

## **Lesson Eleven**

(Daniel 7—12)

### **DANIEL, CHAPTERS 7 THROUGH 12**

A great many eschatological theories mix the prophecies of Daniel with those of other Old Testament apocalyptic prophecies with the book of Revelation and construct a conglomerated, self-contradicting jumble purporting to be "signs of the end-times."

We believe the prophecies of Daniel are clearly fulfilled in the first coming of Christ, the establishment of the church, and the destruction of Judaism. The following notes on Daniel are incorporated into this study-book on Revelation in hopes it may be clearly seen that Daniel and Revelation are not to be eschatologically mixed, but that one (Revelation) is the continuation of the other (Daniel).

George Washington said in his inaugural address to Congress, April 30, 1789: "It would be peculiarly improper to omit, in this first official act, my fervent supplication to that Almighty Being, who rules over the universe, who presides in the councils of nations, and whose providential aids can supply every human defect, that His benediction may consecrate to the liberties and happiness of the people of the United States. . . . No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men more than the people of the United States. Every step

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by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency. . . . We ought to be no less persuaded that the propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right, which Heaven itself has ordained.” Benjamin Franklin said it even *more* eloquently before the Constitutional Convention of 1787.

In Daniel ch. 1-6 we see how God rules in the lives of *individuals*—both believers and unbelievers. In chapters 7-12 we see incontrovertible evidence (fulfilled prophecy) that Almighty God, the God of the Bible, rules in affairs of *nations* and in all of *history*. We see:

- a. God’s control of 600 years of history in minute detail, ch. 7-8
- b. All for the purpose of redemption by Christ (Messiah), ch. 9-10
- c. God’s plan is to carry this out through Jews who would be faithful in great suffering until he brings the Old Testament dispensation to an end, ch. 11-12

We will be discussing subjects you hear a great deal about in “prophecy preaching” today:

a. The “fourth beast”; b. the “little horns”; c. the 2300 days; d. the “contemptible one”; e. the 70 7s; f. the “anointed prince”; g. the “time of the end”; h. the 1290 days and the 1335 days; i. the “latter end of the indignation.”

### DANIEL

#### SEVENTY SEVENS

#### BEAUTY AND THE BEASTS

by Paul T. Butler

Daniel 7:1—8:27

#### INTRODUCTION

Why do the nations conspire, and the people plot in vain? The kings of the earth set themselves, and the rulers take counsel together, against the Lord and his anointed, saying, Let us burst their bonds asunder, and cast their cords from us.

He who sits in the heavens laughs; the Lord has them in derision. Then he will speak to them in his wrath, and terrify them in his fury, saying, I have set my king on Zion, my holy hill.

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I will tell of the decree of the Lord: He said to me, You are my son, today I have begotten you. Ask of me, and I will make the nations your heritage, and the ends of the earth your possession. You shall break them with a rod of iron, and dash them in pieces like a potter's vessel.

Now therefore, O kings, be wise; be warned, O rulers of the earth. Serve the Lord with fear, with trembling kiss the feet, lest he be angry, and you perish in the way; for his wrath is quickly kindled.

Blessed are all who take refuge in him.

—Psalm 2:1-11

This is a prophecy about the Messiah (Christ) and His kingdom—there can be no doubt about that for it is applied this way in the New Testament (cf. Acts 13:33; Heb. 5:5). Essentially it is predicting the futility of humanistic government in rebellion against God. There is only *one* kingdom adequate for man's ultimate needs and which will last forever—the kingdom of God, the church. Those who are wise will embrace God's kingdom because everything that exists belong to it. All that is not in harmony with it is to be destroyed.

This is the idea to be taught in the remaining chapters of Daniel (7-12). Out of the raging tumult of man in rebellion against God, man setting up one "kingdom" after another, God is going to quietly but inexorably establish His kingdom on earth through His Son. The *kingdom* (dominion, sovereignty) is to be given to the "saints" (sanctified ones) (Dan. 7:18, 22, 27). **GOD KEEPS HIS PROMISES . . . NOTHING MAN CAN DEVISE WILL STOP HIM FROM FULFILLING HIS WORD!**

Daniel 7 and 8 were written some 50 years after chapter 2 (about 555 B.C.). In the interim of those years Daniel has seen not only the persecution of his people but also the fragile favors of reigning monarchs. Babylon is now about to fall, and the period of the captivity foretold (70 yrs.) by Jeremiah is about 3/4 past. What awaits the people of God? In this following section (Dan. 7-12) the prophet must warn his people to expect renewed antagonism from the worldly powers. Daniel's experience in chapter 6 (which in time follows chapter 7 by about 15 years or more) emphasizes continued antagonism from the world for God's redemptive program.

### Discussion

#### I. MALEVOLENT BEASTLINESS, 7:1-8

##### A. Origin

1. Daniel's revelation shows where human governments come from.



The Four Symbolic Beasts

## BEAUTY AND THE BEASTS

2. "Sea" or "waters" symbolize the mass of humanity in constant motion, commotion and especially the Gentile masses in hostility toward God (cf. Isa. 8:7ff.; Jer. 46:7-9; 47:2; Isa. 17:2ff.; Rev. 13:1, 11; 17:1, 15; Isa. 57:20, 21).
3. "Winds" stand for the passions of men that lash the "seas of humanity" into an angry mob in revolution or drives them into great conflict. Winds of anger, greed, pride and all emotions or false teachings that stir humanity into social and civil strife and war.
4. The devil is the original anarchist and rebel. He is usually the source of all in human governments that sets itself against God's sovereignty over man in the church! (cf. Rev. 13:2). Therefore humanism expressed in human governmental structures, is beastly and animalistic in character.

### B. Character

1. Daniel saw four great beasts coming up out of the sea, different from one another in some instances, and succeeding one another. These empires are *beastly* because:
  - a. They are cruel
  - b. They are animalistic—they have as their only concern the fleshly aspects of man
  - c. They victimize mankind by preying upon weaker
  - d. They dominate by "tooth and claw" methods like animals
2. Human government and rulers do not see themselves as God does!
  - a. They dream about themselves as great images (Dan. 2) made of precious and enduring "metals."
  - b. They dream about themselves as huge trees (Dan. 4) reaching to heaven, providing sustenance and protection for the whole world.
  - c. They see themselves as "queens" (Isa. 47:5-9; Rev. 18:7).
  - d. God sees them as *beasts* and *harlots*. They rend and tear; they seduce and prostitute.

### C. Symbolism

1. Lion, with eagle's wings, Babylon
  - a. she is spoken of as a lion in Scripture (Jer. 49:19; 50:17, 44); and an eagle (Jer. 48:40; 49:22; Ezek. 17:3, 12). See also Jer. 4:7.
  - b. Babylon was a majestic "king of beasts," pouncing on smaller and weaker nations, grinding them in its teeth, swift and powerful also as an eagle, "king of birds."

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- c. Wings plucked, turned into more human form, even given mind of human. This undoubtedly refers to humiliation of Nebuchadnezzar (ch. 4) when he became more humane (as Daniel tells his grandson Belshazzar in ch. 5).
2. Bear, Medo-Persia
  - a. slow-plodding nature of bear represents distinction between Persia and other animals listed.
  - b. raised up one side represents raising up of Persians over Medes in later history of empire.
  - c. three ribs in its mouth represents the three empires it devoured: Babylon, Asia Minor (or Lydia), and Egypt.
  - d. told to rise and devour much flesh—represents its leading by God (cf. Isa. 44:28—45:7; Jer. 50:3, 9; 51:11, 28). Persia was much more voracious in its lust to devour and conquered much more territory than Babylon. It tried even to devour Macedonia and Greece.
3. Leopard, Greece
  - a. four wings, extreme swiftness is symbolized by leopard—then more emphatically, with four wings.

Alexander the Great conquered his world, clear to India, in less than 10 years!
  - b. four heads represent the four-way-division of Alexander's empire which eventuated after his untimely death at age 32; Cassander received Greece; Lysimachus received Macedonia and part of Asia Minor; Seleucus received Asia Minor and Persia and Syria; Ptolemy received Egypt.

Later wars between the Seleucids and Ptolemies for control of Palestine ("the glorious land") will be predicted in Daniel ch. 11-12.
  - c. "dominion was given to it," represents clearly that what Alexander accomplished, he did so by the permission of Almighty God, to serve God's purposes (probably to spread Greek culture and language into the world anticipating the coming of Christ and the New Testament). The Jewish high priest, when Alexander came through Palestine, showed Alexander this prophecy of Daniel about him and Alexander asked the Jews to make a sacrifice in their temple for him.
4. Beast, Terrible, Dreadful, Exceedingly Strong, Rome
  - a. No beast in all the animal-world sufficiently fierce and powerful to symbolize this fourth beast.
  - b. iron teeth and grinding feet appropriate to represent Rome

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- because it ground up all other cultures and stamped them into submission to Roman way-of-life.
- c. 10 horns represent first ten recognized emperors of Rome beginning with Augustus (Octavian), Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, Vespasian, and Titus
  - d. The little horn (not the same as little horn in ch. 8) arises out of the 10 of this 4th empire—it is Domitian.
  - d. Three plucked up by roots may be: 3 “barracks emperors” not in royal Julian line (Galba, Otho, Vitellius) assassinated; or, 3 later conspirators to Domitian’s throne (Senecio, Rusticus, and Priscus—all slain by order of Domitian); or three uprisings put down by Domitian (Sarmatians, Chatti, Dacians).
  - e. eyes like man, mouth speaking great things, represents that Domitian was a man, not a god and not invincible (see Rev. 13) no matter how blasphemous his claims to be Lord and God, (see Dan. 7:24-25).
  - f. Domitian (81-96 A.D.) was emperor when John wrote Revelation and is undoubtedly the “beast” (plus his successors) of whom John writes.

## II. MAGNIFICENT BEAUTY, 7:9-18

### A. Throne

1. Ferocious as the fourth beast is, it is the throne of God that reigns as sovereign over all creation.  
This same idea is portrayed in the book of Revelation.
2. “Thrones,” plural, probably refers to thrones for Father, Son and Holy Spirit; or to the 24 thrones of the 24 elders (Rev. 4:4). These thrones, however, are not important except to draw attention to the *one supreme* throne.
3. Ancient of Days is lit. “the one from eternity,” God the Father (see Micah 5:2), the one who lives forever, the mighty Creator (Rev. 4:10, 11).
4. Raiment white as snow—absolute purity and holiness
5. Hair like pure wool—wisdom (eternal)
6. Fiery flames—judgment, consuming power
7. Wheels burning fire—omnipresence of God “riding” through earth dispensing judgment through secondary agents (Ezek. 1:15-21; 10:1-22; Zech. 6:1-8), bringing “rest” to the earth that God’s redemptive program may be carried on.
8. Thousand-thousands, ten thousand times ten thousand—all the creatures at God’s command to carry out His orders.

While God only needs one angel to slay 185,000 Assyrian soldiers in one night (Isa. 37:36), He has millions and millions of angels to do His will.

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9. Court sits in judgment—all that is gathered around the one throne of God will execute His judgment on the fourth beast and the little horn.
10. Books opened—God records actions of all men, esp. His enemies (Isa. 65:6; Jer. 17:1; Mal. 3:16; Lk. 10:20). (See Rev. 20:12ff.).

### B. The One like a Son of man

1. The little horn spoke “great words” (7:25) (Rev. 13:5-6)—Domitian proclaiming himself Lord and God, ordering the world to worship him.
2. This “beast” is slain—Domitian and his empire (Rome) are destroyed and burned with fire (thrown into lake of fire and brimstone, Rev. 19:20-21).
3. Before it is slain, it is apparent that the first three beasts had their lives and character “prolonged for a season” in the fourth beast, Rome. This is in exact agreement with Revelation 13:1-2 which shows Rome as a composite of Daniel’s four beasts!
4. In connection with the fall of the fourth beast and little horn the Son of man enters the scene—this is none other than Christ, the Lamb, the incarnate Lion of David.
5. Son of man comes to the Throne-occupant (Ancient of Days) and is given dominion. This coincides exactly with the Lamb being given the scroll (Rev. 5:1-14) and dominion over history and redemption, because the Son is worthy having obtained salvation by incarnation.
6. Son of man given universal dominion over a universal kingdom—this is the church universal made of every nation, tribe, people tongue (cf. Rev. 1:5-6; 5:9-14; 7:9-12).  
The beast’s (Rome) reign is not nearly so universal and everlasting as that of the Son of man’s kingdom!
7. The saints of the Most High shall receive the kingdom and possess it for ever and ever. **THIS IS THE MAIN POINT OF THE WHOLE VISION!**

That is precisely what God did when He established the church in the days of the fourth beast (Rome) by the work of Christ (see Lk. 12:32; 22:29, etc.). That kingdom, the church, will abide forever—it will never die, for even death cannot prevail against it. The kingdom is the church—not some 1000 year millennial reign of Jesus and the Jews in Palestine.

