VII. THE FOUR BEASTS - 7:1-28

A. The Dream-Visions - 7:1-14

1. Introduction - 7:1

a. Date - First Year of Belshazzar

   (1) 553 B.C.

   (2) Fourteen years before the fall of Babylon

   (3) Nebuchadnezzar has been dead for nine years

   (4) Three kings followed in quick succession before Nabonidus usurped the throne

   (5) Daniel is now about 67 years old

   (6) This chapter occurs between chapters four and five

b. The Dream-Visions

   (1) This is the first vision to Daniel

   (2) The content is a further elaboration of Daniel Two

   (3) The comparison

      (a) The visionary

         i) Chapter Two - A pagan king

         ii) Chapter Seven - A holy prophet

      (b) The interpreter

         i) Chapter Two - Daniel

         ii) Chapter Seven - An angel
(c) Perspective

i) Chapter Two
   a) Man's
   b) Majestic

ii) Chapter Seven
   a) God's
   b) Beastly

c. The Recording

   (1) Then he wrote the dream - Immediately while it was fresh in his mind

   (2) Told the sum of the matters - Not everything he saw but only its essential features

2. The First Vision - 7:2-6

a. The Great Sea - 7:2-3

   (1) The agitation of the Great Sea - 7:2

      (a) I saw - In my vision by night

         i) Will be used eight times in this chapter

         ii) I was beholding

         iii) "To be" plus participle

            a) Continuous action

            b) Continuous gazing

            c) Studious examination
(b) Behold, the four winds of heaven

i) Same number as the Gentile empires

ii) God's sovereignty and providence

(c) Break forth upon the Great Sea

i) Break forth - Disturbed state

ii) The Great Sea

a) The Mediterranean Sea

(I) Numbers 34:6-7

(II) Joshua 1:4

(III) Joshua 9:1

(IV) Joshua 15:11-12, 47

(V) Joshua 23:4

(VI) Ezekiel 47:10, 15, 19-20

(VII) Ezekiel 48:28

b) Symbol of the Gentile world

(I) Isaiah 17:12-13

(II) Matthew 13:47-50

(III) Revelation 13:1

(IV) Revelation 17:1, 15
(2) The rise of the four beasts - 7:3

(a) Came up from the sea
   i) Arise out of the Mediterranean area
   ii) Arise out from among the Gentiles

(b) Diverse one from another
   i) Regal Babylon
   ii) Voluptuous Medo-Persia
   iii) Cultured Greece
   iv) Imperial Rome

b. The First Beast: Babylon - 7:4

(1) Lion-like
   (a) King of beasts
   (b) Symbol of Babylon
      i) Jeremiah 4:7
      ii) Jeremiah 49:19
      iii) Jeremiah 50:17, 44

(2) Had eagle's wings
   (a) King of birds
   (b) Symbol of Babylon
      i) Jeremiah 48:40
      ii) Jeremiah 49:22
      iii) Ezekiel 17:3
(3) The Ishtar Gate showed winged lions

(4) The events affecting the beast

(a) Wings plucked

(b) Lifted up from the earth

(c) Made to stand upon two feet as a man

(d) A man's heart was given to it

(5) Meaning

(a) Harks back to Nebuchadnezzar's experience in chapter four

(b) As nearly as a man could become a beast, Nebuchadnezzar became, and as nearly as a beast could become like a man, so nearly did Babylon lose its beast-like nature

(c) Babylon eventually lost its animalistic characteristics and became more humane

(d) The experience of Babylon from lust of conquest to the building of culture
c. The Second Beast: Medo-Persia - 7:5

(1) Bear-like

(a) Less majestic than the lion

(b) Often connected with lions

   i) I Samuel 17:34-36

   ii) Proverbs 28:15

   iii) Hosea 13:8

   iv) Amos 5:19

(c) Bulky and weighty

(d) Conquered by sheer force of numbers

(2) Raised up on one side

(a) Lopsided

(b) Union of the Medes and the Persians

(c) The Persians were by far the greater and more dominant power

(3) Three ribs were in its mouth between its teeth

(a) Lydia

(b) Babylonia

(c) Egypt

(4) And they said unto it: Arise, and devour much flesh - Further conquest beyond the three ribs
d. The Third Beast: Hellenistic - 7:6

(1) Leopard-like

(a) Less majestic than the lion

(b) Less grand than the bear

(c) Swifter than both

(d) Also a motif for nations
    i) Jeremiah 5:6
    ii) Hosea 13:7
    iii) Habakkuk 1:8

(e) The speed of conquest under Alexander the king

(2) The four wings of a bird

(a) The division of the empire after the death of Alexander the Great

(b) The divisions
    i) Thrace and Bithynia
    ii) Macedonia and Greece
    iii) Egypt, Judah, and Arabia Petrea
    iv) Syria, Babylonia and as far east as India
(3) Four heads

(a) The four generals who divided the kingdom among themselves

(b) The four

   i) Lysimachus

   ii) Cassander

   iii) Ptolemy

   iv) Seleucus

(4) Dominion was given to it - Largest of all who preceded
3. The Second Vision - 7:7-8
   a. The Fourth Beast: Imperialism - 7:7

   (1) Indescript

   (2) Terrible

   (3) Powerful

   (4) Strong exceedingly

   (5) It had great iron teeth
       (a) Same metal is in the image
       (b) Crushed those conquered

   (6) Devoured

   (7) Break in pieces

   (8) Stamped the residue with its feet
       (a) Vengeful - Carthage
       (b) Crushed civilizations - What the others did not do

   (9) It was diverse from the beasts before it - Imperialism

   (10) It had ten horns
b. The Little Horn - 7:8

(1) While considering the ten horns
(2) Came up among the ten - The eleventh
(3) A little one
(4) Uproots three of the ten horns
(5) Horn had eyes of a man - Knowledge
(6) A mouth speaking great things
   (a) Personality
   (b) Boasting
4. The Third Vision - 7:9-12

a. The Ancient of Days - 7:9-10

(1) The scene - 7:9

(a) The scene is in heaven

(b) Thrones were placed or set
   i) Not - Cast down
   ii) It is an angelic court

(c) The Ancient of Days - God the Father
   i) Raiment was white as snow - Holiness
   ii) The hair of His head like pure wool
      a) Purity
      b) Not age

(d) His throne
   i) Fiery flames - Glory
   ii) Wheels thereof of burning fire
      a) Symbol of judgment - Psalm 97:1-5
      b) Ezekiel 1:13-21
(2) The judgment - 7:10

(a) A fiery stream issued and came forth from before him - Symbol of judgment

(b) Angelic beings of the angelic court
   i) Thousands of thousands ministered unto him
   ii) Ten thousand times ten thousand stood before him
   iii) They will be responsible to carry out God's decrees

(c) The judgment was set

(d) The books were opened

(e) Judgment of the Gentiles - Matthew 25:31-46

b. The Destruction of the Fourth Beast - 7:11

(1) I beheld at that time because of the voice of the great words which the horn spake - The fourth beast destroyed in the Little Horn Stage

(2) The destruction

(a) Beast was slain

(b) Body destroyed

(c) Burned with fire
   i) The fire of verses 9-10
   ii) Revelation 19:20
c. The Other Three Beasts - 7:12

(1) Their dominion was taken away - When the empire was defeated

(2) Their lives were prolonged for a season and a time

(a) Explained by Revelation 13:1-3

(b) The previous empires left their influence on the fourth empire

i) Body: Leopard - Hellenistic influence

ii) Feet: Bear - Medo-Persian influence

iii) Mouth: Lion - Babylonian influence

(c) They continued to exist as nations but without empire status

(3) For the fourth beast - The end is final, climactic
5. The Fourth Vision - 7:13-14

a. The Coming of the Son of Man - 7:13

(1) Came in the clouds of heaven - Symbol of glory

(a) Psalm 18:11-12
(b) Matthew 16:27-28
(c) Matthew 24:30
(d) Matthew 25:31
(e) Luke 21:27
(f) Revelation 1:7

(2) Came to the Ancient of Days - The Father

(3) They brought Him near before Him - The Son is conducted to the Father by the angels
b. The Reception of the Kingdom of God - 7:14

(1) Given

(a) Dominion

(b) Glory

(c) Kingdom

(2) Purpose: That all should serve Him

(a) Peoples

(b) Nations

(c) Languages

(3) The dominion

(a) Everlasting

(b) That shall not pass away

(4) The Kingdom shall not be destroyed
B. The Interpretation - 7:15-27

1. The First Request - 7:15-16

   a. The Effect on Daniel - 7:15

      (1) My spirit was grieved in the midst of my body

      (a) Aramaic - Sheath

      (b) Soul in body is like a sword in its sheath

      (2) Visions of my head troubled me

   b. The Request - 7:16a

      (1) I came near unto one that stood by - The divine interpreter

      (2) Asked him the truth concerning all this

   c. The Response - 7:16b

      (1) He told me

      (2) Made me know the interpretation of the things
2. Summary of Interpretation - 7:17-18

a. The Beasts - 7:17

   (1) The four beasts represent four kings or kingdoms

   (2) Arise out of the earth - Synonymous with the sea

      (a) Sea - Gentile

      (b) Earth - Human

   (3) Further development in Daniel

      (a) Babylon

         i) 1:1 - 5:30

         ii) 7:4

      (b) Medo-Persia

         i) 2:39a

         ii) 5:31 - 6:28

         iii) 7:5

         iv) 8:3-7

         v) 10:1 - 11:2

      (c) Hellenistic

         i) 2:39b

         ii) 7:6

         iii) 11:3-35
(d) Imperialism
   i) 2:40-43
   ii) 7:7-8, 19-27
   iii) 9:27
   iv) 11:36-45

b. The Kingdom - 7:18
   (1) The saints of the Most High shall receive the Kingdom
       (a) Saints - Seven times in Daniel
       (b) Always Israel
   (2) They shall possess the Kingdom forever - Even forever and ever

3. The Second Request - 7:19-22
   a. The Fourth Beast - 7:19
      (1) Diverse from all of them - Imperialism
      (2) Exceedingly terrible
      (3) Whose teeth were of iron
      (4) Nails of brass - New information
      (5) Devoured
      (6) Break in pieces
      (7) Stamped the residue with its feet
   b. The Ten Horns - 7:20a
c. The Little Horn - 7:20b-22

(1) Its description - 7:20b

(a) Came up and caused three horns to fall

(b) Even that horn that had eyes

(c) A mouth that spake great things

(d) Whose look was more stout (Sturdier) than its fellows - The other ten

(2) The war against the saints and prevailed - 7:21

(3) Termination - 7:22

(a) Fulfillment of verses 9-14

(b) Until the Ancient of Days came

(c) Judgment was given to the saints of the Most High

   i) On their behalf

   ii) Most High - Possessor of heaven and earth

(d) The time came that the saints possessed the Kingdom

   i) Results of judgment

   ii) Division by the Most High
4. The Detailed Interpretation - 7:23-27

a. The Fourth Beast: Imperialism - 7:23-26

   (1) The United Stage: The Roman Empire - 7:23a

      (a) The fourth beast shall be a fourth kingdom upon earth

      (b) It is diverse from all the kingdoms - Imperialism

   (2) The One World Government Stage - 7:23b

      (a) It shall devour the whole earth

         i) The whole earth - Universal

            a) Genesis 8:9

            b) Genesis 9:19

            c) Genesis 11:1

            d) Isaiah 6:3

            e) Isaiah 14:26

            f) Isaiah 28:22

            g) Isaiah 54:5

            h) Jeremiah 15:10

            i) Daniel 2:39

            j) Zechariah 4:10, 14

   ii) Rome did not conquer the whole world

   iii) Rome did not conquer the known world

      (b) Tread it down

      (c) Break it in pieces
(3) The Ten Division Stage - 7:24a

(a) Arises out of the one world government
(b) The ten kingdoms are world-wide
(c) Cannot be limited to Europe

(4) The Antichrist Stage - 7:24b-26

(a) His rise - 7:24b

i) Arise only after the Ten Division Stage

ii) He shall be diverse from the other ten kings

iii) He shall put down three kings

(b) His activities - 7:25

i) Speaks words against the Most High

ii) Shall wear out the saints of the Most High

iii) He shall think to change the times and the law

a) Times: Jewish festivals - Like Jereboam did in I Kings 12:28-33

b) Law - Mosaic

iv) They shall be given into his hand - Times of persecution
v) Duration: Time - Times and a half a time
   
a) \textit{Times} equals years

b) Other references
   
   (I) Daniel 9:27 - A half seven that is equal to 3\(\frac{1}{2}\) years
   
   (II) Daniel 12:7 - A time, times, and a half a time
   
   (III) Revelation 11:2 - 42 months
   
   (IV) Revelation 11:3 - 1,260 days
   
   (V) Revelation 12:6 - 1,260 days
   
   (VI) Revelation 12:14 - A time, times, and a half a time
   
   (VII) Revelation 13:5 - 42 months
   
   c) The reference is to 3\(\frac{1}{2}\) years
   
   d) The second half of the Tribulation

(c) His fall - 7:26
   
i) Judgment shall be set
   
   ii) They shall take away his dominion
   
   iii) To consume it
   
   (iv) To destroy it to the end
b. The Kingdom of God - 7:27

(1) The inheritance of the people of the saints of the Most High

(a) The Kingdom

(b) The dominion

(c) The greatness of the kingdoms under the whole heaven

(2) Its nature

(a) His Kingdom is an everlasting Kingdom

(b) All dominions shall serve and obey Him

(3) Contra Amillennialism

(a) This Kingdom is only established after the Antichrist Stage which has not yet appeared - II Thessalonians 2:1-7

(b) The Messianic Kingdom is not contemporaneous with the fourth kingdom - It follows the fourth Gentile Empire

(c) This Kingdom replaces the Gentile Empires in the same place - The earth

(d) This Kingdom can only be established after the destruction of Gentile power

(e) This Kingdom to be established by the Messiah is a Kingdom of power and glory - Not suffering and cross bearing

(f) This Kingdom is Jewish with a Jewish King
C. Conclusion - 7:28

1. The Conclusion - Here is the end of the matter

2. Effects on Daniel
   a. My thoughts much troubled me
   b. My countenance was changed in me
   c. But I kept the matter in my heart

3. Comparison Between Chapters Two and Seven
   a. Chapter Two
      (1) The Babylonian Empire
      (2) The Medo-Persian Empire
      (3) The Hellenistic Empire
      (4) The Fourth Empire
         (a) The United Stage
         (b) The Two Division Stage
         (c) The Ten Division Stage
      (5) The Kingdom of God
b. Chapter Seven

(1) The Babylonian Empire
(2) The Medo-Persian Empire
(3) The Hellenistic Empire
(4) The Fourth Empire
   (a) The United Stage
   (b) The One World Government Stage
   (c) The Ten Division Stage
   (d) The Little Horn Stage
(5) The Kingdom of God

c. Combination of Chapters Two and Seven

(1) The Babylonian Empire
(2) The Medo-Persian Empire
(3) The Hellenistic Empire
(4) The Fourth Empire: Imperialism
   (a) The United Stage
      i) The Roman Empire
      ii) Began policy of imperialism
(b) The Two Division Stage

i) Began when the Roman Empire was divided

   a) Diocletian - 285

   b) Valentinian - 364

ii) Since that time there has been a continued history of an east-west balance of power - Neither passage allows for any gaps of time

iii) The Eastern Balance

   a) Remained in Constantinople until 1453 when destroyed by the Turks

   b) Scholars fled northward into Russia and infiltrated the government and Romanized it

      (I) Kings called Czars which is Russian for Caesar

      (II) Official name: The Third Roman Empire

   c) The eastern balance of power shifted to the Soviet Union and the Communist Bloc nations

   d) Today it is in the process of shifting again
iv) The Western Balance

a) Remained in Rome until 479 when sacked

b) Eventually shifted to the Franks

   (I) Under Charlemagne in 800

   (II) Official title: The Holy Roman Empire of the Frankish Nation

c) Later shifted to the Germans

   (I) Under Otto I in 962

   (II) Kings called Kaisers which is German for Caesar

   (III) Official title: The Holy Roman Empire of the German Nation

d) Today the western balance of power lies with the democracies

v) At some point the east-west balance collapses

a) When Russia attacks Israel

b) Before the Tribulation

(c) The One World Government Stage

i) Takes place before the Tribulation

ii) Eventually breaks down in accordance with Daniel 2:43
(d) The Ten Division Stage

i) It will cover the whole world

ii) It will begin before the Tribulation

iii) It will continue until the middle of the Tribulation

(e) The Antichrist Stage

i) From the middle until the end of the Tribulation

ii) Kills three of the kings

iii) The other seven submit to his authority

A. The Vision - 8:1-14

1. Background - 8:1-2

   a. The Date - 8:1

      (1) In the third year of King Belshazzar

         (a) 551 B.C.

         (b) Two years after chapter seven

         (c) Twelve years before the events of chapter five

         (d) Daniel now about 69 years old

      (2) A vision appeared - After that which appeared to me at the first

         (a) At the first - Chapter Seven

         (b) Two years earlier
b. The Location - 8:2

(1) I saw in the vision

(a) He is transported in vision

(b) He is not actually there

(2) I was in Shushan the Palace

(a) Shushan

   i) Susa of the Greeks

   ii) 230 miles east of Babylon

   iii) 120 miles north of the Persian Gulf

   iv) Little known at this time but destined to become the capitol in the days of Nehemiah and Esther

      a) Nehemiah 1:1

      b) Esther 1:1

(b) The palace

   i) Begun by Darius I Hystaspes (522-486)

   ii) Enforced by later kings

(3) In the Province of Elam - Persia

(4) In the vision I was by the River Ulai

(a) On the northwest of Susa

(b) Canal connecting the two rivers of Chastes and Coprates
2. The Ram - 8:3-4
   a. The Appearance - 8:3
      (1) By the river stood a ram
          (a) The guardian spirit of the Persian Kingdom had the form of a ram
          (b) When a Persian king stood at the head of his army - Instead of a diadem, a ram's horn was worn
          (c) The zodiac sign for Persia is the Aries - A ram
          (d) Represents the Medo-Persian Empire - 8:20
      (2) Two horns - Both horns high
          (a) Two horns
             i) The Medes
             ii) The Persians
          (b) Both high - Both powerful kingdoms
      (3) One was higher than the other - Persians were more powerful than the Medes
      (4) Higher one came up last
          (a) Before Cyrus came to power - Media had already been a major power
          (b) In the year 612 had helped Babylon defeat the Assyrians
      (5) Further development of previous revelation
          (a) The chest and arms of silver
          (b) The lopsided bear
b. The Actions of the Ram - 8:4

(1) Expanded in three directions
   (a) Westward - Babylon, Syria, Asia Minor
   (b) Northward - Caspian Sea region: Armenia, Scythia
   (c) Southward - Egypt and Ethiopia
   (d) No significant conquest eastward

(2) Success due to divine grant
   (a) No beast could stand before him
   (b) None that could deliver out of his hand

(3) Results
   (a) Did according to his will
   (b) Magnified himself
3. The He-Goat - 8:5-14

a. The Appearance - 8:5

(1) Behold, a he-goat

(a) The zodiac sign for Greece was Capricorn - A goat

(b) The he-goat - Literally: The buck of the goats

(2) Came from the west - Macedonia and Greece which is west of Persia

(3) Over the face of the whole earth

(a) Whole earth - The divine grant

(b) Earth - May simply mean the land for the whole Land of Persia was conquered

(4) Touched not the ground - Speed of conquest

(5) Notable horn between his eyes

(a) Great horn

(b) Emphasis on height - Easily seen, prominent

(c) Literally: Horn of vision

(6) The he-goat represents the Hellenistic Empire - 8:21
(7) The notable horn represents Alexander the Great - 8:21

(a) Born in 356 B.C. of Philip of Macedon

(b) Educated by Aristotle

(c) Philip had united Greece and Macedonia to fight Persia when he was murdered

(d) Alexander became king in 336 at the age of twenty

(e) Began moving against Persia in 334

(8) Further development of previous revelation

(a) The belly and thighs of brass

(b) The four winged and four-headed leopard

b. The Destruction of the Ram - 8:6-7

(1) The approach - 8:6

(a) He came to the ram that had the two horns - With 35,000 troops Alexander crossed the Hellespont and so entered Persian territory

(b) In the fury of his power

i) Greek anger over the invasion of Xerxes (486–465/4)

ii) The Persian king at the time (Darius III Codomanus - 336/5 - 331)
(2) The fall of the ram - 8:7

(a) Came close to the ram and moved in anger against him - Battle array after crossing the Hellespont and into Asia Minor

(b) Smote the ram
   
   i) The battle at the Granicus River in May, 334
   ii) Freed the Greek cities of Asia Minor from Persian control

(c) Broke the two horns
   
   i) The Battle of Issus (In Taurus) - November, 333
   ii) Allowed Alexander to take Phoenicia, Egypt, and Israel
   iii) Empire status ceases

(d) There was no power in the ram to stand
   
   i) The Battle of Gaugamela (Near Nineveh by the Tigris) in October, 331
   ii) Opened entire Medo-Persian holdings to Alexander

(e) He cast him down to the ground and trampled him - After the third battle the key cities of Shushan, Ecbatana, and Persipolis captured and sacked
(f) There was none that could deliver the ram out of his hand

i) Alexander then marched to the Indus River

ii) Crossed south to the Indian Ocean

iii) Then back to Babylon

iv) Conquest of Persia complete

c. The Division of the Four Horns - 8:8

(1) The he-goat magnified himself exceedingly - Pride of empire status

(2) When he was strong, the great horn was broken

(a) When he was strong - At the height of his power at the age of 32

(b) The great horn was broken

i) Untimely death at the age of 32 in June, 323 B.C.

ii) Died from drunkenness

(3) Instead of it there came up four notable horns - It took twenty years for the empire to successfully be divided

(a) Cassander - Macedonia and Greece

(b) Lysimachus - Thrace and Bithynia

(c) Ptolemy - Egypt, Israel, and Arabia Petrea

(d) Seleucus - Syria, Babylonian, and as far east as India
(4) Toward the four winds of heaven
(a) West - Cassander
(b) North - Lysimachus
(c) South - Ptolemy
(d) East - Seleucus

(5) Represents the fourfold divisions of Alexander's Empire
- 8:22
d. The Little Horn: Antiochus Epiphanes - 8:9-14

(1) His activities - 8:9-12

(a) His rise to power - 8:9

i) And out of one of them came forth a little horn

a) One of the four horns

b) Syria

ii) Waxed exceeding great - Conquest in three directions

a) The south - Egypt

b) The east

(I) Mesopotamia and regions east

(II) Armenia

c) The Glorious Land

(I) Refers to Israel

( ) Jeremiah 3:19

( ) Ezekiel 20:6

( ) Daniel 11:16, 41

( ) Zechariah 7:14

(II) Becomes the battle ground between Egypt and Syria
(III) First took Egypt and then Jerusalem

( ) I Maccabees 1:20

( ) And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude

(b) The war against the Jews - 8:10

i) It waxed great, even to the host of heaven

a) Heaven - Stands for God

b) Host of Heaven - The army of God

(I) Sometimes of the angelic army

(II) Other times as here - Israel

( ) Genesis 15:5 - Stars

( ) Exodus 12:41 - Host of Jehovah

c) Persecution of the Jews in defiance of the angelic host who are their protectors - Daniel 12:1
ii) And some of the host and of the stars it cast down to the ground and trampled them

a) I Maccabees 1:29-32

And two years had fully expired the king sent his chief collector of tribute unto the cities of Judah, who came unto Jerusalem with a great multitude, and spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel. And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side, but the women and children took they captive, and possessed the cattle.

b) I Maccabees 1:37-38

Thus they shed innocent blood on every side of the sanctuary, and defiled it: insomuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made a habitation of strangers, and became strange to those that were born in her; and her own children left her.
c) I Maccabees 1:41-42

Moreover King Antiochus wrote to his whole kingdom that all should be one people, and everyone should leave his laws: so all the heathen agreed according to the commandment of the king.

d) I Maccabees 1:48-50

That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation: to the end they might forget the Law, and change all the ordinances. And whosoever would not do according to the commandment of the king should die.

e) I Maccabees 1:60-61

At which time according to the commandment they put to death certain women that had caused their children to be circumcised. And they hanged about their necks, and rifled their houses, and slew them that had circumcised them.

f) I Maccabees 1:64

And there was very great wrath upon Israel.
(c) The Abomination of Desolation - 8:11-12

i) Magnified itself
   a) Claims of deity
   b) Epiphanes - The manifest god

ii) Even to the prince of the host
   a) The Host - Israel
   b) The prince: The High Priest - Replaced them at will

iii) It took away from him the continual Burnt-Offering - I Maccabees 1:44-45a

For the king had sent letters by messengers unto Jerusalem and the cities of Judah, that they should follow the strange laws of the land, and forbid burnt-offerings, and sacrifice, and drink-offerings, in the Temple; . . .
iv) The place of his sanctuary was cast down

a) Cast down – Desecrated

b) I Maccabees 1:21-23

And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light and all the vessels thereof, and the table of shewbread, and the pouring vessels, and the vials, and the censers of gold, and the veil, and the crowns, and the golden ornaments that were before the Temple, all which he pulled off. He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found.

c) I Maccabees 1:39-40

The sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach, her honor into contempt. As had been her glory, so was her dishonor increased, and her excellency was turned into mourning.

d) I Maccabees 1:45b-47

. . . and that they should profane the sabbaths and festival days: and pollute the sanctuary and holy people: set up altars, and groves, and chapels of idols, and sacrifice swine's flesh and unclean beasts.
e) I Maccabees 1:54-55

Now the fifteenth day of the month of Kislev, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and built idol altars throughout the cities of Judah on every side; and burnt incense at the doors of their houses, and in the streets.

f) I Maccabees 1:59

Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God.

g) II Maccabees 6:1-5

Not long after this the king sent an old man of Athens to compel the Jews to depart from the laws of their fathers, and not live after the laws of God: and to pollute also the Temple in Jerusalem, and to call it the temple of Jupiter Olympius; . . .

The coming in of this mischief was sore and grievous to the people: for the Temple was filled with riot and reveling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that brought in things that were not lawful. The altar also was filled with profane things which the Law forbiddeth.
v) And the host was given over to it
   a) Antiochus did have victory over the Jews
   b) Many died in the persecution

vi) With the continual burnt-offering
   a) True worship was stopped
   b) Pagan worship system instituted

vii) Through transgression
   a) That of Antiochus
   b) That of the Hellenists

(I) I Maccabees 1:11-12

   In those days went there out of Israel wicked men, who persuaded many, saying, let us make a covenant with the heathen that are round about us: for since we departed from them we have had much sorrow. So this device pleased them well.

(II) I Maccabees 1:43

   Yea many of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.
viii) It cast down the truth to the ground

a) The truth - The Law of Moses

b) I Maccabees - 1:56-58

> And when they had rent in pieces the books of the Law which they found they burnt them with fire. And wheresoever was found with any the book of the testament, or if any consented to the Law, the king's command was, that he should be put to death. Thus they did by their authority unto the Israelites every month, to as many as were found in the cities.

ix) It did its pleasure - Willful

x) And prospered - Succeeded in large measure
(2) The length of his activities against the Jews - 8:13-14

(a) The question - 8:13

i) The appearance of two holy ones

a) One doing the speaking

b) One asking the question of the first

ii) The question - How long?

a) How long shall be the vision

(I) Not since the ram

(II) But since the little horn

b) Concerning the continual burnt-offering - When the law is issued forcing a cessation of true worship

c) Concerning the transgression that makes desolate - From the erection of the image of Jupiter

d) To give the sanctuary and the host to be trodden under foot?

(I) The sanctuary

( ) Cessation of true worship

( ) The Abomination of Desolation

(II) The host - Persecution of the Jews
iii) The question does not merely concern the period of time when the sanctuary is desolated, but the entire duration of the persecutions under Antiochus Epiphanes.

(b) The answer - 8:14

i) Unto 2,300 evenings and mornings

   a) If it refers to 2,300 offerings then it deals with 1,150 days

   b) If it refers to the two parts of a day, then it refers to 2,300 days

   c) Hebrew: Evening-Mornings = Therefore it deals with 2,300 days

   d) The historical background - II Maccabees 4:7-50

(I) 173 - Onias III the righteous High Priest replaced by Jason

   ( ) Jason was a wicked brother

   ( ) Received position by bribing Antiochus

(II) 172 - Jason replaced by Menelaus

   ( ) Menelaus was also a wicked brother

   ( ) Also got position by bribing Antiochus
(III) 171 - Onias III murdered by Menelaus

( ) The only legitimate priest

( ) Illegitimate priests until 164 when Antiochus dies

(IV) The Abomination of Desolation - Kislev 25, 168 B.C.

ii) Then shall the sanctuary be cleansed

a) Gives the termination of the 2,300 days

b) The sanctuary cleansed Kislev 25, 165 B.C.

c) The fulfillment

(I) Began - September 9, 171 B.C.

( ) What happened on that day is unknown

( ) But what is known is that the atrocities began in that year

(II) End - December 25, 165 B.C.
d) The record

(I) I Maccabees 4:36-59

(II) II Maccabees 10:1-9

Now Maccabees and his company, the Lord guiding them, recovering the Temple and the city: but the altar which the heathen had built in the open street, and also the chapels, they pulled down. And having cleansed the Temple they made another altar, and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shewbread. When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned anymore against Him, that He Himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and barbarous nations. Now upon the same day that the strangers profaned the Temple, on that very same day it was cleansed again. Even the five and twentieth day of the same month, which is Kislev. And they kept eight days with gladness, as in the Feast of the Tabernacles, remembering that not long
afore they had held the Feast of the Tabernacles, when they wandered in the mountains and dens like beasts. Therefore, they bare branches and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place. They ordained also by a common statute and decree, that every year those days should be kept of the whole nation of the Jews. And thus was the end of Antiochus called Epiphanes.
B. The Interpretation - 8:15-26

1. The Appearance of Gabriel - 8:15-18

   a. Daniel's Desire: To Understand the Vision - 8:15a
   b. The Appearance of a Man - 8:15b
   c. The Message to Gabriel - 8:16
      
         (1) Command of another angelic being
            
               (a) Between the banks of the Ulai - Stands over the river
               (b) Make this man understand the vision
            
         (2) The speaker is unknown but it may be Michael who is associated with Gabriel later in the book - 10:13, 21; 12:1
            
         (3) The one spoken to is Gabriel who is the man of verse 15
         (4) First mention of a good angel by name
         (5) Elsewhere - Luke 1:19, 26
   d. Effects on Daniel of Gabriel's Approach - 8:17a
      
         (1) Fear
         (2) Daniel falls on his face
   e. Gabriel's Message - 8:17b
      
         (1) Understand, O son of man - Human frailty
         (2) The vision belongs to the time of the end - It will reach beyond Antiochus Epiphanes
f. Effects on Daniel: Falls into a deep sleep facing the ground - 8:18a

g. Gabriel's Response - 8:18b

(1) He touched Daniel

(2) He set Daniel upright

2. The Interpretation of the Time - 8:19

a. I will make you know what shall be in the latter time of the indignation

(1) He will be dealing with the Antichrist and not with Antiochus Epiphanes

(a) Antichrist already introduced in Daniel seven

(b) But in the latter time of the indignation - The Great Tribulation

(c) There is similarity of 8:23-25 with 7:24-26

(2) Antiochus was talked about in 8:9-14 but now he becomes a type of the Antichrist in 8:23-25

b. It belongs to the appointed time of the end

(1) Statement of prophetic future

(2) Deals with tribulational events
c. Expanded Paraphrase: I shall cause you to know (by way of explanation of verse 1-14) what will occur in the latter portion of the indignation (The Great Tribulation), which will have long before been foreshadowed or pre-typed by the oppression of Antiochus Epiphanes (Directly predicted by verses 9-14), this "latter portion" constituting the appointed time of the end of the Times of the Gentiles.

d. What was described in 8:9-14 was true of Antiochus Epiphanes

e. What is described in 8:23-25 was not true of Antiochus Epiphanes

3. The Interpretation of the Ram - 8:20

a. The Ram with the Two Horns

b. Represents the Kings of Media and Persia

4. The Interpretation of the He-Goat - 8:21-22

a. The rough he-goat is the king of Greece - 8:21a

(1) Rough - Shaggy

(2) King - Singular collective

b. The great horn between his eyes is the first king: Alexander the Great - 8:21b

c. The Division of Four - 8:22

(1) Four kingdoms shall stand up out of the nation

(a) Lysimachus - Thrace and Bithynia

(b) Cassander - Macedonia and Greece

(c) Ptolemy - Egypt, Palestine and Arabic Petrae

(d) Seleucus - Syria and Asia Minor

(2) But not with his power - None of his successors ever attained his power
5. The Antichrist - 8:23-25

a. The Timing - 8:23a

(1) In the latter time of their kingdom
   (a) Latter time - Prophetic future
   (b) Their kingdom
      i) Not one of the four kingdoms
         a) Verse 22 - Plural
         b) Verse 23 - Singular
      ii) Latter Time of the Gentile kingdom
         a) Their - Plural
         b) Kingdom - Singular

(2) When transgressors are come to the full - In the Great Tribulation

(3) This section does not interpret verses 9-14 which would be expected if this was talking of Antiochus Epiphanes

b. The Description - 8:23b-25

(1) A king of fierce countenance shall stand up - Insolent

(2) Understanding dark sentences
   (a) Untying knots
   (b) Solving of riddles
   (c) As Daniel can do in 5:12

(3) His power shall be mighty - Strong
(4) But not by his own power - Satanic

(5) He shall destroy wonderfully - By means of supernatural power

(6) He shall prosper - Successful in his goals

(7) He shall do his pleasure - Willful

(8) He shall destroy the mighty ones - Jewish leaders

(9) He shall destroy the holy people - Jewish people

(10) Through his policy he shall cause craft to prosper in his hand - Deceitfulness

(11) He shall magnify himself in his heart - Will make claims to deity

(a) II Thessalonians 2:3-4

(b) Revelation 13:3-9

(12) In their security shall he destroy many - To be explained in 9:27

(13) He shall also stand up against the prince of princes - 7:25

(14) He shall be broken without hand

(a) Not by man

(b) But by God

i) Daniel 7:9-11, 26

ii) II Thessalonians 2:8
6. The Affirmation - 8:26
   a. The vision of the evenings and mornings is true - It will come to pass
   b. But shut up the vision - To preserve it
   c. It belongs to many days to come
      (1) First - To Antiochus Epiphanes
      (2) Second - To the Antichrist

C. Conclusion: The Effects on Daniel - 8:27
   1. I, Daniel, fainted
   2. I was sick a number of days
   3. Then I rose up, and did the king's business
      a. Shows he was in Babylon
      b. Shows he still had some official capacity in the government but not as before
   4. I wondered at the vision
   5. But none understood it
      a. None of the other wise men
      b. It was not for Daniel's benefit
   6. Lesson - The Times of the Gentiles is a period of persecution for the Jews
IX. THE SEVENTY-SEVENS - 9:1-27

A. The Background - 9:1-2

1. The Date - 9:1

   a. In the first year of Darius

      (1) 539 B.C.

      (2) It has been 66 or 67 years since the Captivity began in 605

   b. Darius

      (1) Son of Ahasuerus

      (2) Of the seed of the Medes

      (3) Made king over the realm of the Chaldeans

         (a) Made king - By Cyrus

         (b) Limit - Province of Babylon

      (4) Gubaru of Persian account
2. The Study of Scripture - 9:2

   a. I, Daniel, understood by the books the number of years for the accomplishing of the desolations of Jerusalem, even seventy years

      (1) Books - Plural

         (a) Jeremiah - Giving the figure of seventy years

             i) Jeremiah 25:10-14

             ii) Jeremiah 29:10-14

         (b) Isaiah - Named Cyrus as the one who would permit Jews to return

             i) Isaiah 44:28

             ii) Isaiah 45:1

         (c) Other books - Giving the condition of the establishment of the Kingdom

             i) Leviticus 26:40-43

             ii) Jeremiah 3:12-18

             iii) Hosea 5:15 - 6:3

             iv) I Kings 8:46-53

   b. The Word of Jehovah

      (1) Only in this chapter is the name of God used

      (2) Will be used a total of seven times

      (3) Emphasized God as a covenant keeper - Who will therefore fulfill the promise of the seventy years
c. Even Seventy Years

(1) From 605 to 536
   (a) From the Captivity to the return
   (b) Daniel understood that the seventy years only had about three years to go

(2) From 586 to 515
   (a) From the destruction to the rebuilding of the Temple
   (b) However Daniel's calculation began with 605 and not 597 or 586

d. The Accomplishing of the Desolations of Jerusalem

(1) Daniel correctly understood that the Babylonian Captivity would last exactly seventy years and it would soon terminate

(2) But Daniel mistakenly assumed that the Millennial Kingdom would now be established

(3) Therefore, he acts as if the Kingdom is about to be established
   (a) Word of God fulfilled on the basis of prayer - So he prays
   (b) Need for confession of national sin - So he confesses
B. Daniel's Prayer - 9:3-19

1. The Confession of Sin - 9:3-14

   a. Acknowledgment of Sin and Guilt - 9:3-10

      (1) Introduction - 9:3-4a

         (a) I set my face unto the Lord God

         (b) Purpose - To seek by prayer and supplications

         (c) Accompaniment - Outward preparations

            i) Fasting

            ii) Sackcloth

            iii) Ashes

         (d) I prayed unto Jehovah my God - Second mention

         (e) And made confession - In keeping with the precondition

      (2) Jehovah the Covenant Keeper - 9:4b

         (a) Oh, Lord, the great and dreadful God

            i) Recognition of God's awesomeness

            ii) Deuteronomy 7:21

            iii) Deuteronomy 10:17

         (b) Who keeps covenant

            i) The surety for the hope of the restoration

            ii) Nehemiah 1:5

            iii) Nehemiah 9:32
(c) Who keeps lovingkindness

i) The basis for the restoration

ii) Exodus 20:6

iii) Exodus 34:7

(d) Both covenant and lovingkindness - Deuteronomy 7:21

(e) The recipients of God's lovingkindness

i) Those that love Him

ii) Those that keep His commandments - The evidence of the love of God

(3) Disobedience to the law of God - 9:5

(a) We have sinned

i) To miss the mark

ii) Fallen short of the demand of righteousness

(b) We have dealt perversely - To turn away from the right way

(c) We have done wickedly

i) To become weak

ii) A result of having lost one's hold of God
(d) We have rebelled

i) Means - Turning aside from the Law

ii) Specifications

   a) Precepts

   b) Ordinances

(e) Quotation of other passages

i) I Kings 8:47

ii) Psalm 106:6

(f) We - Daniel identifies himself with the people

(4) Disobedience of the prophets - 9:6

(a) Neither have we hearkened unto Your prophets that spake in Your name

   i) II Chronicles 36:15-16

   ii) Jeremiah 26:4-6

(b) Spake of the previous generations

(c) Includes all ranks

   i) Kings

   ii) Princes

   iii) Fathers

   iv) The common people - To all the people of the land
(5) Confusion of face - 9:7-8

(a) To God belongs righteousness

(b) To Israel - Confusion of face

i) Confusion of face - Sense of shame

a) II Chronicles 32:21

b) Jeremiah 7:19

c) Jeremiah 14:4

ii) True geographically

a) Men of Judah

b) Inhabitants of Jerusalem

c) All Israel

(I) The near

(II) The far

(III) Throughout all the countries where they have been driven

iii) Reason - Because of their trespass that they have trespassed against You

iv) True of all ranks

a) Kings

b) Princes

c) Fathers

v) Reason - Because we have sinned against You
(6) The need for forgiveness - 9:9-10

(a) To God belong mercies and forgiveness - Psalm 130:4

(b) The need for forgiveness

i) We have rebelled against Him

ii) Neither have we obeyed the voice of Jehovah our God - Third mention

iii) To walk in His laws - Disobedience to the Law

iv) Set before us by his servants the prophets - Disobedience to the prophets

b. The Punishment for Sin and Guilt - 9:11-14

(1) Statement of sin and guilt - 9:11a

(a) Yea, all Israel have transgressed Your law

(b) Turning aside - So that they would not obey Your voice
(2) The curse of the Law - 9:11b

(a) Therefore has the curse been poured out upon us - Because of the above sins

i) Disobedience to the Law

ii) Disobedience to the prophets

(b) That is written in the Law of Moses the servant of God

i) Leviticus 26:14-39

ii) Deuteronomy 28:15-68

iii) Deuteronomy 29:20

(c) Reason - We have sinned against Him

(3) The confirmation of the word of the prophets - 9:12

(a) The word spoken to Israel and its leaders has been confirmed

(b) The proof

i) Brought upon us a great evil - The Babylonian Captivity

ii) The State of Jerusalem - For under the whole heaven has not been done as has been upon Jerusalem
(4) The confirmation of the Law of Moses - 9:13

(a) As it is written in the Law of Moses - The confirmation

(b) All this evil has come upon us - The proof

(c) Israel's failure
   i) Yet we have not entreated the favor of Jehovah our God
      a) Fourth mention
      b) Throughout the Captivity
   ii) To turn from our iniquities
   iii) To have discernment in the truth
   iv) This is why Daniel is doing it now
(5) The reasons for divine discipline - 9:14

(a) Therefore has Jehovah watched over the evil and brought it upon us

i) Jehovah - Fifth mention

ii) Therefore - For the confirmation of the Law and the prophets

iii) Watched over the evil

a) Watched - To make sure it comes

(I) Jeremiah 1:12

(II) Jeremiah 31:28

(III) Jeremiah 44:27

b) The evil

(I) The calamity

(II) The Babylonian Captivity

iv) Brought it upon us - It has been fulfilled

(b) The first reason

i) For Jehovah our God is righteous - Sixth mention

ii) The righteousness of God in person and deed

iii) Righteous in all His works which He does

(c) The second reason

i) Israel's disobedience

ii) We have not obeyed His voice
2. The Plea for Mercy - 9:15-19

a. Identification of the God of Israel - 9:15

(1) Address: O Lord our God

(2) You have brought Your people forth out of the Land of Egypt with a mighty hand

   (a) The God of the Exodus
   (b) Mighty hand - The Miracles of the Exodus

      i) Deuteronomy 7:8
      ii) Deuteronomy 9:26

(3) And has gotten You renown, as at this day

   (a) The renown of His miracles of the Exodus
   (b) Nehemiah 9:10

(4) Israel's failure before this God

   (a) We have sinned
   (b) We have done wickedly
b. Plea for mercy on the basis of righteousness - 9:16

(1) Address: O Lord

(2) Basis: According to all Your righteousness

(3) The plea

(a) Let Your anger and Your wrath be turned away

   i) From the City Jerusalem

   ii) From Your Holy Mountain - Temple Mount

(b) Admission of responsibility for Jerusalem's desolation

   i) Because of our sins

   ii) Because of the iniquities of our fathers

(c) Results

   i) Jerusalem has become a reproach

   ii) The Jews have become a reproach
c. Plea for Grace - 9:17

(1) Address: O our God

(2) Plea for a hearing
   (a) Hearken unto the prayer of your servant
   (b) Hearken unto his supplications

(3) The request
   (a) Cause Your face to shine upon Your sanctuary that is desolate
   (b) Plea for the rebuilding of the Temple

(4) Basis
   (a) For the Lord's sake
   (b) On the basis of the promises God made

d. Plea for the Fulfillment of the Request - 9:18

(1) Address: O my God

(2) The request
   (a) Incline Your ear, and hear
   (b) Open Your eyes, and behold
      i) Our desolations
      ii) And the city which is called by Your name - Jerusalem

(3) Basis of presentation of supplication
   (a) Not - For our righteousness
   (b) But - For Your great mercies' sake
e. Conclusion of Prayer - 9:19

(1) The plea

(a) O Lord, hear

(b) O Lord, forgive

(c) O Lord, hearken and do

(d) O my God, defer not - Till 597 or 586

(2) The basis for the plea

(a) For Your own sake - Your promises

(b) Because Your city is called by Your name

(c) Because Your people are called by Your name
C. The Arrival of Gabriel - 9:20-23

1. Time of Gabriel's Arrival - 9:20
   a. While I was speaking
   b. While Daniel was praying
   c. While Daniel was confessing
      (1) His sin
      (2) The sin of his people Israel
   d. While he was presenting his supplications
      (1) Before Jehovah my God - Seventh mention
      (2) On behalf of the Holy Mountain of my God
         (a) Jerusalem
         (b) The Temple Mount
   e. Daniel was interrupted
2. The Interruption by Gabriel - 9:21

a. Yea, while I was speaking in prayer - Before he finished praying

b. The man Gabriel
   
   (1) Man - So an angel appears
   
   (2) Whom I had seen in the vision at the beginning - In 8:16-27
   
   (3) Being caused to fly swiftly
      
      (a) Hebrew - Being sore wearied
      
      (b) Wearied from the flight
   
   (4) Touched me about the time of the evening oblation - Though not in practice for seven decades, it is still remembered

3. The Purpose of Gabriel's Coming - 9:22

a. Came for the purpose of instructing Daniel
   
   (1) To correct his misunderstanding about the Kingdom being set up at the end of the seventy years of Captivity
   
   (2) To reveal to him the program of God that will bring in the Kingdom

b. I am now come forth
   
   (1) To give you wisdom
   
   (2) To give you understanding
4. The Answer to Daniel's Prayer - 9:23

a. At the beginning of your supplications the commandment went forth, and I am come to tell you

   (1) Gabriel was sent of Daniel when he began praying

   (2) Thus he arrived before Daniel was finished

b. Reason for the sending of Gabriel - For you are greatly beloved

c. The message: Therefore

   (1) Consider the matter

   (2) And understand the vision
D. The Seventy-Sevens - 9:24-27

1. The Decree of the Seventy Sevens - 9:24a

   a. Seventy Sevens

      (1) שֶׁבֶטֶים שֵׁבעִים

      (2) The word means "sevens" and not weeks

      (3) Refers to a "seven" of anything as the word "dozen"

      (4) In this context it refers to years

          (a) Daniel has been thinking in terms of years

          (b) It is a play on words

              i) Not - Seventy years

              ii) But - Seventy sevens of years

      (5) Used in 10:3 where it specifically refers to days

      (6) It means: 490 years

      (7) Rashi: The seventy weeks refers to 490 years

          (a) Babylonian Exile – 70 years

          (b) The Second Temple – 420 years
(8) The biblical year: 360 days at 30 days per month

(a) Historically
   i) Genesis 7:11 with 8:4 - A period of five months
   ii) Genesis 7:24 and 8:3 - The five months are the same as 150 days

(b) Prophetically
   i) Revelation 12:6 - 1,260 days
   ii) Revelation 11:2 and 13:5 - 42 months

b. Are Decreed

(1) Hebrew word means
   (a) “To cut off”
   (b) "To determine"

(2) A total of 490 years is cut out of the Times of the Gentiles

(3) A 490 year period has been determined or decreed for the accomplishment of the final restoration of Israel

c. The Center of the Program of the Seventy Sevens

(1) The Jewish people
   (a) Your people - Daniel's
   (b) Your holy city - Jerusalem

(2) Will involve both the First and Second Comings of Christ

(3) The program of the seventy sevens does not concern the Church
2. The Purpose of the Seventy Sevens - 9:24b

a. Introduction

(1) The seventy sevens is for the accomplishment of six things

(2) The first three are negative

   (a) Undesirable elements
   
   (b) Elements to be removed

(3) The second three are positive

   (a) Desirable elements
   
   (b) Elements to be effected

(4) The positives are responses to the negatives

   (a) The first negative is responded to by the first positive: One and four
   
   (b) The second negative is responded to by the second positive: Two and five
   
   (c) The third negative is responded to by the third positive: Three and six
b. First: To Finish Transgression

(1) To finish

(a) To restrain firmly

(b) To restrain completely

(c) To bring to completion

(2) Transgression

(a) פֶּשַׁע - To rebel

(b) Strong word for sin

(c) With article - The rebellion or transgression
   i) Rejection of the Messiahship of Jesus
   ii) Isaiah 53:1-9
   iii) Zechariah 12:10

(3) Sin is to come under control so that it will no longer flourish

(4) Israel's apostasy and national sin to be restrained

(a) Isaiah 59:20

(b) Romans 11:26
c. Second: To Make an End of Sins

(1) To make an end

(a) Hebrew - כַלֵּא
   i) To seal up
   ii) To shut up in prison
   iii) To be securely kept, locked up, not allowed to roam at random

(b) Degree of restraints

(2) Sins

(a) חָטָא - To miss the mark

(b) Sins of daily life

(3) Sins would be put to an end

(4) Sins would be taken away

(5) For Israel

(a) Isaiah 27:9

(b) Ezekiel 36:25-27

(c) Ezekiel 37:23

(d) Romans 11:27

(6) In accordance with the New Covenant - Jeremiah 31:31-34
d. Third: To Make Reconciliation for Iniquity

(1) To make reconciliation

(a) Hebrew - כָּפַר

i) To make atonement

ii) Means by which the above two will be accomplished

(b) To make an atonement

(2) For iniquity - For the sin nature

e. Fourth: To Bring in Everlasting Righteousness

(1) To bring in an age of righteousness

(2) The Messianic Kingdom

(a) Isaiah 1:26

(b) Isaiah 11:2-5

(c) Isaiah 32:17

(d) Jeremiah 23:5-6

(e) Jeremiah 33:15-18
f. Fifth: To Seal Up Vision and Prophecy

(1) To seal up

(a) Hebrew - כַּלֵּא
   i) To seal up
   ii) To shut up

(b) To cause a cessation

(c) To completely fulfill

(2) Vision - Oral prophecy

(3) Prophecy - Written

(4) Cessation of prophecy both oral and written

(5) Final fulfillment of revelations and prophecy

(6) Their functions will be finished at the Second Coming

g. Sixth: To Anoint the Most Holy

(1) Hebrew - A most holy place

(2) Refers to the Millennial Temple
3. The Start of the Seventy Sevens - 9:25a

a. Know therefore and discern, that from the going forth of the commandment to restore and rebuild Jerusalem

(1) *Terminus a quo*

(2) A decree involving the rebuilding of Jerusalem

b. Options

(1) The Decree of Cyrus - 538/7
   (a) II Chronicles 36:22-23
   (b) Ezra 1:1-4
   (c) Ezra 6:1-5
   (d) Concerns the Temple building

(2) The Decree of Darius Hystaspes - 521
   (a) Ezra 6:6-12
   (b) Reaffirmation of the Cyrus decree
   (c) Concerns the Temple rebuilding

(3) The Decree of Artaxerxes to Ezra - 458
   (a) Ezra 7:11-26
   (b) Permission to proceed with the Temple service
   (c) Concerns the Temple service

(4) The Decree of Artaxerxes to Nehemiah - 444
   (a) Nehemiah 2:1-8
   (b) Concerns the rebuilding of the walls
(5) Only the first and fourth have any real validity

(6) All of them did contribute to the building of Jerusalem

c. The Decree of Artaxerxes to Nehemiah

(1) Sir Robertson Anderson - A.D. 32 crucifixion

(a) \[69 \times 7 \times 360 = 173,880 \text{ days}\]

(b) Lunar reckoning - From March 14, 445 B.C. until April 6, A.D. 32 - Triumphal Entry

(c) Solar year conversion

\[445 \text{ B.C.} - \text{A.D. 32} = 476 \text{ years}\]

\[476 \times 365 = 173,740 \text{ days}\]

Leap years = 116 days

March 14 - April 6 = 24 days

\[173,880 \text{ days}\]

(2) Harold Horner - A.D. 33 crucifixion

(a) \[69 \times 7 \times 360 = 173,880 \text{ days}\]

(b) Lunar reckoning - From March 4, 444 B.C. till March 29, A.D. 33 - Triumphal Entry

(c) Solar year conversion

\[444 \text{ B.C.} - \text{A.D. 33} = 476 \text{ years}\]

\[476 \times 365 = 173,740 \text{ days}\]

Leap year = 116 days

March 6-29 = 24 days

\[173,880 \text{ days}\]
(3) Problems

(a) Nothing in the text requires the first 69 sevens to end at the Triumphal Entry

(b) There is not real decree in Nehemiah 2:1-8 - Only permission to rebuild the wall

(c) Rebuilding the wall is not the same as rebuilding the City

d. The Decree of Cyrus

(1) This is a real decree

(2) This is the one given the same year as the vision of the seventy-sevens comes to Daniel

(3) This is the decree emphasized in Scripture

(a) In prophecy
   i) Isaiah 44:28
   ii) Isaiah 45:1, 13

(b) In fulfillment
   i) II Chronicles 36:22-23
   ii) Ezra 1:1-4
   iii) Ezra 6:1-5
   iv) Ezra 6:6-12

(4) The decree did include the building of the City

(a) Isaiah 44:28

(b) Isaiah 45:13
(5) It is clear that the Jews did rebuild the City before Nehemiah came to rebuild the wall

(a) Haggai 1:2-4 - Seventy years before Nehemiah arrives the Jews are already living in homes

(b) Ezra 4:12 - City was being built

(6) Problem is one of Persian chronology

(7) Termination would be the birth of Christ

4. The First Sixty-Nine Sevens - 9:25b

a. The Seven Sevens

(1) The first subdivision of the seventy sevens

(2) Total: 49 years

(3) Refers to a period of time during which Jerusalem will be rebuilt

(a) It shall be built again

   i) With street

   ii) With moat

(b) Even in troublous times

b. The Sixty-Two Sevens

(1) The second subdivision of the seventy sevens

(2) Total: 434 years

(3) No break indicated between the first and second subdivision of the seventy sevens
c. Total
   (1) Sixty-nine sevens
   (2) Total: 483 years

d. Unto Messiah the Prince
   (1) The terminus a quem
   (2) Does not point to the Triumphal Entry
   (3) Only points to His appearance
   (4) The birth of Christ
   (5) Rashi: This refers to Cyrus – based upon Isaiah 45:1, 13

e. Conclusion
   (1) From the decree of Cyrus to the birth of Christ will be 483 years
   (2) Requires the First Coming to have come before A.D. 70 at least

5. The events between the sixty-ninth seven and the seventieth seven - 9:26
   a. After the Sixty-Two Weeks
      (1) After the conclusion of the second subdivision of the seventy sevens
      (2) Show that a gap of time exists between the sixty-ninth seven and the seventieth seven
      (3) In this gap three things will occur
b. First: The Messiah shall be cut off and shall have nothing

(1) Cut off

(a) To be killed

(b) Occurred about 35 years after the birth of Christ in A.D. 30

(c) Rashi: after those weeks, an anointed one will be cut off
   i) Agrippa II – The King of Judea at that time
   ii) Mashiach – In this context it means a prince or great person

(2) And shall have nothing

(a) Noun may mean "nothingness" - His state at death; no Messianic Kingdom

(b) May mean "but not for Himself" meaning that He died for others

(c) Rashi: this means he will be no more
c. Second: The people of the prince that shall come shall destroy the City and the Sanctuary; and the end thereof shall be with a flood

(1) The people of the prince that shall come

(a) The people
   i) Definite article - A specific people
   ii) They are the subject of the action
   iii) It is not the prince that destroys but the people of the prince that destroys
   iv) The nationality of the people and the prince are the same

(b) The prince that shall come
   i) The Antichrist
   ii) Article of previous reference
      a) Chapter seven
      b) Chapter eight
   iii) Rashi: refers to Titus and his legions

(2) Shall destroy the City and the Sanctuary

(a) After Messiah is cut off, Jerusalem and the Temple will be destroyed

(b) Event occurred in A.D. 70 forty years after Messiah's death

(c) The people were the Romans

(d) The Antichrist is of the same nationality - A Gentile of Roman origin
(3) And the end thereof shall be with a flood

(a) The end thereof - Jerusalem and the Temple

(b) Shall be with a flood

i) Flood used symbolically - Military invasion

ii) The military invasion by Romans
   
a) Vespasian

b) Titus

c) Rashi

(I) His end will be curse and total destruction

(II) The might of his reign will be washed away by the Messiah until after the final wars of Gog and Magog

d. Third: And even unto the end shall be war

(1) For the remainder of the interval the Land will be characterized by war

(2) Sets the stage for the last seven

e. Conclusion: Desolations are determined

(3) Desolations - State of the Land as a result of the wars

(4) Determined - Decreed by God
6. The Seventieth Seven - 9:27

a. The Third Subdivision of the Seventy Sevens

(1) Total: Seven years

(2) Same seven years as the Great Tribulation

(3) Subdivided into two equal halves
   (a) 1,260 days
   (b) 42 months
   (c) Time, times, and a half a time
   (d) All equal 3½ years

b. And he shall make a firm covenant with many for one seven

   (1) And he shall make a firm covenant
      (a) Starting point of the seventieth week
      (b) "He"
         i) The prince that shall come in verse 26
         ii) The Antichrist
      (c) Make a firm covenant
         i) To impose a covenant
         ii) Firm - Strong covenant
      (d) The starting point of the Great Tribulation is the signing of the seven year covenant
(e) It will not be the Rapture

(f) Rashi: This strengthened a covenant with the princes of Israel
   
i) Titus assured them peace for seven years
   
   ii) But during this time he will abrogate his covenant

(2) With many

(a) Not all

(b) *The* many
   
i) Definite article
   
   ii) The leadership of Israel

(3) For one seven

(a) The covenant starts the last seven

(b) It is made to last seven years

c. In the middle of the seven he shall cause the sacrifice and oblation to cease

   (1) In the middle of the seven - After 3½ years the covenant is broken

   (2) He shall cause the sacrifice and the oblation to cease

   (a) A forced cessation of the sacrificial system

   (b) What Antiochus IV Epiphanes did in history the Antichrist will do in prophecy

   (c) Revelation 11:1-2
d. And upon the wing of abominations shall come one that makes desolate

(1) Upon the wing of abominations

(a) The wing
   i) Pinnacle of the Temple
   ii) Overspreading influence
   iii) Worship of Antichrist - II Thessalonians 2:3-4

(b) Abominations
   i) Image or idol
   ii) Image of the Antichrist set up in the Temple Compound
      a) Daniel 12:11
      b) Matthew 24:15
      c) Revelation 13:14-15

(2) Shall come one that makes desolate

(a) One - Antichrist

(b) Makes desolations on the Jews
And even unto the full end and that determined shall wrath be poured out upon the desolate

(1) And even unto the full end

(a) \( \text{כָּלָא} \) - To finish, to complete

(b) To the end, to the finish, to the completion of the seventieth seven

(2) And that determined

(a) Decreed beforehand

(b) The events already decreed for the Tribulation

i) Isaiah 10:23

ii) Isaiah 28:22

(c) The Tribulation will not go beyond its pre-determined duration even to the exact day - Matthew 24:22

(3) Shall wrath be poured out on the desolate

(a) Desolate - The Jews during the second half of the Tribulation

(b) Desolator - His destruction at the Second Coming at the very last day of the seventieth seven

(4) Rashi: The abominable government shall last until the day when the destruction and severance decreed for it in the days of the Messianic King will pour down upon it.
f. Paraphrase

(1) And he shall cause to prevail a covenant with the many for one seven and in the middle of the seven he shall cause the sacrifice and offering to cease and upon the wing of detestable things desolating, even unto the consummation, and that determined shall wrath be poured out on the desolator

(2) The Antichrist will cause sacrifice and offering to cease and in their place shall erect, even unto the end causing an overspreading influence, a detestable statue in the Temple desolating in effect of the duration of the 3½ year period in view all the desolating activity God has determined beforehand would be poured out on making it desolate
g. Conclusions: Reason why it is the Antichrist's relationship to Israel - Contra Amillennialism

(1) The "he" that makes the covenant is the same as the "prince that shall come"

(2) The party with whom he makes the covenant is the many which is Israel
   (a) Isaiah 52:14
   (b) Isaiah 53:12

(3) Already mentioned in chapter seven as part of Israel's time, times, and half a time

(4) The blasphemous act of 9:27 is the same as II Thessalonians 2:4

(5) The last phrase, "upon the desolator," refers to the Antichrist being destroyed at the Second Coming

(6) Christ put the Abomination of Desolation shortly before His own return - Matthew 24:15-31

(7) The seventieth week must accomplish all that verse 24 demands