

DANIEL

—prophet in Babylon, sixth century

Introduction to Daniel

1. Date of Daniel

1:1 3rd year of Jehoiakim

605 BC, Nebuchadnezzar takes captives from Jerusalem to Babylon

There seems to be a contradiction with Jeremiah 46:2, which specifies the fourth year. A good solution is that Jeremiah used the non-accession year system, while Daniel used the accession year system.

Or possibly Jeremiah was following the Religious calendar, while Daniel was on the civil calendar, leaving a gap in the date of reckoning.

1:21 1st year of Cyrus, 539 BC

2:1 2nd year of Nebuchadnezzar, 604-03 BC

5:1, 30 last year of Belshazzar

Medes capture Babylon, 539 BC

7:1 1st year of Belshazzar, 553 BC

8:1 3rd year of Belshazzar, 551 BC

9:1 1st year of Darius the Mede, 539-38 BC (see below)

10:1* 3rd year of Cyrus, ca. 536 BC

11:1 1st year of Darius the Mede, 539-38 BC

conclusion: Daniel's prophecies, 605-536 BC

* = the exact duration of Judah's 70-year captivity

2. The prophet Daniel

taken captive in 605 BC, remained in Babylon 70 years

royal birth, intelligent, along with his three friends (1:3-4, 6)

probably a eunuch; no family mentioned (cf. Isa. 39:7; Mt. 19:12)

high morality (1:8)

could interpret dreams (1:17)

cf. Joseph in Egypt

like Joseph, loyal to Yahweh, in spite of danger and opposition (cf. 3:16-18)

able to survive all court intrigue; but note that there are no dated prophecies between Nebuchadnezzar's second year and Belshazzar (ca. 600 BC - 553 BC)

deeply spiritual and full of love for his people (esp. ch. 9)

widely known among the exiles and elsewhere for his holiness and wisdom (1:4; 2:48; 5:11; 6:4-5; Ezek. 14:14, 20; 28:3)

Ezk. 14:14 "Even *if* these three men, Noah, Daniel, and Job, were in it, they would deliver *only* themselves by their righteousness," says the Lord GOD.

3. Critical attack against Daniel

Most critical scholars maintain that the book of Daniel was produced in Judea during the second century b.c., during the time of the persecution by Antiochus Epiphanes. They say it was assigned to an obscure prophet Daniel, who had been mentioned in Ezekiel centuries before.

Robert Dick Wilson of Princeton and Westminster seminary said that Daniel is the hardest OT book to defend, but if we accept it, it is the greatest proof of divine inspiration of OT prophecies.

EXTERNAL OBJECTIONS

- 1) located in the writings, not in the prophets
- 2) not quoted in post-exilic books prior to the second century
- 3) not mentioned in Babylonian monuments

INTERNAL OBJECTIONS

Philological objections

- 1) Aramaic portion points to later date: Dan. 2:4b - ch. 7

—BUT, other OT Aramaic portions: Ezra 4:8 - 6:18; 7:12-26; Jer. 10:11; part of Gen. 31:47
—A Maccabean pseudepigrapher could not have easily effected the "Imperial Aramaic" of Daniel.

- * —Daniel's Aramaic is not Maccabean but is the same as the V Century Elephantine papyri

2) Greek musical instruments in chpt. 3 (now largely abandoned due to acknowledgment of Greek presence in VII Mesopotamia)

Historical objections (only a few key objections among others)

1) Nebuchadnezzar's madness, Dan. 4

no other historical confirmation

cf. Wilson, 1:283-295

2) Darius the Mede nonhistorical, a confusion with the Medes and with the Persian kings Darius Hystapes, the Great (521-486), and Xerxes (Ahasuerus, son of Darius, 486-464)

Dan. 5:31; 6:1, 28; 9:1 = a big slip!; 11:1

Prophetical objections

It is maintained that Daniel thoroughly traces the history of the Jews up to the time of Antiochus Epiphanes in 168 BC. He includes detailed information about the Hellenistic empires immediately prior to that time. His knowledge of earlier history is said to be weaker, with many errors. Since detailed predictions of the future are held to be impossible, it is assumed that Daniel was written after the events, and the prophetic portions are made to conform to that view.