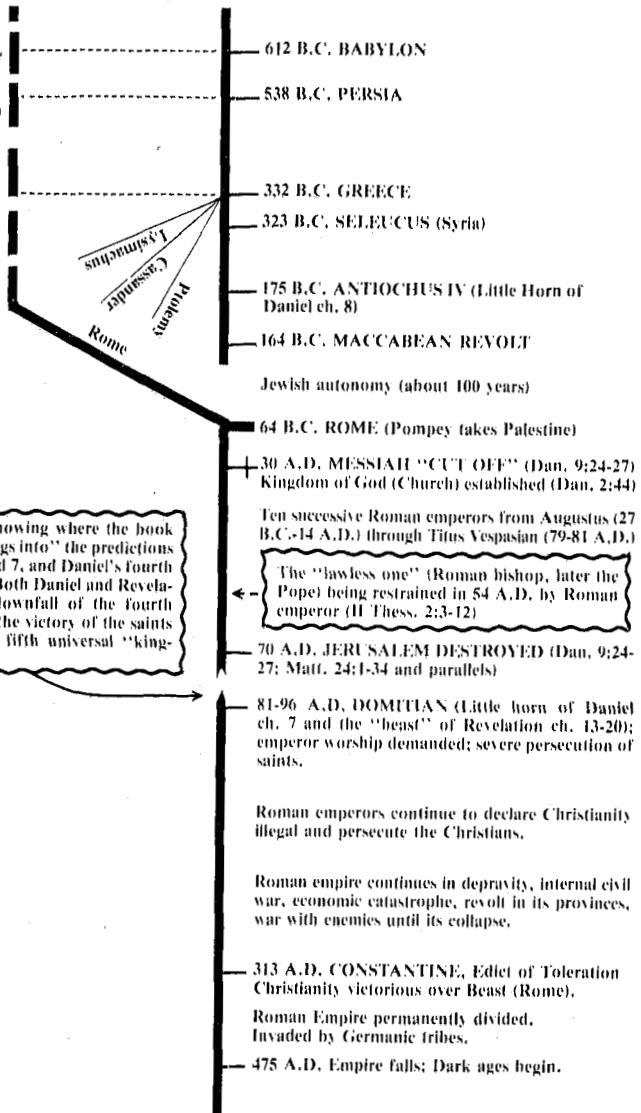
## III. MEANING BESTOWED, 7:19-28

### A. Testing the Saints

1. Daniel was alarmed when he first received this revelation



ROME: traditionally founded in 753 B.C., was the fourth empire of Daniel chs. 2 & 7 and incorporated the beastliness (Rev. 13:2) of the three empires which preceded it.



Historical chart showing where the book of Revelation "plugs into" the predictions of Daniel, ch. 2 and 7, and Daniel's fourth "beast" (Rome). Both Daniel and Revelation predict the downfall of the Fourth world empire and the victory of the saints (the Church), the fifth universal "kingdom."

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- (7:15) because it appeared there was going to be a great struggle. Perhaps the messianic destiny of God's program was even in doubt.
2. God was revealing that there were, in fact, going to be *centuries* of struggle for the messianic kingdom.
  3. The little horn of the fourth kingdom has more revealed about himself in the following verses.
    - a. he will seem greater than his fellows
    - b. he will seem to prevail over the saints, until the judgment of God falls
    - c. he will speak words against the Most High
    - d. he will think to change times and the law
    - e. he will wear out the saints of the Most High
    - f. saints will be "given into his hand" for 3-1/2 times
  4. This graphically describes Domitian and those emperors who followed him up to the death of Diocletian—the era from 81 A.D. to 312 A.D. (about 231 years) in which it appeared Rome would wipe out the church by persecution.
    - a. Domitian became censor (one who determines whether a law is right or wrong) and the first to openly renounce and disregard the republican aspect of the state in favor of dictatorial.
    - b. He changed many Roman laws, and assumed the right of first vote in the Senate so that voting differently from him endangered his life.
    - c. He issued his letters and edicts with the salutation: "Our Lord God Domitian instructs you . . ." and demanded that anyone addressing him call him Lord God.
    - d. He renamed September and October as Germanicus and Domitianus.
    - e. He demanded to be hailed as Jupiter's son and heir, the earthly embodiment of the "king of the universe."
    - f. His profligacy and cruelty were greater than Nero's.
    - g. One historian says: "Domitian is the emperor who has gone down in history as the one who bathed the empire in the blood of the Christians."
  5. The most crucial time for the infant church of Christ (especially in Asia Minor because most Christians were there) was during the reign of Domitian through the reign of Diocletian.
    - a. That is why God reveals this crucial time to Daniel of Domitian
    - b. That is why Christ revealed the visions to John in Revelation and addressed it mainly to the churches of Asia Minor.

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- c. From Domitian for about 231 more years it appeared as if the fourth beast (esp. the "little horn") was invincible (Rev. 13:4) and could not be withstood even by God.
  - d. Thus Daniel is shown the eventual rise of the Roman empire; that its great universal and complete power for an extended, but not eternal time, would eventually be brought to an end.
  - e. Daniel is shown that the kingdom of God will prevail against the ultimate power the world can bring to bear against it. It is significant that the Son of God was put to death during the Roman empire, by a Roman procurator—and that was the very ultimate that could be done to stop God's redemptive program. But God caught his Son up. God, in fact, used the death of His Son to accomplish man's redemption, raised him from the dead, and exalted him to have control (the scroll, Rev. 5) over the destiny of the world and his church.
  - f. When God caught his Son up, the devil began to try to swallow up the church with a "flood" of persecution (Rev. 12:13-17) but the church is rescued—however the devil did not give up his attempt to make war on the church.
5. These verses are the crucial section of Daniel (7:19-28). They must be interpreted in the light of *Daniel's* purpose.
- a. His aim is to reveal to people of his day and those Jews who will come after him until the Messiah comes, that God's covenant will prevail over four successive world empires.
  - b. That is Daniel's theme all the way through his book. He is *not* aiming at the 2nd coming of Christ, but the *first* coming.
  - c. He is aiming at predicting the long centuries of testing and trying the saints of God (both Old Testament saints and New Testament saints) until the kingdom is given to them, and they become victorious over the fourth beast.

### B. Triumph of the Saints

1. This cannot be the end of the world because the kingdom is given to the saints in conjunction with the judgment upon the fourth beast and that is Rome.
2. Furthermore, the kingdom was "given" to the saints at the *first* coming of Christ (cf. Lk. 12:32; 22:29; Rev. 1:9, etc.).
3. Why would it necessitate the fall of Rome before the kingdom could be "given" to the saints?

SO THE CHURCH COULD REALLY MOVE OUT OF ASIA  
MINOR AND GREECE TO THE UTTER MOST PARTS OF THE  
EARTH!

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4. Domitian was assassinated by one of his wife's servants and his body was cremated by his nurse and the ashes deposited in the temple of the Flavian family.

The Roman Senate denounced him, had his images and the votive shields engraved with his likeness brought smashing down, decreed that all inscriptions referring to him be effaced and all records of his reign obliterated. Domitian's dominion was "destroyed to the end."

5. Then, in 313 A.D. Constantine issued the edict of toleration which made Christianity legal and it was able to "conquer" the beast.
6. How was *dominion* given to the saints?

IT DEPENDS ON WHAT ONE CONSIDERS DOMINION! WHAT IS THE MOST IMPORTANT "DOMINION"—IS IT TERRITORY? SEE POINTS TO PONDER AT END OF LESSON!

7. The kingdom of God, the church, has outlasted all other kingdoms—and the resurrection of Christ proves it will be eternal—not even death can wipe it out.
8. It is able to "bring every thought captive in obedience to Christ" in people from all tribes and nations and peoples and languages (Rev. 7). IT CONQUERS CULTURE, RACE, AND ALL OTHER BARRIERS!

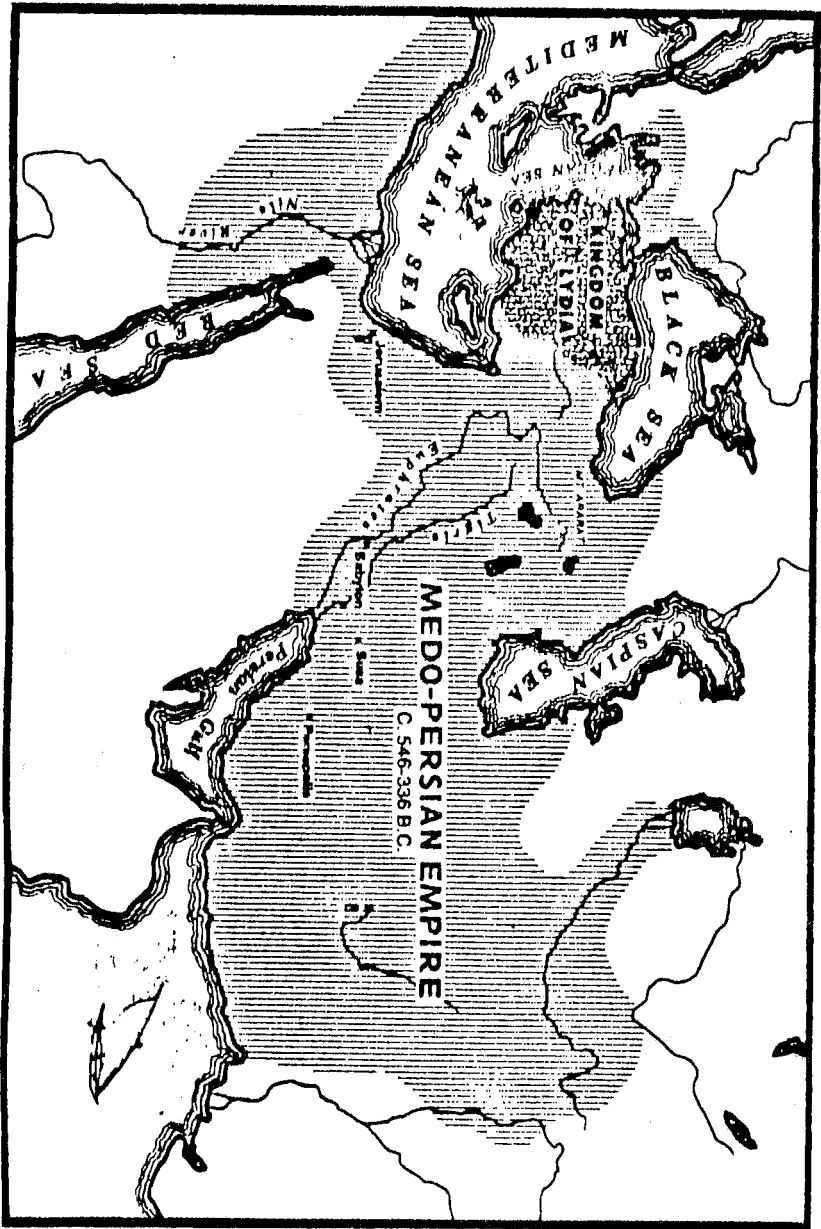
### IV. THE GOAT AND THE RAM, 8:1-8

#### A. The Ram is Medo-Persia (see 8:20)

1. Why is it important that God reveal the struggles between Persia and Greece?
2. Both empires will have tremendous effects on the messianic "remnant" of Jews. Persian confrontations for Jews would produce assimilation of Jews into far reaches of civilization. Freedom for Jews put them into high places, made synagogues available, preserved Jewish scriptures, etc. Persia's "magnification" of itself far and wide made all this preparation for the "kingdom of God" possible.
3. Two horns are two parts of Medo-Persian coalition. Taller horn came up last (Persia). Ram is symbolic of princely power (Ezek. 34:17). The ram likes to butt things, yet there is something of staid and sober character to it—not as flamboyant as he-goat.



Persian soldiers, such as this one, conquered the Babylonian Empire and Egypt. Until faced with the Greek armies, the Persians never lost a battle.



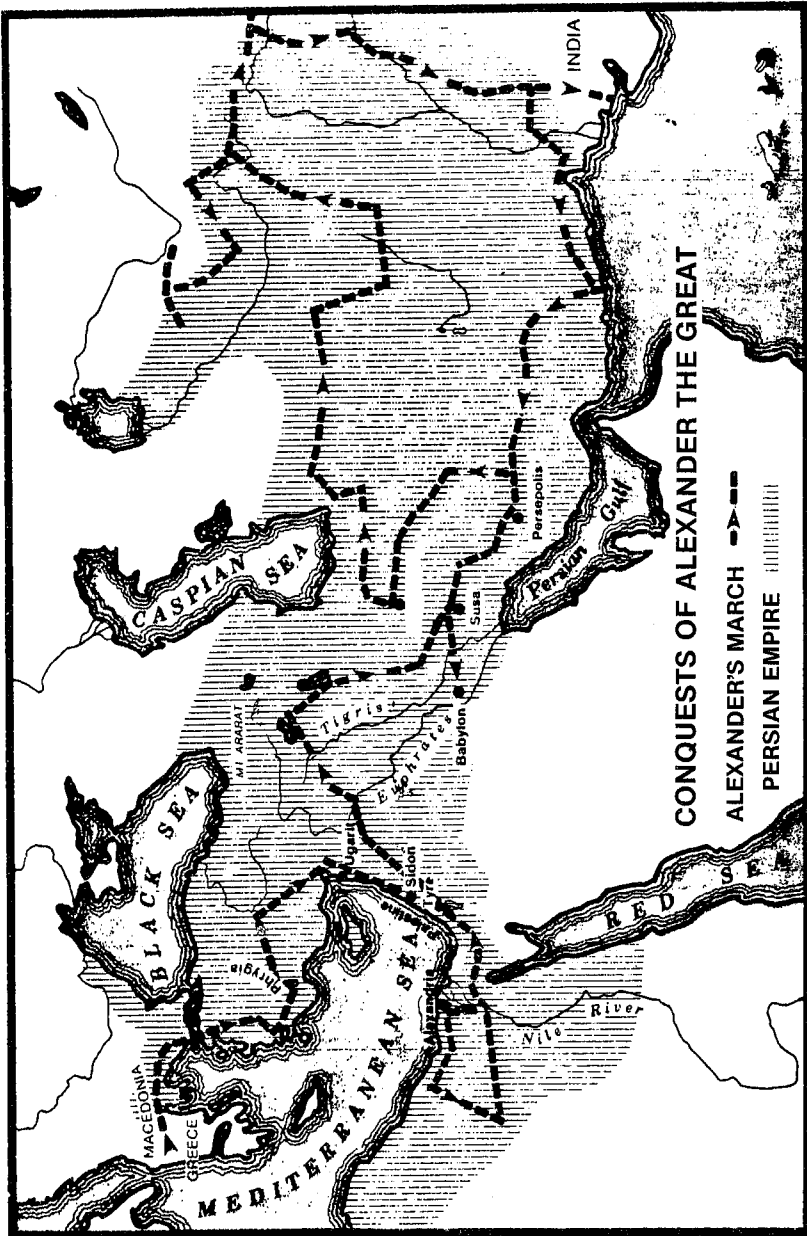
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4. Persia conquered a very large territory to the west, south and north of its own location and did not conquer east because it already controlled as far east as India.
  5. Persian empire lasted 200 years.
    - a. gave the world the longest peace in history until Rome
    - b. gave opportunity for great commercial exchange
    - c. gave the world an "international" language in Aramaic
    - d. gave rapid communications and good roads; international coinage
    - e. gave great human freedoms to many different religions and cultures under its domain.
  6. Persian respect for truth and honor, and their humane and chivalrous character, was the secret of their nation's successes. Later "playboys" such as Xerxes (Ahasureaus) frittered many of these successes away by not protecting the human rights their royal predecessors had cherished.

