covenant. "After an alliance is made with him he will practice deception, and he will go up and gain power with a small force

of people. "In a time of tranquility he will enter the richest parts of the realm, and he will accomplish what his fathers never did, nor his ancestors; he will distribute plunder, booty and possessions among them, and he will devise his schemes against strongholds, but only for a time. "He will stir up his strength and courage against the king of the South with a large army; so the king of the South will mobilize an extremely large and mighty army for war; but he will not stand, for schemes will be devised against him. "Those who eat his choice food will destroy him, and his army will overflow, but many will fall down slain. "As for both kings, their hearts will be intent on evil, and they will speak lies to each other at the same table; but it will not succeed, for the end is still to come at the appointed time. "Then he will return to his land with much plunder; but his heart will be set against the holy covenant, and he will take action and then return to his own land. "At the appointed time he will return and come into the South, but this last time it will not turn out the way it did before. "For ships of Kittim will come against him; therefore he will be disheartened and will return and become enraged at the holy covenant and take action; so he will come back and show regard for those who forsake the holy covenant. "Forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the abomination of desolation. "By smooth words he will turn to godlessness those who act wickedly toward the covenant, but the people who know their God will display strength and take action.

Daniel 11:21-32 (NASB)

Daniel gives lots of information on this last king.

He is the little horn of Daniel 8:9-12, 23-25. A long section (11:21-35) is devoted to him not only because of the effects of his invasion on the land of Israel, but more so because he foreshadows the little horn (king) of 7:8 who in a future day will desecrate and destroy the land of Israel.

— Bible Knowledge Commentary

Since I am not a historian, I shall rely on others to tell us about Antiochus Epiphany

We have already met this wicked man (8:9-14) who in his character and activities is a picture of the future Antichrist. He gave himself the name "Epiphanes," which means "glorious one," but Gabriel calls him "a vile [contemptible] person." Antiochus wasn't the heir to the throne, but he obtained it by guile. The true heir was Demetrius Soter, who was very young, so Antiochus claimed to be his lawful protector and seized the throne.

He was very successful in his military endeavors and knew how to combine deceptive strategy with brute force. In his first campaign against Egypt (11:25-28),

he won the battle even though he failed to take all of Egypt. He sat down at the bargaining table with the Egyptian leaders, never intending to keep any agreements. In spite of deception on both sides, the Lord was still in control and was watching the calendar. He has His appointed times and He is always on time. On his return to Syria in 170, Antiochus turned his attention to Israel and the wealth in the temple (v. 28). He plundered and defiled the temple, abolished the daily sacrifices, killed a great many Jews, and left soldiers behind to keep things in control. Two years later (168) he again invaded Egypt, but this time the Romans (v. 30, "ships of Chittim") confronted him and told him to stop. He obeyed grudgingly and took out his anger on the Jews, with the help of Jewish traitors who forsook their own covenant to support him. He promised to reward them generously for their help.

On December 14, 168, Antiochus desecrated the temple by erecting an altar to Zeus and by offering a pig as a sacrifice. Gabriel calls this "the abomination that maketh desolate"

Bible Exposition Commentary.

Before proceeding to interpret this passage as being "Daniel's Seventieth Week," I will include a rather long article that covers the "near fulfillment" of the prophecy.

Daniel 11:21-35. The tax collector he appointed was named Heliodorus (2 Macc. 3:7). Some believe that Seleucus IV Philopator was killed by poison and his death set the stage for the final ruler of this period that Daniel mentioned described in Daniel 11:21-35. In verses 21-35 a comparatively insignificant ruler of Syria, known as Antiochus IV Epiphanes, next appears. The importance of this man to Daniel and to God was his persecution of the Jewish people during the period of his reign 175-164 b.c.

In comparison to the earlier rulers of the Northern Kingdom, he was described by Daniel as "a contemptible person who has not been given the honor of royalty" (v. 21). He secured the throne by a series of intrigues and murders of other possible candidates as Daniel described, "He will invade the kingdom when its people feel secure, and he will seize it through intrigue" (v. 21).