1) four kingdoms from Nebuchadnezzar to Antiochus, Dan. 2, 7

finds this prediction remarkable, even though it is mistaken

2) Persia, Greece, little horn, ch. 8, 10:20

3) detailed account of Ptolemy and Seleucid histories, ch. 11

cf. arguments of Porphyry (d. 303 a.d.), an Alexandrian neo-Platonist

attacked Christianity, first to dispute Daniel

quoted and refuted by Jerome

Doctrinal objections = "Anachronisms"

It is claimed that doctrines which are assumed or taught in Daniel developed late in Israel's history. Hence, they would not be present in the book if it had been written in the time it claims.

1) apocalyptic form

2) physical resurrection (12:2-3)

(cf. Is. 25,26; Job 19:25; Ezk. 37)

3) Messianic expectation

4) angels (10:12-13)

Critical conclusion

The book of Daniel is not genuine, but written in the time of the Maccabees, between the time of the desecration of the temple by Antiochus Epiphanes (168 BC) and the cleansing of the temple by Judas Maccabee (165 BC).

The unity of the book is disputed. Some critics say it is a unit (Driver, Pfeiffer), others that it is a divided work made into a composite (Montgomery, C. C. Torrey).

4. Arguments favoring the genuineness of Daniel

some good sources:

- ✓ Josh McDowell. *Daniel in the Critics' Den*
- ✓ Robert Dick Wilson, *Studies in the Book of Daniel* (2 vols.; 1917, 1918; reprinted Baker, 1972)
- ✓ E. J. Young, *The Prophecy of Daniel* (1949)
- ✓ J. Whitcomb, *Darius the Mede* (ETS, 1959)
- ✓ D. J. Wiseman, T. C. Mitchell and R. Joyce, W. J. Martin, K. A. Kitchen, *Notes on Some Problems in the Book of Daniel* (Tyndale, 1965)
- ✓ OT introductions: Young, Archer, Harrison

Answers to the Critics

1) Many of the objections against the genuineness of Daniel themselves have difficulties to overcome:

- a) surprising accuracy of Daniel, even better than the historians of the 2nd century BC (e.g., existence of Belshazzar unknown in ancient Greek histories)
- b) Aramaic and Persian words are similar to those in older texts, not to those in the 2nd century BC
- c) universal acceptance by the Jews as canonical, in spite of the fact that it claims to be by Daniel; hard to happen if they knew it was produced 300 years later
- d) supposed "blunders" (e.g., "Darius ben Ahasuerus" of 9:1) are too obvious for an otherwise admittedly "brilliant" scholar

e) theological problem: critics must assume the book to be pseudepigraphical, yet it plainly is meant to be taken as written by Daniel

2) Daniel is named as the author in the second part of the book

Dan. 7:28; 8:1, 15, 27; 9:2; 10:2; 12:5, cf. v. 4

3) Daniel named by contemporary Ezekiel as a holy and wise man (Ezek. 14:14, 20; 28:3), fits his character in Daniel

4) Daniel is found in the LXX after Ezekiel

date of LXX translation—see Edersheim *LTJM* 1:26

5) many portions of Daniel in the DSS, with same language divisions

6) named in 1 Maccabees 2:59-60

written ca. 103-63 BC

7) named by Christ as the author

Mt. 24:15 (not named in Greek text of Mk. 13:14)

Mt. 24:15 "Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place"

8) uniform tradition of Jews and Christians (until Porphyry in the 3rd century AD)

5. Historical background of Daniel

605 BC Daniel taken captive to Babylon, along with his three friends

Lives through reigns of Neo-Babylonian kings:

Nebuchadnezzar	605-562 BC
Evil-Merodach	562-560 BC
Neriglissar	560-556 BC
Labashi-Marduk	556 BC
Nabonidus	556-539 BC
(+Belshazzar)	548-539 BC

- 539 BC Babylon captured by Cyrus the Persian, General Gobryas (Ugbaru)
- 538 BC Cyrus's proclamation allowing the Jews to return to Jerusalem (Ezra 1; 2 Chron. 36:22-23)
- 536 BC Jews begin rebuilding the temple in Jerusalem (Ezra 3:8-10)

6. Summary outlines of Daniel

There are two possible schemes:

Two-part outline: a bi-fid welded together by the book's change of language in 2:4

- 1) History, ch. 1-6
- 2) Prophecy, ch. 7-12

While there is prophecy in the first part, and history in the second, this outline follows the emphasis of the book. These are the natural contrasts favoring this approach:

<u>ch. 1-6</u>	<u>ch. 7-12</u>
historical (except ch. 2)	predictive, visions
Daniel in 3rd person	Daniel in 1st person (except 10:1)
Holy Spirit emphasized	angels emphasized

Three part outline (follows the form of the books languages)

- 1) Historical introduction (in Hebrew), ch. 1
- 2) Message to the nations (in Aramaic), ch. 2-7
- 3) Message to Israel (in Hebrew), ch. 8-12

This method of outline seems to fit the content of Daniel better, especially when the language difference is noted. We will follow the three-point outline in this class.

Contents of Daniel

1. Historical introduction, ch. 1

This section establishes Daniel and his three companions as worthy examples of living for God in a heathen environment, and establishes Daniel as a prophet as well (v. 17).

According to v. 21, Daniel continued in Babylon all through the neo-Babylonian period. Actually, he continued to live there at least two more years after that (10:1).

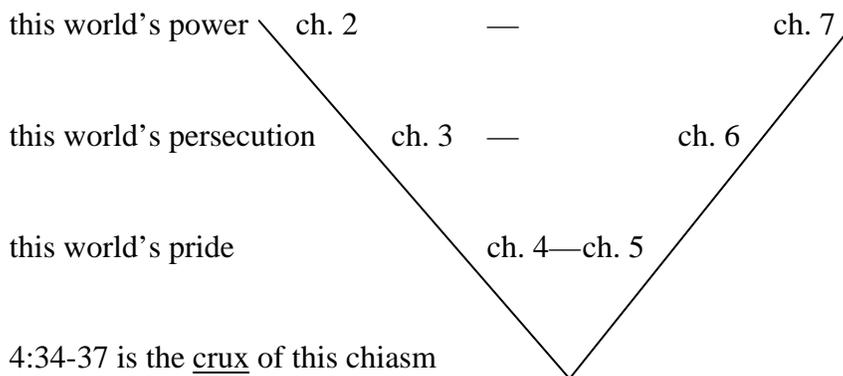
2. Message to the nations, ch. 2-7

Note on the chiasmic structure of the Aramaic portion of Daniel

Theme: God's victory over this world

Keil notes this section has an extended chiasmic structure:

God's victory over:



34 And at the end of the time I, Nebuchadnezzar, lifted my eyes to heaven, and my understanding returned to me; and I blessed the Most High and praised and honored Him who lives forever: For His dominion *is* an everlasting dominion, And His kingdom *is* from generation to generation. 35 All the inhabitants of the earth *are* reputed as nothing; He does according to His will in the army of heaven And among the inhabitants of the earth. No one can restrain His hand Or say to Him, "What have You done?" 37 Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, all of whose works *are* truth, and His ways justice. And those who walk in pride He is able to put down.

power: ch. 2, Nebuchadnezzar's statue dream
ch. 7, Daniel's vision of four beasts

persecution: ch. 3, The three men in the furnace
ch. 6, Daniel in the lions' den

pride: ch. 4, Nebuchadnezzar's madness
ch. 5, Belshazzar's feast

Chapters 2 and 7 are chronological (with ch. 7 between ch. 4 and ch. 5); and chapters 3, 4, 5, and 6 are chronological.

a. Victory over the power of this world, ch. 2, 7

ch. 2, Nebuchadnezzar's statue dream

the fulfillment to be future to Nebuchadnezzar, vv. 28, 29, 45

kingdoms predicted:	gold	Babylon (replaced in 539 BC)
	silver	Media-Persia (replaced at Battle of Issus, 333 BC)
	brass	Greece and Hellenistic empires (replaced in Palestine in 63 BC)
	iron	Rome (divided in AD 300)
	iron & clay	(situation remains, various countries)

significance of metals:

value: decreasing royal authority of the anti-Christian empires

or treatment of Israel? royalty
 redemption
 judgment
 oppression

Note sudden replacement of metals in the one, unified anti-Christian world empire; except fourth divides, then disintegrates; agrees with history

Note that Rome is pictured as already divided when the stone attacks the statue and establishes the messianic kingdom. As soon as the messianic kingdom is started, the image is gone. The messianic kingdom does not allow the heathen kingdoms to continue in existence. These observations argue against the messianic kingdom being established at the first coming of Jesus, or at the fall of Jerusalem in AD 70.

Also, the "toes" of vv. 42-44 are parallel to the ten horns in Dan. 7:7 and in Rev. 13:1; 17:3, 12-13. These latter verses are viewed as future from the time of John, thus after the first advent.

ch. 7, Daniel's vision of the four beasts

v. 1, "Belshazzar, king of Babylon"

actually, crown prince; "king" a general term

Belshazzar not named, but referred to several times as the “crown prince” in the Nabonidus Chronicle and in the “Verse Account of Nabonidus” (ANET, pp. 306, 313; standard work is R. P. Dougherty, *Nabonidus and Belshazzar* [1929]; good discussion in Jack Finegan, *Light from the Ancient Past*, pp. 227-28)

also actually named in several small astrological tablets (ANET, p. 310, footnote)

v. 3, sea = humanity, Gentile nations

cf. Rev. 17:15

beasts:

lion “humanized;” the lion was Babylon’s national symbol

bear (ribs = three conquests over Lydia, Babylon, Egypt)

leopard (four divisions: Cassander in Macedonia, Lysimachus in Thrace and Asia Minor, Seleucus in Syria, and Ptolemy in Egypt)

nondescript beast

iron teeth; cf. 2:40

10 horns; cf. 2:42

3-1/2 year rule of Antichrist, v. 25; cf. 12:7

25 He shall speak *pompous* words against the Most High, Shall persecute the saints of the Most High, And shall intend to change times and law. Then *the saints* shall be given into his hand For a time and times and half a time.

**Compare this time frame (“time and times and half a time”) to comparable time frames in parallel apocalyptic literature:

- ✓ 9:27 Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering
- ✓ Rev. 11:2 = 42 months
- ✓ Rev 12:6 = one thousand, two hundred and sixty days
- ✓ Rev 12:14 = a time and times and half a time
- ✓ Rev 13:5 = beast given authority to continue for forty-two months.

messianic kingdom follows judgment on Antichrist, 7:11,26

cf. Dan. 2:44; Rev. 19:20; 20:4, 6

b. Victory over the persecution of this world, ch. 3, 6

ch. 3, the three young men and the fiery furnace

v. 2, officers; 8 kinds (see Keil)

vv. 5, etc., musical instruments

see T. C. Mitchell and R. Joyce in *Notes on Some Problems in the Book of Daniel*

v. 6, furnace, unlike Antiochus Epiphanes

v. 17, the principle

v. 25, “son of God,” or “son of the gods”? cf. v. 28

ch. 6, Daniel in the lions’ den

v. 1, Darius the Mede (cf. 5:31)

data in Daniel:

5:31, took kingdom when 62 years old

“the Mede”

6:1, appointed 120 satraps

6:6, 9, etc., called “king”

6:28, Darius, and Cyrus the Persian; or Darius, even Cyrus the Persian

9:1, son of Ahasuerus

seed of the Medes

king over all the realm of the Chaldeans

11:1, Darius the Mede

v. 2, “yet three kings in Persia”; fourth is Xerxes

kings of Persia:

- Cyrus the Great 559-530 BC (captures Babylon in 539 BC)
- Cambyses 530-522 BC
- Darius I, Hystapes 522-486 BC
- Xerxes (Ahasuerus) 486-465 BC
- Artaxerxes I 465-424 BC

critical conclusion regarding Darius the Mede, see Stanley B. Frost, "Daniel," *IDB* 1:765a

two main suggestions for his identity:

Gubaru, governor of Babylon under Cyrus (translated as Gobryas in Greek texts, along with the Akkadian Ugbaru; cf. Nabonidus Chronicle in *ANET*, p. 306); supported by John C. Whitcomb, Jr., *Darius the Mede*

Cyrus himself; another name; cf. Dan. 6:28; similar situation in 1 Chron. 5:26; supported by D. J. Wiseman ("Darius," *New Bible Dictionary*; see Whitcomb, pp. 46-49)

v. 1, organization; 120 satrapies

cf. administration of Darius Hystapes

v. 2, 3 presidents; Daniel over them

Darius's character (see Wilson 1:255-57; very possible for him to appoint Daniel; cf. v. 14

v. 5, good testimony

v. 7, lion den

v. 8, law of Medes and Persians

alters not; vv. 12, 15, 17; cf. Esth. 1:19; 8:8

v. 10, testimony

prayer—cf. Dan. 9:2-3

v. 16, faith (?); v. 20

v. 22, angel; cf. 3:25

v. 23, faith

v. 24, death to accusers; cf. 3:29

lex talionis

v. 28, different or same?

cf. 1 Chron. 5:26; Whitcomb, p. 48

c. God's victory over the pride of this world, ch. 4-5

ch. 4, Nebuchadnezzar's madness

Nebuchadnezzar the author? vv. 1, 4, 34, 37; cf. vv. 28, 29-33; "authorized biography"

vv. 4-18, the dream

vv. 19-27, the interpretation

vv. 28-33, the fulfillment

v. 30, pride

cf. Agrippa I in Acts 12:23

v. 33, wet; in LXX = βαπτω (*bapto*)

the madness:

zoanthropy (animal), or lycanthropy (wolf)

the duration:

seven "times," "seasons"; same word as 7:12, 25, which is seven years in parallel passages

the date:

Nebuchadnezzar ruled 605-562 BC (43 years); last major effort in 568 BC, his 37th year, Egyptian invasion; perhaps after that, 568-62 BC

vv. 34-37, the conclusion

strong assertion of sovereignty of God

ch. 5, Belshazzar's feast

identity of Belshazzar, see above under ch. 7; good summary of evidence in Young, pp. 115-19; for texts, also see A. L. Oppenheim, IDB 1:379-80

vv. 1-4, the feast

v. 1, drink wine; cf. Xerxes in Esth. 1:3 and reckless Judah in Isa. 22:12-14

threat of the army of Cyrus, but confident in walls

v. 2, vessels Nebuchadnezzar took; 1:2

“Nebuchadnezzar his father”; cf. vv. 2, 11, 13, 18, 22

= “ancestor”; Wilson 1:117-22 has eight uses of “father”

It is possible that Belshazzar’s mother Nitocris was a daughter of Nebuchadnezzar, strengthening his claim (Harrison, IOT, p. 1120).

In any case, Daniel is not in error, knowing Jeremiah’s writings (Dan. 9:2), where Nebuchadnezzar’s son is named as Evil-merodach (Jer. 52:28-31).

vv. 2-4, wicked desecration; cf. v. 23

vv. 5-9, handwriting on the wall

v. 7, reward, 3rd place in kingdom, fits situation; vv. 16, 29

vv. 10-12, queen (probably queen mother)

v. 11, spirit of the holy gods; v. 14; 4:8-9, 18

v. 12, Daniel now old

vv. 13-16, Belshazzar’s offer

vv. 17-28, Daniel’s response

vv. 18-21, example of Nebuchadnezzar’s humiliation

vv. 22-24, consequences for Belshazzar

vv. 25-28, interpretation of the writing

all Piel participle forms, except last is a noun

מְנֵא *mene’*, repeated to keep balance in the phrase, and to show double meaning for words = to count, number, reckon

תִּקַּל *teqel*, verb *teqal* to weigh, verb root *qll* in Niphal to be light

וּ- *u-*, and

פָּרְסִיּוֹן *parsin*, Persians, also verb *peras*, to divide

Medes and Persians, here and 6:8

Persians and Medes in Esth. 1:3, 18, 19, etc.

v. 29, Daniel's reward

v. 30, Darius the Mede takes Babylon, slays Belshazzar

capture of Babylon predicted:

Isa. 14:1-23; 21:1-10; 44:28 - 45:4; 46:1-2; 47:1-5; Jer. 50-51

capture described in Nabonidus Chronicle and on Cyrus Cylinder (*ANET*, pp. 306b, 315-16)

drawings of Babylon and maps, C. F. Pfeiffer and H. F. Vos, *Historical Geography of Bible Lands*, pp. 26-29; photos of Ishtar Gate remains and model in *NBD*, plates 8-9

3. Message to Israel, ch. 8-12

Now Daniel returns to the Hebrew language, since these prophecies are directed primarily to his own people. Rather than predicting the progress and downfall of the Gentile powers, this section emphasizes the fate of his own people, both in the immediate and in the more distant future.

a. Vision of the ram and the goat, ch. 8 = prophecy about the intertestamental era

v. 1, third year = ca. 545 BC

v. 2, Shushan = Susa

palace of Xerxes there; excavated by Dieulafoy in 19th century

vv. 3-4, Persians grow over the Medes

vv. 5-7, Alexander defeats Persians in 333 BC

v. 8, death of Alexander, 323 BC

four divisions of empire, see under ch. 7

vv. 9-12, little horn = Antiochus Epiphanes

vv. 13-14, rebellion that causes desolation

2300 days = ca. 6.4 years

time of Jason's appointment as high priest, to cleansing of the temple by Judas Maccabee (1 Macc. 1:21, 57; 4:52; 2 Macc. 4; see Keil)

v. 16, Gabriel (9:21; Lk. 1:19, 26)

vv. 17, 19, “time of end, time of wrath”

Antiochus Epiphanes a type of the future Antichrist

vv. 20-21, Media-Persia and Greece (Alexander the Great)

𐤀𐤓𐤕 *yawan*, Ionian name for Greece

v. 22, the Diodochoi

v. 23, transgressors = apostate Jews (Hellenizers)

vv. 24-25, persecution under Antiochus Epiphanes

death of Antiochus Epiphanes

Josephus, *Antiquities of the Jews* 12:9:1-2

2 Macc. 9:1-29 (less reliable)

died in Median campaign, 164 BC

cf. Pfeiffer, *Between the Testaments*, pp. 79-82, 91-92

vv. 26-27, conclusion of vision, Daniel’s reaction

b. Daniel’s prayer, and the prophecy of seventy sevens, ch. 9

v. 1, information about Darius the Mede, see under ch. 6

v. 2, Jer. 25:9-14; 29:4-14 (calls for prayer to God)

cf. 2 Chron. 36—
v. 6 605 BC
v. 10 597 BC
v. 17 587 BC
vv. 20-23 = 70 year captivity

covenant foundation for Daniel’s prayer

Lev. 26:14-45 (sabbaths, confession)

Dt. 28:15-68, esp. vv. 36, 48-50, 52

Dt. 30:1-6 (return)

vv. 3-19, Daniel’s prayer

emphasis on God's sovereign justice, mercy; confession of sin of people; plea for God to remember his promises

vv. 20-23, Gabriel comes

(Gabriel—Dan. 8:16; 9:21; Lk. 1:19, 26)

evening oblation = prayer; ca. 3-4 p.m.

v. 23, "greatly beloved" = "a precious treasure" (BDB)

vv. 24-27, the prophecy of 70 sevens

Background is that 70 years of exile have just passed because of 70 X 7 years of disobedience when the sabbath years were not observed. Now a new era of 490 years probation (?) is in view

v. 24, situation at the end of the 70 sevens

could refer to death and resurrection of Christ, but seems more natural to refer to beginning of messianic kingdom already referenced in chpt 7

1 "seven" probably = seven years; hard to build city in 490 days

(but note 10:2, 13 = seven days; yet "days" are supplied here to distinguish from years of Dan. 9)

v. 25, "the issuing of the decree to restore and rebuild Jerusalem"

possibilities that set the terminus a quo of the prophecy:

- 1) decree of God, at destruction of Jerusalem, 587 BC (Jer. 25:9-12; 27:19-22; 29:10)
- 2) decree of Cyrus in his first year, 538 BC (Ezra 1:1-3; 2 Chron. 36:22-23)
- 3) decree of Artaxerxes in his seventh year, 458 BC (Ezra 7:6-7, 13, 23)
- 4) decree of Artaxerxes in his twentieth year, 445 BC (Neh. 2:1-8)

if "the Anointed One, the ruler" is Cyrus:

—view of Driver, Montgomery, MacRae

Cyrus called "anointed one" in Isa. 44:28; 45:1

allows for a gap between the 7 sevens and the 62 sevens (fits better with Massoretic pointing, and lends symmetrical balance to time break before last period)

recognize that Anointed One in v. 26 is the Messiah

use beginning date #1:

587 BC
+49 years (7 sevens)
538 BC, the year of accession of Cyrus

(then a gap of time until 405 BC; city built by then)

405 BC
434 years (62 sevens)
30 AD, the year of Christ's death

(some have another gap, which is continuing)

+ ? AD
+ 7 years (1 seven)
 ?, the time of the second coming of Christ

if "the Anointed One, the ruler" is Jesus:

—view of Keil, Anderson, Young, Wood

allows Jesus to be entitled; perhaps more appropriately than Cyrus

begins with date for rebuilding of explicitly the city, date #4

eliminates arbitrary 404 BC date, combines the 7 and 62 sevens

Some (especially Sir Robert Anderson, *The Coming Prince*) use Jewish years of 360 days to alter the number of solar years involved. (cf. 7:25; Rev. 12:6, 14)

Others (such as Young) take the numbers in a non-precise manner.

445 BC
476 solar years (69 sevens) = 483 lunar years
32 AD, Jesus' triumphal entry and death

month Nisan (Neh. 2:1), same as Passover

(then some place a gap before final seven)

Variations abound; for example:

Young (pp. 192-95, 206), all 70 sevens finished by 70 AD

Wood (pp. 253-54), 458 BC (#3) + 483 years = AD 26 (Jesus' baptism)

(Lurie) (*JETS* 33:3), see chart

v. 26, death of Messiah, destruction of city, wars and desolations

v. 27, final seven

“He” either Messiah or Antichrist, depending on whether speaking of past or future fulfillment

abomination of desolation verses:

Dan. 9:27; 12:11; Mt. 24:15 = Mk. 13:14 (not Lk. 21:20); 2 Thess. 2:3-4; Rev. 13:14-15

c. Daniel's last vision, ch. 10-12

This final vision recorded in Daniel took place in the third year of Cyrus, 536 BC. That is the same time that the Jews in Jerusalem were able to begin building their new temple, but were facing opposition. In this section we see how spiritual forces act behind the scenes, bringing about or resisting God's purposes.

ch. 10, visions of angels

v. 1, 536 BC (cf. Ezra 3:8 - 6:15), opposition to the temple

v. 13, power behind the idols

cf. 1 Cor. 10:20

Michael (Dan. 10:13, 21; 12:1; Jude 9; Rev. 12:7)

21 days; cf. v. 2

vv. 20-21, princes of Persia and Greece

spiritual powers; evil angels

v. 21, “the Book of Truth”

God's plan and record; cf. Ps. 139:16; Mal. 3:16; Rev. 5:1ff

ch. 11, future wars

v. 1, angel speaking, not Daniel (continues from 10:18-21)

v. 2, four more kings after Cyrus

(some include Cyrus and omit Pseudo-Smerdis)

Cyrus
Cambyses
Pseudo-Smerdis
Darius
Xerxes (480 BC, massive invasion of Greece)

v. 3, Alexander, the goat's big horn in ch. 8

v. 4, the Diadochoi

Cassander	Macedonia
Lysimachus	Thrace and Asia Minor
Ptolemy	Egypt
Seleucus	Syria

vv. 5-20, wars of the kings of the north and south

north—Syria and the Seleucids
south—Egypt and the Ptolemies

amazing accuracy and detail

vv. 21-35, career of Antiochus Epiphanes

the little horn in Dan. 8

vv. 36-45, possibly career of the Antichrist

cf. Wood's commentary, pp. 304-14

details seem to fit better than with Antiochus, who already appears to be a type of the future Antichrist (the horn in Dan. 8 is a type of the horn in Dan. 7)

ch. 12, last events and conclusion

v. 1, the tribulation —phps. time of Jacob's trouble

tribulation verses: Jer. 30:7; Dan. 12:1; Mt. 24:21; Rev. 12:13

v. 2, agrees with double resurrection

“many” . . . “some” . . . “others” . . . “those”

cf. Jn. 5:28-29; Rev. 20:4-6, 12-15; Luke 10:35 (“resurrection from out of the dead ones”)

vv. 5-13, final parting

v. 11, extra 30 days; perhaps for “mop-up operations”

v. 12, extra 45 days; perhaps for setting up government

v. 13, final promise to Daniel

EXCURSUS on the Resurrection of 12:2,3

1) “Many” are raised to life—not “all”

2) The “many” are identified in vs. 3 as “the righteous”

3) “These” righteous are raised out from among the entire group of those sleeping. This is expressed by the Partitive **מִן** *min* on the participle, “sleepers.” Literally, it is “from the sleeping ones.”

4) There is a strong contrastive disjunctive between “these, but those” in vs. 2

5) The MT indicates a pause after the resurrection of the many to life; those consigned to perdition are mentioned as an afterthought