The Persians were the founders of religious freedom on a world basis. The Jews speak well *only* of the Persian empire. That is interesting in the light of the hatred today between Jews and Iranians!

Rome tried to adapt many of the Persian practices, but Rome was unable to develop religious freedom because of her pride in insisting on making emperors become gods.
  7. Under Darius Hystaspes the Persian government even helped bear the expense of erecting Israel's new commonwealth and temple.
  8. Isaiah 44 and 45 predict Cyrus, the Persian, will become God's "anointed" to return a "remnant" to Palestine and start the messianic program moving again. Isaiah predicts Cyrus would bring about the peace to the world necessary to accomplish this.
  9. The magnanimity of the Persians was a real test for the Jews—the majority of them decided to stay in Persia—only 50,000 returned to Palestine.
- B. The He-Goat is Greece
1. A fitting symbol for its ruggedness and power, sure-footedness and quickness.
  2. Alexander the Great swept across the world stage literally "flying" from west to east, hardly stopping, and conquered the world in less than 10 years. Reaching India, he wept because there were no more worlds to conquer.







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3. The "conspicuous" horn was Alexander. He had such impact on civilization that cities are named after him, even gods of the Buddhists bear his image.
4. Greek conquests introduced the world to Aristotleian logic, Greek architecture, Koine Greek language (New Testament Greek). Western culture coming with Greek conquests prepared the world for a spread of Old Testament scriptures even more widely into the West (and later for New Testament faith).
5. Great anger points to Alexander's motive for attacking Persian empire because Persians had so often attacked Greek city states and burned them under Xerxes, et al.
6. Alexander won an empire covering more than 1.5 million square miles.
7. Four horns coming up in place of the great horn are parallel to the four heads of the leopard of ch. 7 and represent the four-way division of Alexander's empire at his death when he was 32 years old.
8. Daniel will focus on only *one* of those four in this chapter, because it will have much to do with the future of the messianic remnant.

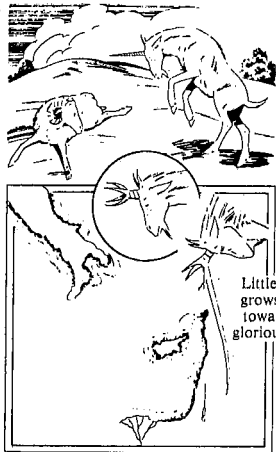


Alexander the Great, king of Macedonia, has been called a military genius. His empire was the largest the world ever had known.

### V. THE LITTLE-GREAT HORN AND THE PRINCE OF THE HOST, 8:9-17

#### A. Antiochus IV is the "little horn" here.

1. He comes out of the Greek empire (actually from the Seleucids).
2. All the Seleucid rulers before this "little horn" are not mentioned until Dan. ch. 11—the one which has most to do with tribulations for the Jews in Antiochus IV.
3. This "little horn" is *not* the same as the one in ch. 7.
4. The "glorious land" is Palestine, Canaan, land of "promise."
5. "Host of heaven" are God's covenant people (cf. Ex. 7:4; 12:41;

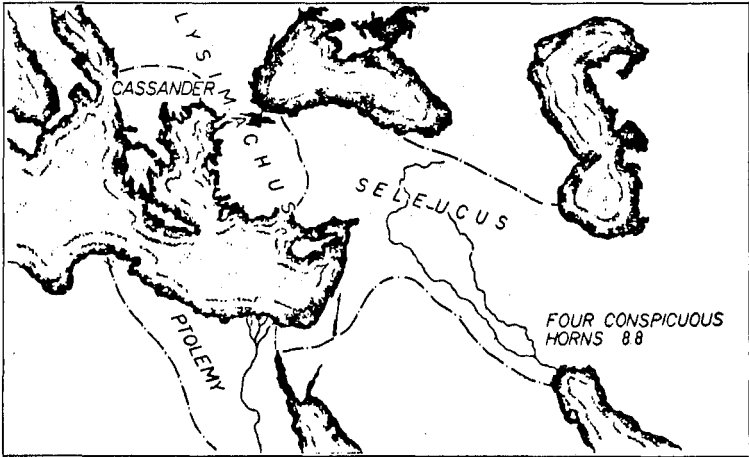


Little Horn grows great toward the glorious land.

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Jer. 33:22; Dan. 12:3) they are also referred to as “stars.”

6. Antiochus IV would bring some of God’s covenant people down by seducing them to violate their holy covenant relationship to God (cf. Dan. 11:32).
7. He will grow exceedingly great toward the Jews and subject them to many indignities and persecutions.



Four-way division of Greek empire at Alexander's death—only Egypt and Syria are of concern to Daniel (ch. 8-12).

### B. Antiochus IV magnifies himself

1. Even to the Prince of the host. He arrogated to himself prerogatives that only the Messiah or God Himself would assume. He considered himself equal to God and ordered a likeness of himself to be placed in the temple of the Jews and worshiped as God (I Macc. 1:21-25).
2. He forbade the Jews to offer their regular sacrifices (I Macc. 1:44-47)—“took away the continual burnt offering.”
3. He robbed the Jewish temple, offered a sow (pig) upon the altar, and ordered the Jews to stop circumcising their children and to offer swine’s flesh in the temple also (Josephus, *Antiquities*, XII; V; 4).
4. Great numbers of the Jews made “covenant” with Antiochus (I Macc. 1:12-16).
5. He burned Hebrew copies of the Old Testament and killed those who were found possessing them (I Macc. 1:57-62) (Josephus, *ibid*) “truth was cast down to the ground.”
6. The length of Antiochus’ devastation upon the Jews:

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- a. The statement is revealed from heaven
  - b. It is 2300 evenings and mornings—this would be understood by a Jew as 2300 days (Genesis, ch. 1 an evening and a morning is a day).
  - c. It is probably to be understood as a “round number” and not exact.
  - d. However, Antiochus began all this sometime in 171 B.C. (persecuting the Jews) and terminated it at his death sometime in early Spring, 164 B.C.—6 years, 3 months, and 20 days would be about 2300 days (365 days per year, 30 days per month).
  - e. The phrase “then shall the sanctuary be cleansed” makes it very plain that what is really marked by the 2300 days is the period of the desecration of the Jewish temple. **IT HAS NOTHING TO DO WITH THE END OF THE WORLD!**
- C. Antiochus will “prosper” until the “time of the end”
1. This vision was meant to be understood even by Daniel! It is not a secret.
  2. Now what “time of the end” would Daniel be looking for? The end of the Jewish age and the beginning of the Messianic age, of course.  
THAT IS WHAT IS TOLD TO HIM IN EXACT YEARS IN THE NEXT CHAPTER (CH. 9)!
  3. This has nothing to do with the 2nd coming of Christ because Jesus said plainly no one would know that time!
  4. The time of the end and the 2300 evenings and mornings has to do with the “latter end of the indignation” (8:19) and the end of Antiochus IV (8:25-26) which will come close to the end of the Jewish age.

## VI. GRIEVOUS TIMES AND RETRIBUTION, 8:18-27

- A. God’s “indignation” will end.
1. All that Daniel is seeing pertains to the latter end of the indignation, 8:19.
  2. The term indignation refers to God’s wrath upon sin (Isa. 10:5, 25; 26:2).
  3. God’s indignation on sin did not end until the Messiah came and atoned (cf. Dan. 9:24-27). The return from the captivities was *not* the end of God’s indignation.
  4. The terrible times of Antiochus IV will come *near* the end of the indignation and near the time when the Messiah comes to deliver the whole world from God’s wrath.

## THIRTEEN LESSONS ON REVELATION

The important thing to remember is the *kind* of indignation from which the Messiah delivers—the Jews (and many since) have interpreted the messianic deliverance as something political, earthly, physical.

BUT THAT IT IS *NOT* PHYSICAL IS PLAIN FROM THE NEW TESTAMENT. His kingdom is not of this world.

B. Indignation will end at a specified time in connection with the last days of Persian and Greek empires.

1. Daniel is not to be mistaken about when God will bring all this terrible testing of the messianic remnant to an end.
2. An even more exact and terrible picture of Antiochus IV is painted.

(This is even more detailed in ch. 11)! God does not want the Jews to give up when Antiochus comes. "A word to the wise is sufficient!" "Forewarned is forearmed!"

3. When the persecution of Antiochus and the Maccabean revolt came, centuries after Daniel's prophecy, it produced the effect God wanted—it produced a great messianic longing in the hearts of the faithful Jews.
4. There would be a "fourth beast" after the Ram and He-goat and the Seleucid "little horn."

During the time of this "fourth beast" (Rome) the Messiah would come. But Daniel leaves his wickedness to be detailed by John in the book of Revelation. He will put the Old Testament dispensation to destruction (Dan. 9:24-27) and test the saints of the New Testament.

C. This "contemptible one" (see Dan. 11:21) will be brought to an end himself.

1. His end will be "by no human hand"; i.e., it will appear to be by the direct intervention of Providence that this one shall fall. God will have a hand in his end. We will comment more precisely on this in chapter 11.
2. Daniel is to "seal" this prophecy. Not hide it or make it unknown, but *confirm* it, *preserve* it from being tampered with, *authenticate* it as true.
3. God *did* want the Jews to know *when* the Messiah would arrive. Jesus called two Emmaus disciples "foolish men and slow of heart to believe all that the prophets" said about the Messiah when they did not recognize Him (Lk. 24).

He even expected the Jews to recognize what *kind* of kingdom the Messiah would initiate!

THEY WERE TO UNDERSTAND THE PROPHECIES OF DANIEL!

## BEAUTY AND THE BEASTS

### APPREHENSION:

1. Why does the Bible symbolize great world governments as “beasts”? (See Dan. 7; Isa. 27:1; 51:9; Ezek. 29:3; 32:2; Rev. 13, etc.)
2. Does God really permit great empires to “devour much flesh” and does he give them dominion? (Dan. 7:5-6) Did God give Russia its dominion?
3. How did the dominion of the “rest of the beasts” get prolonged in the “little horn” of the fourth beast? (See Rev. 13:1-2.)
4. How does the time for the saints to receive the kingdom fit into the judgment of the “little horn” of the fourth beast? (Dan. 7:15-28)
5. Who is the “ram”? Who is the “he-goat”? Who is the “little horn” of 8:9?
6. What are the 2300 days? (8:14) What “time of the end” do they signal?
7. Who is the king of bold countenance”? (8:23-25)
8. What does God promise in spite of all the beastliness of ch. 7-8?

### APPLICATION:

1. All human governments are, to varying degrees, *beastly*. That is they all emphasize the earthly, animalistic part of man and de-emphasize the spiritual. They all survive, like beasts, by force and by preying upon man’s rights and freedoms.

Some are more beastly than others. Some human governments are humane but only when they acknowledge the sovereignty of God Almighty (like Nebuchadnezzar did). The only way to keep human government from becoming like raging, cruel, blood-thirsty animals is to keep them acknowledging the Lord God’s sovereignty over man.

2. If that is the case, why do we have to have human government at all? Because men not born again into the kingdom of God will not do what is right in this world without the application of *force* (see I Tim. 1:8-9; Rom. 13:1-7; I Pet. 2:13-14).

Human laws that are not enforced, are not laws. Society cannot survive without law and enforcement of that law in this wicked world. Satan is behind all anarchy (attempts to overthrow government by law). The Christian must be the kind of person who does not have to have force brought to bear on him to get him to keep good and true law. He obeys what is right because that is his nature to do so, because he *loves* truth and goodness.

But sinners do not love truth and goodness—they hate it. Therefore, they have to be forced to be good!

3. Human governments derive their *dominions* from God. Daniel makes that very plain in his predictions. And all these human dominions are allowed by God for the *ultimate purpose* of preparing for and spreading

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forth of His kingdom, the church! That was true of the Old Testament empires and Rome, and it is true of human dominions today!

Thank God, the early Americans believed this:

“Let us beware that we do not impute these signal divine appearances in our favor to any peculiar excellence in our national character. Alas, the moral face of our country effectually confutes such a vainglorious statement. Crimes of the blackest hue, countless multitudes of abominations, mark the visible character of this great, this highly favored community, and still provoke the great displeasure of heaven. . . . Let us remember that for His own sake, He hath done these great things, not for any righteousness in us. . . . But that His own name might be exalted, that His own great designs . . . extending the kingdom of His Son, may be carried into effect.”

— Sermon by David Tappan, Newbury, Mass., 1777

So spoke many great preachers and statesmen in those days! God shed His grace on America in order to further His kingdom in the world! MAY IT CONTINUE TO BE SO!

4. God gave Daniel a vision of the majestic, sovereign throne of God and the Son in order to give the *divine perspective to history*. The human, finite, limited perspective of history is what makes men pessimistic existentialists who say, “Life is never more absurd than at the grave,” or, “There is meaning only in meaninglessness.”

The terrible tragedies, the instabilities, the aimless recycling of human nature one generation after another, would turn any thinking man into despondency and despair if he views history only from the past and the present.

Once he knows there is a God, outside of history, exercising supernaturally wise, good and truthful control over it as he brings it to a conquest of the holy, good, true and just purpose he has decreed, man becomes a faithful optimist conforming himself to the nature of this Sovereign.

5. God’s kingdom obtains its sovereignty through the *incarnation* of the Son. The Son became flesh and conquered sin in the flesh and provides the impetus of grace and faith. He does not have His dominion by force but by love, and by faith.

Of course, God has the power to banish from His presence forever those who do not wish to willingly surrender to His rule. But to dwell in His presence will not be by force. If you do not want God, do not fret, He will not force Himself upon you.

6. The saints are given *dominion*. But that is *not* territorial dominion. It is not the land of Palestine, or the European Common Market, or America, God gives his saints. Their dominion is much *greater* than all this. It is dominion over sin (Rom. 6:1-23). It is conquest—yea, more

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than conquerors,—of all that can keep us from the love of God (Rom. 8:1-39). It is dominion over the power of the devil (Heb. 2:5-16). It is dominion over our circumstances for we can be content no matter what they are (Phil. 4:4-12).

Sin, rebellion against truth, is the ultimate trap, the eternal enslavement. The truth makes free, even when the body is imprisoned.

7. The court of *heaven* has authority to judge all human endeavors. And it does, indeed, pass judgment and dispose and impose upon mankind any circumstance of history it deems advisable.

The Roman empire called itself "eternal" but it lasted only 400 years in its western form. Today it exists only as ancient history! The court of heaven sits reviewing America's case today. Her judgment is inevitable. The *time* for her banishment is uncertain as far as man is concerned, but the fact of it is inevitable.

All human philosophies and systems have been weighed in the balances and found wanting. Every man seems to have his own idea about what God will do with individuals and masses. Most men expect God to make His judgments according to their ideas. BUT GOD'S JUDICIAL SYSTEM HAS ALREADY BEEN DECIDED, WRITTEN DOWN AND CONFIRMED. "Whoever does not obey the Son is condemned already" Jn. 3:36.

8. God sifts and tests men to prepare them for his kingdom. He will have no untried, untested, unproven people in his heaven!

God told the Jews that the wilderness wanderings were to "test" them (Heb. 3:8).

He told them the Babylon captivities were to "sift" them (Amos 9:9). Jesus told Peter that he was going to allow Satan to "sift" him (Lk. 22:31). Daniel predicted the days of Antiochus were to "test" the Jews (Dan. 11:35). Peter said Christians were to be tried by persecutions (I Pet. 4:12). The book of Revelation represents the great tribulations of the Roman empire were to "test" the saints (Rev. 3:10).

Jesus was tested—met the test by faith—and anointed God's Son by meeting the test.

God tests your faith in order to produce steadfastness in your commitments (James 1:3). If He didn't test it, you would lose your ability to endure and thus lose your inheritance!

9. God knows the future. Names change, territories change, but the principles remain the same. Great nations struggle, lock horns, attack God's redemptive program, but out of all the agony, destruction, apostasy, human arrogance, God's immutable purposes roll on, inevitably, inexorably, and men are given the opportunities to make moral and mental choices which will determine their eternal destinies as they fit into His immutable program. Men and their pronouncements come and go; human "stars" rise and fall; BUT GOD'S BOOK HAS PROVEN ONCE FOR ALL

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THAT GOD KNOWS, SEES, OVERRULES AND USES HISTORY TO HIS OWN GLORY FOR THOSE WHO BELONG TO HIM BY CHOICE! All men have their day before the court of heaven—what they do about heaven's decrees determines their eternal existence.

A British soldier one night was caught creeping back to his quarters from the nearby woods. Taken before his C.O., he was charged with holding communications with the enemy. The man pleaded he had gone into the woods to pray by himself. That was his only defense. "Down on your knees and pray now!" roared the officer, "You never needed it so much!" Expecting immediate death, the soldier knelt and poured out his soul in eloquent prayer. "You may go," said the officer simply, when he had finished, "I believe your story. If you hadn't drilled so often, you could not do so well at review."

No wonder Daniel is called a man of "excellent spirit." To read his prayer in this ninth chapter is to be shamed with the thought of one's own lack of humility and fervency in prayer. Daniel drilled so often he was able to do excellently at review time.

While reams of paper and hours of speech have been expended on discussing Daniel's prophecy of the "70 weeks," far too often his magnificent prayer has been neglected. It is one of the most beautiful prayers of all the Bible. It should rank alongside the 23rd Psalm. If you have ever felt like Jesus' disciples when they begged, "Lord, teach us to pray," you may find most of your answer when you analyze Daniel's prayer in 9:1-19. Incidentally, his prayer is crucial to understanding his prophecy.

We will be studying the great prophecy of the Messiah in 9:24-27. It will help you with answers to so much false teaching in the religious world today. But most important, read Daniel's prayer about 7 times this week.

### SEVENTY SEVENS

#### THE PRAYER, THE PRINCE AND POSTERITY

by Paul T. Butler

Daniel 9:1—10:21

#### Introduction

#### I. THIS IS THE HEART OF DANIEL'S PROPHETIC MINISTRY

A. Daniel 9:24-27 is the very focal point of Daniel's prophecies and all Old Testament prophecy!

1. Sir Isaac Newton, one of the greatest scientists the world has ever known, wrote a commentary on the Prophecies of Daniel and the Revelation.



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2. He described Daniel 9:24-27 as "the foundation stone of the Christian religion," because centuries in advance it gave the exact time of the appearance of the Messiah and the date of His death, as well as a comprehensive description of His saving work in heaven and earth. The prophecy likewise tells what would be the fate of the Jews upon their rejection of the One whose coming they had long anticipated. The destruction of Jerusalem in A.D. 70 was history's testimony that the offerings and services of the sanctuary had met their fulfillment in the coming of the promised Anointed One (Messiah).

B. Everything else Daniel predicts is secondary and preparatory for what he predicts in this chapter.

### II. THE TIME OF THIS PROPHECY

A. In the first year of Darius (Gubaru), about 536 B.C. (3rd year of Cyrus)

1. Daniel is 80 or 90 years old.

2. The release of the Jews from captivity to return to Palestine has just occurred. Reports of troubles are coming back to Daniel.

B. Many so-called great events of history are happening about this time.

1. Many of the alleged great "world-religions" were being formed about this time; Bhuddism, Taoism, Janism, etc.

2. Greek democracy was beginning to reach its peak as well as Greek science and philosophy.

3. But the most important event was that some 50,000 former Jewish prisoners-of-war had been released to return and begin the process of fulfilling Daniel's prophecy of 9:24-27.

4. Much testing and tribulating (pressurizing) of this "messianic" people would come before the fulfillment.

To be exact, there would be 490 years of "trouble," but the details of that are to be explained in ch. 10-12.

### III. CHRISTIANS STUDY THIS PROPHECY THOROUGHLY AND REPEATEDLY.

A. Jewish rabbis forbade the teaching of Daniel 9:24-27 because it meant Jesus Christ was the Messiah.

B. Daniel 9:24-27 is incontrovertible evidence that Jesus Christ was the Messiah. There is no better evidence in all the Old Testament.

C. Josephus writes of Daniel: "The several books that he (Daniel) wrote and left behind him, are still read by us till this time, and from them we believe that Daniel conversed with God, for he did

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not only prophesy of future events as did the other prophets, but he also determined the time of their accomplishment." *Antiq.* X:11:7

- D. This is why unbelieving critics want to date the book of Daniel at the time of the Maccabeans, to get away from fulfilled prophecy.

### Discussion

#### I. REPENTANCE, 9:1-14

##### A. Rebellion confessed, 3-6

1. Daniel confesses that the captivity of God's people is due to their stubborn rebellion (see Isa. 30:9-10; Jer. 6:16-19; Ezek. 2:1—3:11, etc.).

It is exactly what Moses warned against, Deut. 28.

2. Daniel admits his sin and that of his people and that they deserve nothing but God's wrath.
3. Daniel observes that God promised to end the captivity after 70 years and apparently assumes that will be the end of God's wrath—or perhaps he is confused from the earlier revelation in ch. 7-8 about "troubled" times to come upon the Jews in the far distant future.
4. Daniel's main concern in this prayer is to implore God to keep His name clear of any taint of unfaithfulness by going back on His promise to provide forgiveness for the Jews.
5. DANIEL IS PRAYING FOR BETTER EARTHLY CIRCUMSTANCES FOR HIS PEOPLE . . . HIS PRAYER IS ALSO FOR SPIRITUAL DELIVERANCE, BUT HE HEARS OF THEIR TROUBLES BACK IN JERUSALEM AND HAS DOUBTS AS TO WHETHER GOD HAS FORGIVEN THEIR SINS OF IDOLATRY OR NOT! God needs to clear this up for Daniel.
6. Understanding this is important in understanding the angel's answer to Daniel's prayer in 9:24-27!

The answer is: Complete withdrawal of the "indignation" of God is *NOT* at the restoration of the Jewish commonwealth *but is centuries away*, at which time Judaism will be abrogated and destroyed!



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### B. Rejection agreed with, 7-11

1. Apparently Daniel thought the captivity or "indignation" was about to be prolonged on account of the sins of the people, so he prayed for the mercy of God.

*And, he was right.* God still needed to purge the Jewish nation down to a "holy stump" and even down to a "holy seed"—remember Isaiah, ch. 6?

The next 500 years of tribulations, after Daniel, would accomplish that.

God needed a small remnant which would be eager for a *spiritual* deliverance (like Mary, Joseph, the aged Simeon, John the Baptist, Joseph of Arimathea, and others).

2. Daniel made confession. The word in Hebrew *todah* means to *acknowledge* (Gr. *homolego*, means "to say the same as"). In other words, Daniel acknowledged and said the same as God said about Judah's sinfulness. They had sinned openly, willingly, deliberately and shamefully. The Hebrew word *bosheth*, "confusion" means *shame*. They were guilty—no one else, certainly not God, for their shame.

### C. Refusal, 12-14

1. Daniel's prayer is one of *complete* humility. He expresses the attitude that even after almost 70 years of captivity the Jewish people are still sinners. They have not gotten so holy they now deserve anything from God but his wrath, (13). NO ONE EVER ATTAINS!
2. Daniel acknowledged or confessed God's justice in their punishment. God as the only absolutely holy, just, fair, faithful Being is imperative. It is not optional! God must keep his name absolute. He must be *trusted* to be righteous in everything he does! Man is not given the prerogative of disagreeing with God's ways!
3. God confirmed his word as absolutely inviolable when he took the Jews captive. What God promises and warns, he surely fulfills!
4. Ultimately, every human being will surrender in obedience to the word of God. They may go to heaven, or they may go to hell, but obey Him they will surely do.

## II. REQUEST, 9:15-19

### A. Release, 15-16

1. Daniel makes his appeal on the basis of God's faithful nature. And God is not only faithful to judge his enemies, he is also faithful to deliver those who trust in his promises. So Daniel appeals to God to deliver his people on the basis of God's

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actions in the past (Egyptian exodus). In delivering those who trusted him then, God made a name for himself. Daniel appeals to God to keep his name sacred and keep his promise to rebuild Jerusalem. But Daniel thinks of this as God's forgiveness.

2. The Jews had become a "byword" (as Moses predicted) because they had so completely heathenized themselves and turned away from their "roots" and their God.

If the Jews were a byword, so was their God. His name was not respected because of them.

Daniel is concerned about the reputation of God. God's reputation must be vindicated, established, once and for all.

### B. Restore, 17

1. So, Daniel prays first and foremost, that everything God shall do is for *his* namesake!
2. He begs God to restore the Temple and Jerusalem so that the world will know the power and majesty and faithfulness of Jehovah.
3. So long as the Temple and Jerusalem are in ruins, the heathen world will pass by and mock and ridicule Jehovah. That must not be! Not if the world is going to have anything certain by which to be saved.

GOD MUST CARRY OUT HIS MESSIANIC PROGRAM OF REDEMPTION AND HE PROMISED TO DO IT IN JERUSALEM, THROUGH THE JEWISH REMNANT. BUT JERUSALEM IS DESTROYED AND THE JEWS ARE NOT A NATION! ENEMIES ARE OPPOSING THEM!

4. Daniel is not interested in restoration of the Temple and city for Jewish pride; he is not interested in change of circumstances just for ease and comfort (in fact most Jews were more comfortable in Persia—return to Palestine meant more suffering as Daniel already had predicted).

### C. Rebound, 18-19

1. There is an emphatic repetition throughout this prayer insisting that God's glory be vindicated in everything.

Sinning man deserves only judgment. If the Jews are delivered at all it will be entirely due to the very nature of God—mercifulness. This is the whole point of any prayer—God seeks contrition and penitence in prayer in order that He may do for man just what He has made up His mind he wants to do for man all along!

2. Prayer is not to get things from God—it is to *get you for God!* Prayer is to get the believer in the right nature or character to receive what God has decided before the prayer to give if the believer will just receive.

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Prayer does not change God—it changes believers!

If prayer changes God, why didn't he remove Paul's thorn in the flesh?

3. God cannot and will not act to bless any man if that man does not pray believing that whatever he receives is a blessing!

Man changes—God acts. Prayer does not change things—prayer changes man.

4. Daniel's prayer that God will act in the interest of His Own perfect will is what God wants from Daniel. That way, whatever God does with the Jewish people will be received as a blessing (believing Jews, that is).

God only wants us to be better than we are. But he knows that this can only come about as a result of man's seeking to glorify his Creator and Redeemer. God acts to glorify his name, not out of selfish egotism, but in order to bless his creation (cf. Ezek. 20:9, 14, 22, 44; Isa. 48:9-11).

The inevitable result of God acting to glorify his own name is that the man who accepts and acts in accordance with this is thereby made a partaker of God's glory (cf. II Pet. 1:3-11).

5. When Jesus taught his disciples to pray, he said pray *first*, "*Hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. . . .*"
6. The reason God could give Daniel the revelation of such terrible testing of the Jewish nation is because Daniel was a man of *total surrender* in prayer. Daniel did not go to God with a long list of get-wells, give-food-tos, save-from-persecutions. Of course, God wanted Daniel to depend on him for everything, but not simply to be relieved of difficult circumstances.

### III. REVELATION, 9:20-27

#### A. Seraphim, 20-23

1. Right in the middle of his praying, Daniel is approached by the angel, Gabriel, in human form, to deliver God's answer to his prayer.
2. Yes, God is going to deliver his messianic redemption through a small remnant of believing Jews—BUT IT IS GOING TO BE 490 YEARS LATER, AFTER MUCH SIFTING AND TESTING AND PURIFYING.
3. God knows what his beloved need before they even ask and is able to answer before they get through praying.
4. God also knows that our greatest need is to seek His glory.
5. As long as man is self-confident and self-dependent he is in no position morally, intellectually or spiritually to receive what

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God has for him (building his character into the image of Christ). Man resisting the will of God demands and spends whatever comes his way only to confirm his own egotism.

6. Be assured that the "things" you pray for are no problem to God. He can give you exceeding abundantly above all you can possibly imagine or ask for, if you utterly, totally, unreservedly trust Him! The problem is not what you need—the problem is you!

### B. Scope of the Seventy Sevens, 24



1. The Hebrew text is lit. "sevens, seventy of them." This has been understood by conservative exegetes (even Jews) to mean "seventy weeks of years" or 490 years. The 7-day week = 7 years theory or "day-year" theory of interpretation is confirmed by the Bible (cf. Num. 14:34; Lev. 25:8; Ezek. 4:6).

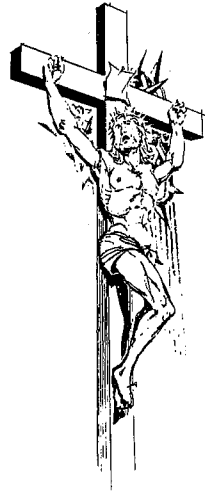
It would be difficult to exaggerate the significance of this passage (v. 24-27) in the teachings of dispensationalists and pre-millennialists. It is appealed to by them as definite proof that the entire "Church age" is supposed to occur during the events listed in v. 24-26; and the 27th verse of this chapter concerns the "7 years of tribulations" just before the "millennium."

2. These 490 years are *determined* (Heb. *chatak*, apportioned, divided) for Daniel's "people"—the Jews. God will use the Jews only 490 years more after Daniel. After that, their time is up! They will resist, of course, and God will have to destroy their temple and their nation.

The only time God had left for the Jews was this 490 years. He has nothing left for them now or ever, as Jews.

The only thing left for the Jew is New Israel, the church (cf. Gal. 6:15-16). When the times of the Gentiles are completed (at the end of the world), then all New Israel will be saved (Rom. 11).

Everything said by Daniel in this passage is fulfilled in Christ and the destruction of Judaism. The "promises" made to the sons of Abraham are fulfilled in



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“Seed” (singular) not in “seeds” (plural). And all who are in Christ are sons of Abraham (cf. 3:15-29).

NOW LOOK WHAT WAS LEFT FOR THE “REMNANT” OF DANIEL’S PEOPLE TO ACCOMPLISH!

3. *Finish* the transgression. The Hebrew word is *chalah*, bring to completion, fill-up-full, finish a thing or a task. This is clearly talking about the filling-up-full the cup of Jewish iniquity. *They would reject the Messiah, they would kill the Son of God!* They had sinned terribly in their idolatry and killing of the Old Testament prophets, but the full height and depth of their evil was yet to be shown when they would “kill the heir” (Mt. 21:33-45; Mt. 23:32-39). As a result God’s wrath came upon them to the end (Gr. *telos*), to completeness, finally, by destroying their nation (I Thess. 2:16). God’s wrath is still upon them if they are outside of Christ.  
Because they “cut off” the “Anointed One” (Messiah) God’s end came upon them as a flood (Dan. 9:26).
4. *Put an end* to sin. In the death of the Messiah God will triumph over man’s rebellion and declare sin atoned for and give man the power, by faith, to overcome sin. By sovereign decree of grace God punished all sin in His Son (II Cor. 5:17ff.). All sin, even that done from Eden onward was done away with in the death of Christ (Rom. 3:21-26; Heb. 9:15-28). Sin no longer has dominion over those who trust in Christ’s blood.
5. *Atoned* for iniquity. Christ’s death not only ends sin, it atones and reconciles God to man, man to God. God had to be appeased before He could be reconciled to avowed enemies of His (Rom. 5; II Cor. 5).
6. Bring in *everlasting righteousness*. This is one of the things the Holy Spirit, through the preaching of the apostles, was to do in the world—convince men of sin, of righteousness, and of judgment to come. God imputes righteousness to us, unearned, through faith in His Son; we practice righteousness relatively by the prompting of His love for us and our trust in His word.
7. *Seal both vision and prophet*. With the accomplishment of the work of the Messiah in fulfilling God’s prophesied plan of redemption and the end of the Jewish dispensation, Old Testament prophecy was confirmed, fulfilled, validated and thus sealed—done! Paid in full! (cf. Acts 3:24; I Pet. 1:10-11; II Pet. 1:16-21; Rev. 19:11).
8. *Anoint a most holy*. Actually, the Hebrew text reads, “anoint (messiah) holy, holies.” It is arguable as to whether this applies to the anointing of *Jesus*, by His resurrection from the dead,

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as the Holy One of Israel, the Messiah (“today have I begotten you, today thou art my Son),” or whether it applies to the “holiest of holies,” the *church*. (See Acts 10:38-43.)

Some dispensationalists insist that all these things have not yet been accomplished. They insist all this is to come after the tribulation and during the millennium. They say, for example, “to make an end of sins” means to eliminate moral evil completely from this world.

They contend that because the 70th week is still future, the first 69 weeks must be also or else we have a gap of over 2000 years between 69th and 70th week. That is, if the things listed above were completed with Jesus at his first coming, the first 69 weeks are past. Since the 70th week must be future to our day, then we must be living in a huge gap of 2000 years. How do you count 2000 years into the 490 scheme of things?

**THAT PROBLEM DOES NOT BOTHER SOME PRE-MILLENNIALISTS, AS YOU SHALL SEE IN THE CHARTS THAT FOLLOW!**

We believe that to insist all the above is yet future is absurd in the light of plain New Testament teaching!

### C. Sequence of the Seventy-Sevens, 25-26

1. The fact (based on New Testament teaching) that the 6 items of v. 24 are Messianic settles the question of where the *70 weeks are to end*. They are to end in connection with Messiah’s first coming. When Christ ascended to heaven and the Holy Spirit descended (Acts 2) there remained not one of the 6 items of v. 24 that was not accomplished.
2. In verse 25 we are told where the *70 weeks are to begin*; “the going forth of the word to restore and build Jerusalem.” There are only 4 events to which this phrase may refer:
  - a. The decree of Cyrus, 536 B.C. (Ezra 1:2-4)
  - b. The decree of Darius, 518 B.C. (Ezra 6:1-5)
  - c. The decree of Artaxerxes, 457 B.C. (Ezra 7:12-26)
  - d. The decree of Nehemiah, 444 B.C. (Neh. 2).
3. The decree of Cyrus did not permit them to fortify their city as foretold in Gabriel’s message.

The decree of Darius allowed them to continue the work of Cyrus’ decree—but not granted freedom from taxation or allowed to appoint magistrates, self-rule, establish a commonwealth. *Clearly, the decree of Artaxerxes, 457 B.C., is the one the 490 years are to be counted from.*

4. Another terminating point of time is given—“to the coming of Messiah.” The Hebrew text reads, *‘ad—mashicha nagid*, and the article is missing altogether. “An anointed one” is not an accurate translation.



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This is the only text in all the Old Testament where the word *Messiah* is used specifically.

Taking Daniel's passage, and all the other passages describing the Messiah's coming and nature, there should have been no excuse for the Jews mistaking Jesus as the Messiah.

5. There should be no period (.) after "seven weeks" in v. 25. It should read, ". . . to the coming of Messiah, prince, there shall be seven weeks, then for sixty-two weeks it shall be built again." The 7 plus 62 go together as one unit of time making 69 weeks. During this 69 weeks, Jerusalem will be rebuilt but during *troubled times*.

That is exactly what Daniel shall predict in ch. 10-12, the troubled times of Jerusalem.

Ezra 4:7-16 (which chronologically should be between Ezra 10 and Nehemiah 1) tells of some troubled times, also.

6. In the 70th week (after the 62 plus 7) the Messiah shall be "cut off" and have nothing. Compare this with Isaiah 53:7-9! We learn from v. 27 that his "cutting off" will be in the middle of the last week (or middle of the last 7 years) for that is when the Messiah shall cause sacrifice and offering to cease. Jesus was born 4 B.C.; began his ministry at age 30 in 26 A.D.; crucified mid-30 A.D.; gospel mainly to Jews for next 3-1/2 years—then turned to Gentiles mid-34 A.D. THAT WAS FINISH OF 490 YEARS FOR JEWS. God, in grace, allowed the nation to continue another 35 years, then destroyed it, (66-70 A.D.).
7. "People of the prince who is to come shall destroy the city and the sanctuary . . ." etc.

Some say this refers to the Romans since they are referred to as God's "army" in the parable of the Marriage of the King's Son (Mt. 22:7).

Others say this refers to the Jews themselves who wrought such destruction of the city of Jerusalem before the Romans ever started their assault. WE PREFER THE LATTER INTERPRETATION HERE.

8. The destruction of Jerusalem and the nation mentioned here is not to be included in the 490 years. As far as God was concerned Jewish time ended when the gospel had been preached thoroughly among the Jews by 34 A.D.

As far as God was concerned sacrifice and offering ceased when the Messiah was crucified and arose. He was through with the Jews, as such, in the program of redemption at the cross.

### D. Subsequent to the Seventy-Sevens, 27

## THIRTEEN LESSONS ON REVELATION

1. During the last 70th the Messiah will make firm a covenant with many.

The 3-1/2 years of Jesus' public ministry he was in favor with the multitudes—they heard him gladly. The rulers had him crucified. Then for 3-1/2 years more the covenant was confirmed among many Jews as thousands became obedient to the faith. After his crucifixion, for the latter of the 70th, because he atoned, sacrifice and offering was no longer efficacious. Of course, sacrifice and offering were forever abrogated at the cross, but in this passage we are dealing only with 490 years—and nothing beyond that except the destruction of Jerusalem.

2. Upon the "wing" of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator. Some say this is the Jewish people destroying their own city. Some say it is the Romans. **WE BELIEVE THIS REFERS TO THE ROMANS.**

The Romans built up siege walls around the city and let the Jews do most of the destruction themselves for about 3 years. When the Jews were dying of starvation and had killed thousands of their own, the Romans attacked, tore down the walls, the temple, killed thousands more Jews and took thousands more captive to be sold as slaves.

Jerusalem lay in ruins for years, until the Romans built a heathen temple on its grounds and worshiped Jupiter there. Finally, the end came upon the "desolator" (Rome) himself—John predicts that in Revelation. Of course, Daniel has predicted the end of Rome himself, ch. 2 and ch. 7.

Thus ends one of the most amazing and significant prophecies in all the Bible! The Old Testament predicts its own abrogation, its end. God's finish with the Jews was no accident. He planned it ages and ages ago. When the stubborn and unbelieving Jews would not acknowledge it, God had to use drastic measures to impress His plan on the world. But, amazing, there are some Christians who will not acknowledge this today.

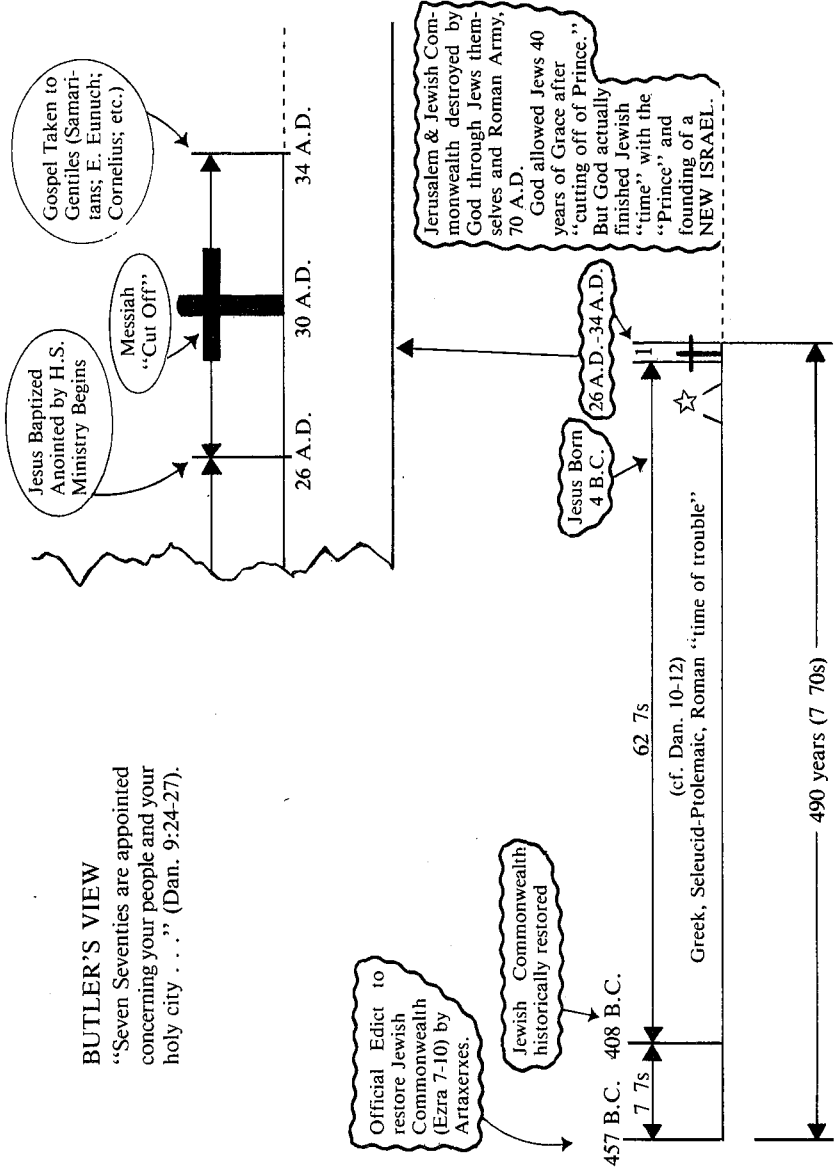
The following charts show two views of the seven-seventies (or 490 years). Please note that on the pre-millennial view there is a "gap" or "time out" between the 69th week and the 70th week of 2000 years. That is between the first coming of Christ and the so-called "rapture" and "tribulation." These people say God does not count time in this 490 year prophecy so long as the Jews are not occupying Palestine. When all the Jews get back to Palestine, the rapture will occur and the 70th week will begin, and those left on earth will endure 7 years of tribulation during the 70th week. After that the millennium (1000 years) will begin. After that, Christ will come back at the Second Coming.

The second chart did not originate by Butler—it is the generally accepted view of non pre-millennialists.



**BUTLER'S VIEW**

"Seven Seventies are appointed concerning your people and your holy city . . ." (Dan. 9:24-27).



## THE PRAYER, THE PRINCE AND POSTERITY

### IV. ANGELIC APPEARANCE, 10:1-9

A. Apparently 3 years after the revelation in ch. 9 Daniel receives another revelation which helped him understand ch. 9.

1. This message came to Daniel through an angel of God—a messenger.
2. The angel appeared in human form—but
3. The angel was so majestic in appearance everyone close was terrified. Some with Daniel did not see the angel or hear the message but the approach of the angel terrified them.

B. Daniel fainted at the sound of his words.

1. What did he hear that caused this—was it the loudness?
2. I believe it was the content of the message that made Daniel faint.
3. He is told things about the realm of



Daniel and the Ministering Spirit

- the next world that men do not know.
4. What he is told is not guesswork nor fantasy. It is the brilliant, staggering TRUTH!
5. It involved future centuries of warfare and struggle against the forces of hell for Daniel's people.
6. What the angel told Daniel is detailed in chapters 11 and 12. What Daniel was to hear were all the gory details of a Jewish holocaust as terrible as that of Adolph Hitler's holocaust 2500 years later.

### V. ANGELIC ANNOUNCEMENT, 10:10-14

A. Daniel is told he is "greatly beloved."

1. Daniel was a great man of God. One of the greatest of all in the Old Testament.
2. Because he was "greatly beloved" God answered his prayer for revelation about the future of the Messianic people.
3. God knew Daniel wanted to know this not simply out of curiosity, but in order to serve God's people—that he might be a vessel to strengthen them about their messianic destiny and the trials to come.

B. The angel announces he has been struggling with "the prince of the kingdom of Persia."

## THIRTEEN LESSONS ON REVELATION

1. Who is this "prince"? If he is able to "withstand" an angel of God, he must be a supernatural being himself. Apparently then, he is a demon from hell, an evil spirit, who was influencing the affairs in Persia (and in Greece 10:20).
2. The demonic, evil spirits were influencing Persians like Haman (in the days of Esther) to kill Jews.  
But God, through his providential care (apparently through angels like Gabriel and Michael) delivered them.
3. The vision the angel comes to deliver is for the "latter days" and that is proscribed as the period of history covered by the empires of Persia and Greece (10:20-21).

This fits with what has been said in Dan. ch. 8, 9, 11, 12.

### VI. ANGELIC ACTIVITY, 10:15-21

- A. Daniel is dumbfounded. It is more than he can stand, mentally and emotionally. How can all this be—will my poor people be able to endure all this struggle against supernatural powers out of hell.
- B. The angel gives Daniel strength. Must have been some kind of supernatural power.
- C. The angel's question is rhetorical—"You do know why I came to you do you not?"
  1. To inform Daniel that great tribulations were coming on the Jews
  2. To inform Daniel that God would be with them and help them with power from heaven (in the person of ministering angels) (cf. Heb. 1:14, etc.)
- D. God will be with them with power from heaven all through the "latter days."
  1. These princes of the kingdoms of Persia and Greece are not simply mortal kings—no mortal could have so successfully opposed an angel of God for a period of 21 days if one angel could smite 185,000 soldiers in one night (Isa. 37:36).
  2. They are evil spirits straight from hell allowed by these heathen rulers to influence their thinking and acting in opposing God's redemptive program in the earth.
  3. In the downward plunge away from truth and righteousness, the Gentile nations chose to worship and seek the fellowship of demons (Rom. 1:18ff.; I Cor. 10:20ff.) and so came under hell's direct influence.
  4. It would not necessarily mean bodily demon-possession such as the phenomena in the gospels where demons actually lived in the bodies of human beings. It could very well be evil spirits

## THE PRAYER, THE PRINCE AND POSTERITY

influencing the minds of pagan rulers through false teachings.

That activity continued on into the Roman empire. After Rome was defeated, the devil's activity in such wide-spread pervasiveness was restricted ("Satan was bound for a 1000 years").

The TRUTH went out to the far reaches of the world after Rome fell and had tremendous influence on culture, government, etc.

5. Of course, the devil and his "princes" are still at work, but they cannot deceive as many as before—THE LIGHT OF THE WORLD CAME AND DISPELLED THE DARKNESS!
6. If you do not think this is near to being right, you would change your mind if you had to live back in the days of Antiochus IV or the Caesars of Rome!

Life in Russia and China is even better today than it was before Christ came into the world!

### APPREHENSION:

1. Why was Daniel concerned about the number of years of captivity? Was it some selfish concern? or was he concerned about God's integrity?
2. Why did Daniel spend so much time confessing sin? Is that such guilt good for people? Should we be this desperate in our prayers?
3. Why did Daniel pray everything for the Lord's sake? Shouldn't believers ask the Lord for anything for their own sake?
4. What are "seventy weeks"? When do they start? When do they end?
5. To whom is the period of 490 given? What 6 things are to be accomplished by the time this 490 is over?
6. Who is the "prince"? Who is the anointed one? How is he to be "cut off"? (See Isa. 53:8.)
7. What "city" is to be destroyed? Who will destroy it? Why?
8. What is the "abomination that makes desolate"? (See Mt. 24:15; Lk. 21:20.)
9. What is going to befall Daniel's people in the "latter days"? What does it have to do with the "prince of Persia" and "prince of Greece"?
10. Does God send his angels to "fight" for his people? today? (cf. Revelation).

### APPLICATION:

1. Daniel was a man of the Word! He knew God's Book. Here is this man who had been receiving direct revelations from God and angels, but he is studying the writings of a former prophet, Jeremiah. His revelations did not make him an egomaniac. He did not think what the Lord told

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him was all the Lord said. In fact, he was probably reading Jeremiah to see if what he had received squared with God's Book! Personal experiences, no matter how mystical or spiritual they may seem, must be tested by God's Book—not the other way around.

2. Prayer should be *first* and foremost a confession of sins! Any man who says he has no sin is a liar and the truth is not in him at all! Daniel's first concern in approaching the Lord was to confess sin. *Confess* means, "to say the same as" God says about sin. God says we are morally, deliberately, by choice, responsible for sin. He is not responsible for our sins. We are! God says we deserve absolute, final, complete banishment from his presence for sin. We must admit that. God says he will forgive our sin if we love him and keep his commandments—we must confess ("agree with") that.
3. Until men are willing to admit they deserve God's wrath, they are not in a position to be delivered from it. Until men are willing to admit they deserve God's wrath, they are not willing to accept His forgiveness by the free gift of grace through Christ's atonement in their place. Daniel was willing to admit this and thus was willing to admit that all mercy and forgiveness belonged to God.
4. God extends His mercy through the word of His prophets and messengers. Daniel confessed that he and his people were being punished because they did *not* listen to God's message. God's message is in His commandments—not in our subjective fancies.
5. Daniel prayed confessing that God's people (and thus God's name) had become a *byword* because of their sinfulness. In a very real way, *God's reputation* depends on the actions of those who claim Him as their God (cf. Rom. 2:24). In another sense, God will be God and be true even if every man is a liar and a hypocrite (cf. Rom. 3:4). God will always be God, but how most men first conceive of Him depends to a large degree on the actions of Christians.
6. Prayer is to change men—not God. God had already decided to return the Jews to Palestine before Daniel prayed. He had even revealed that to Daniel. But Daniel needed to pray to prepare himself for service by believing what he had been told and *humbly surrendering* to it. You see, their return would involve centuries of trial and testing. A man has to be brought to his "knees" in complete surrender to accept what God has already decided He wants to give him. God doesn't have to have our prayers any more than he has to have our money. WE NEED TO GIVE UP, GIVE IN, AND GIVE OVER.

Daniel prayed—"For thy sake—for thy name's sake." THY WILL BE DONE!

7. Did you know the Gospel was in the law and the prophets? Rom. 3:21 says it was. You can find it in *Dan. 9:24* (among other places in the



## THE PRAYER, THE PRINCE AND POSTERITY

prophets). Where else is it? How about Isa. 53:1-12. What excuse then did the Jew have for rejecting the idea of salvation by grace through faith—justification by faith and not by works of the law?

8. The time of Messiah's coming was *precisely* predicted. So was the destruction of the city of Jerusalem and the Temple. Why did so many seem confused or ignorant of Jesus' messianic claims? Were there some who were looking for the Messiah at about the right time? How about Simeon (Lk. 2)—Joseph of Arimathea (Lk. 23:51). Why was John the Baptist, who even had direct revelation confused?

If Daniel 9:24-27 is so precise, why are Jews so ignorant of all this today? Why are non-Jews so difficult to persuade that Jesus is the Messiah of God? Did Jesus expect people of His day to know from the prophets that He was the Messiah (cf. Lk. 24:25ff.)? Did Jesus expect His disciples to know from the book of Daniel when Jerusalem was going to be destroyed? (Mt. 24:15; Mk. 13:14).

9. Did the death of the Messiah *really* bring an end to Old Testament sacrifices and offerings? (See esp. Heb. 10:1-18.) What would God think of anyone trying to find atonement for sin today through animal sacrifices when His Son has been offered for atonement? Would He excuse it? Would He accept it? Or would it be blasphemous?

Why are there Christian people talking about the rebuilding of the Jewish Temple and reinstatement of Mosaic sacrifices and priesthood as if it were the will of God?

Did God know in Daniel's time the Jews would have to be destroyed as a nation to give His redemptive program opportunity to go into all the world?

10. Chapter 10 of Daniel clearly teaches that what we see on earth in the struggles between Christianity and unbelief is simply a carnal manifestation of a much greater spiritual struggle going on in the *unseen* world! The fight for justice, truth, love, is not confined to man's limited sphere—it is cosmic—off out, millions of light years away, in eternity. What the Christian involves himself in when he becomes a follower of the Lord Jesus has to do with powers and realities beyond this transitory world (cf. Eph. 6:10ff.; II Cor. 10:3-5).

Does that excite you? Does it frighten you? Does it convince you to get serious about your involvement in God's redemptive plan?

What God revealed to Daniel—and to us in even more certainty in Christ and the New Testament—is that the forces of righteousness are more powerful than the forces of evil.

God, the Invisible, supplies invisible, supernatural assistance from heaven for His redemptive people. But all who are not His not only have invisible supernatural enemies, but by choice become accomplices of that invisible wickedness.

## THIRTEEN LESSONS ON REVELATION

What if God were to roll back a big opening so you could see into the spiritual world—the invisible world—and take a look at the power, deceptiveness, utter ugliness and wickedness of all that disagrees with God's Book, the Bible? WOULD YOU GET SERIOUS ABOUT LOVING WHAT THAT BOOK SAYS IS GOOD AND PURE AND LOVELY? HE HAS LET YOU SEE! THROUGH DANIEL'S EYES . . . THROUGH JOHN'S EYES (REVELATION).

Hang over these last two chapters of Daniel these words, “. . . through many tribulations we must enter the kingdom of God” (Acts 14:22). God will not have anyone who has not been tested. His purpose in the captivity and tribulation of the Jews was to “sift” them and purge them—to direct their minds and aspirations away from this world to the *spiritual* realities the Messiah would accomplish.

Harry Truman once said: “If you can't stand the heat, get out of the kitchen.” Essentially that is what God said to the Jews through the persecutions and tribulations of Antiochus IV (Dan. 11-12). Do you realize Jesus spoke more about trouble and crosses and persecution than He did about human happiness? Check it out for yourself in the four Gospels! You may as well mark it down in your little black book—whoever will live godly in this world *will* suffer persecution, (II Tim. 3:12).

Jesus said to his disciples, “. . . the world hates you . . . Remember . . . A servant is not greater than his master . . . If they persecuted me, they will persecute you,” (Jn. 15:18-20). God uses all this persecution by wicked men to put his children to the test. If you're not being tested, you're not his child (Heb. 12:1-17; I Pet. 4:12-14)!

The word *tribulation* in the New Testament means “pressure” or “tension.” Tribulation does not always come in the form of persecution. It may be in the trauma of giving up worldliness. Every Christian trying to be true to Christ certainly suffers constant *tension* between self and surrender to God's Word. That is what God was doing with the Jews in the days of Antiochus IV—that is what he wants to do with our lives every day. We must decide if we are willing to “count the cost.” Jesus said, “If you are not willing to pay the price, don't sign up” (Lk. 14:25-33)!

### SEVENTY SEVENS TRIBULATIONS AND TESTING

by Paul T. Butler

Daniel 11:1—12:13

#### Introduction

#### I. *WHAT IS GOING TO HAPPEN TO THE JEWS FOR “SEVENTY SEVENS”?* (490 YRS.)

A. The *outlined* answer to that question was given Daniel in 9:24-27 (as well as in ch. 7-8).

## TRIBULATIONS AND TESTINGS

1. Daniel had prayed for an answer to what seemed to him as a problem concerning God's reputation.
  - a. Daniel understood and agreed with the captivity as punishment for the sins of the Jews in their idolatries, etc.
  - b. Daniel did not approach God arrogantly, but in deep humility asking not on the basis of any righteous merit of his or the Jews, but jealous for God's holiness.
2. But now (536 B.C.) that God had delivered the "remnant" back to Judea, they were still having "trouble."
  - a. Daniel apparently thought that deliverance from captivity should signal God's forgiveness of his people.
  - b. If they had been forgiven, why should they be facing trouble back in Judea?

This is the same problem a lot of Christians have about their lives not being all "roses" after they have been baptized.
3. God answered Daniel's prayer about the "end of the desolations of Jerusalem" (9:2) in the brief resume of 9:24-27. But it was *very* brief, leaving a number of details out.
- B. The *detailed* answer to the above question is given in Dan. 11:1—12:13.
  1. God knows *every* detail of this world and its inhabitants *before* these details come to pass in the time-frame. God knows everything! Everything that happens is *NOW* in relationship to God. There is no beginning and end with God.
  2. He is not a provincial God. Not just the God of the Hebrews, but of all creation, of all time.
  3. He is not a God of generalizations (like false gods). He does not give man every minute detail of every day of history, but what man needs, God *will* give.
  4. That the Jews could never have reason to doubt God's sovereignty, God's redemptive *purpose*, or God's faithfulness, He gave detailed explanation of their future 490 years.

## II. WHY IS THIS GOING TO HAPPEN FOR 490 YEARS TO THE JEWS?

- A. Daniel had prayed that God act, for God's sake—to keep God's name (or reputation) invulnerable and invincible.
  1. God had already promised that everything He would do with the Jews would be for the sake of His name.
    - a. God would "try them in the furnace of affliction" for His sake (Isa. 48:9-11).
    - b. He delivered them and punished them for His sake (Ezek. 20:9, 14, 22, 44, etc.).

## THIRTEEN LESSONS ON REVELATION

- B. God acted to keep His name's sake invincible, impartial and faithful so those who were willing might *know* that He was the Lord.
  - 1. God's fulfillment of His plan to redeem a people for Himself and redeem creation depends on men knowing Him and *trusting* Him.
  - 2. Man's enjoyment of that redemption depends on God's name.

### Discussion

#### I. WARFARE, 11:1-20

##### A. Persian-Alexandrian years, 11:1-4

- 1. Verse 1 belongs to chapter 10.
- 2. After the Cyrus-Darius (Gubaru) rule over Persia and Babylon there will be four more kings of Persia who will have effect on testing the Jewish people.  
Cambyses, Smerdis, Darius-Hystaspis, Xerxes (Ahasuerus)
- 3. While some of the Persian kings were benefactors to the Jews, others were not.  
Of course, while Persian kings tried to conquer the world, the Jews, as well as the rest of the world, suffered.
- 4. The Jews who had returned to Palestine in the third year of Cyrus met continual trouble from the Samaritans and others which Persian kings helped with occasionally (but not always).
- 5. Then there was the attempted genocide of all the Jews by Haman in the days of Esther.

The student may read of the Persian-Alexandrian years in the Bible (Esther, Ezra and Nehemiah; Haggai and Zechariah), and in Josephus' *Wars* and *Antiquities*.

- 6. When Alexander the Great conquered the world, his intention to Hellenize all cultures presented great problems to the Jews. Many Jews gave in to the pagan culture of the Greeks; the Jewish high priesthood became corrupted.
- 7. The release from the captivity would *not* bring the *messianic age* as some of the Jews might anticipate—that would be 490 years later. So God started telling Daniel all the details of the “troubled times” which would come while the Jews *waited* for the Messiah. From 536 B.C. to 323 B.C. 213 years.

##### B. Seleucid-Ptolemaic years, 11:5-20

- 1. The map on the following page shows the struggles between the Ptolemies and the Seleucids for control of Palestine as Daniel predicts it 200 years before it ever begins.
- 2. The Ptolemies were Greeks (descendants of one of Alexander the Great's generals, Ptolemy) who ruled Egypt for approximately 200 years (from Alexander the Great to Julius Caesar).

## TRIBULATIONS AND TESTINGS

**THE KINGS OF THE NORTH AND SOUTH**  
*Daniel 11 and 12*

GREAT SEA

1. Seleucus Nicator 312-280 his dominion exceeded Ptolemy's
2. Antiochus I, 280-261
3. Antiochus II (Theos) 261-246 married already to Laodice; divorced Berenice at death of her father; took Laodice back; she had Ant. II murdered and Seleucus II took the throne
4. Seleucus II 246-226 regained his power after Ptolemy III marched against him but was defeated in 240
5. Seleucus Ceraunus 226-223 Seleucus II
6. Antiochus III (The Great) 222-187 was stirred up and renewed operations against Egypt
7. Ant. III, after Raphia, goes against Egypt using some of the Jews and defeats Ptolemy Dan, 11:13-15
8. Ant. III conquers Palestine, 11:16
9. Ant. III marries his daughter Cleopatra to Ptolemy V but she takes a stand with her husband against her father, 11:17
10. Ant. III invades Asia Minor and Greece; defeated at Magnesia, 11:18-19
11. Ant. III returns home and is murdered
12. Seleucus Philopator causes an exactor to go through the land collecting money,
13. Antiochus IV (Epiphanes) 11:21-45
14. Antiochus IV dies, 12:8-13

323-285 Ptolemy I (Soter) 11:5; appointed his prince Seleucus Nicator to take charge of Babylonia and Syria

285-247 Ptolemy II (Philadelphus) 11:6 married his daughter Berenice to Antiochus II

247-222 Ptolemy III (Euergetes) 11:7-8 a shoot from ancestry of Berenice in retaliation invaded Syria winning great victory

222-205 Ptolemy IV (Philopater) 11:10-12 enraged at Ant. III raises a multitude and goes forth to meet him with 70,000 infantry, 5,000 cavalry; Ant. III defeated near Raphia

204-181 Ptolemy V (Epiphanes)

181-145 Ptolemy VI (Philometor) and Ptolemy Physcon

Greek cultural influence on Egypt was so strong it may even be seen in modern Egypt.

3. The Seleucids were Greeks (descendants of one of Alexander's generals) who ruled Asia Minor (Turkey), Mesopotamia (Iraq) and Syria for the same 200 years as above. Again, the Greek cultural influence on these areas is still strong today. Greek cultural impact was so strong on this part of the world it outlasted all other influences, including Roman.
4. The tremendous power of these two empires, with Palestinian Jews in between them, maintained constant pressure on the Jews to be assimilated into Greek culture.

A minority of Jews maintained their holiness and their messianic identity under this great pressure only at the cost of great personal faith and sacrifice.

### C. Palestine a constant battlefield—a "no-man's land"

1. There was constant devastation of the land of Palestine as these two empires (Ptolemies and Seleucids) fought one another. Crops were ruined, cities and villages destroyed and plundered.
2. The empire which controlled Palestine levied heavy taxes upon the Jews to pay for their wars and build their own homelands.
3. Some of the Jews (violent men, 11:14) joined in with the Seleucids in their wars upon the Ptolemies. There were also Jews who favored the Ptolemies. So the Jews were divided in their loyalties

## THIRTEEN LESSONS ON REVELATION

- to these two empires which continually caused the Jews trouble.
4. These two empires and their kings continually robbed the Jewish temple of its treasures to finance their wars.
  5. It was during these times when it appeared the majority of the Jews were willing to lose their exclusive identity as a "people set apart to Jehovah" that a small minority of Jewish people formed what was called, the "*hasidim*" (or holy ones) which probably gave rise to the later group called *Pharisees*.
- D. Again, therefore, the Jews are given *detailed* information about a long period of time of "trouble" for them before they could expect the Messiah (Anointed One) to appear.
- From 323 to 171 B.C.—152 years.

### II. WICKEDNESS, 11:21-45

#### A. Seductive, 11:20-28

1. The worst was yet to come. Antiochus IV became ruler of Syria. He called himself Antiochus Epiphanes (meaning, "Illustrious One"). The Jews called him Epimanes (meaning, "Mad One").
2. He gained the throne of Syria through deceit, murder and intrigue. He was not the rightful successor ("royal majesty has not been given").
3. He is called by *God* the "contemptible one."
4. He took the rightful high priest of the Jews off his throne and put his brother, Jason (Greek name for Joshua) in office because Jason loved Greek culture and promoted it for the Jews.
5. Then to solidify his control over the Jews, he deposed Jason and put Menelaus (of the tribe of Benjamin—not supposed to be high priest at all) in the office of high priest. Menelaus paid a big bribe to Antiochus to get the office.
6. Antiochus stationed a garrison of heathen, Syrian soldiers right in the temple precincts of Jerusalem. This enraged the holy Jews.
7. Antiochus IV attacked Egypt three times during this early part of his reign.
8. Fighting Egypt, Antiochus IV found himself fighting against some of his nephews (due to all the intermarrying of Seleucids and Ptolemies—which Daniel also predicted 200 years before they took place, i.e. 11:5-7; 11:17).

In all this Antiochus IV and some of his relatives in Egypt were trying to unite these two empires so there would be no more warring between them. But it did not come to pass because it was not yet time in the schedule of God for these struggles to

## TRIBULATIONS AND TESTINGS

cease—just as Daniel prophesied, “for the end is yet to be at the time appointed” by God, 11:27.

9. While Antiochus IV was trying to subdue Egypt (the Ptolemies), the Jews who followed Jason tried to attack Jerusalem and depose Menelaus from the high priesthood. But Jason was defeated and Menelaus turned all the temple treasury over to Antiochus IV, to keep his support.
10. Antiochus IV returned to Syria to take care of some pressing political affairs. But he knew that Judea was a boiling pot of revolt—so he had his heart set on grinding the Jews into submission. He hated them with malice because they (the minority of hasidim) would keep agitating their fellow Jews to throw off the heathenism he tried to impose.

### B. Spiteful, 11:29-35

1. Again Antiochus IV tried to subdue Egypt. This time a Roman legate met him at Alexandria and ordered him to return to Syria and leave Egypt alone. Rome was powerful enough at this point in time (168 B.C.) to have subdued most of the Mediterranean world (incl. Greece). Rome had made an alliance with Egypt to protect her against enemies.
2. The Roman representative, Popillius Laenas, drew a circle in the sand around Antiochus IV and told him he must make up his mind before stepping out of the circle whether he would withdraw from Egypt or fight Rome! Antiochus IV decided discretion was the better part of valor, and withdrew. (“ships of Kittim” refers to western regions of the Mediterranean—or Rome). Antiochus IV had lived in Rome as a young man when he was taken there as a hostage and knew the Roman power.
3. Enraged (11:30) Antiochus IV turned back toward Syria. But he took out his rage on the Jews (“the holy covenant”). Thus began one of the darkest nights of Jewish history.  
Some of the Jews (the majority) forsook their Jewishness and did as Antiochus IV demanded.
4. Antiochus IV decreed that all Jews must worship Greek idols.
  - a. He had a statue of Jupiter made (in his own image) and set up on the very altar of the Temple in Jerusalem.
  - b. He robbed the Temple of its holy vessels and broke them and melted them down.
  - c. The Syrians put up idolatrous altars all over the Temple and land, and practiced fornication with their priestess prostitutes right in the Temple courts.
  - d. Pigs were sacrificed in Temple altars and all over Palestine to heathen gods. Swine were “unclean” animals to Jews.

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- e. The worship of Bacchus (god of wine) was decreed—compulsory—accompanied by drunken orgies.
  - f. Jews were forbidden by threat of death to circumcise their male children. Some did and were hacked to pieces with their children.
  - g. All copies of the Hebrew scriptures which could be found were burned and those who tried to protect them were killed, burned alive with the books.
  - h. Syrians forbade the keeping of the Sabbath. Those who tried were caught, their children tied about their neck and they were flung off the highest pinnacle of the wall of Jerusalem.
  - i. More Syrian soldiers made the Temple their barracks.
5. One very heart-rending incident bears noting: II Macc. 7:1ff. Seven brothers, with their mother, were ordered to eat swine's flesh. When they first refused, they were tortured with whips and scourges.

When they persisted in refusal the first (oldest son) was scalped, his tongue cut out, his feet and hands cut off, and all this along with the rest of the boy was fried to death in a huge, bronze frying pan.

One son after another, seven in all, were done this way while the mother was forced to watch.

This mother never gave in to the Syrians, but exhorted each son that God would raise him from the dead, because they held the law of God dearer than their physical life! (See Heb. 11:35-38). **THE WORLD WAS NOT WORTHY OF SUCH HEROES OF THE FAITH!**

6. Many of Israel consented to this and sacrificed to idols, and profaned the Sabbath (I Macc. 1:45, 55) and turned upon their own people with the Syrians and drove the faithful Jews into caves, deserts and hills.
7. Antiochus IV determined to stamp out the Jewish religion completely. He took away the continual burnt offering (11:31).
8. Thousands and thousands of Jews were slain (11:32-33).
9. Jews who were wise (probably who had read Daniel's prophecies and believed them) understood what this was all about.  
"Now I beseech those that shall read this book (II Maccabees) that they be not shocked at these calamities, but that they consider the things that happened, not as being for the destruction, but for the correction of our nation" (II Macc. 6:12ff.).
10. The Hasidim raised up a band of Jewish "freedom fighters" and helped protect their brother Jews who wanted to resist



## TRIBULATIONS AND TESTINGS

paganism—they killed even those of their own countrymen who practiced paganism (I Macc. 2:42ff.) (11:34).

11. This is when the house of Mattathias (of the family of Hasmonean) organized the great “Maccabean” revolt. Judas was the first nicknamed Maccabeus (which means Judas the “Hammerer”).
12. The Jews were to be “refined, cleansed and made white until the time of the end” which was yet to come after the Syrian holocaust. The “time of the end” as has already been thoroughly established by Daniel, is the end of the Jewish dispensation and the coming of the Messiah during the Roman empire (Dan. 9:24-27). The “time of the end” will be more explicitly established in ch. 12, as the end of the Jewish dispensation (12:7).

### C. Supercilious (arrogant), 11:36-39

1. Antiochus believed in no gods at all! He believed only in himself. There was no one greater than he! Not even the gods of his own people.
2. Antiochus was contemptuous of the God of the Hebrews. He had no respect for the Jewish religion or any other religion.
3. His power to demonstrate contempt for everything and everyone but himself would “prosper” until the indignation is “accomplished.” We have already learned that the *indignation* would *not* be *ended* until time for the Messiah to come and do the 6 things of 9:24-27. More specifically, the vision of the “little horn” out of Greece—Antiochus IV—was for the “latter end of the indignation” (see Dan. 8:9-26).
4. Antiochus IV believed in war! His Greek forefathers, like Alexander the Great used war, but believed in intellectualism, the mind, logic, philosophy—culture. Alexander was going to create Utopia by infusing the world with Greek wisdom. But Antiochus IV believed in war (like Nietzsche and Hitler and Lenin—the Communists believe in war, don’t think they don’t!)
5. Antiochus IV preferred the Roman gods of war. He considered the temples of all other religions as opportunities for robbery and financing his wars.

### D. Stopped, 11:40-45

1. Antiochus was strong and terrible. He eventually controlled the largest of the 4-sections of Alexander’s Greek world.
2. His control was based wholly on force, war, terror, ungodliness. That has the seeds of destruction already sown in itself. “Those who live by the sword shall perish by the sword.”

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Human beings who have any faith in God cannot be or will not be enslaved forever.

The truth, known and trusted, will always drive those who trust it toward freedom!

3. Antiochus' ungodly contempt for truth, justice, and goodness soon precipitated the Hasmonean revolt under the Maccabean brothers. Those Jews who committed themselves to God's Word and were willing to sacrifice their lives, freed the Jewish people from the Syrian enslavement.
4. In 165 B.C. Antiochus IV received alarming news from Parthia (Iran) and Armenia about a revolt in his empire. He withdrew the largest part of his troops from Judea to take to Parthia. Judas Maccabeus inflicted such a defeat on the remaining Syrian troops they fled from Judea.

On Chislew (December) 25th, the Maccabeans cleared the Temple in Jerusalem of all pagan idols, etc., and reinstated Jewish holy services there.

This date is observed by all Jews from that time forward to now as Hanukkah (Feast of Dedication, or Feast of Lights).

5. Antiochus IV, having suffered some defeats in war, retreated to Babylon, moved from there to Tabae in Persia, where he died "by no human hand" (8:25) of a sickness the book of Maccabees calls "worms" and others think was "consumption." Whatever, his death was exactly as God predicted it and not, considering his being hated by so many, by assassination or slain in battle.
6. The heroic Maccabean struggle lasted another 30 years. Many Jews sacrificed much to gain their freedom from Syria. In 134 B.C. they were free. But about 70 years later (64 B.C.) Pompey, Roman general, invaded Palestine and placed the Jews under Roman rule. 60 years after that (4 B.C.) the King of the Jews was born—Messiah. 70 years after that (66 A.D.) the destruction of Jerusalem began. Antiochus IV lasted from 171 to 164 B.C.

### III. WISDOM, 12:1-13

A. God will not let His redemptive program become extinct.

1. He will fight for his people through his servants such as Michael.
2. It may appear to men that all of the messianic future is lost. There will be a time of trouble such as never has been since there was a nation till that time.
3. Antiochus IV's threat to the messianic destiny was more severe than the Egyptian bondage, than the time of the Judges, than the divided kingdom, than the captivities in Babylon.
4. But God will bring that also to an end. This too shall pass!

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- B. When Antiochus IV comes to this end, God will deliver all his people written in the book of life. *The Messianic deliverance!*
1. This deliverance is *spiritual* and not political. God revealed to Daniel it would be spiritual in Dan. 9:24-27 (and other places like Dan. 7, etc.). This deliverance is interpreted as spiritual and through the Messiah in the New Testament (see Luke 1:32-33; 1:47-55; 1:68-79 and all the rest of the New Testament).
  2. It delivers from sin all the faithful saints of God from Abel, Enoch to this day (cf. Heb. 9:15; Rom. 3:25).
  3. Many saints of God who had already died (Moses, Abraham, David, etc.) would be resurrected to life through the deliverance to come in the Messiah.
- C. The troubled times, used wisely, would turn many to righteousness.
1. The whole point of the terrible times of Antiochus IV, as God was using them, was to "refine, cleanse, and make white, until the time appointed for the end" (11:35).
  2. Many would, if they were wise, purify themselves and make themselves white and be refined (12:10).
  3. "It is a sign of great goodness when sinners are not allowed to go on in their ways, but are punished . . . therefore God never withdraws his mercy from us (Jews) but he chastizes his people with adversity and does not forsake them" (II Macc. 6:13-16).
- D. The troubled times would confirm God's Word as trustworthy and would cause many to "run to and fro" and increase their knowledge of it.
1. This is what is meant in 12:4.
  2. "Seal the book" means *not* hide it, but let it be confirmed that what you have predicted is true.
  3. This would be definitely confirmed when the predictions came to pass in the days of Antiochus IV.
  4. Josephus depicts many Jews turning to the writing of Daniel when the days of Antiochus IV came to see what God's Word had to say about those times.
- E. Troubled times would presage the end of the Jewish dispensation.
1. "When the shattering of the power of the holy people comes to an end all these things would be accomplished" 12:7b.
  2. Daniel has already predicted this in 9:26-27.
  3. Jesus expected people of his day to understand the Jewish dispensation was to end with the Messiah's coming (Mt. 24; Lk. 21; Mk. 13).
  4. The writer to the Hebrews expected the Jewish Christians to

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have understood that and thus not be pressured to return to Judaism. “. . . when you see the Day approaching” Heb. 10:25 is end of Jerusalem!

5. The end of the Mosaic dispensation would accomplish all Daniel wrote about!

THERE IS NOTHING LEFT IN DANIEL'S PROPHECIES TO BE FULFILLED.

Those who use and abuse Daniel's prophecies to make them yet future to the 20th century are not as careful as they should be in the application of accepted hermeneutical principles.

The proper way to look at Daniel is to consider chapters 7-12 as one unit. These chapters are inseparably connected.

Jesus confirmed that Daniel's prophecies “of the end time” were connected directly to the destruction of Jerusalem and Judaism (Mt. 24; Mk. 13; Lk. 21).

- F. “How long shall it be till the end of these wonders”? 12:6 Answer: (12:11) 1290 days plus 45 days = 1335 days

Premillennial view of Dan. 12:4-13

- a. There will be 1260 days plus 30 (1290) from the middle of the “Tribulation” (they refer to Dan. 9:27 as the “tribulation”) to an “undefined” termination (or 3-1/2 years plus 30 days).
- b. The purpose of the “plus-30-days” beyond the alleged time of Christ's return is an extra month for the judgment of Gentiles and Jews to determine who will be worthy to enter the kingdom.
- c. An additional 45 days to the 1290 (making a total of 1335) will be “necessary for setting up the government machinery for carrying on the rule of Christ . . . the true border of Israel will have to be established and appointments made of those aiding in the government.” GOD HAS TO HAVE 45 MORE DAYS FOR THIS?!

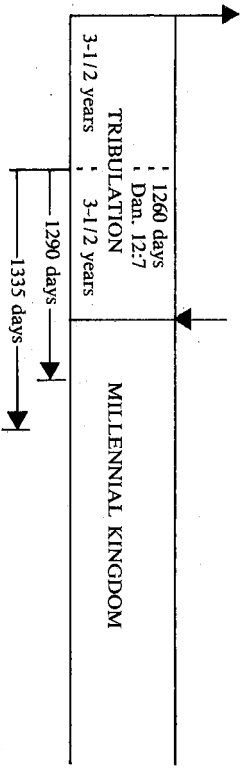
### APPREHENSION:

1. Who is the fourth king after Cyrus? (see the book of Esther). What did he have to do with troubles coming upon the Jews?
2. Who is the “mighty king” of 11:3; why didn't his dominion go to his posterity; how did Daniel know this?
3. The kings of the south (Ptolemies—Egypt) and of the north (Seleucids—Syra) were constantly at war—what did that do to Jews in Palestine? (see 11:10, 14, 22, 24, 28).
4. Did all the Jews remain faithful to God's word during the Syrian troubles? (see 11:14, 30, 32, 34).

# PRE-MILLENNIAL VIEW OF DANIEL 12:4-13

Christ's Return

"Rapture"

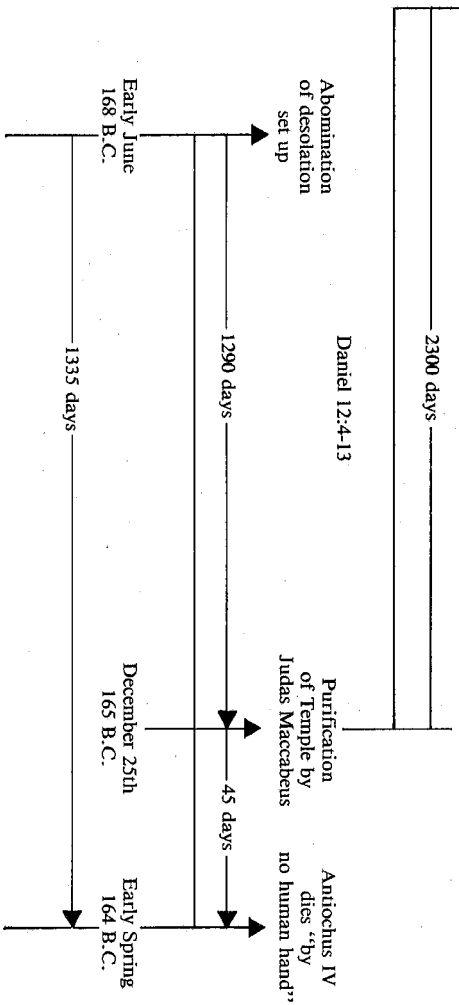


## BUTLER'S VIEW OF DANIEL 12:4-13 COMBINED WITH DANIEL 8:9-14

Antiochus IV comes to power 171 B.C.

Daniel 8:9-14

Rededication of Temple, 165 B.C.



## THIRTEEN LESSONS ON REVELATION

5. What results accrued to those who believed in God from these troubles? (see 11:32b, 35; 12:1-3; 12:10, 12). What would they “understand”? (11:33; 12:10)
6. What “time of the end” is predicted by Daniel? (11:35, 45; 12:4, 7, 9, 11, 12, 13). What does “shattering . . . the holy people” have to do with it (cf. 9:24-27)?
7. The parents of Anna the prophetess (see Lk. 2:36-38) probably lived in the days of Antiochus IV. They must have taught her to look for the Messiah. Read Luke, ch. 1-2 in connection with Daniel 11-12. (also, Heb. 11:32-40).

### APPLICATION:

1. What if you were told the precise details of history for your children and grandchildren and great grandchildren? What if it was as *troubled* as those of the Jewish generations were going to be? WOULD YOU MAKE EVERY EFFORT TO EMPHASIZE SPIRITUAL PRIORITIES? Would you be as concerned with the superficial as you are now?
2. Palestine was to be torn by war for over 300 years by Ptolemies and Seleucids. Some of the Jews were brutalized and joined with the Seleucids in warring against their own people. Some Jews were driven to God and had their faith strengthened. What if the U.S. became a constant battlefield between Canada and Mexico—how would you survive? Why does war brutalize some and soften others?
3. The Ptolemies and Seleucids compromised practically every accepted moral of humankind to control the eastern Mediterranean (Palestine). They robbed, killed, lied, flattered, used their women as pawns. How far will men go in the political arena to reach their goals? Does the end justify the means? In politics? In evangelism? In fund raising? In personal, daily living?

What is a church or religious institution profited if it gain funds and forfeits its soul?

4. Is God contemptuous of some human beings? Why would God call Antiochus IV “The Contemptible One”? What makes a person contemptible with God? Do you remember what Paul said of Elymas (Acts 13:10)—“Son of the devil, enemy of all righteousness, full of all deceit and villainy . . .” All Elymas did was, oppose Paul, withstand the gospel and try to turn away the Proconsul Sergius Paulus from the Christian faith!

Will God really show His contempt of all who do not know Him and do not obey the gospel of Jesus Christ? (II Thess. 1:8-9)

5. If you had to endure a holocaust like that of Antiochus IV, would your faith survive? What if they burned all your Bibles—would you know

## TRIBULATIONS AND TESTINGS

enough of the Word to sustain you? What if they dismembered your children and burned them alive? Would you encourage them to hope in the resurrection? *Do some blame such holocausts on chance or men in order to sidestep the issue of trusting a God who permits it for the purpose of sanctification?* One Jewish writer (Rubenstein) said, "After Auschwitz (Hitler's holocaust) to trust in providence in the traditional (Biblical) sense is immoral as well as impossible, since it turns God into an accomplice of Hitler, deliberately willing the slaughter of the chosen for no other reason than the crime of being chosen."

6. Many Jews in the days of Antiochus IV joined themselves to paganism rather than suffer. Many Christians in the days of Roman persecution renounced the faith, betrayed fellow Christians, and worshiped the emperor rather than suffer. How committed are you to Christ? What would you be willing to endure for Him? Do you have a point beyond which you would not go in professing your faith and living it?
7. Antiochus IV worshiped power, war. Why do some think war is the way? Why do some think the U.N. will bring an end to war? Will it? Are Christians right to proclaim that the kingdom of God will produce peace among men? Should the new birth bring an end to all human hostility? Have all those born again ceased to be hostile with one another?
8. God brought an end to Antiochus IV. But look how long it took! Look how much suffering the Jews had to endure before it ended. What is your time-quotient with God's promises to you? Can you wait upon the Lord? What if it doesn't come in your lifetime? (see Heb. 11:32-40).
9. What kind of deliverance do you expect from God? Do you feel like you have spiritual deliverance? Is this your first priority in life? Could you feel like you had spiritual deliverance if you had to live in a time like Antiochus IV?
10. Are you wise? How many have you turned to righteousness? What's wisdom about God's Word for if it isn't for using to turn some to righteousness? Is it to keep for yourself? Did Christ keep his godly wisdom to Himself? Did Paul?

The wisest man in the world is not the sharp money investor, or the Nobel Prize winning scientist, but the Christian who converts others! How beautiful upon the mountains are the feet of him who brings good tidings . . . Isa. 52:7.

11. If the Jews were expected by God to be wise and understand the symbolic, shadowy, prophetic writings of Daniel and from them turn people to righteousness and from them purify themselves, WHERE SHOULD YOU AND I BE IN WISDOM, UNDERSTANDING AND PURIFICATION FROM THE FULFILLMENT OF ALL THE OLD TESTAMENT IN CHRIST AND THE NEW TESTAMENT???

Will the Maccabeans stand up in the judgment and condemn us for in Christ a greater than Daniel is revealed to us?

## THIRTEEN LESSONS ON REVELATION

12. If Daniel was to conceal ("shut up and seal") what was in his book until *the* end of time, how come so many prophecy experts know what he is saying, now, before *the* end? The Hebrew phrase would read literally, "until time of *an* end . . ." There is no definite article with "end" in Dan. 12, indicating an indefinite end. Daniel's prophecies are for *Antiochus' end* and *Judaism's end*.
13. God told Daniel to go about his task until his end and then he would "stand in his allotted place." Do you think God has an "allotted place" for you, individually, personally, at the end of your task on earth? If God is in charge of our "allotted place" at the end, is there any reason for us to compete with one another for a place? Do you think of heaven as a place where everyone is recognized or "placed"—or do you think of it as place of mass confusion and where there are no longer any responsibilities or work? What will it be like?