The path by which he came to the throne is rather complicated. There were several possible legitimate rulers at the death of his predecessor, Seleucus IV Philopator. The younger son of Seleucus IV was Demetrius and probably was the most legitimate successor to the throne, but at that time he was in prison in Rome as a hostage. A younger son, Antiochus, was still a baby. The brother of Seleucus IV was Antiochus IV who at the time his brother died was living in Athens. There he heard Heliodorus had murdered his brother Seleucus as prophesied in Daniel 11:20. Antiochus IV Epiphanes went to Antioch and somehow secured the throne. Andronicus helped this by murdering the baby

Antiochus but in turn was put to death by Antiochus IV. Heliodorus who had murdered Seleucus IV apparently faded from history. For a prophecy to predict accurately such a tangled history can only be explained by the inspiration of the Holy Spirit.

Antiochus IV began a very troubled life, struggling against Egypt the kingdom of the South and the rising power of Rome. His ascendancy to power was described in verse 21. Antiochus IV added the title of Epiphanes which means "glorious one." Because of his various intrigues he was nicknamed by others as "Epimanes," meaning madman. Antiochus was attacked by a large army, probably from Egypt, but somehow Antiochus was able to defeat the army as Daniel states, "Then an overwhelming army will be swept away before him" (v. 22). The further reference that "a prince of the covenant will be destroyed" probably referred to the fact that the deposed Onias III the high priest had begun his persecution of the Jews.

Some of his military successes were described in the verses which follow, "After coming to an agreement with him, he will act deceitfully, and with only a few people he will rise to power. When the richest provinces feel secure, he will invade them and will achieve what neither his fathers nor his forefathers did. He will distribute plunder, loot and wealth among his followers. He will plot the overthrow of fortresses—but only for a time" (vv. 23-24).

Having consolidated his political power through victories by arms, he then attempted what others had done before him, to attack Egypt. Daniel wrote, "With a large army he will stir up his strength and courage against the king of the South. The king of the South will wage war with a large and very powerful army, but he will not be able to stand because of the plots devised against him. Those who eat from the king's provisions will try to destroy him; his army will be swept away and many will fall in battle" (vv. 25-26).

This war occurred approximately five years after he took the throne. A large Egyptian army met the forces of Antiochus at Pelusium near the Nile delta and were defeated by Antiochus. After the battle the two attempted to establish a peace covenant which Daniel described, "The two kings, with their hearts bent on evil, will sit at the same table and lie to each other, but to no avail, because an end will still come at the appointed time. The king of the North will return to his own country with great wealth" (vv. 27-28). Though the conference was an attempt at arriving at a peace, both conspirators were trying to get the best of the other, and the result was that peace was not achieved.

Antiochus, now with apparent success over Egypt, was irritated by the Jews' failure to support him actively. Accordingly, Daniel wrote, "But his heart will be set against the holy covenant. He will take action against it and then return to his own country" (v. 28). Antiochus was very much opposed to the Jewish religion and against the "holy covenant." He desecrated their temple, offering a sow on

the altar and installing a statue of a Greek god. This precipitated the Maccabean revolt in which thousands of Jews were killed, including men, women, and children, some being hurled from tops of buildings to their deaths, in the vain effort to stamp out the Jewish religion.

The desecration of the Jewish temple as described in verses 31-32 followed another attack on Egypt which was unsuccessful. The problem now was that Rome was beginning to extend its power, and Antiochus did not think it was safe to attempt to conquer Egypt under the circumstances. Accordingly, as Daniel wrote, "At the appointed time he will invade the South again, but this time the outcome will be different from what it was before. Ships of the western coastlands will oppose him, and he will lose heart. Then he will turn back and vent his fury against the holy covenant. He will return and show favor to those who forsake the holy covenant" (vv. 29-30).

The attempt of Antiochus to destroy the Jewish religion was described by Daniel in these words, "His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation. With flattery he will corrupt those who have violated the covenant, but the people who know their God will firmly resist him" (vv. 31-32). This had been anticipated in Daniel 8:9-12, 23-25. The time of persecution of Israel was described further by Daniel: "Those who are wise will instruct many, though for a time they will fall by the sword or be burned or captured or plundered. When they fall, they will receive a little help, and many who are not sincere will join them. Some of the wise will stumble, so that they may be refined, purified and made spotless until the time of the end, for it will still come at the appointed time" (11:33-35).

These intricate prophecies describing in detail the relationship between the empires of Persia and Greece with the Jewish people can only be explained by divine inspiration. The details were such that even a person living at the time might have difficulty putting all the facts together in proper relationship and conclusion. Regarding the fact that unbelievers have attacked Daniel on the basis of this prophecy is in itself an admission that the prophecies were accurate, and the supporting data indicated that it was written by Daniel in the sixth century b.c.

Every Prophecy of the Bible.

*"In a **time of tranquility** he will enter the richest parts of the realm, and he will accomplish what his fathers never did, nor his ancestors"* +

Now as to the times and the epochs, brethren, you have no need of anything to be written to you. For you yourselves know full well that the day of the Lord will come just like a thief in the night. While they are saying, "Peace and safety!" then destruction will come upon them suddenly like labor pains upon a woman with

child, and they will not escape.

1 Thessalonians 5:1-3 (NASB)

The “time of tranquility” is the same as what Peter related about Israel living in “Peace and Safety.” In spite of the fact that I feel the Lord’s Second coming is soon, when you look at Israel today. They are certainly not living in “peace and safety,” nor are they having a “time of tranquility.” What will that take. Well, if the Antichrist takes power in Israel, he will be able to bring this “peace” about quickly. He was not Henry Kissinger whom was singled out many years ago. I do not know who it will be but I would be willing to bet that, whoever he is, he is alive today.

"As for both kings, their hearts will be intent on evil, and they will speak lies to each other at the same table; There have been a number of times when the Muslims (Palestinians) have sat down at the table with the leaders of Israel. So far, none of these have brought about the predicted end.

"At the appointed time he will return and come into the South, but this last time it will not turn out the way it did before. "For ships of Kittim will come against him; therefore he will be disheartened and will return and become enraged at the holy covenant and take action; so he will come back and show regard for those who forsake the holy covenant. "Forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the abomination of desolation.

He refers to the “ships of Kittim.” Kittim must be near some sea.

KIT´TIM, CHIT´TIM (kit´im). A general name (such as our Levant¹⁷) applied to the islands and coasts of the Mediterranean in a loose way without fixing the particular part, though particular and different parts of the whole are probably in most cases to be understood.

— New Unger's Bible Dictionary

Since “Kittim” is so general a name, if the U.S.A. is still a world power at that time, it could include us as well (not “us,” those in the U.S. who get “left behind”).

*"Forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the **abomination of desolation**. "By smooth words he will turn to godlessness those who act wickedly toward the covenant, but the people who know their God will display strength and take action."*

Jesus taught about the “abomination of desolation, referring to Daniel’s prophecy.

Jesus came out from the temple and was going away when His disciples came up to point out the temple buildings to Him. And He said to them, "Do you not see all these things? Truly I say to you, not one stone here will be left upon another, which will not be torn down." As He was sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things happen,

¹⁷Levant >n. (the Levant) archaic the eastern part of the Mediterranean.

and what will be the sign of Your coming, and of the end of the age?" And Jesus answered and said to them, "See to it that no one misleads you. "For many will come in My name, saying, 'I am the Christ,' and will mislead many. "You will be hearing of wars and rumors of wars. See that you are not frightened, for those things must take place, but that is not yet the end. "For nation will rise against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes. "But all these things are merely the beginning of birth pangs. "Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations because of My name. "At that time many will fall away and will betray one another and hate one another. "Many false prophets will arise and will mislead many. "Because lawlessness is increased, most people's love will grow cold. "But the one who endures to the end, he will be saved. "This gospel of the kingdom shall be preached in the whole world as a testimony to all the nations, and then the end will come. "Therefore when you see the abomination of desolation which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), then those who are in Judea must flee to the mountains. "Whoever is on the housetop must not go down to get the things out that are in his house. "Whoever is in the field must not turn back to get his cloak. "But woe to those who are pregnant and to those who are nursing babies in those days! "But pray that your flight will not be in the winter, or on a Sabbath. "For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will.

Matthew 24:1-21 (NASB)

If nothing else, this passage in Matthew (also in Mark) gives Jesus' "stamp of approval" on Daniel's prophecies.

"Forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. Do you see an interesting key here? The AntiChrist will set up this "abomination" in the temple. What temple? There is no temple in Israel today! But, I understand that Israel has all the materials set aside and once the holy mount is cleared of the Mosque, the temple will be rebuilt.

"Those who have insight among the people will give understanding to the many; yet they will fall by sword and by flame, by captivity and by plunder for many days. "Now when they fall they will be granted a little help, and many will join with them in hypocrisy. "Some of those who have insight will fall, in order to refine, purge and make them pure until the end time; because it is still to come at the appointed time.

Daniel 11:33-35 (NASB)

It is a bit difficult to interpret this section with respect to the Tribulation. The "near fulfillment" of it is given below.

A Jewish priest named Mattathias, with his five sons, gathered an army and were able to fight back. His son Judas, nicknamed Maccabeus ("the hammerer"), was one of the heroes of this revolt. Many Jews laid down their lives for their city, their temple, and their faith, and finally they won. On December 14, 165, the temple was purified and the altar dedicated.

Bible Exposition Commentary

"Then the king will do as he pleases, and he will exalt and magnify himself above every god and will speak monstrous things against the God of gods; and he will prosper until the indignation is finished, for that which is decreed will be done. "He will show no regard for the gods of his fathers or for the desire of women, nor will he show regard for any other god; for he will magnify himself above them all. "But instead he will honor a god of fortresses, a god whom his fathers did not know; he will honor him with gold, silver, costly stones and treasures. "He will take action against the strongest of fortresses with the help of a foreign god; he will give great honor to those who acknowledge him and will cause them to rule over the many, and will parcel out land for a price.

Daniel 11:36-39 (NASB)

At this point history ends and prophecy begins. The text passes from a vile person to a vicious character, moving over a bridge of unmeasured time. Antiochus Epiphanes was certainly a contemptible person, but he could not measure up to the king described in verses 36-39. Antiochus was an adumbration of Antichrist, and I believe that this passage of Scripture thus indicates that Antichrist will rise out of the geographical bounds of the ancient Grecian Empire.

Thru The Bible with J. Vernon McGee.

We will be dealing with the following future events (if I get this study done by then!)

1. The rise of Antichrist —11:36-39
2. The Tribulation —12:1
3. War and invasions —11:40-43
4. The battle of Armageddon —11:44-45a
5. The return of Christ to defeat Antichrist —11:45b
6. The resurrection of the dead —12:2
7. The glorious kingdom —12:3

Who is the Antichrist? Is he alive today?

This evil ruler doesn't suddenly appear in his true character and assume

leadership over the world. He begins his rise to power as a part of the ten-nation European coalition; he is the "little horn" that emerges from the ten horns (7:24ff). He begins as a man of peace who "solves" the Arab/Israeli problem and proves himself to be a master politician

Bible Exposition Commentary.

We already have the "ten nation" common market.

A decade of further expansion: The euro is the new currency for many Europeans. 11 September 2001 becomes synonymous with the 'War on Terror' after hijacked airliners are flown into buildings in New York and Washington. EU countries begin to work much more closely together to fight crime. The political divisions between east and west Europe are finally declared healed when no fewer than 10 new countries join the EU in 2004. Many people think that it is time for Europe to have a constitution but what sort of constitution is by no means easy to agree, so the debate on the future of Europe rages on.

http://europa.eu/abc/history/index_en.htm

It is a bit hard to reconcile the fact that there are more than ten nations in this EU. Be that as it may, the reference may be to the leader powers behind the EU. We can't see the future here. Perhaps countries will merge or drop out.

At one time Henry Kissinger was thought to be the Antichrist. He would be the one who "solves" the Arab/Israeli problem. Well, that thought has passed. But he may be with us today in the world.

"At the end time the king of the South will collide with him, and the king of the North will storm against him with chariots, with horsemen and with many ships; and he will enter countries, overflow them and pass through. "He will also enter the Beautiful Land, and many countries will fall; but these will be rescued out of his hand: Edom, Moab and the foremost of the sons of Ammon. "Then he will stretch out his hand against other countries, and the land of Egypt will not escape. "But he will gain control over the hidden treasures of gold and silver and over all the precious things of Egypt; and Libyans and Ethiopians will follow at his heels. "But rumors from the East and from the North will disturb him, and he will go forth with great wrath to destroy and annihilate many. "He will pitch the tents of his royal pavilion between the seas and the beautiful Holy Mountain; yet he will come to his end, and no one will help him.

Daniel 11:40-45 (NASB)

Daniel now begins to describe what is referred to as Armageddon. The NASB has,

And they gathered them together to the place which in Hebrew is called Har-Magedon.

Revelation 16:16 (NASB)

The KJV and most others have,

And he gathered them together into a place called in the Hebrew tongue Armageddon.

Revelation 16:16 (KJV)

In the Greek text, it is all one word. Why the NASB splits it into two, I do not know, but the meaning is the same either way.

ARMAGEDDON (ar-ma-ged'on; Gk. Armageddon, from Heb. har Megiddô, "hill or city of Megiddo," Rev. 16:16, see marg.). Megiddo occupied a marked position on the southern rim of the plain of Esdraelon, the great battlefield of Palestine. It was famous for two great victories: of Barak over the Canaanites (Judges 4:15) and of Gideon over the Midianites (Judges 7); and for two great disasters: the deaths of Saul (1 Samuel 31:8) and Josiah (2 Kings 23:29-30; 2 Chron. 35:22). Armageddon became a poetical expression for terrible and final conflict.

To John the Revelator the ancient plain of Megiddo, the battleground of the centuries, furnished a type of the great battle in which the Lord, at His advent of glory, will deliver the Jewish remnant besieged by the Gentile world powers under the Beast (Rev. 13:1-10) and the false prophet (Rev. 13:11-18). Apparently the besieging hosts, whose advance upon Jerusalem is typically set forth in Isaiah 10:28-32 and who are demon-energized (Rev. 16:13-16; Zech. 12:1-9), have retreated to Megiddo after the events of Zech. 14:2. There their decimation commences and is completed in Moab and Edom (Isaiah 63:1-3). This last grand battle of "the times of the Gentiles" and of this present age finds fulfillment in the striking-stone prophecy of Daniel 2:35 and ushers in "the day of the Lord," when God actively and visibly manifests His glorious power to the discomfiture and utter destruction of His enemies.

— New Unger's Bible Dictionary

CHAPTER TWELVE

"Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued. "Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt. "Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever. "But as for you, Daniel, conceal these words and seal up the book until the end of time; many will go back and forth, and knowledge will increase."

Daniel 12:1-4 (NASB)

The vision now changes to show Daniel (and us) what is going to happen to Israel (i.e. the Jewish people) during the Great Tribulation. The vision Daniel was given was not as clear as we might like. No need to worry, for John has filled in the blanks.

After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, so that no wind would blow on the earth or on the sea or on any tree. And I saw another angel ascending from the rising of the sun, having the seal of the living God; and he cried out with a loud voice to the four angels to whom it was granted to harm the earth and the sea, saying, "Do not harm the earth or the sea or the trees until we have sealed the bond-servants of our God on their foreheads." And I heard the number of those who were sealed, one hundred and forty-four thousand sealed from every tribe of the sons of Israel: From the tribe of Judah, twelve thousand were sealed, from the tribe of Reuben twelve thousand, from the tribe of Gad twelve thousand, from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh twelve thousand, from the tribe of Simeon twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Issachar twelve thousand, from the tribe of Zebulun twelve thousand, from the tribe of Joseph twelve thousand, from the tribe of Benjamin, twelve thousand were sealed. After these things I looked, and behold, a great multitude which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands; and they cry out with a loud voice, saying, "Salvation to our God who sits on the throne, and to the Lamb." And all the angels were standing around the throne and around the elders and the four living creatures; and they fell on their faces before the throne and worshiped God, saying, "Amen, blessing and glory and wisdom and thanksgiving and honor and power and might, be to our God forever and

ever. Amen." Then one of the elders answered, saying to me, "These who are clothed in the white robes, who are they, and where have they come from?" I said to him, "My lord, you know." And he said to me, "These are the ones who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.

Revelation 7:1-14 (NASB)

As far as the Israelites are concerned, **at least** 144,000 of them will be sealed and taken to heaven. There is a certain group who go around claiming they are one of the 144,000. If one of these people tell you that, ask them from which tribe of Israel they are from. John clearly says they were taken from the twelve tribes.

Near the end of this passage we read,, *"one of the elders answered, saying to me, "These who are clothed in the white robes, who are they, and where have they come from?"* Was John supposed to know who these people are?

John became an active participant in the vision when one of the twenty-four elders asked him, "These who are clothed in the white robes, who are they, and where have they come from?" The elder was not asking for information because he did not know, but to underscore his point both for John and all readers of John's record. Dr. Robert Thomas comments on the significance of the elder's question: "This exemplifies the dialogue format used from time to time to convey an explanation of a vision (cf. Jer. 1:11, 13; Amos 7:8; 8:2; Zech. 4:2, 5). This tool shows that visions were not given for the purpose of spectacular displays, but to convey revelation, the details of which were not to be missed

— MacArthur New Testament Commentary

There will be a "great multitude" of people (Jews and Gentiles alike) who will be taken out of the Tribulation. I do not know if these people accepted Christ and were saved, just like you and me, but I expect not. They may well have been chosen the same way that you and I were chosen. At this point you are supposed to get angry and say, "Well, what was all this to do about reaching the unsaved before the Rapture. They can get saved during the Tribulation." You are not getting the true picture. When Christ comes back to earth, who is going to be with Him? You and I and a whole lot of others with Him. Today you and I, as believers, are His church and God operates through us, but the time is coming when we shall rule and reign with Him. He will claim us as His inheritance. We shall not be "standing before the throne," we will be seated alongside of Christ.

Around the throne were twenty-four thrones; and upon the thrones I saw twenty-four elders sitting, clothed in white garments, and golden crowns on their heads.

Revelation 4:4 (NASB)

I shall save a detailed discussion of this for a later time. For now, these 24 "elders" are our

representatives. Obviously, all the saved can not rule with Christ than all Americans being seated in the Senate!

"But as for you, Daniel, conceal these words and seal up the book until the end of time; many will go back and forth, and knowledge will increase." We have already noted what is meant by "sealing up the book." What the phrase, "many will go back and forth" and the phrase "knowledge will increase," mean is not clear. There are varying opinions as to what these mean. Here are a few.

The implication is that they will rush around trying to increase knowledge. Our modern world is certainly characterized by this, and there is more scientific discovery in one year now than there used to be in a century. But the sad fact is that most of this knowledge does not pertain to eternal values and does not prepare a person for the coming of the Lord. Too often in an intellectual world the Scriptures, which are the fountain of all truth about God and His plan for the universe, are neglected.

Every Prophecy of the Bible.

"Many shall run to and fro, and knowledge shall be increased" is not a reference to automobiles and jet planes or the advancement of education. It has reference to the study of God's Word in the last days, especially the study of prophecy. Amos 8:11-12 warns us that the day will come when there will be a famine of God's Word and people will run here and there seeking for truth but won't find it. But God's promise to Daniel is that, in the last days, His people can increase in their knowledge of prophetic Scripture as they apply themselves to the Word of God. Some interpret "to and fro" to mean running one's eyes to and fro over the pages of Scripture.

Bible Exposition Commentary

"Many shall run to and fro." I personally believe that this refers to running up and down the Bible in study of prophecy -- many shall search it through and through. There is a serious study of prophecy being made by many scholars today which has not been done in the past

Thru The Bible with J. Vernon McGee.

Then I, Daniel, looked and behold, two others were standing, one on this bank of the river and the other on that bank of the river. And one said to the man dressed in linen, who was above the waters of the river, "How long will it be until the end of these wonders?" I heard the man dressed in linen, who was above the waters of the river, as he raised his right hand and his left toward heaven, and swore by Him who lives forever that it would be for a time, times, and half a time; and as soon as they finish shattering the power of the holy people, all these events will

be completed. As for me, I heard but could not understand; so I said, "My lord, what will be the outcome of these events?" He said, "Go your way, Daniel, for these words are concealed and sealed up until the end time. "Many will be purged, purified and refined, but the wicked will act wickedly; and none of the wicked will understand, but those who have insight will understand. "From the time that the regular sacrifice is abolished and the abomination of desolation is set up, there will be 1,290 days. "How blessed is he who keeps waiting and attains to the 1,335 days! "But as for you, go your way to the end; then you will enter into rest and rise again for your allotted portion at the end of the age."

Daniel 12:5-13 (NASB)

Then I, Daniel, looked and behold, two others were standing, one on this bank of the river and the other on that bank of the river. And one said to the man dressed in linen, who was above the waters of the river, "How long will it be until the end of these wonders?" Compare what Daniel saw here and what the Apostle John saw.

Then he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb, in the middle of its street. On either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations. There will no longer be any curse; and the throne of God and of the Lamb will be in it, and His bond-servants will serve Him; they will see His face, and His name will be on their foreheads. And there will no longer be any night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign forever and ever.

Revelation 22:1-5 (NASB)

Do some calculating. Daniel wrote this before 440 BC. The scene which both he and John describe is in the New Heaven and the New Earth, which will come after the Millennium. That will be, at least, 3008 A.D.! Daniel's vision went ahead at least 3500 years! It is no wonder that many critics said that the book of Daniel was a fraud. They claimed that the things which he wrote about before the birth of Christ could not possibly been described in such accurate detail in advance. No! Someone else had to write it many years later. That is, until the Dead Sea Scrolls yielded a copy of Daniel that was dated back to Daniel's time. Since then, the critics have been silent.

Since what "has been" has so accurately been described, we must assume that the above prophecy is literally correct as well. Now, I must confess that the description here is supposed to be the scene at the end of the Tribulation. Nevertheless, I think it also foreshadows the New Heaven and the New Earth. *How long will it be until the end of these wonders?" I heard the man dressed in linen, who was above the waters of the river, as he raised his right hand and his left toward heaven, and swore by Him who lives forever that it would be for a time, times, and half a time.* This certainly indicates the end of the Tribulation at the start of the Millennium.

Daniel, still not understanding, states, "As for me, I heard but could not understand; so I said, "My lord,

what will be the outcome of these events?" He said, "*Go your way, Daniel, for these words are concealed and sealed up until the end time. Many will be purged, purified and refined, but the wicked will act wickedly; and none of the wicked will understand, but those who have insight will understand. From the time that the regular sacrifice is abolished and the abomination of desolation is set up, there will be 1,290 days. How blessed is he who keeps waiting and attains to the 1,335 days!*"

So, since he didn't seem to understand a "time, times, and a half a time," he is given the answer in terms of days - 1290 days. Now $1290/360 = 3.5318275154004106776180698151951$ days - 3½ years.

All we need to do to finish this book is to determine what is meant by the 1335 days, 45 days later.

In these judgments all adult unbelievers, whether Jew or Gentile, will be purged out, and only believers will be allowed to enter the millennial kingdom, with children who are not old enough to make a decision apparently exempted from judgment. Accordingly, anyone who lives to the end of the 1,335 days will be saved because the purging judgments have taken place of all the unsaved before this time is reached. Accordingly, those who remain will be allowed to enter the millennial kingdom.

Every Prophecy of the Bible.

We aren't told why these days are important or how they will be used to bring blessing to God's people. Certainly there are activities that the Lord must direct and tasks to accomplish, all of which will take time. Perhaps the greatest task is the regathering of His people from the nations of the world (Ezek. 20:33-38; Isa. 1:24-2:5; 4:2-6; 11:1-16), their purging, and their preparation to enter the promised kingdom.

Bible Exposition Commentary

If men like John F. Walvoord (Every Prophecy of the Bible) and Warren W. Wiersbe (Bible Exposition Commentary) do not really know the answer to this, I do not regret saying "I do not either!" When we get into the Millennium, look me up and I will answer the question!

INDICES

NEW TESTAMENT

1 John 1:8-10 86, 88
 1 Thessalonians 5:1-3 113
 1 Timothy 2:1-2 50
 2 Corinthians 11:24-27 55
 2 Corinthians 12:2-4 66
 2 Peter 3:8-10 77
 2 Timothy 1:5 44
 Acts 5:27-29 50
 Acts 7:48 38
 Acts 9:3-4 79
 Ephesians 6:12 90, 99
 Ephesians 6:5-8 37, 84
 Hebrews 7: 38
 John 1:51 65
 Luke 1:32 29
 Luke 1:35 38
 Luke 13:30 47
 Mark 3:22 88
 Matthew 18:16 70
 Matthew 18:19-20 14, 16
 Matthew 24:15-21 77
 Matthew 24:30 65
 Matthew 6:6 51
 Revelation 1:10-16 66
 Revelation 11:2 69
 Revelation 13:18 23
 Revelation 13:2 61
 Revelation 16:16 (KJV) 117
 Revelation 17:15 58
 Revelation 20:11-15 59
 Revelation 22:1-5 121
 Revelation 3:7-10 95
 Revelation 4:4 119
 Revelation 5:11-12 64
 Revelation 7:1 58
 Revelation 7:1-14 119

OLD TESTAMENT

1 Chronicles 28:19 102
 1 Kings 3:5 9
 2 Chronicles 36:18-21 91
 2 Kings 12:17 88
 2 Kings 20:12-21 2
 Daniel 1:1-2 41
 Daniel 10:11 (NIV) 98
 Daniel 10:14 (MSG) 100
 Daniel 12:12-13 68
 Daniel 12:7 68
 Daniel 2:1 57
 Daniel 4:18 36
 Daniel 4:37 21
 Deuteronomy 10:17 99
 Exodus 23:10-11 91
 Ezra 6:1-12 93
 Ezra 9:7 85
 Genesis 1:2 58
 Genesis 14:18 38
 Genesis 19:24-25 86
 Genesis 24:3 15
 Genesis 3:24 63
 Genesis 31:11 9
 Genesis 41:17-18 13
 Genesis 41:9-16 13
 Genesis 46:26-27 87
 Genesis 6:4 26
 Isaiah 1:18 63
 Isaiah 21:3 101
 Isaiah 43:1-2 27
 Isaiah 45:1 73
 Isaiah 6:1-5 79
 Isaiah 6:1-7 101
 Jeremiah 28:9 70
 Job 1:6-12 3
 Job 2:4-6 39
 Job 33:14-16 9
 Job 38:8 58
 Joshua 2:11 15
 Joshua 5:13-14 80
 Joshua 5:13-15 76
 Leviticus 26:1 25
 Leviticus 26:27-35 92
 Numbers 14:32-35a 85
 Proverbs 16:18 31

OTHER REFERENCES

- Basic Theology 99
 Bible Knowledge Commentary 106, 109
 Keil and Delitzsch Commentary on the Old Testament 102
 MacArthur New Testament Commentary 119
 Adam Clarke's Commentary 51, 62, 67
 Bible Background Commentary 31, 54
 Bible Exposition Commentary 6, 12, 25, 28, 31, 37, 42, 53, 59, 63, 65, 73, 74, 81, 103, 105, 110, 115, 116, 120, 122
 Bible Knowledge Commentary 13, 105
 Brown-Driver-Briggs Hebrew-English Lexicon 102
 Complete Word Study Dictionary 19, 54, 72
 Dictionary of Biblical Imagery 62
 Dr. Lehman Strauss 82
 Every Prophecy of the Bible 2, 36, 69, 74, 76, 77, 93, 96, 97, 105, 112, 120, 122
 Expository Dictionary of Bible Words 14
 H.A. Ironside Expository Commentary 15, 71, 82
http://en.wikipedia.org/wiki/Enigma_machine 45
http://europa.eu/abc/history/index_en.htm 116
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 International Standard Bible Encyclopedia 63
 Jamieson-Fausset-Brown Bible Commentary 21, 33, 43, 44
 Keil and Delitzsch Commentary on the Old Testament 60, 63, 80, 99, 103
 New American Commentary 15, 16, 20, 35, 57, 65, 86
 New Unger's Bible Dictionary 1, 5, 73, 113
 Philip R. Newell, DANIEL 83
 Praying Jesus Way, by Dr. Curtis Mitchell 83
 Theological Wordbook of the Old Testament 48
 Thru The Bible with J. Vernon McGee 12, 20, 48, 57, 61, 75, 105, 115, 120
 Tyndale Bible Dictionary 78