

DANIEL

UNSEALED

An exposition revealing what the seven chrono-specific predictive prophecies in the Book of Daniel say about the Jews, Jerusalem, and the Anointed One of Israel



BIBLE EXPOSITION BY DAN BRUCE



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For explanation of symbol, see
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Dan Bruce

THE PROPHECY SOCIETY

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Reader's Notes

Format for dates: Dates for events before October 4, 1582 CE on the Julian calendar are displayed in this book as proleptic Gregorian dates, followed by a BCE or CE era notation. Dates for events after October 15, 1582 CE are displayed as standard Gregorian dates, usually without the CE era notation. Gregorian dates for Hebrew festivals shown throughout this book were generated by using the *Jewish Calendar Conversions in One Step* calendar-conversion utility created by Stephen P. Morse and made available at www.stevemorse.org.

Accuracy of dates: Chronological references found in ancient manuscripts may not always accurately reflect the exact moment when an event occurred. However, achieving 100% accuracy of interpretation of a chrono-specific biblical prophecy does not depend on knowing the precise moment when an event occurred. Exact fulfillment of a chrono-specific prophecy can still be determined: (1) if its beginning and ending events can be identified and located with respect to the Jewish festivals occurring during the same years, or (2) if at least one end event is known and the amount of time between the beginning and ending events is known, which then allows the other end event to be identified in history. At least two of the three chronological parameters—starting point, ending point, and time between them specified as the number of occurrences of a Jewish festival—will be revealed in the prophecy itself, and all three parameters can then be clearly identified in the interpretation. For example, all that is needed for interpretation of a Passover-based prophecy is to identify the year for the Passover celebrated immediately after the prophecy's beginning event and to know the number of Passovers occurring before the ending event occurs, or *vice versa*.

Scripture quotations: The King James Version is used for quotations unless noted otherwise. That version has been chosen primarily because, as a document residing in the public domain, its use greatly simplifies copyright considerations and permissions. Additional important considerations were its familiarity to both Jewish and Christian readers, the relative consistency in the way it translates Hebrew, Aramaic, and Greek words into English, and the large number of study aids and commentaries based on that version. Scripture quotations embedded in the text are usually displayed in italics, followed by a version-used notation in parenthesis. Long quotations are usually set apart in block text.

Abbreviations

AT	<i>The Apocrypha: an American Translation</i>
Au	Translation or paraphrase by this book's author
b.	Born in (<i>with year</i>), e.g., b. 1922
BCE	Before the Common Era (<i>same as B.C.</i>)
BDB	<i>Brown-Driver-Briggs Complete</i> (version 4.2), included as part of ACCORDANCE 11 software published by OakTree Software
BHS	Denotes Hebrew (Masoretic) text reproduced herein verbatim from the <i>Biblia Hebraica Stuttgartensia (Leningrad Codex)</i> published by Deutsche Bibelgesellschaft (German Bible Society)
ca.	Latin <i>circa</i> - about (<i>with year</i>), e.g., ca. 1920
CE	In the Common Era (<i>same as A.D.</i>)
CJB	<i>Complete Jewish Bible</i>
d.	Died in (<i>with year</i>), e.g., d. 1951
ESV	<i>English Standard Version</i>
JPS	Jewish Publication Society
KJV	<i>King James Version</i>
MT	Masoretic Text
NASB	<i>New American Standard Bible</i>
NIV	<i>New International Version</i>
NJB	<i>New Jerusalem Bible</i>
NJV	<i>New Jewish Version</i>
NT	New Testament
NTG	Denotes Greek text reproduced verbatim from <i>Novum Testamentum Graece</i> , 26th ed., 1979; corrected, 1981; Erwin Nestle and Kurt Aland, eds., published by Deutsche Bibelgesellschaft (German Bible Society)
OT	Old Testament
p.	Page or pages (<i>with number or numbers</i>), e.g., p. 62 or p. 62-65
r.	Reigned (<i>with year or years</i>), e.g., r. 519-524
RSV	<i>Revised Standard Version</i>
Strong's	<i>Hebrew Strong's Dictionary</i> (version 2.9), <i>Greek Strong's Dictionary</i> (version 2.6), both included as part of ACCORDANCE 11 software published by OakTree Software
TWOT	<i>Theological Workbook of the Old Testament</i>
UBS	United Bible Societies

A few basic definitions

CHRONO-: (*prefix*) derived from the Greek *khronos*, time.

SPECIFIC: (*adjective*) explicitly set forth, definite.

PREDICTIVE: (*adjective*) foretelling something in the future.

PROPHECY: (*noun*) words viewed as revelation of divine will.

EXEGESIS: (*noun*) a critical explanation of a sacred text.

EXPOSITION: (*noun*) a detailed explanation of a sacred text.

INTERPRET: (*verb*) to discern the meaning of a sacred text.

INTERPRETATION: (*noun*) the meaning of a sacred text.

COMMENTARY: (*noun*) a systematic discourse on a subject.

P R E F A C E

KNOWLEDGE SHALL BE INCREASED

The first edition of this book was released in 2010. I assumed that the world of biblical scholarship and expository preaching would welcome a new commentary offering an updated treatment of the chrono-specific predictive prophecies in the Book of Daniel. The interpretations that it set forth back then were faithful to both the biblical text and secular history, but, unlike interpretations found in older commentaries, they incorporated insights gained from recognizing that the Danielic prophecies had been unsealed by divine providence in 1967 in modern Israel.

I was hopeful that Bible scholars would recognize such a 21st-century exposition as a step forward, but was disappointed to find that incurious homage paid to older expositions, most of which were formulated in the 19th century using pseudo-history that has yielded only approximate fulfillments, too often prevented this commentary from being taken seriously. Proponents of traditional Christian interpretations remained loyal to the work done by past expositors, in essence endorsing their outdated interpretations as sacrosanct. On those occasions when this commentary was given consideration, the evaluation was usually perfunctory at best, with its exposition being treated as nothing more than an impertinent challenge to the expository *status quo*. By dismissing this commentary as sciolistic, it became difficult for Bible scholars to give its new interpretations based on increased knowledge resulting from fulfillment events occurring in modern Israel ... events that essentially unsealed the Danielic prophecies for understanding as prophesied ... a merit-based hearing.

By now you are probably attributing the above observations to pique on my part, but that is only partially true. The bold assertion that my new exegesis of the prophecies in Daniel is superior to that of past Christian expository giants can be better explained, not by pique or hubris, but instead by my insistence on taking at face value what God said about the prophecies being sealed. In the final chapter of Daniel, the God of Israel, speaking through his angel, said without ambiguity, *“But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased”* (Daniel 12:4) ... and then it was repeated for emphasis, *“And he [the angel of God] said, Go thy way, Daniel: the words are closed up and sealed till the time of the end”* (Daniel 12:9).

Seeing that God said that the prophecies were to remain sealed until the time of the end, then it follows that showing that the specified “time of the end” has arrived in history must be considered a fundamental requirement that has to be

Daniel Unsealed

addressed before any attempt can be made to interpret the prophecies. But, alas, for more than two-hundred years, the list of expositors who have ignored the time constraint ordained by God to prevent the prophecies from being prematurely understood has been growing, and includes such luminaries as Matthew Henry, Albert Barnes, John Nelson Darby, C. I. Scofield, Sir Robert Anderson, Arno C. Gaebelein, Clarence Larkin, H. A. Ironside, John F. Walvoord, and Leon J. Wood, to name but a few who are well-known among conservative Bible believers.

All of the above expositors were gifted Bible scholars, of course, and each one prided himself on his Daniel exposition. But, to a man, they all made the same mistake. They did not wait for the prophecies in Daniel to be unsealed by God so that they could interpret them correctly. By not recognizing the need to wait for the prophecies to be unsealed before attempting their exposition, they jumped the exegetical gun. With the best of intentions, they were nevertheless trying to do the impossible, and that is why all of them produced interpretations of the prophecies that are inherently flawed. Jewish scholars have done likewise.

In Daniel 12:4, after commanding that the prophecies be sealed, God made a promise to the future about their unsealing when he said: *“knowledge shall be increased.”* That promise by God has now been fulfilled by recent events in Israel that allow us to recognize the fulfillment of the prophecy in Daniel, chapter 8, which was made manifest on June 7, 1967, during the Six-Day War. As the world watched, Old City Jerusalem and the Temple Mount were liberated from Gentile control and restored to Jewish sovereignty precisely as foretold in verse 14: *“And he [the angel] said to me [Daniel], ‘For 2,300 evenings and mornings [evening-until-morning time periods, or nights, in this case Passover nights]. Then the sanctuary shall be restored to its rightful state [returned to Jewish sovereignty]’”* (ESV with *Au* in brackets).

Prior to the restoration of Old Jerusalem and the Temple Mount to Jewish sovereignty in 1967, it was not humanly possible for anyone to accurately and fully interpret the chrono-specific predictive prophecies in Daniel that God had said would remain sealed until the time of the end. After all, who could unseal what God had sealed before God’s appointed time of unsealing had arrived? But, now that we have seen in history the event that unsealed for our understanding the prophecy in the eighth chapter of Daniel, this commentary can begin where all past expositions of the prophecies in Daniel should have begun, by explaining how God used the fulfillment of the prophecy in Daniel, chapter 8, to signal to this generation that all of the prophecies he had commanded the prophet Daniel to seal against premature understanding are now unsealed for our end-time spiritual edification.

EXPOSITION OF PROPHECIES



*“The hearing ear, and the seeing eye, the Lord hath
made even both of them.” - PROVERBS 20:12*

*“If any of you lack wisdom, let him ask of God,
that giveth to all men liberally, and upbraideth not;
and it shall be given him.” - JAMES 1:5*

Principles of Interpretation

“There are, indeed, difficulties in understanding the [*precise and complete*] meaning of the prophetic writings, but these are either owing to our ignorance of history and of the Scriptures, or because the prophecies are yet unfulfilled. The latter can only be understood when the events foretold in the prophecies have actually been accomplished. The former class of difficulties may be removed in many, if not in all, cases, and the knowledge, sense, and meaning of the prophets may, in a considerable degree, be attained by prayer, reading [*of both history and Scripture*], meditation, and [*as a way of knowing the mind of God on the matter directly from the divine source and final authority*] by comparing Scripture with Scripture” – adapted from THOMAS HARTWELL HORNE, *Introduction to the Critical Study and Knowledge of the Holy Scriptures* (London: Longman, Brown, Green, Longmans, and Roberts, 1856; Section II, p. 216).

“The prophecies concerning Israel [*meaning Jews as a people and, at times, as a nation living in the Promised Land*] are the key to all of the rest. True principles of interpretation, in regard to them, will aid us in disentangling and illustrating all prophecy together. False principles as to them will most thoroughly perplex and over cloud the whole Word of God” – adapted from HORATIUS BONAR, *Prophetical Landmarks* (London: James Nisbet & Co., 1847; p. 273).

“Belief in divine providence is the foundation on which an understanding of biblical eschatology must be built. The reality of divine providence is demonstrated by the presence of chrono-specific predictive prophecy in the biblical text that has been exactly fulfilled at a time later than when it was revealed. The efficacy of divine providence is most evident when the history of God’s chosen people Israel is examined in terms of its chrono-prophetic context, which Scripture extends from ancient times down to the present day” – Dan BRUCE (*ca.* 1982).

“A chrono-specific predictive prophecy will always have a starting point in time, an ending point in time, and a finite period of time in between, with at least two of those parameters defined by the biblical text. Its fulfillment will match both the biblical text and recorded history exactly. Since chrono-specific prophecies were revealed by God for mankind’s edification, their fulfillments will never be arcane, approximate, incomplete, or unverifiable” – DAN BRUCE (2009).

INTRODUCTION

I, DANIEL, UNDERSTOOD

The seven prophecies contained in chapter 4 and chapters 7-12 of the Book of Daniel are unique, quite unlike any other prophecies found in the Bible.¹ They are chrono-specific predictive prophecies that collectively tell the story of the Jewish people from the time of Solomon down to the present day. Despite their chronological and historical specificity, though, the seven chrono-specific prophecies recorded by the prophet Daniel while he was captive in Babylon² have proven to be an enigma ever since. For more than twenty-five-hundred years, they have resisted conclusive interpretation by anyone. Surprisingly, the single most important clue for interpreting the prophecies—the key that expositors across the centuries seem to have overlooked or ignored—is actually hidden in plain sight in Daniel itself, at the end of the twelfth chapter, and it explains why the prophecies have defied interpretation for so long. There we are told that the prophecies were sealed up from being prematurely understood as soon as they were handed down to Daniel. We are also told how long they would stay sealed. The text clearly states that Daniel's prophetic words would remain sealed until the time of the end.³

Indeed, the very profusion of contradictory interpretations of the Danielic prophecies offered since their revelation in antiquity provides the best evidence that the end-time meanings of the prophecies were divinely sequestered from the beginning. Until they were unsealed by events in Israel in 1967, no expositor of Daniel was able to interpret the prophecies with any degree of certainty, nor was any expositor able to correlate all of the prophesied events mentioned in Daniel with events in history. Torah sages and Talmudists, Bible scholars and theologians, even one universally-recognized scientific genius—Sir Isaac Newton—all strived to produce the definitive exposition of the Danielic prophecies, and all came up short of achieving their goal. Their labors produced valuable insights and thought-provoking interpretations that advanced our understanding of biblical prophecy in general, yet one undeniable fact remains: Every exposition of the chrono-specific predictive prophecies in Daniel published prior to their recent unsealing has now been shown by the events of history to be inaccurate.

¹ See *Appendix One: Background Notes on the Book of Daniel* on page 129.

² Daniel was taken captive to Babylon in 605 BCE, after the Battle of Carchemish.

³ Dan. 12:9: “*And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end*” (KJV).

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In general, traditional expositions of the Danielic prophecies have proven to be unsatisfactory in various ways. All too often, modern expositors have used approximations of history as substitutes for exact fulfillments of prophesied events. That method of interpretation is typical of the popular interpretations of Daniel, chapter 8. Other expositors, in an attempt to achieve precision, have gone to the opposite extreme, using esoteric calendars combined with complicated mathematical formulas to achieve exactitude, their interpretations usually being based on a 360-day “prophetic year,” which contradicts what God specified as the length of the year (the time it takes the Earth to go around the Sun, about 365¼ days) in Genesis 1:14. That method of calendrical manipulation is often associated with interpretations of Daniel, chapter 9. Additionally, many expositors, unable to find exact matches in history for events mentioned in the prophetic text, have simply consigned all such events to an indeterminate end-time scenario by default, with no justification for doing so other than the fact that the orphaned events do not fit anywhere else in their interpretive scheme. Still others have forgotten that the Danielic prophecies are focused almost exclusively on explaining the history of the Jewish people, not Gentiles, with the so-called “church age” receiving only incidental mention. Those and similar interpretive errors have produced frequently well-received but nonetheless flawed interpretations of the Danielic prophecies.

That said, it should be emphasized that the above comments are not motivated by any desire for expository one-upmanship on my part, nor are they intended to disparage the work of previous Daniel expositors by calling into question their biblical scholarship or spiritual integrity. Over the years, their efforts to expound Daniel, although premature and thus in error, have sustained the faithful through good times and bad, and for that alone they deserve our respect. Instead, the comments are simply pointing out what the Bible says—that God, after giving the chrono-specific prophecies to Daniel in Babylon, directed that they be sealed up until the appointed time of unsealing in the future. That act of divine sequester made it impossible for any expositor to expound them fully before that appointed time. No matter how clever and diligent the effort, a definitive exposition of the Danielic prophecies simply could not be done until then. Even Daniel himself wrote that he did not understand everything that had been revealed to him.¹ The prophecies were sealed up, and that was that. Yet, the Bible clearly indicated that they would be unsealed for full understanding at the time of the end.

¹ Dan. 12:8: “*And I [Daniel] heard, but I understood not: ...*” (KJV).

Introduction: I, Daniel, Understood

So, is there any indication of when the time of the end foretold in Daniel will begin?¹ Yes, there is. The confluence of biblical prophecy and recent events in the Promised Land indicate that we are living in the prophesied end-time days. The emergence of Zionism in the late 1800s, the Palestine Mandate approved by the League of Nations in 1922, the Holocaust and subsequent influx of Jews seeking refuge in Palestine after WWII, the partition of Palestine by the United Nations in 1947, the advent of the state of Israel as a Jewish nation in 1948, the passage of the Law of Return in 1950, and the return of Old Jerusalem and the Temple Mount to Jewish sovereignty in 1967, all of these events taken together are an indicator to those who believe the prophecies about a regathered Jewish people living in *Eretz-Israel*² at the end of days. Even without the hindsight we enjoy today, those events indicated an eschatological progression that should not have been ignored by Bible scholars at the time, although most did so back then. Even the early Zionist leaders did not fully embrace Bible prophecy as the primary justification for their movement. Nevertheless, the modern rebirth of Israel as a nation in Palestine was a prophetic turning point. That event, followed by the accelerated ingathering of Jews from around the world that began soon thereafter, signaled that the time of the end was at last underway.³ That meant that it would henceforth be possible for the prophecies in Daniel to be unsealed at any moment. The stage was set.

Meanwhile, as the often momentous events of Jewish national rebirth were reaching their climax during the late 1940s, I was experiencing my earliest years of childhood, far too young and carefree to realize that those events were setting the stage for unsealing the Danielic prophecies. Nor could I foresee that the process of understanding the prophecies would one day involve me. My spiritual awakening came many years later, when my curiosity about things sacred was quickened by God. For days on end, I was filled with an around-the-clock desire to read the Bible, and given clarity of mind to understand what I was reading as I read. During that period of biblical immersion, I was especially drawn to the prophecies in Daniel, and my attention was repeatedly focused on the chrono-specific prophecy in the eighth chapter. Unfamiliarity with the historical details that provide context to the events described in Daniel soon compelled me to supplement my Bible study with a survey of ancient Jewish history, and that research ended up exposing

¹ The word “time” is used as a chronological unit in Daniel to denote a time period, not a moment in time; the phrase “time of the end” does not mean “end of the world.”

² Hebrew-to-English transliteration meaning “Land of Israel” (*i.e.*, the promised land).

³ See *Appendix Seven: The Nation of Israel, Is It a Sign of the Times?* on page 169.

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me to modern Jewish history as well, and specifically to recent Israeli history. It was the latter exposure that would provide the key that unlocked everything.

The breakthrough moment—the instant of insight when I first considered the possibility that the chrono-specific prophecy in the eighth chapter of Daniel might have had a modern fulfillment—came in the spring of 1974, while reading an article about the Six-Day War miraculously won by Israel seven years earlier. After finishing the paragraphs describing the liberation of Old Jerusalem and the Temple Mount by Israeli paratroopers on the morning of June 7, 1967, the third day of the war, I was struck by how closely the outcome of that event (return of the Temple Mount to Jewish sovereignty) matched the fulfillment event of the prophecy in Daniel, chapter 8, verse 14: “... [then] *the sanctuary will be restored to its rightful state*” (CJB). I wondered if it was possible that that event, which had been broadcast around the world for anyone with eyes to see, was now begging to be recognized as the modern fulfillment of an ancient Hebrew prophecy? Being unaware of any biblical scholar who had come forward to single out that event as being a prophetic fulfillment in the years since it had occurred, I exercised caution, resisting the urge to embrace such a radical interpretation without solid biblical justification for doing so. And, not wanting to be a source of error, I was reluctant to share my discovery with anyone else. Consequently, years of Bible study would transpire before I overcame my doubt by finding confirmation that the 1967 liberation event was indeed an exact fulfillment of biblical prophecy.

More than three decades have passed since I understood how to correctly interpret the chrono-specific prophecy in Daniel, chapter 8. That breakthrough in understanding, and the gradual strengthening of faith that resulted as I went through the decades-long process of questioning my interpretation against the requirements of Scripture, gradually opened the door to more understanding. Knowledge gained from the eighth chapter provided the key for determining the starting point for working out the chronology of Daniel, chapter 12. The knowledge gained from the eighth and twelfth chapters then provided the key for understanding the “seasons and times” of Israel that are required for assembling the continuous timeline of Jewish history that provides the context for understanding the remaining prophecies in Daniel. And so it went, year after year, as I continued to study and pray for understanding, finding that the more I understood about one prophecy, the more I was able to understand about yet another, with the result that, one by one over time, all of the chrono-specific prophecies in Daniel were fully interpreted and understood.

Introduction: I, Daniel, Understood

This book will give you the keys for interpreting the seven chrono-specific predictive prophecies found in chapter 4 and chapters 7-12 of the Book of Daniel, and it will explain in detail how those prophecies have been fulfilled in history. More specifically, it will explain how they have been fulfilled in Jewish history. Beginning with the chrono-specific prophecy in the eighth chapter of Daniel, the prophecies are explained in the order in which they were understood by me. As you evaluate for yourself the explanations of the prophecies set forth in this book, it is important that you keep two principles of interpretation firmly in mind: First, a chrono-specific predictive Bible prophecy will always have an exact fulfillment in real time. Second, that fulfillment will match both the biblical text and recorded history exactly. Those two principles are based on the assumption that the prophecies in Daniel were given for our end-time edification, and that they can now be fully understood. Thus, the interpretations offered in this book are clear and precise, not arcane, approximate, incomplete, or unverifiable.

You will also discover that the interpretations of the chrono-specific Danielic prophecies set forth herein are anything but traditional. Giving them a fair reading may require that you set aside the pre-1967 eschatological assumptions on which all prior expositions and interpretations are based. If you will do so, following the exegesis of the prophecies in the order presented in this book, and evaluating each with respect to the contribution it makes to the overall unfolding of Jewish history, you will find that the interpretations fit together to provide undeniable evidence of God's sovereign presence in the governance of the affairs of mankind over the ages. And, as you begin to understand for yourself that the prophecies in Daniel were sealed in antiquity, preserved as a testament and handed down intact to this generation, then unsealed as promised for understanding at this appointed time, my hope is that you will be inspired to join with me in giving praise to the living God of the Bible.

*“O Lord, you are my God; I will exalt you; I will
praise your name, for you have done wonderful things, plans
formed of old, faithful and sure.” - ISAIAH 25:1 (ESV)*

Before reading the expository chapters ...

You should become familiar with the “Prophecy Overview” chart on PLATE 1, which is conveniently located at the end of this book for quick reference.

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“And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the LORD; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.” (Isaiah 12:4-6)



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Prophecy being fulfilled for the whole world to see!

On the morning of June 7, 1967, an Israel Defense Forces half track carrying soldiers from the 55th Paratroopers Brigade sped toward the Dome of the Rock atop the Temple Mount during the Six-Day War, fulfilling ancient prophecies recorded in the Book of Daniel. To relive that event as it happened, read “Liberation of the Temple Mount and Western Wall” on page 193.

THEN SHALL THE SANCTUARY BE CLEANSED

READ DANIEL 8:1-27 ON PAGE 203 | SEE TIMELINE ❶ ON PLATE 1

The interpretation of one particular chrono-specific prophecy in the Book of Daniel, the one found in chapter 8, verses 1-27, is key to understanding all of the chrono-specific prophecies in Daniel. The reason why the interpretation of that prophecy is so all-important is that it extends the efficacy of Bible prophecy from ancient into modern times. By so doing, it establishes the chronological context needed for accurately interpreting the remaining six chrono-specific prophecies in Daniel, some of which also have post-biblical fulfillments, as will be shown in later chapters. In this chapter, though, the exposition of the prophecy in Daniel, chapter 8, will receive our full attention, since the correct interpretation of that prophecy is fundamental to understanding everything else in Daniel.

The eighth chapter of Daniel can be divided into three parts. The first part is comprised of verses 1-12. Those verses set forth a prophetic vision predicting the history of the Jewish people for the immediate future—immediate, that is, from the standpoint of a Jewish person living in the Achaemenid Persian Empire during the reign of Darius III.¹ The vision describes a ram with two horns pushing westward, northward, and southward. The ram is next seen standing still before a river while a he-goat with a notable horn comes against it with fury from the west. The he-goat then proceeds to smite the ram and break its two horns. Thereafter, nothing the ram is able to do can stop the he-goat from waxing great and casting the ram to the ground. However, when the he-goat has achieved greatness, its notable horn is broken, and four horns take its place. Out of one of the four horns, a little horn comes forth to wax great toward the pleasant land, and that little horn takes away the daily sacrifice, casts down the sanctuary² and hosts to the ground, and prospers. So conclude the events described in the first part. The second part is comprised of verses 13-14, and it contains a cryptic chrono-specific prophecy foretelling that the aforementioned sanctuary will once again be “cleansed” (that is, will be restored to its rightful status; see page 25). The third part is comprised of verses 15-27. Those verses provide a partial interpretation of the prophetic vision recorded in the first part. The ram

¹ Darius III Codomannus (r. 336-330 BCE), last king of the Achaemenid Persian Empire.

² The sacred Temple complex on Mount Moriah in what is now Old City Jerusalem.

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with two horns is identified in verse 20 as the kings of Media and Persia,¹ and the he-goat with the notable horn is identified in verse 21 as the first king of Greece.² The little horn that arises from the four notable horns is described as a king of fierce countenance who destroys the holy people. Most Bible expositors agree that the little horn is a reference to the Seleucid king Antiochus IV Epiphanes,³ and most agree that the term “holy people” in verse 24 is a reference to the Jews living under his rule. A prediction of harsh oppression of the holy people is revealed in part three, but that part closes with a reminder that the prophecy in part two—the prophecy in verses 13-14 foretelling that the sanctuary will be cleansed after 2,300 עֶרֶב בִּקְרָ (BHS, Strong’s OT: 1242, 6153 *’erev boqer*) “evening-morning(s)”—will most certainly come true.⁴ It is the eventual fulfillment of that two-verse prophecy in part two that projects the context of Daniel from ancient into modern times.

Interpretive Schemes

Modern expositors usually assign the fulfillment event, *i.e.*, the cleansing of the sanctuary predicted in verse 14, to the time of Antiochus IV Epiphanes and the Maccabean revolt.⁵ None of them allow for a modern-day fulfillment.

In those expositions that assign fulfillment to the time of Antiochus, two main interpretive schemes are used, and both are employed mainly by conservative expositors who interpret the Bible literally and believe in predictive prophecy. The first postulates that the 2,300 עֶרֶב בִּקְרָ *’erev boqer* define a period of persecution of the Jews lasting 1,150 days, a calculation based on assuming that “evening-morning(s)” means 2,300 twice-daily sacrifices over a period of 1,150 twenty-four-hour days. The second postulates that the 2,300 “evening-morning(s)” are simply 2,300 normal twenty-four-hour days.

One oft-quoted conservative expositor, Dr. Leon Wood, late professor of Old Testament at Grand Rapids Baptist Seminary for many years, correctly rejected the 1,150-day approach in his commentary on Daniel,⁶ saying:

¹ General reference to all Achaemenid kings from Cyrus the Great to Darius III.

² Alexander the Great (*r.* 336-323 BCE), first king of unified Greece (all Greek city-states).

³ Antiochus IV Epiphanes (*r.* 175-164 BCE), king of the Hellenistic Seleucid Empire.

⁴ עֶרֶב בִּקְרָ *’erev boqer* “evening-morning(s)”, translated as “*days*” in the KJV and other versions.

⁵ The Maccabees were a priestly family that led a revolt, beginning *circa* 167/166 BCE, against Antiochus IV, who was attempting to replace Judaism with Hellenism.

⁶ Leon J. Wood, *A Commentary on Daniel* (Eugene, Oregon: Wipf and Stock, 1998), p. 217-218.

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“The angel’s answer is a definite number of time units called ‘evening-mornings’ (*erev bôqer*), literally, ‘evening-morning.’ Some expositors take the expression to mean 2,300 evenings and mornings totaled together, equaling only 1,150 full days. They find supporting evidence in the mention in the immediate context of regular offerings and the fact that the regular burnt-offerings came every morning and evening, asserting that the true intent is to designate 2,300 occasions of burnt offerings. The commentary on verse eleven [*previously discussed in Wood’s book*] has shown, however, that all ceremonial observances are in view in the context, not merely the regular offerings.”

Wood further dismissed the two-a-day sacrifice approach as follows:

“Moreover, that two half-days are intended by the expression is not likely in view of the order of mention: evening-morning, rather than morning-evening. The order of evening-morning suggests that part of the twenty-four-hour period at which a full day closes and a new one begins—a part which comes only once every twenty-four hours. Twenty-three hundred of these parts would mean the elapse of 2,300 full days.”¹

On the other hand, Wood fails to point out the most serious flaw in that approach, namely, that counting 1,150 days from the desecration of the Temple by Antiochus IV Epiphanes on 25 Kislev in the 145th Seleucid year (or instead from the rededication of the Temple by Judah Maccabee on 25 Kislev in the 148th Seleucid year), the usual starting or ending points for those who espouse the 1,150-day approach, does not lead to any identifiable historical event at the other end of the count. Furthermore, since both the desecration and rededication dates are recorded in and verifiable from historical records,² a quick calculation shows that the time between them is only 1,093¾ days, not the required 1,150 days, so using those dates as the two end points cannot be accepted as a valid

¹ The twice-a-day burnt offerings are always referred to as “morning and evening” sacrifices (cf. 2 Ki. 16:15, 1 Chr. 16:40, 2 Chr. 2:4, 2 Chr. 13:11, 2 Chr. 31:3, Ezra 3:3), **never** as “evening and morning” sacrifices. In Ex. 27:21, the Hebrew phrase עֶרֶב בֹּקֶר *erev boqer* “evening-morning” is used instead to denote a night, and makes no reference to sacrifices.

² According to Josephus, *Antiquities*, 12:5:4, the desecration of the Temple occurred on the 25th day of Kislev (*1 Maccabees* 1:54 gives the date as the 15th of Kislev) in the 145th year of the Seleucid Empire, which is equivalent to the modern Gregorian date December 13, 167 BCE, and according to Josephus, *Antiquities*, 12:7:6 and *1 Maccabees* 4:52, the rededication of the Temple occurred on the 25th of Kislev in the 148th year of the Seleucid Empire, which is equivalent to December 10, 164 BCE; also, see footnote 2 on page 73.

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interpretation. The result always ends up depending on an approximation of history as the interpretation when using the 1,150-day interpretive scheme, which is unacceptable as fulfillment of chrono-specific predictive prophecy.

After reviewing the shortcomings of the 1,150-day approach, Wood then offers his exposition of verse 14 using the 2,300-day approach, as follows:

“How are 2,300 days to be fitted into the history concerned? The answer is that this amount of time was the duration of Antiochus’ period of oppression of the Jews. ***Historical data available are insufficient for a precise reckoning to the very day, but an approximation is definitely possible*** [emphasis added]. The closing point of this period is indicated in the verse to have been the restoration of the Temple. The date when this was accomplished, under the leadership of Judas Maccabeus, was December 25, 165 B.C.,¹ according to Barnes, who refers to Prideaux [*Samuel Prideaux Tregelles*]. Figuring back from this date 2,300 days brings one to September 6, 171 B.C.; which should be, then, the day when an event occurred that was of sufficient significance to mark it as a beginning of these atrocities, and such an event could easily have occurred on that date.”

Perhaps such an event could have occurred, but if indeed it had occurred and if it had been truly biblically significant, it doubtless would have been recorded by some ancient scribe, yet there is nothing in the historical record to indicate that any such event ever happened. Wood himself does not seem to be bothered by the uncertainty at the core of his interpretation. However, it cannot be ignored, and it means that his 2,300-day approach is just as approximate as the 1,150-day approach he rejected. Unfortunately, Wood is not alone in using an interpretive scheme that produces a result that is less than precise. Essentially all modern conservative expositors have based their interpretations on approximations.

Another example of an influential conservative expositor using “approximation exegesis” to interpret chapter 8 can be found in the commentary written by the late Dr. John F. Walvoord, long-time president of Dallas Theological Seminary, who offered the following comments as his exposition of the 2,300 days:

“... the best conclusion is that the twenty-three hundred days of Daniel are fulfilled in the period from 171 B.C. and culminated in the death of Antiochus Epiphanes in 164 B.C. The period when the sacrifices ceased was the latter part of this longer period. Although

¹ See footnote 2 on page 13 showing that the December 25 date referenced here is incorrect.

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the evidence available today does not offer fulfillment to the precise day, the twenty-three hundred days, obviously a round number, is relatively accurate [emphasis added] in defining the period when the Jewish religion began to erode under the persecution of Antiochus, and the period as a whole concluded with his death.”¹

Curiously, Walvoord uses the death of Antiochus IV as the endpoint of the prophecy, an event which has nothing to do with the *terminus ad quem*, which is the cleansing of the sanctuary stipulated by the biblical text in verse 14. Even more surprising, coming from a biblical literalist, are his comments saying that “relatively accurate” is good enough for understanding biblical prophecy.

More examples of the approximation method of interpreting the chrono-specific predictive prophecy in Daniel, chapter 8, could be provided, but the two examples of “approximation exegesis” by Wood and Walvoord mentioned above were chosen because they are typical of the many well-received and widely-referenced, but inaccurate, interpretive schemes offered in recent years by conservative expositors trying to explain the prophecy in the eighth chapter of Daniel. So far, none of their various interpretive schemes have produced an interpretation that fits the constraints of the biblical text while matching the historical record, at least not in both ways at the same time. Either the time interval does not equal 2,300 units, or the starting date or ending date does not match the occurrence of any event that can be documented in history.

As for the interpretive schemes put forth in recent years by non-conservative expositors, most of whom are ensconced as biblical scholars at institutions of higher learning, their expositions usually deny the possibility of any predictive prophecy in Daniel at all, including the one in the eighth chapter. Instead, they tend to focus on textual and literary aspects rather than the chrono-predictive elements. Consequently, the commentaries of these disbelieving scholars shy away from recognizing that the chrono-specific prophecies recorded in the Bible might have actual fulfillments in history, asserting that the prophecies in Daniel and elsewhere in the Scriptures are merely a telling of history recorded by some unknown scribe after the fact. Almost uniformly, these scholars ascribe all of the events of chapter 8, and the writing down of the Book of Daniel itself, to the time of Antiochus IV and the Maccabees, and they make a point of denying that anything supernatural was involved. And, more than a few expositors, unable to

¹ John F. Walvoord, *Daniel: The Key to Prophetic Revelation* (Chicago: Moody Press, 1971), p.190.

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decipher the chronology in chapter 8, have simply chosen to remain silent about its chronological aspects. That latter approach, though eschatologically unsatisfying, is at least honest, and certainly not as harmful as denying divine providence.

Exact Fulfillment

That brings us to the interpretive approach employed in this book. It uses the principle of exact fulfillment, which is better than the approximation of history, silence about chronology, or outright denial of divine providence approaches used by most expositors who have expounded the Danielic prophecies in recent years. It can be summed up as follows: The chrono-specific predictive prophecies in Daniel will always have exact, verifiable, and understandable fulfillments located in temporal space and time. Thus, the interpretation of Daniel, chapter 8, offered in this chapter will agree with the biblical text and the historical record exactly. In fairness to past expositors, they had no choice but to offer approximations or silence, since the Bible stipulated that the prophecies in Daniel were sealed until the time of the end. However, for expositors today, a modern event, the liberation of Old Jerusalem and the Temple Mount by Israel during the Six-Day War, was used by God to unseal the prophecy in chapter 8 for our understanding.¹ After the restoration of the Temple Mount had occurred on June 7, 1967, it became possible for anyone to identify that event as the fulfillment event specified in verse 14. So, seven years after the liberation, my eyes were opened to the correlation between that modern event and the biblical text, and, right away, the eschatological importance became apparent. It was a thrilling discovery, of course, because it evidenced God's continuing providence and faithfulness, but I knew that announcing a modern-day fulfillment of an ancient biblical prophecy would not find easy acceptance, even in conservative circles, unless Scriptural validation for such a radical interpretive approach could be found. So, I began searching the Bible, keeping in mind that the interpretation had to fit both Scripture and history exactly to be true, and that is what I found.² The keys for correctly interpreting the chrono-specific prophecy in chapter 8, verses 13-14, are explained in the section that follows.

¹ See photograph on page 10 showing the prophecy being fulfilled.

² While comparing his interpretation against those in older commentaries, I found that Adam Clarke, in his *Commentary on the Bible* (1825), had interpreted chapter 8 similarly. Clarke's calculations failed to take into account that there was no year zero "0" when going from BCE to CE, yielding 1966, not 1967, as the year for the restoration of the sanctuary.

Keys to Interpretation

The first key to interpretation of the prophecy in verses 13-14 is to understand the question being asked in verse 13, *“How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?”* (KJV). Past expositors have generally misunderstood the scope of the question, assuming it to be asking only how long the interruption of the sacrifices and other transgressions against the Temple would last. That was not the question being asked, however. The questioner was rhetorically asking about the duration of the events of the entire vision itself. Although not perfect, a better translation of verse 13 reads, *“How long will the events of the vision last, this vision concerning the regular offering and the transgression which is so appalling, that allows the sanctuary and the army to be trampled underfoot?”* (CJB). That wording recognizes that the question about duration pertains to all of the events in the vision, a time period that includes the events described in verses 1-12 as well as the trampling of the sanctuary underfoot (*i.e.*, not under Jewish control) that we now know from history continued in one form or another from the Exile in Babylon until June, 1967. When the full scope of the question is understood, it is easy to see that the first action event of the vision, the king of Greece moving against the king of Persia described in verse 6, is the starting point for calculating the duration of the vision. Verse 14 then states that the final event of the vision will come after 2,300 “evening-morning(s)” have occurred. Putting all of these pieces together, verse 14 is saying that the sanctuary will be restored after 2,300 “evening-morning(s)”, with the count beginning from the time when Alexander the Great first moved against Darius III of Persia, which occurred in the Battle of Granicus in 334 BCE.

The second key to interpretation of the prophecy is to understand the unit of time meant by the Hebrew phrase עֶרֶב בֹּקֶר (BHS, Strong’s OT: 1242, 6153 *’erev boqer*), literally “evening-morning,” which is used in verse 14. The King James Version renders that phrase as “days” based on similar Hebrew wording in Genesis, chapter 1, verses 5-31, *“the evening and the morning were the [first, second, third, etc ...] day”* (KJV). Expositors adopting that translation have traditionally considered the phrase “evening-morning” to mean literal twenty-four-hour days, as the late Leon Wood did, but none of them have been able to make that interpretation fit actual historical events. Other translations render the phrase as “evening **and** mornings,” adding the conjunction “and” which is not found in the best Hebrew manuscripts. That has led to expositions that interpret the phrase

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as a reference to 2,300 evening and morning twice-daily sacrifices, which they usually postulate were interrupted for a period of 1,150 days between the desecration of the Temple by Antiochus in 167 BCE and its rededication by the Maccabees in 164 BCE. However, none of the proponents of the 1,150-day approach have been able to make their expositions fit the historical record.

Since both the 2,300-day and the 1,150-day approaches have yielded only approximations of history as interpretations, I reasoned that a different interpretive approach was needed. Having had my eyes opened to the possibility that the ending event of the prophecy had occurred with the liberation of Old Jerusalem and the Temple Mount during the Six-Day War in 1967, and now understanding that the starting event had occurred when Alexander the Great defeated the Persian army of Darius III for the first time in 334 BCE, I did a quick calculation that revealed the interval between the two events to be essentially 2,300 years. Thus, an “evening-morning” had to be equivalent to a year in actual time in some way. But, considering the two Hebrew words, how that could be?

Scripture provides the answer. In Exodus, chapter 27, verse 21, the Hebrew phrase עֶרֶב בֹּקֵר *‘erev boqer* “evening-morning” is used to designate an evening-until-morning period, or, in other words, a night. But, what night is associated with a year? That question is also answered in Exodus, chapter 12, verses 6-10, 14 (KJV): *“And ye shall keep [the Paschal lamb] up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it **in the evening**. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh **in that night**, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. ... And ye shall let nothing of it remain **until the morning**; and that which remaineth of it until the morning ye shall burn with fire ... And this day shall be unto you **for a memorial**; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever.”* Passover, the annual memorial of the Jewish people, is defined as an evening-until-morning event (a night) to be observed once a year. Thus, “evening-morning” does not represent a 24-hour day, nor does it have anything to do with the morning and evening sacrifices, but instead it means a night. More specifically, it means the Passover night, the annual reminder of God’s redemption of Israel. So, 2,300 “evening-morning(s)” in the prophecy represents 2,300 Passover nights in history.

The third key to interpretation of the prophecy is to understand how to count the 2,300 Passovers that determine the time span stipulated in verse 14, to

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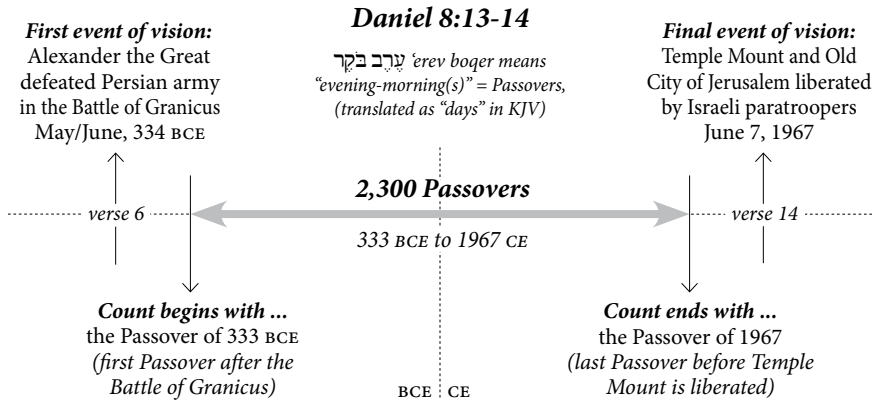


Diagram 1.1 - The 2,300 Passovers

know when to begin and when to end the count. The initial Passover in the count had to occur after the first action event of the prophecy, the Battle of Granicus stipulated in verse 6, had occurred (see Diagram 1.1 above). That battle was the first time that Alexander the Great met and defeated an army of Darius III of Persia. There is no direct historical reference to a specific date for the Battle of Granicus, but a mention by Plutarch of Chaeronea,¹ who recorded that the battle took place in the Macedonian month Daesius in the year 334 BCE, is sufficient to locate it chronologically. That reference shows that Alexander moved against the Persians in late May or early June. Passover was celebrated in March that year, so it had already occurred before the battle began. Thus, the next Passover, the one celebrated in 333 BCE, is the one that must be used to start the count that determines the duration of the 2,300-Passover time span

¹ Plutarch of Chaeronea, *Life of Alexander* (section 16, verses 1-3): "In the meantime, Darius' captains, having collected large forces, were encamped on the further bank of the river Granicus, and it was necessary to fight, as it were, in the gate of Asia for an entrance into it. The depth of the river, with the unevenness and difficult ascent of the opposite bank, which was to be gained by main force, was apprehended by most, and some pronounced it an improper time to engage, because it was unusual for the kings of Macedonia to march with their forces in the month called Daesius. But Alexander broke through these scruples, telling them they should call it a second Artemisius. And when Parmenion advised him not to attempt anything that day, because it was late, he told him that he should disgrace the Hellespont, should he fear the Granicus." ... translated by Mr. Evelyn for John Dryden's *Plutarch's Lives by Several Hands*, published in 1683.

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specified in verse 14. Equally important, the count has to be concluded before Old Jerusalem and the Temple Mount were liberated by Israeli paratroopers on June 7, 1967. That means that the 2,300th Passover in the count has to be the Passover in 1967, which occurred on the 25th of April. Were there exactly 2,300 Passovers between the Battle of Granicus in 334 BCE and the liberation of Old Jerusalem and the Temple Mount during the Six-Day War in 1967? There was only one way to find out, and that was to count the Passovers. So, I did, and you can, too.

Table 1.1 (on the opposite page) demonstrates how the 2,300 Passovers should be counted. Included in the count are all Passovers occurring after Alexander the Great led his army against Persia at the Battle of Granicus in 334 BCE, and before Israeli army paratroopers liberated Old Jerusalem and the Temple Mount in 1967. The count is initiated with the Passover in 333 BCE, the first Passover after the Battle of Granicus. The count ends with the Passover that occurred before the start of the Six-Day War. Each Passover in the table is denoted as “P-#” (where “#” is its number in the count), followed by its corresponding Gregorian year. After the initial ten Passovers (P-1 through P-10), shown on the top line, Passovers are shown in ten-year increments, which allows you to count along on your fingers to verify the count. When you have completed verifying the count in the table, you will see that there are exactly 2,300 Passovers between the starting event of the vision, the Battle of Granicus specified in verse 6, and the concluding event of the vision, the restoration of the sanctuary specified in verse 14, precisely the time span required for that interpretation to be an exact fulfillment of the chrono-specific prophecy set forth in verses 13-14. In addition, the dates for both the starting and ending events that are used for the count, namely, the Battle of Granicus and the liberation of Old Jerusalem and the Temple Mount by Israel during the Six-Day War, between which there must be a count of exactly 2,300 Passovers, can be verified from historical records as being exactly as described in the Bible. That is a major improvement over traditional interpretations mentioned earlier in this chapter, which always fail to identify either a starting event or an ending event that can be identified in recorded history and thus fail as legitimate interpretations of Daniel, chapter 8. The interpretation offered in this chapter, with a count of 2,300 Passovers occurring between the verified Battle of Granicus in late May or early June of 334 BCE, and the liberation of the sanctuary on June 7, 1967, satisfies the textual constraints of Daniel, chapter 8, verses 13-14, exactly.

The precise correlation of Bible prophecy with recorded history (see insert on page 23) provides strong evidence for the reality of predictive prophecy and

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Table 1.1 - How to Count the 2,300 Passovers

P-1 333 BCE	P-2 332 BCE	P-3 331 BCE	P-4 330 BCE	P-5 329 BCE	P-6 328 BCE	P-7 327 BCE	P-8 326 BCE	P-9 325 BCE	P-10 324 BCE
P-10 <i>see above</i>	P-20 314 BCE	P-30 304 BCE	P-40 294 BCE	P-50 284 BCE	P-60 274 BCE	P-70 264 BCE	P-80 254 BCE	P-90 244 BCE	P-100 234 BCE
P-110 224 BCE	P-120 214 BCE	P-130 204 BCE	P-140 194 BCE	P-150 184 BCE	P-160 174 BCE	P-170 164 BCE	P-180 154 BCE	P-190 144 BCE	P-200 134 BCE
P-210 124 BCE	P-220 114 BCE	P-230 104 BCE	P-240 94 BCE	P-250 84 BCE	P-260 74 BCE	P-270 64 BCE	P-280 54 BCE	P-290 44 BCE	P-300 34 BCE
P-310 24 BCE	P-320 14 BCE	P-330 4 BCE	P-340 7 CE	P-350 17 CE	P-360 27 CE	P-370 37 CE	P-380 47 CE	P-390 57 CE	P-400 67 CE
P-410 77 CE	P-420 87 CE	P-430 97 CE	P-440 107 CE	P-450 117 CE	P-460 127 CE	P-470 137 CE	P-480 147 CE	P-490 157 CE	P-500 167 CE
P-510 177 CE	P-520 187 CE	P-530 197 CE	P-540 207 CE	P-550 217 CE	P-560 227 CE	P-570 237 CE	P-580 247 CE	P-590 257 CE	P-600 267 CE
P-610 277 CE	P-620 287 CE	P-630 297 CE	P-640 307 CE	P-650 317 CE	P-660 327 CE	P-670 337 CE	P-680 347 CE	P-690 357 CE	P-700 367 CE
P-710 377 CE	P-720 387 CE	P-730 397 CE	P-740 407 CE	P-750 417 CE	P-760 427 CE	P-770 437 CE	P-780 447 CE	P-790 457 CE	P-800 467 CE
P-810 477 CE	P-820 487 CE	P-830 497 CE	P-840 507 CE	P-850 517 CE	P-860 527 CE	P-870 537 CE	P-880 547 CE	P-890 557 CE	P-900 567 CE
P-910 577 CE	P-920 587 CE	P-930 597 CE	P-940 607 CE	P-950 617 CE	P-960 627 CE	P-970 637 CE	P-980 647 CE	P-990 657 CE	P-1000 667 CE
P-1010 677 CE	P-1020 687 CE	P-1030 697 CE	P-1040 707 CE	P-1050 717 CE	P-1060 727 CE	P-1070 737 CE	P-1080 747 CE	P-1090 757 CE	P-1100 767 CE
P-1110 777 CE	P-1120 787 CE	P-1130 797 CE	P-1140 807 CE	P-1150 817 CE	P-1160 827 CE	P-1170 837 CE	P-1180 847 CE	P-1190 857 CE	P-1200 867 CE
P-1210 877 CE	P-1220 887 CE	P-1230 897 CE	P-1240 907 CE	P-1250 917 CE	P-1260 927 CE	P-1270 937 CE	P-1280 947 CE	P-1290 957 CE	P-1300 967 CE
P-1310 977 CE	P-1320 987 CE	P-1330 997 CE	P-1340 1007 CE	P-1350 1017 CE	P-1360 1027 CE	P-1370 1037 CE	P-1380 1047 CE	P-1390 1057 CE	P-1400 1067 CE
P-1410 1077 CE	P-1420 1087 CE	P-1430 1097 CE	P-1440 1107 CE	P-1450 1117 CE	P-1460 1127 CE	P-1470 1137 CE	P-1480 1147 CE	P-1490 1157 CE	P-1500 1167 CE
P-1510 1177 CE	P-1520 1187 CE	P-1530 1197 CE	P-1540 1207 CE	P-1550 1217 CE	P-1560 1227 CE	P-1570 1237 CE	P-1580 1247 CE	P-1590 1257 CE	P-1600 1267 CE
P-1610 1277 CE	P-1620 1287 CE	P-1630 1297 CE	P-1640 1307 CE	P-1650 1317 CE	P-1660 1327 CE	P-1670 1337 CE	P-1680 1347 CE	P-1690 1357 CE	P-1700 1367 CE
P-1710 1377 CE	P-1720 1387 CE	P-1730 1397 CE	P-1740 1407 CE	P-1750 1417 CE	P-1760 1427 CE	P-1770 1437 CE	P-1780 1447 CE	P-1790 1457 CE	P-1800 1467 CE
P-1810 1477 CE	P-1820 1487 CE	P-1830 1497 CE	P-1840 1507 CE	P-1850 1517 CE	P-1860 1527 CE	P-1870 1537 CE	P-1880 1547 CE	P-1890 1557 CE	P-1900 1567 CE
P-1910 1577 CE	P-1920 1587 CE	P-1930 1597 CE	P-1940 1607 CE	P-1950 1617 CE	P-1960 1627 CE	P-1970 1637 CE	P-1980 1647 CE	P-1990 1657 CE	P-2000 1667 CE
P-2010 1677 CE	P-2020 1687 CE	P-2030 1697 CE	P-2040 1707 CE	P-2050 1717 CE	P-2060 1727 CE	P-2070 1737 CE	P-2080 1747 CE	P-2090 1757 CE	P-2100 1767 CE
P-2110 1777 CE	P-2120 1787 CE	P-2130 1797 CE	P-2140 1807 CE	P-2150 1817 CE	P-2160 1827 CE	P-2170 1837 CE	P-2180 1847 CE	P-2190 1857 CE	P-2200 1867 CE
P-2210 1877 CE	P-2220 1887 CE	P-2230 1897 CE	P-2240 1907 CE	P-2250 1917 CE	P-2260 1927 CE	P-2270 1937 CE	P-2280 1947 CE	P-2290 1957 CE	P-2300 1967 CE

Note that there was no year "0" (zero) when going from BCE to CE, so the count in the transition decade from 4 BCE to 7 CE is determined as follows: Passover number 330 in the count (P-330 above) occurred in the year 4 BCE, P-331 in 3 BCE, P-332 in 2 BCE, P-333 in 1 BCE, P-334 in 1 CE, P-335 in 2 CE, P-336 in 3 CE, P-337 in 4 CE, P-338 in 5 CE, P-339 in 6 CE, P-340 in 7 CE.

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divine providence. However, most modern Bible scholars, including some conservative scholars, have argued that the chrono-specific prophecies in the Book of Daniel claiming to foretell future events (from Daniel's viewpoint in the sixth century BCE) and later exactly fulfilled are nothing more than a record of events written down by anonymous scribes in the second century BCE, after those events had occurred. The reason for their attitude of skepticism is that they reject outright the concept of predictive prophecy, and, in many cases, they reject the concept of divine revelation of the Bible as well. The interpretation of Daniel, chapter 8, as just explained, shows the fallacy in both approaches. The 1967 fulfillment of the predictive prophecy in verses 13-14, verses that even the most skeptical Bible scholar will have to agree were written down no later than the first or second century BCE (based on radiocarbon dating of the Dead Sea Scrolls), should settle the argument in favor of the reality of predictive prophecy and divine providence, and that assumption underlies the remainder of this book.

Fulfillment in History

The chrono-specific predictive prophecy in Daniel, chapter 8, encompasses more than twenty-three-hundred years of Jewish history. Verse 6 starts things off by successfully predicting that Alexander the Great, the king of Greece, would defeat Darius III, the king of Persia, in battle. That prophecy was revealed more than two-hundred years before its fulfillment took place. In the year 334 BCE, after crossing the Hellespont from Greece to Asia, Alexander's disciplined foot soldiers and cavalry clashed with the forces of Darius III near the site of the ruins of Troy, in what history records as the Battle of Granicus because it took place on the banks of the Granicus River. Alexander and his Greek army won a great victory over the numerically-superior Persian forces assembled by Darius III to oppose him, and they would go on to defeat the armies of Darius two more times, in 333 BCE in the battle at the Issus River and then in the climactic battle on the plains of Gaugamela in 331 BCE. The latter battle brought the Achaemenid Persian Empire to a close. From a biblical standpoint, though, the earlier Battle of Granicus in 334 BCE was the event in history that set into motion the conflict between Hellenism and Judaism that would profoundly shape the history of the Jewish people for many hundreds of years into the future.

The Battle of Granicus was the signal to begin the Passover count prescribed in Daniel, chapter 8, verse 14. As we now know, the count ended twenty-three

Chapter One: Then Shall the Sanctuary Be Cleansed (Daniel 8:1-27)

Historical events described in Daniel, chapter 8

- 559 BCE — Achaemenid Empire began with reign of Cyrus the Great.
- 551 BCE — (*verse 1*) The vision of Daniel, chapter 8, was revealed to Daniel in the third year of the reign (coregency) of King Belshazzar.
- 539 BCE — (*verses 3, 4*) Cyrus the Great captured Babylon; Achaemenid Persian Empire expanded for the next two-hundred years.
- 336 BCE — (*verse 20*) Darius III Codomannus became king of the Achaemenid Persian Empire, (*verse 21*) Alexander of Macedon became first king of a united Greece.
- 334 BCE — Passover was observed on March 26.
(*verses 5, 6*) Battle of Granicus: Alexander the Great, king of united Greece, defeated the army of Darius III of Persia for the first time in battle at the Granicus River (May/June).
- 333 BCE — (*verse 14*) Passover #1 in the count was observed on April 14.
Battle of Issus: Alexander the Great defeated the army of Darius III for the second time at the Issus River on November 5.
- 331 BCE — Battle of Gaugamela: Alexander the Great defeated the army of Darius III for the third and final time at Gaugamela on October 1.
- 175 BCE — (*verses 9, 23*) Antiochus IV Epiphanes became king of the Seleucid Empire, Hellenism was made the official religion of Judea.
- 167 BCE — (*verses 10-12, 24, 25a*) Antiochus IV Epiphanes banned Judaism, desecrated the Temple by erecting a pagan altar on the sacred altar and placing statue of Zeus atop the new altar, stopped daily sacrifices on December 13; revolt led by the Maccabees began as a result.
- 164 BCE — Judah Maccabee captured Jerusalem, rededicated the Temple and consecrated a new sacred altar on December 10 (not on December 25 as some expositors claim), began offering the daily sacrifices again.
- 163 BCE — (*verse 25b*) Antiochus IV Epiphanes died in January.
- 1967 CE — (*verse 14*) Passover #2,300 in the count was observed on April 25.
Israeli army paratroopers liberated the Temple Mount and restored it to Jewish sovereignty on June 7 during the Six-Day War.

hundred Passovers later, on April 25, 1967. The Six-Day War began soon after that 2,300th Passover was observed. On the third day of the war, in the morning hours of June 7, 1967, soldiers from Israel Defense Forces (IDF) 55th Paratroopers Brigade were poised on the Mount of Olives, ready to fight their way through

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the Lion's Gate into the Old City of Jerusalem. Their commander was Colonel Mordechai "Motta" Gur, who exhorted his troops with these words: "Soon we will enter the city, the Old City of Jerusalem, about which countless generations of Jews have dreamed, to which all living Jews aspire. To our brigade has been granted the privilege of being the first to enter it ... Now, on, on to the gate!"¹ Within the hour, they had captured the walled Old City and liberated the sacred Temple Mount. Five days later, on June 12, the men of Brigade 55 assembled in parade formation atop the Temple Mount to commemorate their victory and remember their fallen comrades. They were again addressed by Colonel Gur, who told them, "You have been privileged to restore to the people of Israel their capital and their sanctuary."² As for Alexander the Great, there is no historical evidence that he understood the biblical significance of the Battle of Granicus or the role he played in Hebrew prophecy except for Josephus' story of Alexander's visit to Jerusalem,³ during which he was supposedly met by the high priest and presented with the Book of Daniel, an account which most scholars believe to be based on a fable. Likewise, there is no historical evidence that Colonel "Motta" Gur and his troops recognized the exegetical importance of their heroic deeds during the Battle for Jerusalem in 1967. They obviously realized that what they had done was significant within the context of modern Israeli history and Jewish identity, but perhaps not that their actions were the literal fulfillment of a specific biblical prophecy. They were not alone, though, since no one else at the time recognized the end-time significance of what had transpired by the return of Jerusalem's Old City and Temple Mount to Israeli sovereignty. Nevertheless, Gur and his men had carried out the fulfillment of the prophecy set forth in Daniel, chapter 8,

¹ Mordechai Gur, *The Battle for Jerusalem* (New York, New York: Popular Library, 1974), p. 354.

² Amos Alon, *Jerusalem: City of Mirrors* (London, England: Flamingo, 1996), p. 91.

³ From Josephus, *Antiquities*, 11:8:5 (Whiston): "When asked by one of his generals why he welcomed this group [the high priest and his entourage], Alexander replied: 'I did not adore him, but that God who hath honoured him with his high priesthood; for I saw this very person in a dream, in this very habit [garment], when I was at Dios in Macedonia, who, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither, for that he would conduct my army, and would give me the dominion over the Persians; whence it is, that having seen no other in that habit, and now seeing this person in it, and remembering that vision, and the exhortation which I had in my dream, I believe that I bring this army under the divine conduct, and shall therewith conquer Darius [III], and destroy the power of the Persians, and that all things will succeed according to what is in my own mind.'"

Chapter One: Then Shall the Sanctuary Be Cleansed (Daniel 8:1-27)

verses 13-14, which foretold that the restoration of the Temple Mount to God's people Israel would take place soon after the 2,300th Passover of the prophecy, the Passover of 1967, had occurred.

Restoration of the Sanctuary

So, now that the prophecy in Daniel, chapter 8, is shown to have been fulfilled exactly by the return of the sanctuary to Jewish sovereignty during the Six-Day War in 1967, what are we to make of that restoration?

In verse 14, the Hebrew word קָדַשׁ (BHS, Strong's OT: 6663 *tsadaq*) has been translated in various ways. The King James translators rendered it as "cleansed," as does the ASV (with footnote clarifying the Hebrew to mean "justified"), whereas the JPS 1917 edition of the *Tanakh*¹ rendered it as "shall be victorious." Modern translations have been just as diverse: "properly restored" (NASB) and "restored to its rightful state" (ESV, CJB, RSV). Others have the idea of rededication; NIV reads 'reconsecrated.' Still others have a more general statement: 'then shall the wrongs of the sanctuary be righted' (AT) or 'have its rights restored' (NJB)." The UBS Handbook says: "Then the sanctuary shall be restored to its rightful state, literally 'and the sanctuary will be justified.'"

Taking all of the above ideas into consideration, and viewing them in the context of the 1967 chronology dictated by the prophecy, it seems safe to assume that the word קָדַשׁ reflects, at the least, a return of the Temple Mount to Jewish possession. Some have argued that the Temple Mount has, in reality, not been restored to Jewish control since, within days of its capture, Moshe Dayan, the Israeli Defense Minister at the time, delegated administration of the platform area of the Temple Mount to the Islamic Waqf, and it remains so delegated today. The skeptics correctly point out that Jews and Christians or persons of any faith other than Islam still cannot pray there openly without risk of rioting or worse by young Muslim hotheads. But, make no mistake about it, the Temple Mount is under the sovereignty of the State of Israel and has been since June 7, 1967. The government of Israel determines who has access, and when, and the Jewish people will determine its ultimate status. Judging from the turbulent history surrounding

¹ *Tanakh* (also Tanach) is the English name for the Jewish Bible, a name resulting from the acronym TNK formed by the initial letters of its three main sections, the Torah (Five Books of Moses), Neviim (Prophets), and Ketuvim (Writings).

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Old Jerusalem and the Temple Mount since its restoration to Jewish sovereignty, it seems obvious to me that the liberation event that took place on that June morning forty-plus years ago was but the beginning event in a progressive fulfillment of prophecy that is unfolding daily before our eyes.

Sovereignty over Jerusalem exercised by ...

Jebusites until 1,038 BCE	Latin Kingdom of Jerusalem: 1099-1187 CE
Kingdom of Israel: 1,038-961 BCE	Ayyubid Caliphate: 1187-1229 CE
Kingdom of Judah: 961-597 BCE	Sixth Crusaders-Moslems: 1229-1244 CE
Neo-Babylonian Empire: 597-539 BCE	Tatars-Egyptians-Ayyubids: 1244-1260 CE
Achaemenid Persian Empire: 539-333 BCE	Mongol Empire: April 1260 CE (disputed)
Empire of Alexander the Great: 333-312 BCE	Mamluk Sultanate: 1260-1517 CE
Ptolemaic Kingdom of Egypt: 312-198 BCE	Ottoman Empire: 1517-1625 CE
Seleucid Empire: 198-164 BCE	Mohammed ibn Faroukh: 1625-1627 CE
Hasmoneans-Kingdom of Israel: 164-63 BCE	Ottoman Empire: 1627-1703 CE
Roman Ethnarchy of Judea: 63-40 BCE	Naqib al-ashraf: 1703-1705 CE
Arsacid Parthian Empire: 40-37 BCE	Ottoman Empire: 1705-1825 CE
Roman Empire: 37 BCE-66 CE	Jerusalemite Moslems: 1825-1826 CE
Jewish rebels: 66-70 CE	Ottoman Empire: 1826-1831 CE
Roman-Byzantine Empire: 70 -614 CE	Egyptians-Mohammed Ali: 1831-1840 CE
Sassanid Persian Empire: 614-628 CE	Ottoman Empire: 1840-1917 CE
Byzantine Empire: 628-638 CE	British Empire: 1917-1948 CE
Umayyad-Abbasid Caliphate: 638-973 CE	Hashemite Kingdom of Jordan: 1948-1967 CE
Fatimids-Seljuks-Arab Bedouins: 973-1099 CE	State of Israel: 1967 CE to present

Above list partially based on data from Jerusalem Besieged by Eric H. Cline (U. of Mich. Press: Ann Arbor, 2004)

WHAT SHALL BE THE END OF THESE THINGS?

READ DANIEL 12:8-12 ON PAGE 211 | SEE TIMELINE 2 ON PLATE 1

The liberation of Old Jerusalem and the Temple Mount by Israel during the Six-Day War in 1967 was the fulfillment event of the chrono-specific prophecy recorded in Daniel, chapter 8. That event unsealed the prophecy and confirmed that the “time of the end” had finally arrived in history. It also projected the efficacy of Bible prophecy from ancient into modern times. Understanding those developments was an important breakthrough for me, and a spiritual stimulus as well. Armed with knowledge of the recent commencement of the time of the end, and infused with the confidence gained by interpreting the chrono-specific prophecy in the eighth chapter, my attention turned to interpreting additional chrono-specific prophecies in the Book of Daniel, certain that they were all now unsealed and waiting to be fully understood. But, where to begin?

Without a clear answer to that question, a systematic search of the remaining chrono-specific prophecies in Daniel, looking for keys that would unlock more of the prophecies, seemed to be in order. The needed clues were not discovered during my initial search,¹ but eventually I became intrigued by the chronological specificity and deliberate ambiguity of the final chrono-specific prophecy in Daniel, the one at the end of Daniel, chapter 12, in verses 8-12, that says: *“And I heard, but I understood not. Then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried, but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days”* (KJV). Because chapter 12 indicated that it was to be unsealed at the time of the end, and since the beginning of the time of the end had commenced with the liberation of the Temple Mount in 1967, that

¹ That period of searching actually spanned more than a decade, and final understanding of the prophecy in Daniel, chapter 12, verses 8-12, came almost two decades after the interpretation of Daniel, chapter 8, discussed in Chapter One of this book.

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juxtaposition of the text of the twelfth chapter with modern events in Israel provided the key needed to begin unlocking the prophecy in the twelfth chapter. The keys to its full interpretation are explained in the section that follows.

Keys to Interpretation

The first key to interpretation of the chrono-specific prophecy in Daniel, chapter 12, verses 8-12, is to identify a starting point for counting the time periods of 1,290 “days” and 1,335 “days” specified in verses 11-12. Identifying a starting point—an event mentioned in the biblical text and also associated with a date verifiable in history from which a count could begin—is not as simple for that prophecy as it was for the prophecy in the eighth chapter of Daniel. There the starting event, Alexander the Great moving against Darius III at Granicus, was given in the text. From the text of the twelfth chapter, it was apparent that no such specific starting or ending event was anywhere mentioned. However, as I read and reread the text looking for clues, I realized that there were two chronological constraints provided in verses 8-9. The first time constraint was revealed by the question that was asked in verse 8, “*What shall be the end of these things?*” (KJV) or “*My lord, what will be the outcome of these events?*” (NASB). Those verses made clear that the start of the time period specified in the prophecy had to occur after “these things,” that is, after the events that had just been described in the preceding eleventh chapter of Daniel. The latest dated event that could be positively identified in the eleventh chapter was the desecration of the Temple by Antiochus IV described in verse 31, which took place in 167 BCE, so that event provided one end of a chronological bracket for determining the specified time span. The other chronological constraint was hinted at in verse 9, “*And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end*” (KJV). That verse specified that the prophecy would not be understood until the time of the end, and, logically, that meant that the time period specified in the prophecy would not conclude until sometime during that “time of the end” period of time. Otherwise, the prophecy would be understood ahead of time, and that could not be. Together, those two chronological constraints meant that the 1,290 “days” and 1,335 “days” had to start after the time of the Temple desecration *circa* 167 BCE and end sometime during the time of the end, which had recently commenced in history with the liberation of the sanctuary (Temple Mount). It was at that point that new insight provided a way forward.

Chapter Two: What Shall Be the End of These Things? (Daniel 12:8-12)

Since the time of the end was underway as of 1967, and since the time period specified in verses 11-12 had to conclude during the time of the end, the concluding event of the prophecy, if such an event could be identified and dated, could serve as the starting point for a backwards count. In other words, unlike the approach that was used to interpret the prophecy in the eighth chapter of Daniel, where a starting event was identified and then Passovers were counted forward in time to reveal the meaning of the prophecy, interpreting the prophecy in chapter 12 would instead be accomplished by counting backwards from its end point in time. Since the only end-time event in Daniel with a known specific date was the liberation of the Temple Mount by Israel on June 7, 1967—the concluding event that was key to the interpretation of chapter eight—the Temple Mount liberation was assumed to be the concluding event of the time period specified in verses 11-12 of the twelfth chapter as well, an assumption that later proved to be correct. So, ironically, the starting point for doing a count turned out to be the end point of the prophecy in history, and the count of 1,290 “days” and 1,335 “days” would thus need to be done back in time to reveal the meaning of the prophecy.

The second key to interpretation of the prophecy is to understand the unit of time meant by the word “days” in verses 11-12. The Hebrew word יום (BHS, Strong’s OT: 3117 *yowm*) is translated as “days” in the King James Version, and in most other versions of the Bible as well. It is almost always assumed to mean normal twenty-four-hour days by most expositors of Daniel, but that interpretation, as it was applied to historical events, did not help to advance the interpretation. Since it was assumed that the concluding event of the prophecy was the liberation of the Temple Mount by Israel on June 7, 1967, counting backwards either 1,290 or 1,335 literal 24-hour days from that date yielded no significant event in the modern historical record as far as could be determined, so another interpretation of the word “days” was needed. Sensing that the term as used in that prophecy probably meant years in real time—an exegetically justifiable assumption since Daniel’s contemporary in exile, the prophet Ezekiel, had established the day-for-a-year interpretive principle in Ezekiel, chapter 4, verses 5-6—I looked for a way in which “days” could be interpreted as marking the passage of years, and do so without being specifically prescribed in Scripture as it had been in Ezekiel. It was then that the principle discovered during the interpretation of chapter 8, in which the Passover night was cryptically denoted as an “evening-morning” and used to mark the passage of years, came to mind. However, the Hebrew words עֶרֶב בֹּקֶר *'erev boqer* used as a substitute for the word Passover in that

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chapter were different from the Hebrew word יוֹם *yowm* translated as “day” (meaning, literally, from sunrise to sunset or one sunset to the next sunset) in chapter 12, verses 11-12, so the possibility that the word “days” in those verses was another way of designating the Passover night had to be discounted. Still, the idea that the Passover had been referred to in such a cryptic manner in the eighth chapter made it reasonable to consider the possibility that such a “cryptographic” substitution, one using the time period associated with a Jewish festival instead of directly stating the name of the festival, was a pattern used repeatedly by Daniel.

As the terminology used in the prophecies containing references to calendrical time periods was studied, specifically those in the eighth, ninth, and twelfth chapters of Daniel, a pattern began to emerge.¹ The terminology used in each of those chapters seemed to refer to a Jewish festival, and each to a specific Jewish pilgrimage festival that had rituals impossible for Israel to observe as specified in Scripture while in exile in Babylon and separated from Jerusalem and the Temple. Since the eighth chapter had used “evening-morning” to mean Passover, the next festival in the biblical order of festivals suggested that the ninth chapter was using “week” to mean Festival of Weeks (Pentecost). Carrying that association to its logical conclusion, the twelfth chapter was thus using “day” to refer to the Day of Atonement.² Chronologically, it all seemed to fit, so I felt confident in moving forward based on the assumption that the 1,290 and 1,335 “days” in verses 11-12 actually meant 1,290 and 1,335 Day(s) of Atonement.

The third key to interpretation of the prophecy is to understand how to count the 1,290 and 1,335 Day(s) of Atonement that determine the time span stipulated in verses 11-12, to know when to begin and when to end the count. In this case, the starting point for doing the festival count had to begin with the concluding event of the prophecy, an end-time event that was assumed to be the liberation of the sanctuary that had happened on June 7, 1967. It is generally agreed by most expositors that the 1,290 “days” time period is to be considered as part of the 1,335 “days.” In other words, there were not two separate time periods, one of 1,290 “days” and a second of 1,335 “days,” with no overlap, but only one time period extending forward in time for 1,290 “days,” and then for an

¹ Training in cryptography predisposed your author to think in terms of pattern.

² As presented in Daniel, the order of encryption, using code words to refer to festivals, reflects the order that those festivals occurred on the ancient Hebrew calendar: Passover in the first month; Festival of Weeks (ending with Pentecost) in the third month; and the Day of Atonement and Festival of Booths/Tabernacles in the seventh month.

Chapter Two: What Shall Be the End of These Things? (Daniel 12:8-12)

Daniel 12:8-12

□יָ means “days” = Day(s) of Atonement, translated as “days” in KJV

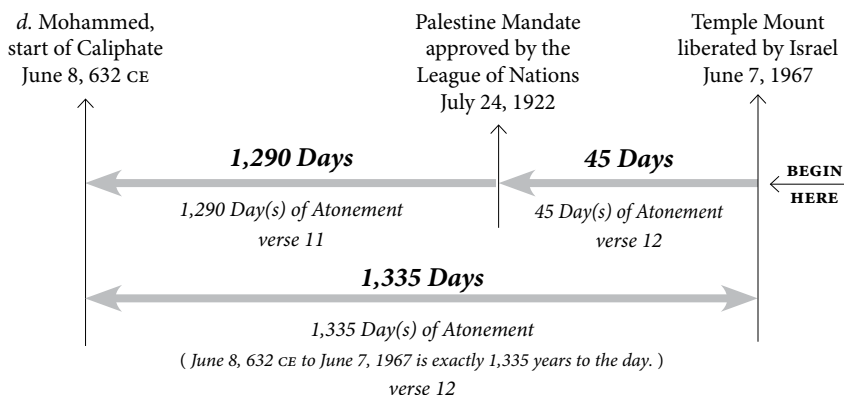


Diagram 2.1 - The 1,290 and 1,335 Days

additional forty-five “days,” the two together comprising a time period of 1,335 “days” in duration. So, taking all of those requirements into consideration, the count would need to be done in two stages, a first stage counting backwards for forty-five Day(s) of Atonement from the assumed concluding event of the prophecy—the 1967 liberation of Old Jerusalem and the Temple Mount—to reveal an intermediate date somewhere back in history, and a second stage counting backwards from that revealed intermediate date an additional 1,290 Day(s) of Atonement to reveal a second date even further back in history. Since that backwards count had to begin with the last Day of Atonement observed before the liberation of the Temple Mount, the date for that festival in the year 1967 had to be determined. By checking a Hebrew calendar, the Day of Atonement for that year was shown to have occurred on October 14, four months after the Temple Mount liberation event, so the festival that year could not be the one used to initiate the count. Thus, the preceding Day of Atonement, the one observed on September 24, 1966, would be the initial Day of Atonement from which the backward count for the first stage would have to be initiated.

Table 2.1 (see page 33, top table) demonstrates how to count backwards for forty-five Day(s) of Atonement to reveal the intermediate time period that can be used to unravel the meaning of the prophecy. The count is initiated with the Day

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of Atonement in the year 1966, which is the last Day of Atonement observed before the liberation of the Temple Mount on June 7, 1967. The backwards count of forty-five Day(s) of Atonement ends with the Day of Atonement that occurred in the year 1922. Each Day of Atonement in the table is denoted as “A-#” (where “#” is its number in the count), followed by its corresponding Gregorian year. After the initial ten Day(s) of Atonement (A-1 through A-10 as shown on the top line), the Day(s) of Atonement are shown in ten-year increments, which allows you to count along on your fingers to verify the count. Table 2.2 (see opposite page, bottom table) demonstrates how to continue the count backwards for another 1,290 Day(s) of Atonement to reach the total of 1,335 “days” specified in the prophecy. It picks up the count with the Day of Atonement in the year 1921, and terminates it with the Day of Atonement in 632 CE. Elements in Table 2.2 are denoted in the same manner as those in Table 2.1.

When you have completed verifying the counts for yourself, in both instances counting the specified number of Day(s) of Atonement backwards in time, starting with the liberation of the Temple Mount by Israel on June 7, 1967, you will see that the forty-fifth Day of Atonement backwards from that date occurred in the year 1922, and the 1,335th Day of Atonement backwards from that date occurred in the year 632 CE. That means that three years are identifiable and can be employed to interpret the prophecy in chapter 12, verses 8-12. The three years are the starting (earliest) year of the prophecy in history, 632 CE; an intermediate year, 1922; and the concluding year, 1967.

The significance of the most recent year in that sequence is already known. The year 1967 is when the modern nation of Israel gained sovereignty over the Temple Mount in Jerusalem, significant in Jewish history because it was the first time that a sovereign Jewish people living in *Eretz-Israel* had exercised control over that piece of real estate since the Bar Kochba revolt in 135 CE.¹ But, what is the significance of the other two years in Jewish history? And, some ask, why look only at Jewish history? After all, many modern Bible scholars negate the eschatological importance of the Jews, who they contend were once but are no longer the chosen people of God in post-biblical times. However, I do not hold such an un-biblical view. It is obvious from the interpretation

¹ Historians debate whether Bar Kochba actually gained control of Jerusalem during the Second Jewish War. If not, then the last year of Jewish sovereignty over the Temple Mount ended in 63 BCE, the year Pompey captured Jerusalem and placed it under Roman rule.

Chapter Two: What Shall Be the End of These Things? (Daniel 12:8-12)

Table 2.1 - How to Count the 45 Days

A-1 1966 CE	A-2 1965 CE	A-3 1964 CE	A-4 1963 CE	A-5 1962 CE	A-6 1961 CE	A-7 1960 CE	A-8 1959 CE	A-9 1958 CE	A-10 1957 CE
A-11 1956 CE	A-12 1955 CE	A-13 1954 CE	A-14 1953 CE	A-15 1952 CE	A-16 1951 CE	A-17 1950 CE	A-18 1949 CE	A-19 1948 CE	A-20 1947 CE
A-21 1946 CE	A-22 1945 CE	A-23 1944 CE	A-24 1943 CE	A-25 1942 CE	A-26 1941 CE	A-27 1940 CE	A-28 29 CE	A-29 1938 CE	A-30 1937 CE
A-31 1936 CE	A-32 1935 CE	A-33 1934 CE	A-34 1933 CE	A-35 1932 CE	A-36 1931 CE	A-37 1930 CE	A-38 1929 CE	A-39 1928 CE	A-40 1927 CE
A-41 1926 CE	A-42 1925 CE	A-43 1924 CE	A-44 1923 CE	A-45 1922 CE	---	---	---	---	---

Table 2.2 - How to Count the 1.290 Days

A-1 1921 CE	A-2 1920 CE	A-3 1919 CE	A-4 1918 CE	A-5 1917 CE	A-6 1916 CE	A-7 1915 CE	A-8 1914 CE	A-9 1913 CE	A-10 1912 CE
A-10 <i>see above</i>	A-20 1902 CE	A-30 1892 CE	A-40 1882 CE	A-50 1872 CE	A-60 1862 CE	A-70 1852 CE	A-80 1842 CE	A-90 1832 CE	A-100 1822 CE
A-110 1812 CE	A-120 1802 CE	A-130 1792 CE	A-140 1782 CE	A-150 1772 CE	A-160 1762 CE	A-170 1752 CE	A-180 1742 CE	A-190 1732 CE	A-200 1722 CE
A-210 1712 CE	A-220 1702 CE	A-230 1692 CE	A-240 1682 CE	A-250 1672 CE	A-260 1662 CE	A-270 1652 CE	A-280 1642 CE	A-290 1632 CE	A-300 1622 CE
A-310- 1612 CE	A-320 1602 CE	A-330 1592 CE	A-340 1582 CE	A-350 1572 CE	A-360 1562 CE	A-370 1552 CE	A-380 1542 CE	A-390 1532 CE	A-400 1522 CE
A-410 1512 CE	A-420 1502 CE	A-430 1492 CE	A-440 1482 CE	A-450 1472 CE	A-460 1462 CE	A-470 1452 CE	A-480 1442 CE	A-490 1432 CE	A-500 1422 CE
A-510 1412 CE	A-520 1402 CE	A-530 1392 CE	A-540 1382 CE	A-550 1372 CE	A-560 1362 CE	A-570 1352 CE	A-580 1342 CE	A-590 1332 CE	A-600 1322 CE
A-610 1312 CE	A-620 1302 CE	A-630 1292 CE	A-640 1282 CE	A-650 1272 CE	A-660 1262 CE	A-670 1252 CE	A-680 1242 CE	A-690 1232 CE	A-700 1222 CE
A-710 1212 CE	A-720 1202 CE	A-730 1192 CE	A-740 1182 CE	A-750 1172 CE	A-760 1162 CE	A-770 1152 CE	A-780 1142 CE	A-790 1132 CE	A-800 1122 CE
A-810 1112 CE	A-820 1102 CE	A-830 1092 CE	A-840 1082 CE	A-850 1072 CE	A-860 1062 CE	A-870 1052 CE	A-880 1042 CE	A-890 1032 CE	A-900 1022 CE
A-910 1012 CE	A-920 1002 CE	A-930 992 CE	A-940 982 CE	A-950 972 CE	A-960 962 CE	A-970 952 CE	A-980 942 CE	A-990 932 CE	A-1000 922 CE
A-1010 912 CE	A-1020 902 CE	A-1030 892 CE	A-1040 882 CE	A-1050 872 CE	A-1060 862 CE	A-1070 852 CE	A-1080 842 CE	A-1090 832 CE	A-1100 822 CE
A-1110 812 CE	A-1120 802 CE	A-1130 792 CE	A-1140 782 CE	A-1150 772 CE	A-1160 762 CE	A-1170 752 CE	A-1180 742 CE	A-1190 732 CE	A-1200 722 CE
A-1210 712 CE	A-1220 702 CE	A-1230 692 CE	A-1240 682 CE	A-1250 672 CE	A-1260 662 CE	A-1270 652 CE	A-1280 642 CE	A-1290 632 CE	---

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of the chrono-specific prophecy in Daniel, chapter 8, which was unsealed by events that took place in Jerusalem in 1967, that the Book of Daniel is about the destiny of God's people Israel, and that its primary message concerns the status of the Jewish people with respect to *Eretz-Israel*, Jerusalem, and the Temple Mount (sanctuary) area. Focusing on Jewish history was the only logical way to find the prophetic meaning for the years 632 CE and 1922.

Fulfillment in History

The events of Jewish history, those occurring in the land of Israel as well as in the *Diaspora*, are fairly well-documented for the periods around the years 1922 and 632 CE, the years that the count revealed would contain a significant event in Jewish history. The time span that held the significant event of 1922 could be determined by calculating the dates for the last Day of Atonement in the backwards count of forty-five "days" and the first Day of Atonement in the resumed count of 1,290 "days." In other words, the 1922 event of major significance in Jewish history had to occur between October 12, 1921, and October 2, 1922. Checking the historical records, several events during that time frame were historically significant, and some were of major significance in Jewish history. All throughout 1921 and 1922, Adolf Hitler, after having become chairman of the National Socialist German Workers' (Nazi) Party on July 28, 1921, was having initial success at rallying the German people behind his message of virulent anti-Semitism, which was first publicly enunciated in a speech before a meeting of 50,000 Germans assembled at Königsplatz in Munich the following August. In Italy, Hitler's axis ally in WWII, Benito Mussolini, became the youngest premier in the history of Italy in October of 1922. In Russia, Hitler's ally and later nemesis in WWII, Josef Stalin, was appointed General Secretary of the Communist Party in April of that year. Of more pertinence to the destiny of the Jewish people, and to the prophecy under consideration in this chapter, the British White Paper of 1922, also known as the Churchill White Paper because Winston Churchill was the Colonial Secretary at the time, was published in June. It clarified how Britain viewed the idea of a Jewish homeland in Palestine, an idea that had been raised in world political circles for the first time by the Balfour Declaration of 1917. The White Paper separated the lands east of the Jordan River from Palestine and established the territory of Trans-Jordan, which later became the Hashemite Kingdom of Jordan from which Israel liberated Jerusalem and the Temple Mount in 1967. However, those events,

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increasingly important to Jews over time, paled in comparison to the momentous event that took place in July, 1922, shortly after the issuance of the White Paper. On July 24, 1922, the League of Nations ratified the Palestine Mandate. That act, by which the nations of the world gave legal status to “*the establishment in Palestine of a national home for the Jewish people*” (quoted verbatim from the preamble to “The Palestine Mandate,” see page 184), was the intermediate event identified by the prophecy. Its importance cannot be overemphasized. For the first time since the Jews had been sent into exile among the nations by Rome, a political process was set in motion that would eventually result in the rebirth of Israel as a sovereign nation in *Eretz-Israel* on May 14, 1948. Still, Jewish sovereignty over Jerusalem and the Temple Mount was not recognized in the Mandate of 1922. It would be another forty-five years before both the walled Old City and the Temple Mount would be back under Jewish sovereignty, something that was foreseen by the prophecy in chapter 12, verse 12, which says: “*Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days*” (KJV).

The second time period specified by the prophecy, the one associated with the year 632 CE, was easy to determine. It could be identified by finding the dates for the Day of Atonement in the year 632 CE and the previous Day of Atonement in the year 631 CE. In other words, the significant event in Jewish history that marked the beginning of the prophecy would be found somewhere between September 11, 631 CE and September 30, 632 CE. A reading of historical records showed that the prior decades had been tumultuous ones in Jewish history. The Sassanid Persian Empire under Chosroes II was experiencing a period of rapid expansion, capturing Anatolia (now Turkey) and Syria from the Byzantine Empire. In 614 CE, as a prelude to their push into Egypt, the Sassanid Persians had wrested Judea and Jerusalem from Byzantine control. The Jews, who had been treated quite harshly under Byzantine rule for hundreds of years, joined forces with the invading Sassanid Persian king, Chosroes, who they considered a “second Cyrus” after he appointed Nehemiah ben Hushiel, son of the Exilarch¹ in Babylon, to lead the Persian army into Palestine. After the conquest, Chosroes allowed the Jews living in Jerusalem to set up a semi-autonomous government with ben Hushiel as the governor. A council of Jewish elders was appointed to run daily civil and religious affairs, and preparations

¹ Exilarch (“Head of the Exile”) was the title of the leader of the large Babylonian Jewish community living under the rule of the Sassanid Persian Empire.

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for rebuilding the Temple and consecrating a Levitical priesthood were begun. Before any serious rebuilding could begin, however, ben Hushiel was killed by a mob of Christian youths seeking retribution for perceived atrocities committed against Christian holy places by Jews during the Sassanid assault. After ben Hushiel's murder, the Persians did an about-face and installed a Christian governor in Jerusalem as a way of placating the Byzantine majority in the city. Thereafter, Jewish access to the city of Jerusalem was seriously curtailed. In 628 CE, the Byzantine emperor Heraclius invaded Judea and quickly recaptured Jerusalem from the Sassanids. As punishment for their earlier siding with and cooperation with the Persians, Jews were banished from entering the city of Jerusalem on pain of death as long as the Byzantines administered the city.

Gradually, all of that back-and-forth decades-long warfare between the Byzantine Empire and Sassanid Persia exhausted and permanently weakened both sides, setting the stage for an event in the year 632 CE that would thereafter be of major significance to the destiny of the Jewish people, and to the future status of Jerusalem and the Temple Mount as well. On June 8, 632 CE, the self-proclaimed prophet and founder of Islam, Mohammed, died in Arabia. His death was the event that marked the starting point of the prophecy about the 1,290 and 1,335 "days." It was important from a prophetic standpoint, not because of the man himself but because his death signaled the beginning of the Caliphate and the start of Muslim military and religious expansion out of Arabia that changed Jewish history forever. Six years after Mohammed's death, in the year 638 CE, the Muslim army under Caliph Omar conquered the city of Jerusalem from the Byzantine Empire. That event initiated a period of non-Jewish sovereignty over the city of Jerusalem and the Temple Mount that would endure for more than thirteen-hundred years until Israeli troops restored Jewish sovereignty over *Eretz-Israel*, the walled Old City of Jerusalem, and the Temple Mount platform during the Six-Day War in 1967 (see "Sovereignty over Jerusalem exercised by ..." on page 26). Especially interesting from the standpoint of prophetic specificity is the time span stretching from the start of the Muslim Caliphate, which dates its beginning from the death of Mohammed on June 8, 632 CE, to the liberation of the Temple Mount by Israeli paratroopers on June 7, 1967. That time span is precisely 1,335 years in duration down to the very day, an exact fulfillment of the chrono-specific prophecy recorded in Daniel, chapter 12, verses 8-12.

CHAPTER THREE

FOR A TIME, TIMES, AND AN HALF

READ DANIEL 12:5-7 ON PAGE 210 | SEE TIMELINE ❸ ON PLATE 1

The exegetical knowledge gained from interpreting the prophecy in Daniel, chapter 8, namely, understanding the eschatological importance of the liberation of Old Jerusalem and the Temple Mount by Israeli troops in 1967 and discovering the use of the Passover festival to mark the passage of years in ancient Israel, was the key I needed for interpreting the chrono-specific prophecy in the twelfth chapter of Daniel. In turn, the knowledge gained from the twelfth chapter, from which it was learned that Day(s) of Atonement instead of Passovers were used to mark the passage of time, stimulated the search for even more clues that could be used for deciphering the chronology embedded throughout the rest of Daniel. Equally important was the confirmation that the process of progressive understanding was underway. From the start of my quest to interpret the prophecies in Daniel, I had accepted as fact that God would reward anyone who was diligently seeking to know the interpretations now that the prophecies were unsealed. So, counting on progressive understanding to continue, the next step involved taking the knowledge gained from the eighth and twelfth chapters and using it as a key to unlock an additional prophecy, or possibly several prophecies.

Realizing that the chronological details revealed in the eighth chapter and twelfth chapter were but two pieces of a larger chronological picture, I began assembling line drawings of details from both chapters into a timeline chart to help me visualize how the prophecies related to one another.¹ That visual representation was immediately helpful inasmuch as it revealed where to focus the next search for new interpretive clues. The eighth chapter had produced a timeline that stretched from the Battle of Granicus in 334 BCE to the liberation of the Temple Mount in 1967. The timeline for the twelfth chapter, verses 8-12, had started with the liberation of the Temple Mount in 1967 and then proceeded back to the start of the Muslim Caliphate after the death of Mohammed in 632 CE. In previous studies of related chronological references mentioned in the Book of Ezekiel, chapter 4, a 430-year timeline had been identified as stretching from 597 BCE to 167 BCE, the latter being the year that Antiochus IV Epiphanes

¹ The end result was the “Prophecy Overview” chart on PLATE 1 at the end of this book.

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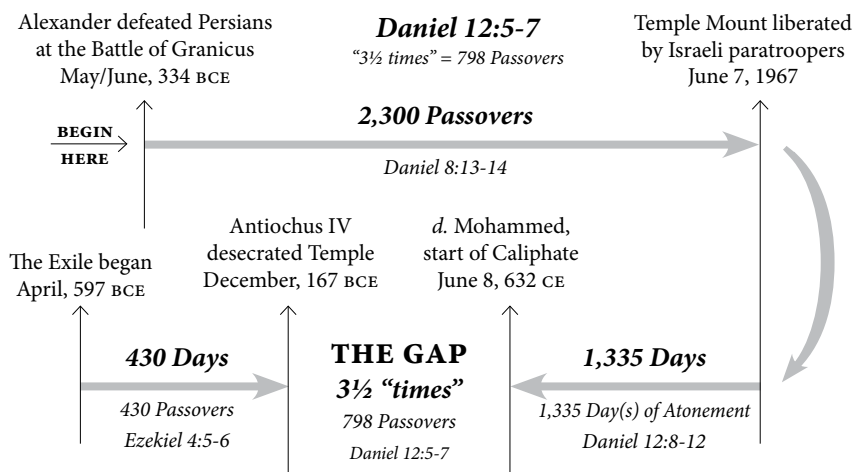


Diagram 3.1 - The Gap in the Chronology

desecrated the Temple in Jerusalem.¹ The importance of the Temple desecration event in Jewish history was emphasized by Daniel on two occasions, once in the eighth chapter, verse 11, “*Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down*” (KJV) and again in the eleventh chapter, verse 31, “*And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate*” (KJV). Since the Temple desecration plays such an important role in Daniel’s eschatology, and knowing that Daniel and Ezekiel had complementary messages for their Jewish brethren in Babylon during the Exile,² I felt comfortable adding the chronological information from Ezekiel to my diagram of timelines from Daniel. Once parallel timelines for the chronologies given in the eighth and twelfth chapters had been drawn, and the timeline from Ezekiel 4 added, a gap in the overall chronology became evident (see Diagram 3.1 above).

Thus, prophecy by prophecy, the chronology of Jewish history described in the Bible was beginning to take shape. Based on the chronological information gained from the interpretations of the chrono-specific prophecies in Daniel,

¹ See *Appendix Five: Chronology in the Book of Ezekiel* on p.157.

² Ezekiel possibly mentions Daniel by name (see Ezek. 14:14, 20), but whether they met or corresponded is open to speculation. Both were exiled to Babylon by Nebuchadnezzar.

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chapters 8 and 12, together with that from Ezekiel, chapter 4, a timeline from 597 BCE to 167 BCE could be traced on the timeline diagram, along with another from 334 BCE forward to 1967 in the modern era and then back from 1967 to the year 632 CE. However, that left an obvious gap in the chronology that stretched from 167 BCE to 632 CE, a time span of 798 years, and that 798-year gap was intriguing. It held the key to more interpretation, but was such a time span specified anywhere in Daniel? What chrono-specific prophecy was involved?

Keys to Interpretation

The first key to interpretation of the prophecy was revealed when I realized that the unexplained 798-year “gap” was itself an interpretation. The expository challenge thus became one of identifying the chrono-specific prophecy for which the gap is the exact interpretation. Obviously, it had to be a portion of Scripture that sets forth the 798-year time period that is defined by the gap, but such a reference in Daniel was not obvious at first search. As far as I could tell, there was no time span with 798 time units specified in Daniel, so my search was expanded to include the text of the entire Bible, perusing it over and over again, seeking a clue that applied to the time period in question. After searching through every book of the Bible with not even a hint of success, my attention became focused once again on the place in the Bible that had most recently yielded interpretation of a chrono-specific prophecy, the twelfth chapter of Daniel.

As I began meditating on my timeline chart, the location of the 798-year-long gap—occurring just before the start of the 1,335 Day(s) of Atonement described in verses 8-12 (see Diagram 3.1 on the opposite page)—began to catch my attention. It was at that point that I had new insight that eventually led to the identification of the prophecy associated with the gap. I realized that the prophecy in the text about “*a time, times, and an half*” (KJV) in verses 5-7, which also comes before the prophecy in verses 8-12 that specifies the 1,335 “days,” might be the prophecy that describes the gap located in the same position on the timeline chart. Instead of running concurrently, I reasoned that the time periods described in verses 5-7 and verses 8-12 must run sequentially in real time, just as the gap and the 1,335 Day(s) of Atonement were depicted on my line drawing. That was a breakthrough. For the first time, I felt confident that the 798-year gap on my line drawing just might be the same as the prophecy about “*a time, times, and an half*” in verses 5-7 of the twelfth chapter.

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Before reasoning further, though, I knew that I had to verify that there were exactly 798 Passovers between the desecration of the Temple by Antiochus in 167 BCE, the starting point of the gap, and the death of Mohammed in 632 CE, the ending point of the gap. That was accomplished by counting the Passovers that had occurred between those two events, and you can do so, too. Table 3.1 (on the opposite page) demonstrates how to count the 798 Passovers. The count starts with the Passover of 166 BCE, the first Passover after the desecration of the Temple as specified in verse 11a: *“And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up ...”* (KJV). The count ends with the Passover of 632 CE, the last Passover that was observed before the death of Mohammed and the beginning of the Caliphate on June 8, 632 CE, of which the latter occurred when the Temple Mount was laying desolate under a layer of Byzantine garbage and excrement, an “abomination that maketh desolate” (see page 97 for a more complete discussion of the term “abomination” as used in Daniel). Each Passover in the table is denoted as “P-#” (where “#” is its number in the count), followed by the corresponding Gregorian year. After the initial ten Passovers (P-1 through P-10), Passovers are shown in ten-year increments, which allows you to count along on your fingers to verify the count.

The second key to interpretation of the prophecy, now that the chronospecific prophecy being interpreted has been identified as the one in chapter 12, verses 5-7, is to calculate the duration of the time period called a “time” by Daniel in his prophecy. Since most Bible expositors agree that the phrase translated as *“a time, times, and an half”* (KJV) means three and a half units of something called a “time,” and since the time span denoted by the phrase *“a time, times, and an half”* is assumed for our purposes here to be the 798-years in the gap shown by the diagram on page 38, a simple calculation reveals the following definition: A “time” is 798 years divided by $3\frac{1}{2}$, which equals 228 years or, stated in the ancient Hebrew way of marking the passage of years, a “time” is 228 Passovers. Of course, the definition in and of itself is nothing more than the result of a simple calculation. After I had initially calculated the definition for a “time,” I knew that a more Scripture-based explanation was needed, one showing that a “time” defined as 228 Passovers was a useful chronological marker employed by the Jewish people for religious purposes in accordance with Mosaic Law. So, I set about searching for such an explanation and found one that makes sense when considered in the context of the need for accurate time-keeping associated with ancient Jewish religious festival observances.

Chapter Three: For a Time, Times, and an Half (Daniel 12:5-7)

Table 3.1 - How to Count the 798 Passovers

P-1 166 BCE	P-2 165 BCE	P-3 164 BCE	P-4 163 BCE	P-5 162 BCE	P-6 161 BCE	P-7 160 BCE	P-8 159 BCE	P-9 158 BCE	P-10 157 BCE
P-10 <i>see above</i>	P-20 147 BCE	P-30 137 BCE	P-40 127 BCE	P-50 117 BCE	P-60 107 BCE	P-70 97 BCE	P-80 87 BCE	P-90 77 BCE	P-100 67 BCE
P-110 57 BCE	P-120 47 BCE	P-130 37 BCE	P-140 27 BCE	P-150 17 BCE	P-160 7 BCE	P-170 4 CE	P-180 14 CE	P-190 24 CE	P-200 34 CE
P-210 44 CE	P-220 54 CE	P-230 64 CE	P-240 74 CE	P-250 84 CE	P-260 94 CE	P-270 104 CE	P-280 114 CE	P-290 124 CE	P-300 134 CE
P-310 144 CE	P-320 154 CE	P-330 164 CE	P-340 174 CE	P-350 184 CE	P-360 194 CE	P-370 204 CE	P-380 214 CE	P-390 224 CE	P-400 234 CE
P-410 244 CE	P-420 254 CE	P-430 264 CE	P-440 274 CE	P-450 284 CE	P-460 294 CE	P-470 304 CE	P-480 314 CE	P-490 324 CE	P-500 334 CE
P-510 344 CE	P-520 354 CE	P-530 364 CE	P-540 374 CE	P-550 384 CE	P-560 394 CE	P-570 404 CE	P-580 414 CE	P-590 424 CE	P-600 434 CE
P-610 444 CE	P-620 454 CE	P-630 464 CE	P-640 474 CE	P-650 484 CE	P-660 494 CE	P-670 504 CE	P-680 514 CE	P-690 524 CE	P-700 534 CE
P-710 544 CE	P-720 554 CE	P-730 564 CE	P-740 574 CE	P-750 584 CE	P-760 594 CE	P-770 604 CE	P-780 614 CE	P-790 624 CE	P-791 <i>see below</i>
P-791 625 CE	P-792 626 CE	P-793 627 CE	P-794 628 CE	P-795 629 CE	P-796 630 CE	P-797 631 CE	P-798 632 CE	---	---

Note that there was no year "0" (zero) when going from BCE to CE, so the count for the P-assovers in the transition decade from 7 BCE to 4 CE is determined as follows: P-assover number 160 in the count (P-160 above) occurred in the year 7 BCE, P-161 in 6 BCE, P-162 in 5 BCE, P-163 in 4 BCE, P-164 in 3 BCE, P-165 in 2 BCE, P-166 in 1 BCE, P-167 in 1 CE, P-168 in 2 CE, P-169 in 3 CE, P-170 in 4 CE.

Defining a (Danielic) Time

The word “time” was calculated to mean 228 Passovers in the previous section. Did that span of time have any usefulness as a chronological marker when employed by the Jewish people for religious purposes?¹ To answer that question, it is necessary to consider the historical context in which Daniel wrote. The biblical text says that he was living in exile in Babylon during the sixth century BCE, and for most of that time serving the king as chief of the governors with authority over the wise men, including the court astrologers and magicians who were the scientists of the day. As chief governor of the wise men, Daniel would have been well-versed in the sciences, especially mathematics and astronomy. Astronomy was the most important discipline in ancient times, because it was

¹ The Aramaic word ܥܕܢܐ (BHS, Strong’s OT: 5732 ‘iddân) is translated “time” in Daniel 7:12, whereas the Hebrew word מוֹעֵד (BHS, Strong’s OT: 4150 *mow ed*) means “time” in Daniel 12:7.

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used to keep track of the reigns of kings and to predict the seasons, of which accurate knowledge was critical for the well-being of all ancient agriculture-based societies. On a spiritual level, the times and seasons, which were directly related to the movement of the heavens, were considered by Daniel as expressions of the power of God in human affairs. Daniel himself stressed that connection in Daniel, chapter 2, verses 20-21: *“Blessed be the name of God for ever and ever ... he changeth the times and the seasons: he removeth kings, and setteth up kings”* (KJV). So, considering the milieu in which Daniel lived, it is not surprising to find that Babylonian astronomy, which was fairly advanced when judged even by the standards of today, plays an important role in the prophecies of Daniel.

In *Eretz-Israel* prior to the Exile, the Jewish calendar featured twelve months, with each month being 29 or 30 days in length, resulting in a Jewish year that was 354 days in length. No mention of a “new year” day is found in the Bible, but Nisan is the first month, and the biblical text established that a new month began when the crescent of the new moon was observed. No special instruments were needed, since the new moon could be determined visually by priests trained to do so. The Passover was designated to take place on the fourteenth day of the first month, and was meant to coincide with the “first fruits” of the barley harvest, but there were no special instructions given about how to reconcile the 354-day lunar year with the longer 365¼-day solar year so as to prevent calendar creep. It can be assumed that some method of intercalation was used since Passover had to coincide with the ripening of barley, which always happened in early spring. If no intercalation had been done, Passover would have come eleven days earlier each year, eventually cycling through winter, then fall, then summer, and then back again to spring. Even with our limited knowledge of the pre-exilic Jewish calendar, we know that did not happen. Passover was always observed in the spring in ancient Israel, proving that intercalation of some sort did take place.

During the Exile, the Babylonian lunisolar calendar was adopted. Like the Hebrew calendar, it had twelve months of either 29 or 30 days, but it also had a new feature, a leap month which was added to certain years on a fixed schedule. The leap month made sure that the seasons always occurred at the proper time in terms of climate, avoiding a drift through the seasons as follows:

“Babylonian astronomers, often called Chaldaeans, gradually developed rules to create the nearly perfect calendar. The key was the discovery, in the mid-eighth century BCE, that 235 lunar months are almost identical to 19 solar years. The difference is only about

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two hours. The Chaldeans concluded that seven out of nineteen years ought to be leap years with an extra month. [After that discovery], intercalary months were still announced by the king, but he was advised by an astronomer. After Babylon had been captured by the Persian king Cyrus the Great in 539 [BCE], priestly officials took over. The Chaldeans now started to look for a standard procedure for the intercalation of months. It was introduced in 503 BCE by Darius I the Great if not earlier.”¹

Note the reference to the 19-year cycle, in which 235 lunar months equal 228 solar months, or nineteen solar years. There is ample evidence that the 19-year cycle was used in the Babylonian calendar as early as the time of Daniel’s exile. It is also important to note that the 19-year cycle is not exact, since 235 lunar months are not quite identical in length to 228 solar months, the difference being plus two hours and five minutes for every 19-year cycle. So, to keep a calendar based on that system in near-perfect synchronization, one 24-hour day (2 hours x 12 nineteen-year cycles) has to be subtracted at the end of each twelfth 19-year cycle, or, putting it in simple terms, one day has to be subtracted at the end of every 228 years to ensure that the Passover continues to occur at the appointed time of the year over the centuries. Otherwise, the date of Passover creeps forward one day every 228 years and eventually progresses out of synchronization with respect to the spring barley harvest. It is that 228-year span of time, an astronomical unit that Daniel most likely learned from the Babylonians, that is the basis for the word “time” being used as a chronological marker in the prophecy in chapter 12, verse 25, which specifies “a time, times, and an half” (KJV). So, for use in interpreting the chrono-specific prophecies in Daniel, a “time” can be defined with confidence as 228 years, or, stated in the ancient Hebrew way of marking the passage of years, as 228 Passovers, a span of time that specifies when to make the calendar adjustment needed to keep Passover and the other Jewish festivals perfectly aligned with their biblical and solar agricultural requirements.²

Now that the chronological term translated as “time” in Daniel, chapter 7, verse 25, has been defined as being 228 Passovers in duration, the Aramaic word

¹ Jona Lendering, “The Babylonian Calendar” (from the *Livius.org* website: www.livius.org).

² More precise calendar adjustments can be calculated today. The next increment of correction would yield an accuracy of less than half an hour of error in 5,472 years, but making such an adjustment would have been impossible for ancient astronomers without the precision of modern optical instrumentation and timepieces. The 228-year one-day adjustment is the last that could have been accomplished by using observations made only with the naked eye.

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זְמַן (BHS, Strong's OT: 2166 *zēman*), translated as “season,” needs to be defined as well, since it is used as a chronological unit in Daniel, chapter 7, verse 12, in combination with the word “time” יָדָן (BHS, Strong's OT: 5732 *'iddân*) as follows: “... *their lives were prolonged for a season and time*” (KJV). The Hebrew equivalent of the Aramaic word translated as “season” in chapter 7, verse 12, is translated in the Book of Esther, chapter 9, verse 27, as the phrase “appointed time,” referring to the festival of Purim. As used there, it incorporates all three meanings, “appointed time,” “festival,” and “season.” That being the case, it is not unreasonable to deduce that the word “season,” when used as a chronological marker in combination with the word “time,” is referring to a Jewish festival. However, it cannot be referring to Purim since that festival did not exist until after Daniel's lifetime, so the most likely festival being referred to is Passover, which is explicitly tied to the idea of having its “season” (appointed time) in the Book of Deuteronomy, chapter 16, verse 6, which says: “*thou shalt sacrifice the passover ... at the season that thou camest forth out of Egypt*” (KJV). Thus, the word “season,” as it is used in Daniel, chapter 7, verse 12, can be reasonably defined as meaning a single Passover, or, as shown in the next chapter, “season” can be used in an even broader sense to represent the entire season of ancient Jewish pilgrimage festivals that began with Passover in the spring and ended with the Day of Atonement/Feast of Tabernacles in the fall.

CHAPTER FOUR

THAT WHICH SHALL NOT BE DESTROYED

READ DANIEL 7:1-28 ON PAGE 201 | SEE TIMELINES 4 AND 5 ON PLATE 1

The seventh chapter is the most chronologically complex chapter in the Book of Daniel. Sweeping across eleven centuries, it features three parallel timelines that incorporate various events relating to the status of God's people Israel as they lived in subjugation to surrounding nations. It begins in the reign of Cyrus the Great, then progresses through the reigns of his successors in the Achaemenid Persian Empire, then through the empires and kingdoms of Alexander the Great, the Ptolemaic and Seleucid Greeks, the Hasmoneans, the Romans, the Byzantines (twice), and the Sassanid Persians, ending with the Muslim capture of Jerusalem in 638 CE. Over the years, many expositors have focused on the Gentile empires that populate the narrative of the seventh chapter, and have interpreted its main purpose as revealing God's plan for those nations, but such an exposition misses the point. The non-Jewish empires and kingdoms are only incidentally important inasmuch as they provide the context for understanding the travails of the Jews under their domination. The primary focus is always on the relationship of the Jewish people with Jerusalem, the Temple, and with God's plan for bringing redemption to mankind through Israel. It is that plan for universal redemption that underlies the exposition of Daniel, chapter 7, set forth in this chapter.

The seventh chapter of Daniel can be divided into three distinct parts, each with its own timeline. The first part is comprised of verses 1-12, which describe a prophetic vision of future events affecting the Jewish people as seen by Daniel in 553 BCE.¹ The vision starts with the four winds of heaven striving upon the great sea, with four beasts, each diverse from the other, rising out of the sea. The first beast appears as a lion with eagle's wings. Daniel watches as the wings are plucked off and the beast is lifted up and made to stand upon feet like a man, and a man's heart is given to it. The second beast is like a bear raised up on one side, with three ribs between its teeth, and it is told to arise and devour much flesh. The third beast is like a leopard with four wings on its back and four heads, and dominion is given

¹ Dates of Daniel's dreams and visions: chapter 4 was written before 562 BCE; chapter 7 in the first year of Belshazzar, c. 553 BCE (Dan. 7:1); chapter 8 in the third year of Belshazzar, c. 551 BCE (Dan. 8:1); chapter 9 in the first year of Darius the Mede, c. 539 BCE (Dan. 9:1); chapters 10-12 in the third year of Cyrus the Great of Persia, c. 536 BCE (Dan. 10:1).

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to it. The fourth beast is perceived as dreadful and terrible and exceedingly strong, and it has iron teeth with which it devours and breaks into pieces and stamps the residue with its feet. It is different from the other beasts, and it has ten horns. After that, a little horn arises and plucks up three horns by the roots, and that horn has the eyes of a man and a mouth speaking great things. Then thrones are cast down and the Ancient of Days sits, with multitudes ministering to him, and the court sits in judgement, and the books are opened. At the same time, the little horn is saying great words while the body of the beast is destroyed and burned. The other beasts have their dominion taken away, but their lives are prolonged for a season and time. The second part is a parenthesis comprised of verses 13-14, and involves a son of man coming with the clouds of heaven, to be brought before the Ancient of Days, where he is given an everlasting dominion, glory, and a kingdom, so that all nations and peoples should serve him. Daniel is told that that kingdom shall not be destroyed. The third part is comprised of verses 15-28, and it provides a partial interpretation of verses 1-12 in the first part.

In his vision, Daniel sees himself approach an angel standing nearby and, greatly grieved in his spirit and troubled in his thoughts, asks to know the truth of the things that he is seeing. He is told that the four beasts are four kings that will rise out of the earth, but that the kingdom will be taken by the saints of the Most High and they will possess it for ever and ever. Daniel asks for clarification about the fourth beast, and wants to know more about the actions of the fourth beast. He also wants to know more about the ten horns on the head of the beast and the horn that comes up after them by which three horns are broken, and he wants to know about the horn with a mouth. To Daniel, that horn speaking great things seemed greater than the others and waged war against and prevailed over the saints of the Most High until the Ancient of Days came and gave the judgement to the saints. Then, Daniel saw a future time when the saints possessed the kingdom forever. He is then told that the fourth beast will be an earthly kingdom, different from all the other kingdoms, and that it shall devour the whole earth, and shall tread it down, and break it into pieces. Furthermore, ten kings will arise from that kingdom, and another king will arise after them, and he will be different from the ten kings, and he will subdue three kings, then speak great words against the Most High, wear out the saints, and think to change times and laws. After that, they will be given into his hand for a time, times, and the dividing of time. But, the judgement will sit, and his dominion will be taken away, to be consumed and destroyed to the end. Then the kingdom

Chapter Four: That Which Shall Not Be Destroyed (Daniel 7:1-28)

and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. With that climactic promise, the events of the vision come to an end.

Keys to Interpretation

The first key to interpretation of the prophecy in Daniel, chapter 7, is to notice that it is composed of three time-defined parts, or timelines, each with a story that is distinct from the other two parts. In verses 1-12, the first time-defined part tells a story that stretches in duration from the rise of the first kingdom to the conclusion of a time period defined by the phrase “*season and time*” in verse 12. In verses 13-14, the second time-defined part begins with the efficacy on earth of an everlasting kingdom, but it has no end point in time since it is everlasting. In verses 15-26, the third time-defined part tells a story that stretches in duration from the rise of the fourth kingdom to the conclusion of a time period defined by the phrase “*time, times, and the dividing of time*” in verse 25.

The second key to interpretation of the prophecy in the seventh chapter, which is composed of the three distinct but complementary prophetic timelines described above, is to remember that these prophecies are about Israel as the people and nation of God, and about God’s plan of redemption for all mankind through Israel. Maintaining that Israel-centric viewpoint is critical if a proper interpretation is to be derived from the three prophetic timelines.

The third key to interpretation of the prophecy is to pick the correct period in history as the starting point for the events mentioned in the first part of the prophecy. The first action event that can be identified as beginning in real time is the rise of the four kings. The most obvious place to look for the period in which those events take place is the historical period immediately following the time period when the vision was recorded. Daniel wrote down his vision in the first year of Belshazzar, king of Babylon,¹ which can be dated to sometime around the year 553 BCE. That year occurred in the closing years of the Neo-Babylonian Empire that had reached its apex under Nebuchadnezzar II. As we know from history, Cyrus the Great conquered Babylon in 539 BCE, initiating a period of Persian rule over the region that had been predicted in the Book of Isaiah. Thus,

¹ Belshazzar ruled as coregent in Babylon while his father King Nabonidus lived in Arabia.

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the Achaemenid Persian Empire, beginning with Cyrus, is the logical period in history for locating the action events in the seventh chapter.¹

Fulfillment in History

The starting events of the prophecy in the seventh chapter are described in verses 3-7 and 17, which say that four kings will arise from the earth. Then, verses 7b and 24 clarify that the fourth king is really a composite representing ten kings. The most straightforward interpretation of these statements is to assume that there will be three kings of an empire, then a dynasty of ten kings in that empire. When the Achaemenid Persian Empire is examined—the portion when it became the empire that was sovereign over the Jews—that is exactly what we find in its history. The first king in the prophecy (the lion with eagle’s wings that is made to stand like a man, and given the heart of a man) is Cyrus II the Great, who began his reign as King of Persia in 546 BCE. It is Cyrus who is referred to in Scripture as God’s “anointed” (a messiah) and who was called to kingship by God for the sake of the Jewish people.² He conquered and consolidated what is now most of the Middle East as his empire. His most famous action regarding the Jews was his decree *circa* 538 BCE that allowed them to end their exile in Babylon and return to rebuild Jerusalem and the Temple, both of which had been destroyed by Nebuchadnezzar in 586 BCE. After his death in 530 BCE, Cyrus was succeeded by his son Cambyses II, who is the second king in the prophecy (the bear with three ribs in its teeth). Cambyses extended the empire into Egypt, and pushed toward Cush (modern Sudan) and across the sand desert toward the Siwa Oasis near the Libyan border. These ill-conceived desert expeditions seriously depleted his army, with the result that his brother Smerdis (*aka* Bardiya) led a coup back in the capital and was recognized as king in most of the Asian part of the empire.³ Cambyses was not able to reestablish his authority as king and either killed himself or was

¹ Expositors have often incorrectly identified the fourth kingdom in verses 1-12 as the Seleucid Empire or as the Roman Empire. In recent years, some expositors have incorrectly deferred the fourth kingdom to a future end-time scenario involving an Antichrist.

² See Isa. 45:1-4; note that Cyrus is mentioned by name 23 times in the Hebrew Scriptures, including three times in Daniel.

³ In the Behistun Inscription, Darius I claims that Cambyses II executed Smerdis before leaving to conquer Egypt, and that, in his absence, an impostor named Gautama, a Magian priest, assumed the name Smerdis, led a coup to depose the absent Cambyses, and ruled as king. Darius I then claimed that he had killed Gautama to become king.

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Kings of the Achaemenid Persian Empire

(showing only rulers exercising dominion over the Jews; all years BCE)

1. **FIRST BEAST** - Cyrus II the Great (r. 546-530), began rule over the Jews with defeat of Babylon in 539, Jews allowed to return to Jerusalem in 536.
2. **SECOND BEAST** - Cambyses II (r. 530-522), added Egypt to the Persian empire.
3. **THIRD BEAST** - Smerdis (*aka* Bardiya, r. 522-521), son of Cyrus (throne possibly occupied instead by Gautama, impersonating Smerdis); killed by Darius I.
4. **FOURTH BEAST** (with Ten Horns) - Darian Dynasty with 10 kings as follows:
 - (1) Darius I Hystaspes (r. 521-486), “the Great,” crossed the Bosphorus in the year 512, expanded the Persian empire into Europe, initiated two centuries of Greco-Persian hostilities, defeated at Battle of Marathon in 490; Second Temple dedicated in Jerusalem in 515.
 - (2) Xerxes I (r. 486-465), invaded Greece, defeated Greek army at Battle of Thermopylae, burned the city of Athens and the Acropolis.
 - (3) Artaxerxes I Longimanus (r. 464-424), Egypt revolted, empire declined.
 - (4) Xerxes II (r. 424), killed by Sogdianus.
 - (5) Sogdianus (r. 424-423), killed by Darius II.
 - (6) Darius II Nothus (r. 423-404), troubled times in Egypt, the renegade Jewish Temple at Elephantine destroyed.
 - (7) Artaxerxes II Memnon (r. 404-358), oversaw further decline of empire.
 - (8) Artaxerxes III Ochus (r. 358-338), initiated minor resurgence of the Persian empire, Egypt reconquered.
 - (9) Artaxerxes IV Arses (r. 338-336), battled Phillip II of Macedonia.
 - (10) Darius III Codomannus (r. 336-330), deposed Artaxerxes IV, later defeated by Alexander the Great at Granicus River (331), Issus River, (333) and Gaugamela (331); last king of Achaemenid Persian Empire.

assassinated in 522 BCE. Smerdis, the third king in the prophecy (the leopard with four wings and four heads), reigned as king for only seven months, being killed in a coup that included the son of Hystaspes. In 521 BCE, Darius I Hystaspes became the fourth king of the prophecy (the dreadful and terrible beast with ten horns), the first king in a dynasty of ten kings (see list above), exactly the number of kings called for in the prophecy about the fourth beast. As can be seen from the list of kings, there was much turmoil in the region during the years of Persian domination, within the Persian empire itself and between the empire and its satrapies of Egypt and Babylon, and also between Persia and Greece. The Bible

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is silent about how all of that turmoil affected the Jews living in Jerusalem and the land of Israel at the time. The Books of Ezra and Nehemiah are generally thought to describe events that took place during the reign of Artaxerxes I, but determining which Persian king is referenced in either book is difficult. Fortunately, the exact dates for the work of Ezra and Nehemiah, and whether they were contemporaries or governed separately, are not details that are germane to understanding the chrono-specific prophecies in Daniel, chapter 7.

Now that the fourth beast has been correctly identified as the Achaemenid dynasty of ten kings that began with the reign of Darius I Hystaspes in 521 BCE, the little horn that arises and plucks up three horns (Persian kings) by the roots can be identified as Alexander the Great, the first king of Greece. Alexander moved against the Persian Empire in 334 BCE, defeated the Darian dynasty in the person of its last king, Darius III Codomannus, and brought the Achaemenid Persian Empire to a close. As to the identity of the three kings Alexander defeated, there are several possible answers. In one sense, Alexander defeated Darius I, Darius II, and Darius III, three kings who bore the name and spanned the duration of the dynasty that had initiated and maintained hostilities with Greece. In a more literal sense, Alexander, in his first battle against Persia on Asian soil at the Granicus River, defeated a Persian army that was being led by three Darian satraps, Arsites of Hellespontine Phrygia, Arsamenes of Cilicia, and Spithridates of Lydia and Ionia. Another possibility, and the one I prefer, is that Alexander defeated one king three times, which was perceived as defeating three kings from Daniel's viewpoint in the vision. That scenario fits the historical record, which shows that Darius III was defeated by Alexander in three battles, the Battles of Granicus in 334 BCE, Issus in 333 BCE, and Gaugamela in 331 BCE. After the final battle, Darius fled to Bactria, where he was killed. Alexander thereafter reigned supreme over the Persian Empire, which included Judea.

There is no credible evidence that Alexander ever visited Judea or Jerusalem, however. Most scholars consider that Josephus' story of Alexander visiting Jerusalem and bowing before the high priest is based on a fable. Whether he did or did not visit, Alexander and his empire did bring Hellenism into the lives of the Jewish people, and the influence of Greek civilization was to create tension in the land of Israel for many years. After his death in 323 BCE, the empire of Alexander split into several lesser empires. Two of these dominions, one north of Judea ruled by the Seleucids in Coele-Syria and one south of Judea ruled by the Ptolemies in Egypt, were destined to wreak havoc on the inhabitants of the land

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of Israel, which was located geographically between the two contending military powers. The tenth, eleventh, and part of the twelfth chapters of Daniel describe the years of struggle between the Seleucids and Ptolemies in great detail, as will be shown in the next chapter of this book. However, in the seventh chapter, the focus is more limited, as indicated in verse 8b and verses 20b-21, where the horn represents only the Seleucid Empire in its latter days of dominion over the Jewish people. In verse 25a, the horn being given eyes and a mouth to speak great things against the Most High, to make war on and prevail against the saints of the Most High, and to think to change times and laws, is a description of the violently anti-Judaism Seleucid king, Antiochus IV Epiphanes.¹ It was Antiochus who, in an attempt to replace the practice of Judaism in his kingdom with the gods and games of Hellenism, built a fortress called “The Akra” in the City of David, stationed a garrison of troops there to enforce his decrees, appointed a Hellenistic high priest, forbade circumcision and sabbath observances on pain of death, confiscated and burned Torah scrolls, and desecrated the Temple by dedicating it to Olympian Zeus. The ultimate desecration was the erection of a secondary altar on top of the altar of burnt offerings, with the subsequent sacrifice of swine flesh on it. The latter sacrilege took place on the 25th day of Kislev in the 145th year of the Seleucid Empire, which is equivalent to December 13, 167 BCE in Gregorian reckoning. Verse 25b adds cryptically, *“and they shall be given into his hand until a time and times and the dividing of time”* (KJV).

Verse 25: “until a time, times, and the dividing of time”

I had previously learned from interpreting Daniel, chapter 12, verses 5-7, that a “time” is defined as being 228 Passovers in duration when used in a Danielic prophecy as a chronological marker, but at first I could not figure out how to apply the definition to verse 25b. The logical approach was to assume that the *“time, times, and the dividing of time”* in that verse covered the same time

¹ Antiochus IV Epiphanes is identified more clearly in Daniel, chapter 8, verse 23-25: *“And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand”* (KJV); also, see Dan. 11:31.

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period as the similar “*time, times, and an half*” phrase that was used in the twelfth chapter of Daniel (see page 44). After all, verse 25a did describe Antiochus IV and the desecration of the Temple, which is the starting point for the 3½ “times” in chapter 12. However, the identification of the “they” or the “his” about whom it said “*and they shall be given into his hand until a time and times and the dividing of time*” (KJV) proved to be difficult. It was at that point that I had to go back to the history books to refresh my memory about events surrounding the desecration of the Temple by Antiochus in 167 BCE, and about the revolt that followed. The desecration of the Temple was a major event in the life of the Jewish people. The revolt, led by the Maccabees, probably started in the following year, 166 BCE. The rebels soon gained the upper hand and began to defeat the forces of Antiochus. In late 164 BCE, they captured Jerusalem and reconsecrated the Temple, building a new altar of burnt offerings and reinstating the daily sacrifices. The rededication took place on the 25th day of the month of Kislev in the 148th year of the Seleucid Empire, which is equivalent to the Gregorian date of December 10, 164 BCE. Soon thereafter, probably in early 163 BCE, Antiochus died while fighting a war in Media and was succeeded by Antiochus V, against whom the Maccabees continued to fight for independence from Seleucid rule.

After the Battle of Adasa in early 161 BCE, in which Maccabean irregulars scored a decisive victory over a Seleucid force led by Nicanor, one of their top generals, Judah Maccabee and the Jewish leadership immediately sent emissaries to Rome seeking an alliance to strengthen the Jews in their fight against the Seleucids. Judah realized that, after such a humiliating defeat, the Seleucid king would be forced to put down the Judean rebellion at all costs, and he reasoned that his Judean irregulars could not long hold out against the Syrian military might without help. Judah sent a Maccabean delegation to Rome where the Senate heard their appeal for assistance and ratified a treaty between Rome and the Jewish rebels. It was the turn to Rome, an event that happened between the Battle of Adasa on March 4 and Passover on April 4 in the year 161 BCE (and an act by Judah Maccabee that essentially repeated the sin of Asa of Judah, see 2 Chronicles, chapter 16:7-9), that explains the meaning of verse 25b by identifying the “they” as the Jews and the “his hand” as symbolic language for the military protection of Rome

So, summing up, the chrono-specific prophecy in Daniel’s vision predicted that the future of the Jewish people would be dominated by the power of Rome (and its later extension, the Byzantine Empire) for “*a time, times, and the dividing of time,*” which equals 798 Passovers. Table 4.1 (see opposite page) demonstrates

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Table 4.1 - How to Count the 3½ “times” in Verse 25b

P-1 161 BCE	P-2 160 BCE	P-3 159 BCE	P-4 158 BCE	P-5 152 BCE	P-6 156 BCE	P-7 155 BCE	P-8 154 BCE	P-9 153 BCE	P-10 152 BCE
P-10 <i>see above</i>	P-20 142 BCE	P-30 132 BCE	P-40 122 BCE	P-50 112 BCE	P-60 102 BCE	P-70 92 BCE	P-80 82 BCE	P-90 72 BCE	P-100 62 BCE
P-110 52 BCE	P-120 42 BCE	P-130 32 BCE	P-140 22 BCE	P-150 12 BCE	P-160 2 BCE	P-170 9 CE	P-180 19 CE	P-190 29 CE	P-200 39 CE
P-210 49 CE	P-220 59 CE	P-230 69 CE	P-240 79 CE	P-250 89 CE	P-260 99 CE	P-270 109 CE	P-280 119 CE	P-290 129 CE	P-300 139 CE
P-310 149 CE	P-320 159 CE	P-330 169 CE	P-340 179 CE	P-350 189 CE	P-360 199 CE	P-370 209 CE	P-380 219 CE	P-390 229 CE	P-400 239 CE
P-410 249 CE	P-420 259 CE	P-430 269 CE	P-440 279 CE	P-450 289 CE	P-460 299 CE	P-470 309 CE	P-480 319 CE	P-490 329 CE	P-500 339 CE
P-510 349 CE	P-520 359 CE	P-530 369 CE	P-540 379 CE	P-550 389 CE	P-560 399 CE	P-570 409 CE	P-580 419 CE	P-590 429 CE	P-600 439 CE
P-610 449 CE	P-620 459 CE	P-630 469 CE	P-640 479 CE	P-650 489 CE	P-660 499 CE	P-670 509 CE	P-680 519 CE	P-690 529 CE	P-700 539 CE
P-710 549 CE	P-720 559 CE	P-730 569 CE	P-740 579 CE	P-750 589 CE	P-760 599 CE	P-770 609 CE	P-780 619 CE	P-790 629 CE	P-791 <i>see below</i>
P-791 630 CE	P-792 631 CE	P-793 632 CE	P-794 633 CE	P-795 634 CE	P-796 635 CE	P-797 636 CE	P-798 637 CE	---	---
<p><i>Note that there was no year “0” (zero) when going from BCE to CE, so the count for the P-assovers in the transition decade from 2 BCE to 9 CE is determined as follows: P-assover number 160 in the count (P-160 above) occurred in the year 2 BCE, P-161 in 1 BCE, P-162 in 1 CE, P-163 in 2 CE, P-164 in 3 CE, P-165 in 4 CE, P-166 in 5 CE, P-167 in 6 CE, P-168 in 7 CE, P-169 in 8 CE, P-170 in 9 CE.</i></p>									

how to count the 798 Passovers (3½ “times”). The count begins with the Passover of 161 BCE, which is the first Passover observed after the appeal to Rome by Judah Maccabee. The count ends with the Passover of 637 CE, which is the last Passover before the capture of the Temple Mount by the Muslim Caliph Omar in February of 638 CE, the event which ended Roman-Byzantine dominion over the Jewish people for good and began centuries of Muslim sovereignty over the holiest site of the Jews. In the table, each Passover is denoted as “P-#” (where “#” is its number in the count), followed by its corresponding Gregorian year. After the initial ten Passovers (P-1 through P-10), Passovers are shown in ten-year increments, which allows you to count along on your fingers to verify the count.

Verse 12: “for a season and time”

In addition to the prophecy about the “time, times, and the dividing of time” that describes the Roman-Byzantine period, the seventh chapter contains another

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chrono-specific prophecy that incorporates the chronological markers “season” and “time” to describe a parallel period of Jewish history. That prophecy is found in verse 12, *“I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time”* (KJV).

The key to understanding that prophecy is found in the phrase “their lives were prolonged” found in verse 12. It is a reference to the last words spoken by Moses to the Israelites before they entered *Eretz-Israel*, recorded in Deuteronomy, chapter 32, verses 46-47, *“And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life: and through this thing ye shall **prolong your days in the land**, whither ye go over Jordan to possess it”* (KJV). That admonition was preceded by the Song of Moses, which foretold that the Israelites would go whoring after strange gods, causing God to render judgement by removing the people from the land. Moses, in his dying words, stressed that the only way Israel could prolong its days in the land was to be faithful to God’s law, the observance of which was centered on the Tabernacle, and after the time of Solomon on the Temple in Jerusalem. As predicted, the people forsook the law of God, so he used the Babylonians to render judgement on Israel by destroying the Temple and removing the people from the land, then brought them back after seventy years had been accomplished. Within two decades after their return, the Temple had been rebuilt and the people were once again observing the requirements of the Law, but soon drifted back to their old practices. When Antiochus IV banned the practice of Judaism in 167 BCE, he had the cooperation of many Jews, especially those from the privileged priestly families that had adopted the Hellenistic ways of their Seleucid overlords. However, Jews in the more rural areas resisted Hellenization, and it was a rural priest named Mattathias, together with his five sons (strengthened by the archangel Michael, the protector of God’s people Israel; see Daniel, chapter 12, verse 1), who began the revolt against Antiochus in 166 BCE that led to the liberation of Jerusalem from Seleucid rule, and to rededication of the Temple on December 10, 164 BCE.

In the following year, 163 BCE, the Seleucids, needing to placate their Jewish subjects so that their army could put down a rebellion elsewhere, granted religious freedom in Judea, allowing any Jew to once again legally practice Judaism if they so desired. Early in 162 BCE, a decree was issued by Jewish leaders that required

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observance of the Law in the land, and the people celebrated Passover and the complete festival-season cycle that year. Thus, the condition God had stipulated for prolonging the lives of the Jewish people in their land (obedience to the Law and observance of the commandments) was met, initiating the “season” (the Passover of 162 BCE) and “time” (the 228 Passovers starting with the Passover in 161 BCE) that identified the period of prolonged life predicted in verse 12.

Table 4.2 (below) demonstrates how to count the “time” of prolonged life specified in verse 12. The count is initiated with the Passover of 161 BCE, and ends 228 Passovers later with the Passover of 67 CE. In the table for counting the 228 Passovers in the “time” of prolonged lives, each Passover is denoted as “P-#” (where “#” is its number in the count), followed by its corresponding Gregorian year. Except for the initial ten Passovers (P-1 through P-10), and the final eight (P-221 through P-228), Passovers are shown in ten-year increments, which allows you to count along on your fingers to verify the count.

P-1 161 BCE	P-2 160 BCE	P-3 159 BCE	P-4 158 BCE	P-5 157 BCE	P-6 156 BCE	P-7 155 BCE	P-8 154 BCE	P-9 153 BCE	P-10 152 BCE
P-10 <i>see above</i>	P-20 142 BCE	P-30 132 BCE	P-40 122 BCE	P-50 112 BCE	P-60 102 BCE	P-70 92 BCE	P-80 82 BCE	P-90 72 BCE	P-100 62 BCE
P-110 52 BCE	P-120 42 BCE	P-130 32 BCE	P-140 22 BCE	P-150 12 BCE	P-160 2 BCE	P-170 9 CE	P-180 19 CE	P-190 29 CE	P-200 39 CE
P-210 49 CE	P-220 59 CE	P-221 60 CE	P-222 61 CE	P-223 62 CE	P-224 63 CE	P-225 64 CE	P-226 65 CE	P-227 66 CE	P-228 67 CE
<p><i>Note that there was no year “0” (zero) when going from BCE to CE, so the count for the P-assovers in the transition decade from 2 BCE to 9 CE is determined as follows: P-assover number 160 in the count (P-160 above) occurred in the year 2 BCE, P-161 in 1 BCE, P-162 in 1 CE, P-163 in 2 CE, P-164 in 3 CE, P-165 in 4 CE, P-166 in 5 CE, P-167 in 6 CE, P-168 in 7 CE, P-169 in 8 CE, P-170 in 9 CE.</i></p>									

The Passover of 67 CE marked the end of the period of prolonged lives in the land for the Jewish people. Josephus records the unusual portents, omens, and other events leading up to that year in his *The Wars of the Jews*, 6.5.2b-4:

2b. “A false prophet was the occasion of these people’s destruction, who had made a public proclamation in the city that very day, that God commanded them to get upon the temple, and that there they should receive miraculous signs of their deliverance. Now there was then a great number of false prophets suborned by the tyrants to impose on the people, who denounced this to them, that they should wait for deliverance

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from God; and this was in order to keep them from deserting, and that they might be buoyed up above fear and care by such hopes. Now a man that is in adversity does easily comply with such promises; for when such a seducer makes him believe that he shall be delivered from those miseries which oppress him, then it is that the patient is full of hopes of such his deliverance.”

3. “Thus were the miserable people persuaded by these deceivers, and such as belied God himself; while they did not attend nor give credit to the signs that were so evident, and did so plainly foretell their future desolation, but, like men infatuated, without either eyes to see or minds to consider, did not regard the denunciations that God made to them. Thus there was a star resembling a sword, which stood over the city, and a comet,¹ that continued a whole year. Thus also before the Jews’ rebellion, and before those commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the eighth day of the month Xanthicus [Nisan, March/April], and at the ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright day time; which lasted for half an hour. This light seemed to be a good sign to the unskillful, but was so interpreted by the sacred scribes, as to portend those events that followed immediately upon it. At the same festival also, a heifer, as she was led by the high priest to be sacrificed, brought forth a lamb in the midst of the temple. Moreover, the eastern gate of the inner court of the temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night. Now those that kept watch in the temple came hereupon running to the captain of the temple, and told him of it; who then came up thither, and not without great difficulty was able to shut the gate again. This also appeared to the vulgar to be a very happy prodigy, as if God did thereby open them the gate of happiness. But the men of learning understood it, that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies. So these publicly declared that the signal foreshowed the desolation that was coming upon them. Besides these, a few days after that feast, on the one and twentieth day of the month Artemisius [*Iyar, May/June*], a certain prodigious and incredible phenomenon appeared: I suppose the account of it would seem to be a fable, were it not related by those that saw it, and were not the events that followed it of so considerable a nature as to deserve such signals; for, before sun setting, chariots

¹ That was a sighting of Halley’s Comet, which made an appearance on January 23, 66 CE.

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and troops of soldiers in their armor were seen running about among the clouds, and surrounding of cities. Moreover, at that feast which we call Pentecost, as the priests were going by night into the inner court of the temple, as their custom was, to perform their sacred ministrations, they said that, in the first place, they felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude, saying, 'Let us remove hence.'¹ But, what is still more terrible, there was one Jesus, the son of Ananus, a plebeian and a husbandman, who, four years before the war began, and at a time when the city was in very great peace and prosperity, came to that feast whereon it is our custom for every one to make tabernacles to God in the temple, began on a sudden to cry aloud, 'A voice from the east, a voice from the west, a voice from the four winds,² a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against this whole people!' This was his cry, as he went about by day and by night, in all the lanes of the city. However, certain of the most eminent among the populace had great indignation at this dire cry of his, and took up the man, and gave him a great number of severe stripes; yet did not he either say any thing for himself, or any thing peculiar to those that chastised him, but still went on with the same words which he cried before. Hereupon our rulers, supposing, as the case proved to be, that this was a sort of divine fury in the man, brought him to the Roman procurator, where he was whipped till his bones were laid bare; yet he did not make any supplication for himself, nor shed any tears, but turning his voice to the most lamentable tone possible, at every stroke of the whip his answer was, 'Woe, woe to Jerusalem!' And when Albinus (for he was then procurator) asked him, Who he was? and whence he came? and why he uttered such words? he made no manner of reply to what he said, but still did not leave off his melancholy ditty, till Albinus took him to be a madman, and dismissed him. Now, during all the time that passed before the war began, this man did not go near any of the citizens, nor was seen by them while he said so; but he every day uttered these lamentable words, as if it were his premeditated vow, 'Woe, woe to Jerusalem!' Nor did he give ill words to any of those that beat him every day, nor good words to those that gave him food; but this was his reply to all men, and indeed no other than a melancholy presage of what was to come. This cry of his was the loudest at the festivals; and he continued this ditty for seven years and five months,

¹ That was apparently interpreted by the Temple priests as evidence of the departure of the Shekinah (the Divine Glory) from the Temple. Rabbi Jonathan, who was an eyewitness to the events surrounding the destruction of Jerusalem, testified of the departure of the Shekinah from the Temple as well.

² cf. Dan. 7:2b: "... the four winds of the heaven strove upon the great sea" (KJV).

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without growing hoarse, or being tired therewith, until the very time that he saw his presage in earnest fulfilled in our siege, when it ceased; for as he was going round upon the wall, he cried out with his utmost force, 'Woe, woe to the city again, and to the people, and to the holy house!' And just as he added at the last, 'Woe, woe to myself also!' there came a stone out of one of the engines, and smote him, and killed him immediately; and as he was uttering the very same presages he gave up the ghost."

4. "Now if any one consider these things, he will find that God takes care of mankind, and by all ways possible foreshows to our race what is for their preservation; but that men perish by those miseries which they madly and voluntarily bring upon themselves; for the Jews, by demolishing the tower of Antonia, had made their temple four-square, while at the same time they had it written in their sacred oracles, 'That then should their city be taken, as well as their holy house, when once their temple should become four-square.' But now, what did the most elevate them in undertaking this war, was an ambiguous oracle that was also found in their sacred writings, how, about that time, one from their country should become governor of the habitable earth.' The Jews took this prediction to belong to themselves in particular, and many of the wise men were thereby deceived in their determination. Now this oracle certainly denoted the government of Vespasian, who was appointed emperor in Judea. However, it is not possible for men to avoid fate, although they see it beforehand. But these men interpreted some of these signals according to their own pleasure, and some of them they utterly despised, until their madness was demonstrated, both by the taking of their city and their own destruction."

The Jewish rebellion had begun in the summer of 66 CE, when Eleazar, son of Ananias the high priest, reacting to insults by Roman soldiers in Caesarea, stopped the daily Temple sacrifices offered to honor Caesar, thus signaling the start of a revolt against Roman rule. Emboldened by that act of defiance, Zealots overran and killed the Roman garrison stationed in the Antonia Fortress in Jerusalem, and thereafter the revolt quickly spread throughout the city. The legate of Syria, Cestius Gallus, sent troops from Damascus to restore order, but his forces were defeated in the Battle of Beth Horon, further encouraging the uprising of Jews in Galilee and Judea. Late in 66 CE, the Roman emperor Nero summoned one of his best generals, Vespasian, and commanded him to put down the rebellion in Judea once and for all. Vespasian moved deliberately, assembling sufficient forces in the seaport town of Caesarea to ensure eventual victory over the lightly-armed Jewish irregulars in the north. Beginning in 67 CE from

Chapter Four: That Which Shall Not Be Destroyed (Daniel 7:1-28)

First Jewish-Roman War, 66-73 CE		
<i>Year</i>	<i>Month</i>	<i>Important Events</i>
66 CE	July	Sacrifices for emperor stopped by Temple authorities, spirit of rebellion spread throughout Jerusalem and Judea.
	September	King Agrippa sent troops to reinforce Jerusalem, Zealots led by Eleazar drove them out of the city; <i>Sicarii</i> led by Menahem seized Masada, captured large store of arms, headed to Jerusalem; Jewish rebels burned the High Priest's house, Agrippa's palace, and killed the defending Roman cohort while seizing the Antonio fortress.
	October	Jews defeated Roman forces led by Cestius Gallus at Beth Horon.
	November	Emperor Nero selected Vespasian to quell the growing rebellion.
67 CE	Spring	Vespasian assembled his army, began campaign in Galilee.
	Autumn	Vespasian subdued rebellion in Galilee, Josephus defected and became advisor to Vespasian; many Jews deported to Antioch and Rome to begin <i>Diaspora</i> ; Jewish rebels retreated to Jerusalem.
68 CE	June	Emperor Nero committed suicide beginning a year of turmoil back in Rome (known to historians as the "year of four emperors") and a year or so of relative calm on the battlefields of Judea.
69 CE	December	Vespasian returned to Rome to become emperor, left his son Titus in charge of prosecuting the war against the rebels in Judea.
70 CE	Spring	Titus prepared for final assault on Jerusalem, siege began; Jewish factions led by Simon bar-Giora, John of Gischala, and Eleazar the Zealot fought among themselves more than against Romans.
	May	Romans broke through outer defenses of Jerusalem.
	August	Roman forces captured Temple, destroyed the Temple buildings and burned the city of Jerusalem, Tenth Legion planted its standard (featuring an image of the emperor/god) on the Temple Mount.
73 CE	April	Romans captured Masada to end the First Jewish-Roman War

his headquarters in Caesarea, Vespasian subdued the coastal plateau, then headed east to capture the Galilee and its surrounding territories. It was during that part of the campaign that the Jewish general who would later be known as the historian Flavius Josephus defected to the Romans. For the better part of three years, the Roman legions, first under Vespasian and then under his son Titus after Vespasian was made emperor, captured cities in the countryside, enslaving and deporting Jews to other parts of the Roman empire. After Passover in 67 CE, which was celebrated in Jerusalem by more than 300,000 Jews, the Roman army

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began to close in around the city. Civil war soon broke out among the Jewish factions and the High Priest was deposed. From 67 CE onward, the Jewish-Roman War resulted in the wholesale removal of Jews from the land as predicted by Daniel, thus bringing to an end the “*season and time*” of prolonged life for the Jewish people in their land and initiating their two-thousand-year *Diaspora* among the nations. In 70 CE, Titus ordered a massive final assault on Jerusalem, which ended with the destruction of the Temple, the city, and its people.

Verse 27: “an everlasting kingdom”

When God revealed the prophecies in the seventh chapter to Daniel, the things that the prophet saw in his dream-visions caused him much discomfort, or, as he put it in verse 28, “*my cogitations much troubled me, and my countenance changed in me*” (KJV). His reaction was appropriate for an exiled Jew who was looking forward to Israel’s national redemption from exile in Babylon and its restoration to the promised land of Israel. Instead, God was telling him that Jerusalem and the Temple, after they had been rebuilt, would be destroyed yet again, and was revealing that the Jewish people would once more be exiled from the land to dwell among the nations. Furthermore, Daniel was shown in his vision that the Gentile nations would have dominion over both the city of Jerusalem and the sanctuary (Temple Mount) for a very long time. That news made Daniel physically ill. However, in the midst of all of those dire predictions, hope was offered. It was revealed in verses 13-14, in verse 17, and in verse 27, verses which foretold that there would be an everlasting kingdom given to one like a Son of Man by the Ancient of Days, and to the saints of the Most High for ever and ever. So, as spectacular as were the prophecies predicting the 798-year-long Roman-Byzantine period that lasted from 161 BCE until the Muslim conquest of Jerusalem in 638 CE, and the 229-year-long period of prolonged lives that began with the Passover celebrated in 162 BCE and ended with the beginning of the Roman expulsion of Jews from *Eretz-Israel* and the start of the *Diaspora* among the nations in 67 CE, it seems that the ultimate purpose of the seventh chapter of Daniel was to introduce the promise of the coming kingdom, an everlasting messianic kingdom to be ruled by the Anointed One of Israel, one like the Son of Man, and possessed forever by the saints of the Most High.

CHAPTER FIVE

WHAT SHALL BEFALL THY PEOPLE

READ DANIEL 10:1-12:4 ON PAGES 206-210 | SEE TIMELINE 6 ON PLATE 1

The tenth, eleventh, and twelfth chapters of the Book of Daniel contain its longest chronologically continuous block of prophetic text. The narrative can be divided into three parts for interpretive purposes. Part one consists of the tenth chapter, plus the first verse of the eleventh chapter, and it serves as a preamble to all that follows. Since it does not contain a predictive prophecy, part one will not be expounded except to note that it reveals in verse 14 the purpose of parts two and three, which is “*to make thee [Daniel] understand what shall befall thy people in the latter days*” (KJV). Part two consists of verses 2-35 in chapter 11 and the first four verses of chapter 12. It provides a straightforward foretelling¹ of events that are predicted to happen to the Jewish people in the future—the future, that is, from the standpoint of the Jews returning from exile in Babylon to *Eretz-Israel*—and covers a period in Jewish history that stretched from the return in 536 BCE to the time of Antiochus IV Epiphanes. Part three consists of verses 36-45 of chapter 11, and describes events that happened between 70 CE and 638 CE. Many modern expositors have maintained that verses 36-45 describe events that either happened during the time of Antiochus IV or will have their fulfillment in the future, which has resulted in much misunderstanding about the Bible’s teaching about the time of the end. That error in exegesis will be corrected at the end of this chapter.

Fulfillment in History (before 70 CE)

In this section, verses 2-35 of chapter eleven and the first verses of chapter 12 will be matched with their fulfillment events in history, which are documented in the words of Polybius, Livy, and Josephus, and 1 and 2 Maccabees:

536-334 BCE

verse 2: “*And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.*” (KJV) ... This

¹ Some expositors claim that verses 2-35 are not prophecy at all but a later scribal record of events after they had happened in history; see related comments on page 22.

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verse was written in 536 BCE, during the reign of Cyrus the Great, king of Persia, who had brought the Babylonian Empire to an end three years earlier. The “yet three kings” are thus easy to identify. They are the next three Achaemenid Persian kings that ruled after Cyrus the Great: Cambyses II (r. 530-522), Smerdis (*aka* Gautama, r. 522-521), and Darius I Hystaspes (r. 521-486) who was eventually known as Darius the Great. The reign of Darius the Great was a golden age for Persia. He established a new capital, Persepolis, which had walls sixty feet high. Roads were built to all parts of the empire, and a canal was built connecting the Red Sea to the Nile. Administration was greatly improved and slavery was forbidden. Darius is notable for his military incursion across the Bosphorus, the first Persian king to expand his empire into Europe. In 490 BCE, Darius, seeking to punish Athens for encouraging the Ionian revolt among Greek-speaking cities along the coast of Asia Minor, invaded Greece, but was defeated in the Battle of Marathon. He was succeeded by his son Xerxes I (r. 486-465), who set out to remove the threat of Athenian influence on his western flank. Xerxes invaded Greece with an army estimated by Herodotus to number more than two million soldiers, including 10,000 elite Persian Immortals. After he won the Battle of Thermopylae, Xerxes burned Athens in 480 BCE, an act that created among the Greeks a lasting hatred for Persia and a hunger for revenge that was to result in Alexander the Great moving with fury against Persia two centuries later.

334-323 BCE

verse 3: “*And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.*” (KJV) ... