

The Historical Aspects of Daniel (chs. 1-6)

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The prophetical Aspects of Daniel (chs. 7-12)

*Chapter nine is divided into two parts. The first nineteen verses set forth a prayer of Daniel—a prayer inspired particularly by Daniel’s notice of Jeremiah’s prediction that the captivity would last seventy years (v. 2). Daniel wanted these seventy years to be reckoned by God as soon to end. The last eight verses concern God’s response to the prayer, given again through the angel Gabriel. The response centers in the prediction that seventy "weeks" of years (490 years) are planned for God’s people, before certain important aspects of deliverance will be effected in their behalf.<sup>1</sup>*

*Chapter nine contains one of the most significant prophecies in all the Old Testament Scriptures. It foretold the precise time when Messiah would be present in the world. As a result, that prophecy is one of the strongest biblical evidences to the effect that Jesus of Nazareth is the Messiah whom God promised to Israel throughout its Old Testament history.<sup>2</sup>*

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**III. GOD CAUSES DANIEL TO HAVE A VISION ABOUT THE 70 WEEKS OF CAPTIVITY, (ch. 9)**

**A. Daniel Is Given Understanding, (1-2)**

 **INTERPRETATION:**

<sup>1</sup> **In the first year of Darius** (538 B.C., about 13 years after Daniel’s second vision and he is now about 82 years old), **the son of Ahasuerus** (who is unknown), **of the lineage of the Medes, who was made king** (by Cyrus), **over the realm of the Chaldeans**—  
<sup>2</sup> **in the first year of his reign<sup>3</sup> I, Daniel, understood by the books** (noted in the Scriptures [*Jer. 25:11, 12; 29:10*]),

**NOTES:**

 **COMMENTARY:**

<sup>1</sup> Wood, *Daniel*, p. 231

<sup>2</sup> Showers, *The Most High God*, p. 111

<sup>3</sup> The particular year is stressed by a reference to it in both verses one and two, probably because it marked the near completion of seventy years since Daniel’s date of captivity (605 b.c.). Wood, *Daniel*, p. 232

**the number of the** (exact), **years specified** (established), **by the word of the LORD through Jeremiah the prophet, that He** (the Lord), **would accomplish** (bring to pass), **seventy years in the desolations of Jerusalem**, (i.e., Jerusalem would lie in waste for 70 years--for the 70 years of unobserved Sabbaths).<sup>4</sup>

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### B. Daniel Is Moved to Intercession, (3-19)

1. **Daniel confesses to God, Israel's sinfulness, iniquity, deafness, trespasses and wickedness as a nation, (3-15).**

#### INTERPRETATION:

<sup>3</sup> **Then** (after realizing this), **I** (Daniel), **set my face toward the Lord God** (the temple grounds in Jerusalem [cf., 6:10]), **to make request** (expressing my thoughts and attitude), **by prayer and supplications, with fasting, sackcloth, and ashes**,<sup>5</sup> (concerning my grief and sorrow toward the One who I and all of Israel have offended and the only One who can forgive and restore us).

#### F APPLICATION:

- When you are convicted by the Scriptures, what is your response? Do you rationalize, ignore, debate, or minimize the Scriptures? Or, do you react as Daniel did; with a heart of conviction and repentance? Do you run to God (like Daniel), or do you run from God? Also, how often in your daily life do you personally search God's Word? Is it an habitual part of your life? When you do read God's Word, is it to relieve your conscience, to fulfill a duty or is it to nurture and strengthen your relationship with God? One more thing. How do you think the book of Daniel as a whole, would be different (in its content), if Daniel had not been a man who purposed in his heart not to defile himself and if he had not been a man of habitual prayer and Bible study? In light of this, how do you think your life is benefiting or suffering from your practice concerning these matters?

#### COMMENTARY:

<sup>4</sup> Cyrus was unwittingly used of God to bring an end to Israel's seventy long years of captivity under Babylon (Isa. 44:26-45:7) and in this sense was actually a "messiah" (Heb. for "anointed," Isa. 45:1) for God's people. These seventy years had been imposed by God upon His nation because of their sinful idolatry and for their willful neglect of His appointed sabbatical years (2 Chron. 36:21).

Back in the year 605 B.C. the prophet Jeremiah had predicted all of this with shocking precision: "And this whole land shall be a desolation and a horror.... Then it will be when seventy years are completed I will punish the king of Babylon" (Jer. 25:11-12). Daniel was a lad in his middle teens when that prophecy was uttered in Jerusalem. King Jehoiakim of Judah had utterly despised Jeremiah's prophecies, cutting them to pieces and throwing them into the fire (Jer. 36). . . Somehow he had managed to obtain a copy of the scroll of Jeremiah's inspired writings, which he treasured. (Whitcomb, *Daniel*, p. 121)

<sup>5</sup> "**Fasting, sackcloth and ashes**," expresses a repentive, broken and contrite heart, (cp., Gen. 37:34; Ezra 8:23; Neh. 9:1; Esther 4:1, 3, 16; Isa. 58:5; Jer. 49:3; Ezek. 7:18; Joel 1:8; Jonah 3:5, 6; Matt. 11:21).

- Another important issue to notice here, is that when God gets ready to do something in fulfilling His will, He usually raises someone up to pray about it. The return of Judah to Jerusalem was prophesized by God; thus it was a certainty that Judah would return. But, even though God decreed it, God was not going to send them back apart from prayer, the confession of sin and getting themselves right with Himself, (repentance). These matters were all indispensable, even though the prophecy was fixed. Daniel didn't have the attitude that God was going to fulfill this promise regardless of the condition of the people, whether they confessed their sins, or even cared or not. Daniel knows that God is a God of order and thus confession and repentance was absolutely necessary. This understanding allowed God to use Daniel to clear the way; so He could do His work. In light of this we need to ask God to burden His people to pray concerning matters in our world today. People that God would use to clear the way for Him to fulfill His will today. We also need to be first in line to offer our desire to be one of these individuals of fasting, fervent and biblical prayer. Daniel helps us to see why prayer is so important and how foolish it is for us to ignore time with God, as well as ignore the burdens He lays upon our hearts.

<sup>4</sup> **And I** (Daniel), **prayed to the LORD** (Yahweh, Jehovah [*God's personal and covenant name*]), **my God** (Elohim [*the plural form of God's name; which means the God of might and faithfulness*]), **and** (at the very onset of my prayer, I), **made confession** (concerning the national sins of Israel), **and said, "O Lord** (Adonai [*Ruler, Master*]), **great and awesome God** (El [*the God of all might, the One to be feared*]), **who keeps His covenant** (His commitments), **and mercy with** (i.e., exercises undeserving favor towards), **those who love Him** (His redeemed, being reconciled to God and are thus, no longer God's enemies [Col. 1:21]), **and with those who keep His commandments**, (His redeemed who walk in habitual obedience with Him).

#### F APPLICATION:

"God's greatness exalts Him far above man, and His faithfulness brings Him near. Though God is indeed great, still He is willing to condescend in demonstrating faithfulness to unworthy man . . . The idea is that God keeps all covenants He makes then *always* extends steadfast love to man in his frailty and inability to live up to them. There is significance in the fact that Daniel puts the two thoughts together. God not only graciously makes covenant with man, but also extends necessary love toward man as man finds himself falling short of meeting his responsibilities in the covenant.

Daniel identifies those who can expect these gracious benefits; namely, those who love and obey God . . . Obedience is love demonstrated. The thought can be paraphrased: "with those who love Him and demonstrate it by obeying Him." Clearly implied is Daniel's

recognition of why Israel was then in captivity: the people had not fulfilled God's requirement for blessing.<sup>5,6</sup>

**NOTES:**

What an insight we get to one of God's greatest truths about Himself, as well as one of man's greatest responsibilities in life. Jesus said four times in John chapter fourteen, that if we love Him, we will keep His commandments (Jn. 14:15, 21, 23-24), and God tells us that "***all things work together for good to those who love God,***" (Rom. 8:28).

How often have you found yourself exiled (not from your country, but), from the joy of your salvation (Psa. 51:12), and the peace and confidence that passes all human understanding (Jn. 14:27), as a consequence of our lack of obedience to God and His Word?

Remember, God is not only mighty and awesome, but He is also faithful to always extend His merciful hand to those who confess and repent of their sin, (1 Jn. 1:5-10). God is faithful to keep His promises even when we are not faithful in keeping ours. If you are in some sin today, right now, God is desirous and waiting for you to give the word for Him to extend His hand to lift you out of your captivity.

<sup>5</sup> "**we** (collectively, as a nation), **have sinned** (missed the mark, strayed from the way), **and committed iniquity** (distorted what's proper, acted perversely), **we have done wickedly** (what we knew to be wrong), **and rebelled** (defied Your authority), **even by departing** (turning aside), **from Your precepts and Your judgments** (Your prescribed laws).

<sup>6</sup> "**Neither have we heeded Your** (faithful), **servants the prophets, who spoke in Your name** (as Your representatives), **to our kings and our princes, to our fathers and all the people of the land,** (calling our disobedience and your disapproval to our attention).

<sup>7</sup> "**O Lord, righteousness belongs to You** (You have not failed your people), **but** (in contrast, we have failed You), **to us** (Israel is), **shame of face, as it is this day** (i.e., our guilt and betrayal cannot be hidden from our face), —**to the men of Judah** (the tribe and citizens of Judah), **to the inhabitants of Jerusalem** (our capital city), **and all Israel** (all Israelites where ever they are), **those near and those far off in all the countries to which You have** (rightfully), **driven them** (to Assyria, Babylon, and Egypt), **because of the unfaithfulness which they have** (relentlessly and recklessly), **committed against You,** (our Creator).

## F APPLICATION:

The ultimate reason Israel today lacks peace, security, prosperity, and spiritual blessing is because of a lack of these very ingredients of true worship of the God of their fathers and true confession of their sins. Only the Holy Spirit can "convict the world concerning sin, and

<sup>6</sup> Wood, *Daniel*, pp. 235, 236

righteousness, and judgment" (John 16:8). In fact, Israel cannot even say, in faith, "Jesus is Lord," except by the Holy Spirit (I Cor. 12:3).

Someday that will happen. Israel will say, "Blessed is He who comes in the name of the Lord!" (Matt. 23:39). They will acknowledge that "He was pierced through for our transgressions, He was crushed for our iniquities" (Isa. 53:5). Then will "a nation be brought forth all at once" (Isa. 66:8), and "all Israel will be saved" (Rom. 11:26).

Because they have sinned against greater spiritual light and privilege, Israel must suffer "double for all her sins" (Isa. 40:2), even as "it shall be more tolerable for the land of Sodom in the day of judgment" than for the Israelite city of Capernaum, which actually saw and heard the incarnate Son of God (Matt. 11:24). This does not mean that Gentiles are innocent before God, for "all have sinned and fall short of the glory of God" (Rom. 3:23), and "there is not a righteous man on earth who continually does good and who never sins" (Eccles. 7:20).<sup>7</sup>

*If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us, (1 Jn. 1:9-10)*

<sup>8</sup> "**O Lord, to us** (Israel, rightfully), **belongs shame of face, to our kings, our princes, and our fathers** (all of us), **because we** (Your creation), **have sinned against You**, (our Creator).

<sup>9</sup> "**To the Lord** (Adonai; our Ruler, our Master), **our God** (Elohim; our mighty and faithful God – to You), **belong mercy** (the power and authority to curtail or pardon just punishment), **and** (offer complete), **forgiveness** (forgetting our offenses even), **though we** (Israel, God's chosen, peculiar people), **have rebelled against Him**, (the Creator, the Husband of Israel).

<sup>10</sup> "**We** (as a nation), **have not obeyed the voice of the LORD** (Yahweh – who makes and keeps His covenants), **our God** (Elohim – our mighty and faithful God), **to walk in** (by living according to), **His laws, which He set before us** (gave and taught us), **by His servants the prophets**.

<sup>11</sup> "**Yes, all Israel** (every singly one of us, without exception), **has transgressed Your law** (sinned), **and has departed so as not to obey Your voice** (and thus, fallen short of the glory of You, God); **therefore** (the wages of our sin is that), **the curse and the oath written in the Law of Moses the servant of God have been poured out on us**,<sup>8</sup> (death and separation), **because we have sinned against Him**. (Rom. 3:23, 6:23)

<sup>7</sup> Whitcomb, *Daniel*, p. 124

<sup>8</sup> Judgment for disobedience (Lev. 26:21-42; Deut. 28:15-68), rather than blessing for obedience, (Lev. 26:3-10 and Deut. 28:1-14). But, if Israel would still confess their sin, God would bless them yet, (Lev. 26:40-42). This will happen in the yet future at the conclusion of the Great Tribulation, (Isa. 66:5-11; Rom. 11:25-27).

<sup>12</sup> “**And He has confirmed His words** (God has shown us that He meant what He said [*concerning His blessings and cursings*]), **which He spoke against us and against our judges who judged us** (not only through His faithful prophets, but also), **by** (actually), **bringing upon us a great disaster** (extreme desolation); **for under the whole heaven** (since time began upon this earth), **such** (devastation), **has never been done** (anywhere), **as what has been done to Jerusalem.**<sup>9</sup>

<sup>13</sup> “**As it** (the reasons for all that has befallen us), **is written in the Law of Moses** (it’s nothing we didn’t know – and because we didn’t heed it), **all this disaster has come upon us** (we have no one to fault but ourselves); **yet** (even so), **we have not made our prayer before the LORD our God** (i.e., when we were warned time and again about Your threatened judgments, we did not confess our sin), **that we might turn** (repent), **from our iniquities** (our waywardness), **and understand** (give heed to), **Your truth**, (i.e., respect Your faithfulness [*in fulfilling Your blessings and curses*]).

<sup>14</sup> “**Therefore** (in respect Israel’s rebellion and God’s faithfulness), **the LORD** (Yahweh, the covenant maker and keeper), **has kept the disaster in mind** (i.e., Yahweh has kept a careful eye on our [*Israel’s*] progress [*or the lack of it*], being mindful of His chastening threats), **and** (because of our refusal to repent, Yahweh), **brought it** (calamity), **upon us** (Israel – Yahweh cannot be blamed for our shame and trouble); **for the LORD our God is righteous** (God has done only what was necessary and right. He is just and faithful), **in all the works which He does, though we have not obeyed His voice**, (*Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap*, Gal. 6:7).

<sup>15</sup> “**And now** (in light of all this), **O Lord** (Adonai – Ruler, Master [*the Sovereign One*]), **our God** (Elohim – who is mighty and faithful [*who is the one and the same*]), **who brought Your people** (Israel), **out of** (persecution and exile in), **the land of Egypt with a mighty hand**, (a hand that none could stay), **and** (as a result), **made Yourself a name** (i.e., exalted Yourself as you delivered your people), **as it is this day** (so shall you do in Babylon as you foretold through your prophet Jeremiah)—(So be it Lord! For we confess that), **we have sinned, we have done wickedly!**

<sup>9</sup> The horrors that finally fell upon Jerusalem, in fulfillment of all the warnings of the prophets from Isaiah and Micah to Jeremiah and Ezekiel, are described for us by Jeremiah in the book of Lamentations. Thirty months (two-and-a-half years) of siege by the Babylonians brought starvation, cannibalism, and total destruction. No other ancient city, so far as we know, experienced such a catastrophe as God heaped upon His beloved wife, Jerusalem (Ezek. 24:16-27). When God told Habakkuk what He was about to do, the prophet was scandalized, until God assured him that the Babylonians would, in turn, be judged by God for their wicked motives in destroying many nations (Hab. 2:5-8). Whitcomb, *Daniel*, p. 125





<sup>22</sup> **And he informed me, and talked with me, and said, “O Daniel, I have now come forth** (by the order of our Creator), **to give you skill** (divine insight, in order for you), **to understand**, (what God is going to do).

<sup>23</sup> **“At the beginning of your supplications** (when you began praying), **the command went out** (for me to come to you), **and I have come** (swiftly, without delay), **to tell you, for** (the reason being), **you are greatly beloved** (the object of God's delight); **therefore consider the matter** (i.e., give careful heed to my words), **and understand the vision** (concerning God's answer to the matter of your prayer):

F APPLICATION:

Wouldn't it be great to know that your daily practices were the object of God's delight! The believer in Christ, as a person, will never be more loved by God than he is now. God has determined to love us unconditionally through His agape love. But, God may or may not be pleased with our daily living and we must recognize that it will have an impact on our relationship with Him.

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D. Gabriel interprets the 70 weeks for Daniel, (24-27)

 INTERPRETATION:

<sup>24</sup> **“Seventy weeks** (i.e., seventy units of sevens, referring here to 490 years), **are determined** ("cut out" from time, decreed), **for your people** (Israel), **and for your holy city** (Jerusalem), <sup>(1st-neg.)</sup> **to finish** (bring to closure), **the transgression** (Israel's willful rebellions, their conscious revolts against God's authority, their historical and frequent idolatrous tendencies), <sup>(2nd-neg.)</sup> **to make an end** (complete and final cleansing), **of sins** (Israel's daily falling short of God's standards [Isa. 32:15; 44:3, 4]), <sup>(3rd-neg.)</sup> **to make reconciliation for iniquity** (Israel's perverse and twisted character), <sup>13 (1st-pos.)</sup> (when transgression, sin, and iniquity is removed from Israel, God fills the void as He moves), **to bring in everlasting righteousness** (God will establish a literal and eternal state of holy, perfect living), <sup>(2nd-pos.)</sup> **to seal up vision** (revelation), **and prophecy** (as their functions will have all been fulfilled and man will be living in perfect accord with the Word and thus God), <sup>(3rd-pos.)</sup> **and to anoint the Most Holy**, (the object and

 COMMENTARY:

<sup>13</sup> Jesus Christ atoned Israel's perverse sins when He died on the cross, but that atonement will not actually be applied to Israel until the nation personally appropriates it by accepting Jesus as its Messiah and Savior. Israel will not do that until Christ's second coming at the end of the 490 years. (Showers, *The Most High God*, p. 118)

place of worship--Christ and the Temple, [*which just prior to this, the Roman prince is allowed by Israel, to desecrate by emperor worship during the last half of the Tribulation Period*]. The temple will be consecrated a fresh in the Millennium, for proper worship and ministry [Eze. 40-48].<sup>14</sup>

<sup>25</sup> “**Know therefore** (Daniel), **and understand** (take heed, pay close attention to what I am telling you), **that from the going forth of the command** (the decree), **to restore and build Jerusalem** (the first decree was issued by Cyrus in 538 or 537 B.C.; the second was by Darius in 519 B.C.; the third was by Artaxerxes in 458 B.C.; and the fourth was by Artaxerxes in 445 B.C.),<sup>15</sup> **until** (the coming of the), **Messiah the Prince** (the Savior Jesus Christ), **there shall be seven weeks** (49 years), **and sixty-two weeks** (434 years [*totaling 69 weeks; 483 years*]); **the street** (the market place or public square), **shall be built again, and the wall** (rampart), **even in troublesome times**, (in the face of difficulty and opposition).

<sup>26</sup> (The first 7 weeks, or 49 years, could very possibly represent the 49 years that it took to restore the market place and ramparts of Jerusalem from the time the decree was given. It also helps to define which decree of the four to begin counting the 70 weeks from.) “**And after the sixty-two weeks** (the second unit of weeks; totaling 69 all together), **Messiah shall be cut off** (He shall meet with death, [cf. Lev. 7:20, 21, 25, 27; 1 Sam. 17:51; Obd. 9; Nah. 3:15] which signifies Christ's crucifixion), **but not for Himself** (i.e., His death did not result in all that the Messiah had coming to Him [*specifically the establishment of His millennial kingdom on earth because Israel, as a nation, did not recognize Christ as their Messiah - which caused a temporary interlude at the end of the 69<sup>th</sup>*

<sup>14</sup> In the eternal state following the millennium, there will be no temple at all, (Rec. 21:22).

<sup>15</sup> (Showers, *The Most High God*, pp. 120) ...the three earlier decrees did not permit the rebuilding of Jerusalem's walls. Thus, the decree of Daniel 9:25 was not the decree of Cyrus (538 or 537 B.C.), of Darius (519 B.C.) or of Artaxerxes (458 B.C.). Instead, it had to be the decree of Artaxerxes issued to Nehemiah in 445 B.C (Neh. 1; 2).

The second test to be applied to the four Medo-Persian decrees is this: which decree could be the starting point of the 483 years that would end when Messiah would be present in the world in His first coming? The decrees of Cyrus and Darius fail this test. Using the Cyrus decree at the starting point (538 or 537 B.C.), the 483 years would end approximately fifty years before Jesus, the Messiah, was born. Using the Darius decree (519 B.C.), the 483 years would end more than thirty years before Jesus' birth. Thus, both of these decrees were issued too early to be the decree of Daniel 9:25. Both of Artaxerxes' decrees (458 and 445 B.C.) could pass this test, but the first of these (458 B.C.) must be disqualified, because it failed the first test.

The only decree that passes both tests is the decree of Artaxerxes to Nehemiah in 445 B.C. Therefore, the starting point of the 490 years of the prophecy in Daniel 9 was March, 445 B.C. (Neh. 2:1-8). (Ibid., pp. 122, 123)

*week, prior to the beginning of the 70<sup>th</sup> week, in the thus far, continuous progression towards the 70 weeks*];<sup>16</sup> **and** (in this interlude of time), **the people** (["*the people*" are the subject of the verb "*shall destroy*" - The people are of the fourth Gentile world power in chapter 2 & 7; Rome, the Roman people) **of the prince** ("*prince*" is modified by "*who is to come.*")<sup>17</sup> "**who is to come** (the future Roman prince who,), **shall destroy the city and the sanctuary** (who destroys Jerusalem and the temple in A.D. 70; the temple which will be built following the Babylonian exile).<sup>18</sup> **The end of it** (the city and sanctuary), **shall be with a flood** (a deluge of furious and extensive destruction that will scatter Israel again [*the end of the Jewish state in A.D. 70*]), **and** (even), **till the end of the war** (until the ultimate final chapter of Israel), **desolations are determined**, (sufferings have been decreed upon Israel; i.e., until the second coming of Christ at the end of the Revised Roman Empire, the conclusion of the Great Tribulation).

<sup>27</sup> **Then he** (the little horn who comes to real power in the middle of the 7<sup>th</sup> year, the leader of the Revised Roman Empire; the Roman prince), **shall confirm** (which can mean "*strengthen, reinforce*"),

<sup>16</sup> Research led Sir Robert Anderson to conclude that Artaxerxes issued his decree to Nehemiah on March 14, 445 B.C. Beginning with that date, the 173,880 days end on April 6, 32 A.D. Thus, the 483 years ended on April 6, 32 A.D. . . . Sir Robert Anderson concluded that April 6, 32 A.D., was the day on which Jesus officially presented Himself as Messiah to Israel through His triumphal entry into Jerusalem on the foal of a donkey. (cf., Zechariah 9:9; Lk. 19:37-38; Lk. 19:41-44). (Showers, *The Most High God*, p. 124)

<sup>17</sup> **Amillennialists** say that the "**prince**" here is Christ and He will put an end to the Jewish sacrifices by dying on the cross. Amillennialists deny the literal earthly kingdom of Christ; it's a kingdom in the heart. They also believe that there is no future for Israel. They spiritualize a lot of prophecy and we are going through the millennium right now.

**Premillennialists** believe that the Roman prince of the Revised Roman Empire will cause the Jewish sacrifices during the middle of the future 70<sup>th</sup> week of Daniel to cease. They believe that Christ will literally set up His earthly kingdom following the 7 year tribulation period and that God is not through with the Jews. Prophecy is interpreted literally.

**Postmillennialism** believes that man is gradually moving towards perfection, a utopia. The desired end will be reached by preaching the gospel and human endeavor in applying Christian principles to social problems. When we reach this advanced stage, Christ will return.

<sup>18</sup> The Romans, under the leadership of Titus Vespasian, destroyed Jerusalem and the temple in A.D. 70. Jesus predicted this overthrow in Luke 21:20-24. Revelation 11:2 and Zechariah 14:1-3, tell us of yet another, later, overthrow .

**a covenant** <sup>19</sup>(which was made previously [*which the Roman prince may or may not have had a direct hand in, in the process of his rising to power--he certainly supports it when he gains power*]),

**NOTES:**

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<sup>19</sup> Pentecost equates the covenant in Isaiah 28 with the covenant in Daniel 9:27, (Pentecost, *Things to Come*, pp. 353, 353). Many other writers also see this connection. If Isaiah 28:15 refers to the same covenant that Daniel 9:27 mentions, then one is compelled to interpret the covenant as primarily a military agreement between Israel and some superpower. On the basis of this treaty, Israel will believe she is safe from the coming king of the north . . . The covenant will guarantee to Israel peace from her hostile neighbors.

The treaty will spell out in detail exactly what Israel's borders are. The treaty will specify what territory in Palestine actually belongs to the Jews and what territories the Palestinian Arabs will occupy. The treaty will have the endorsement of the ten kings of the reorganized empire before the Roman prince comes on the scene. The treaty may have the signatures of all parties concerned--Israel, Israel's Western allies, the Arabs, the Palestinian Arabs, and even the king of the north.

Once this treaty is signed and sealed, Israel will believe she is safe at last. No one, she thinks, would dare attack her so long as she has one of the superpowers pledging to defend her in the event of an Arab or a Russian attack. In this climate of security, Israel will take the initiative and rebuild her temple and resume her ancient ritual. But the covenant itself does not give Israel permission to rebuild the temple. The covenant is a military alliance, not a religious agreement. It is possible, of course, that the treaty will stipulate that Israel owns the site of Solomon's Temple.

The treaty will be so firm and its guarantees will be so solid that Israel will decide to withdraw from occupied territories and entrust her security entirely to her Western allies. She will believe that her military alliance with the West is the best hope she will ever have of achieving amicable relations with the Arabs, so that the Arabs not only acknowledge Israel's right to exist but also agree as to what territories in Palestine really belong to Israel.

The man of sin (the antichrist and false prophet) will be working to convince Israel that the nation can rest confidently in his negotiations with the Western allies. The man of sin will persuade Israel to trust implicitly in his ability to get the guarantees of peace which the nation has so long desired. The man of sin is the deceiver and the liar. The Jews will believe his lies. They will, indeed, make lies their refuge and hide themselves under falsehood (Isa. 28:15).

The nation will regard the man of sin as the long-promised Messiah. To get such a wonderful peace after centuries of peril will seem to Israel nothing short of a miracle. John L. Benson, *Who Is the Antichrist?*, (IL: Regular Baptist Press, 1978). P. 58-60

**with many** (the main body, apostate Israel as a nation [the terms of the treaty are military, defense, territorial; not religious, Isa. 28:14-17-- {*although some of the consequences of the treaty would provide religious opportunities*}]),<sup>20</sup> **for** (the duration of), **one week** (for the final 70<sup>th</sup> week, the last seven years of the total 490); **but** (what will actually happen is that), **in the middle of the week** (i.e., 3 1/2 years after making the covenant, after confidence in the defense pact has had time to be established, after Israel has presumably made herself vulnerable, [*probably surrendering portions of strategic land and arms as part of the agreement*] [Rev. 12:6]), **he** (the Roman prince), **shall bring an end to** (not the

<sup>20</sup> Isaiah 28:15-18 -- 15 **Because you** (the Jewish people), **have said, "We** (as a nation), **have made a covenant with death and with Sheol we are in agreement**, (i.e., as a result of our treaty, we will be spared from death and the grave; we will be protected; no harm will come to us; we will enjoy safety and security; we will live on and prosper because death will pass us by). **When the overflowing scourge** (Isa. 28:2--the king of the North, Assyria, the overflowing waters - who is addressed in Isa. 27-29; Eze. 38 & Dan. 8), **passes through, it will not come to us**, (we will not be affected by it because we have a treaty that guarantees our security and protection), **for we have made lies** (the lies of a fraud, a false prophet), **our refuge and under falsehood we have hidden ourselves**," (we have followed our apostate leader, the deceiver, the false prophet, the Antichrist, who negotiated this treaty of defense with the Revised Roman Empire [they have made lies their refuge because they have trusted in the lies of the biggest fraud who will ever come to Israel - the person who claims to be their messiah]). 16 **Therefore thus says the Lord God: "Behold, I lay in Zion a stone for a foundation, a tried stone, a precious cornerstone, a sure foundation; whoever believes will not act hastily.** 17 **Also I will make justice the measuring line, and righteousness the plummet; the hail will sweep away the refuge of lies** (your protector, your shepherd will not protect you, he will be proven to be a hireling shepherd that has no real interest in you), **and the waters will overflow the hiding place**, (the king of the North will come; the treaty will not prevent him from finding you). 18 **Your covenant with death will be annulled, and your agreement with Sheol will not stand when the overflowing scourge passes through, then you will be trampled down by it**, (because the king of the North will sweep down and make it impossible for anyone to live up to their defense agreements; the Roman prince doesn't break the covenant, the king of the North either breaks it or challenges it --- *ALSO NOTE: There is nothing religious about this covenant. It is about defense.*)

treaty, but to), **sacrifice and offering**,<sup>21</sup> (he will abolish apostate ecumenical church [*the harlot in Rev. 17*], and then will seek to pressure everyone into emperor worship, the worship of himself [Rev. 12:13-13:10]. He will claim divine honors and divine guidance at this time. It is possible to see some very strategic planing here; i.e., to introduce emperor worship when Israel is at her most indefensible position. Now Israel is conceivably threatened that if she does not comply, no protection will be given her. There is the threat to break the treaty, but not the actual breaking of it. Israel will conform to the pressure.) **And on** (on account of), **the wing of** (meaning Israel's reliance in the overspreading refuge of her allies power and promised protection),

<sup>21</sup> Just about the middle of the tribulation period, the Roman prince will arise to power. He will defeat all challengers. He will assume dictatorial authority over the reorganized Roman empire. The ten kings will officially invest him with absolute power over the Mediterranean kingdom. The Roman prince will destroy the ecumenical church of Revelation 17. He will introduce the cult of emperor worship. He will not be satisfied until all of the citizens of the Mediterranean world acknowledge his divine titles. He will anticipate, of course, that Jews would naturally be the last people on the face of the earth to deify an emperor.

The Roman prince will have the problem of bringing Israel to acknowledge his pretensions to divinity. How can he force the Jews to pay him divine honors? Or how can he make them willing to do so? How can he overcome their natural detestation for idolatry? He will want a statue of himself placed in the temple at Jerusalem. Will the Jews comply? How will the emperor manage it?

The answer is simple. In the middle of the tribulation, after 3 1/2 years of false security, the man of sin [the Antichrist], in Israel will receive an ultimatum from the Roman prince. The Roman prince will announce that unless Israel institutes emperor worship in the land, the Roman prince will not permit the Western allies to defend Israel against aggressors from the Arab states or from Russia. The emperor will promise to give Israel continued military protection only if the nation will acknowledge his right to receive worship.

If she refuses to follow the dictates of the Roman prince, she will leave herself wide open to annihilation from her hostile neighbors . . . The other alternative is to comply with the Roman prince's ultimatum and continue to receive his military aid. Israel will choose the second option. The national leaders do not consider a third option-namely, to refuse the demands of the Roman prince and rely upon the God of Israel to protect the nation.

How will the Roman prince get the cooperation of the man of sin? Without a doubt the Roman prince will promise to elevate the man of sin to a position of equality in the empire. The man of sin will become the sole authority over ecclesiastical and economic affairs in the empire. The man of sin will think that there is sufficient personal reward for leading his nation into an idolatrous relationship with the Roman prince. The Jews will worship the Roman prince through the person of the man of sin (the antichrist). The man of sin will substitute emperor worship for the Mosaic ritual, and so Daniel 9:27 will come to pass. The Roman prince will cause the sacrifice and oblation to cease.

In all of this, there has occurred no breaking of any covenant between the Roman prince and Israel. The introduction of idolatry in Israel is the very act that prevents any breaking of the covenant. (Benson, *Who Is the Antichrist?*, p. 61-63)

protection of), **abominations** (resulting in Israel's supremely vile and detestable idolatry of emperor worship, there), **shall be one** (a desolator, Assyria, the king of the North [Isa. 10:5-6; Eze. 38 & 39; Da. 8:9]), **who makes** (Jerusalem and all Israel) **desolate**<sup>22</sup> (at this time), **even** (so shall Israel remain desolate), **until the consummation** (the conclusion of the 70<sup>th</sup> week), **which is** (already pre-), **determined** (i.e., decreed by God), **is poured out on the desolate,**" (Israel, for their sins and the king of the North [God's means of chastening Israel], because they will seek the annihilation of Israel rather than God's prescribed chastening).

**F APPLICATION:**

- At the rapture sin will be removed permanently from the church age believer. After the judgement seat of Christ, which I believe comes right after the rapture, we will be presented to Christ, **"a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish,"** (Eph. 5:27).
- Another matter we can learn from this passage is that all that is visible and invisible is under God's supervision and control. Absolutely nothing happens, but by God decree or allowance. Regardless, whether it is decreed or allowed, it is all in accordance to His eternal plan.

The Prophecy of Seventy Sevens (490 Years) <sup>23</sup>			
Daniel 9:24-27			
DECREE OF ARTAXERXES TO NEHEMIAH -- MARCH 14, 445 B.C.	PRESENTATION OF MESSIAH AS PRINCE -- APRIL 6, 32 A.D.	COVENANT OF ANTICHRIST WITH ISRAEL	SECOND COMING OF MESSIAH TO ESTABLISH KINGDOM OF GOD
<b>V. 25</b>	<b>Gap of Time</b>	<b>V. 26</b>	<b>V. 27</b>
<b>Sixty-nine sevens (483 Years)</b>	<b>^</b>	<b>Seventieth Seven</b>	<b>Seventieth Seven</b>
(Seven Sevens) 49 Years to Complete Rebuilding of Jerusalem	Messiah cut off -- > Jerusalem & Temple Destroyed -- 70 A.D.	3 1/2 Yrs.	3 1/2 Yrs. Desolation by Anti-christ
		Image Of Antichrist In Temple	Six Accom- plishments v. 24

<sup>22</sup> Israel will introduce idolatry to the land in order to preserve the treaty relationship only to find out that nothing can protect her from her enemies. Isaiah 28:18 declares that the covenant will be annulled by the invasion of the king of the north (the Assyrian of the future). The treaty will not stand. It will not be worth the paper it is written on. Daniel 11:40 predicts that the king of the south (the Arab states) will attack Israel with the result that the king of the north will retaliate by driving his forces through Palestine. (Benson, *Who is the Antichrist?*, p. 64) (Isa. 10:5, 6)

<sup>23</sup> Showers, *The Most High God*, p. 138

## THE FINAL DICTATOR IN THE MEDITERRANEAN

1. His **Description** -- "*little horn*" -- insignificance (Dan. 7:8); obscurity, remoteness, attracts no attention
2. His **Ambition** to get dictatorial control over the Mediterranean (Dan. 7:8, 24), makes a bid for role of Caesar
3. His **Opposition** from three reigning kings (Dan. 7;8, 24) -- Opposition registered; Opposition overcome
4. His **Orations** against God (Dan. 7:25; Rev. 13:5), blasphemies, decrees
5. His **Persecutions** of Godly Jews, (Dan. 7:25; Rev. 13:7)
6. His **Alterations** in the Jewish Calendar, (Dan. 7:25)
7. His **Continuation** in Office, (Dan. 7:25; Rev. 13:5)
8. His **Identification** (Dan. 9:26) -- Roman prince, Gentile, political ruler, military strategist
9. His **Initiation** of Idolatry (Dan. 9:27), emperor worship
10. His **Deification**, (Rev. 13:4) -- the antigod
11. His **Jurisdiction** (Rev. 13:4, 7), "*all*" no rival now it seems
12. His **Desecration** of the Temple (Rev. 11:2), 42 months
13. His **Assassination** of the Two Witnesses, (Rev. 11:7)
14. His **Annihilation** of the Harlot, (Rev. 17:16-17)
15. His **Confrontation** with Christ in Palestine, (Rev. 19:19)
16. His **Condemnation** to Gehenna, (Rev. 19:20; 20:10; Daniel 7:8-12; 26-27)

ç *He is not the antichrist, man of sin, or the willful king.*

ç *He is not a global ruler.*

ç *He does not rule for seven years.*

ç *He does not instigate a treaty with Israel.*

ç *He does not break the covenant.*

ç *He is not a persecutor of apostate Israel.*

ç *He is not Judas or anyone else raised from the dead.*

ç *He is not the only end-time leader who demand that people worship him.*

---John L. Benson

## THE TRIBULATION TREATY

### I. The Ratification of the Tribulation Treaty

**"He shall confirm the covenant"** (Dan. 9:27). Note that it does not say "*introduce*" or "*initiate*" or "*make*." An already existing treaty may be strengthened or confirmed.

**II. The Duration of the Tribulation Treaty**

*"for one week"* -- that is, for the final seven-year period. Perhaps the treaty will be extended for a seven-year period.

**III. The Negotiation of the Tribulation Treaty**

- A. Daniel 7:25 and Revelation 13:5 both teach that the Roman prince will rule only 42 months--that is, for the last half of the tribulation period; therefore, it is impossible for the Roman prince to negotiate the treaty at the beginning of the tribulation period.
- B. The reading, *"he shall confirm the covenant,"* is dubious. The Hebrew here is ambiguous. A possible reading is, *"one week shall confirm the covenant with many;"* and this reading best harmonizes with the fact that the Roman prince is not a participant until the middle of the tribulation.
- C. In all likelihood, the treaty will be negotiated by Israel and the Arab powers. Probably the ten kings will back Israel by promising military aid to Israel if she will conform to the stipulations of the treaty. Remember that the ten kings will be ruling simultaneously from the very beginning of the tribulation period, but the Roman prince is a late-comer; he does not appear until the middle of the tribulation period.

**IV. The Intention of the Tribulation Treaty**

The treaty is not religious in nature and guarantees nothing religious.

It is entirely political. It will guarantee Israel the security of her borders and become the basis of all Israel's hopes for a permanent peace in the Middle East. By this treaty Israel will think she is safe from the possibility of the overflowing scourge from sweeping down upon her, (Isaiah 28:15-18).

The treaty does not give Israel permission to rebuild the temple or to reinstate the Levitical offerings. The treaty will, however, put the whole temple area within Israel's borders and leave Israel a free hand to do with the area whatever she pleases.

**V. The Concessions for the Tribulation Treaty**

<b>Concessions which Israel will make</b>	<b>Concessions which Arabs will make in exchange</b>
1. To withdraw from the occupied territories in Lebanon, Syria, Jordan, and Sinai.	1. To recognize Israel's right to exist in the Middle East
2. To permit the creation of a State of Palestine by the Arabs in the Gaza Strip.	2. To give up all claim to the temple site

## **VI. The Stipulations in the Tribulation Treaty**

- A. The treaty will specify exactly what are Israel's sovereign borders and the whole Arab world will recognize the validity of them. The temple area will be included in those borders.
- B. The treaty will probably call for a total disarmament in the Middle East.
- C. The treaty will guarantee Israel the military aid of the Western Superpower in the event that the treaty breaks down and the Arabs become aggressive.
- D. The treaty will bring about a solution to the Israel-Arab conflict, and become the basis for a permanent peace in the Middle East

## **VII. The Delusion from the Tribulation Treaty**

The treaty will produce only a false peace and a temporary solution. Israel will rest confidently and smugly in the terms of the treaty. Israel will believe that safety and security have come forever (see Amos 6:1; Ezekiel 38:8, 11, 14; Isa. 28:15)

## **VIII. The Preservation of the Tribulation Treaty**

In the middle of the tribulation period, the Roman prince will assume dictatorial control of the Mediterranean world. He will introduce emperor worship and demand Israel's compliance. He will threaten not to live up to the terms of the treaty and assist Israel militarily in the event that the Arabs violate the treaty. He will insist that the Jews place a statue of him in the Holy of holies at Jerusalem. The Jews will comply in order to get continued guarantees of Western defense.

## **IX. The Violation of the Tribulation Treaty**

The Arabs on Israel's southern border will launch an unprovoked attack upon Israel in utter defiance of the terms of the treaty.

The king of the north will immediately invade the Middle East so as to prevent the Arabs from taking over the resources and from controlling this strategic area.

These military movements will reduce Israel to desolation and ruin -- the very circumstances which the treaty is supposed to prevent.

Meanwhile the Roman prince and the Western forces (which are Israel's defenders), delay to rush to Israel's assistance.

And so, the treaty turns out to be worthless. All the time they were saying "*peace and safety,*" sudden destruction was waiting to strike both from the south and from the north, (I Thess. 5:3).

The coming of the king of the north will produce the following results:

- (1) Israel will enter her final worldwide dispersion. She will evacuate the land and find herself a nation of refugees in the lands of the Gentiles.
- (2) The whole Middle East will collapse. All of the governments of the Middle East will fold: Syria, Jordan, Lebanon, Israel, Arabia, Egypt, Ethiopia, Libya, and others.
- (3) The whole Middle East will fall under the control of the king of the north, so that for a time the Roman prince and the Jewish king will lose control of it.
- (4) The Jewish king will flee the land and abandon the Jewish people in the time of their greatest need.
- (5) The Roman prince will delay to go to Israel's defense
- (6) The king of the north will plan to annihilate Jews.

*---Dr. John L. Benson*

**NOTES:**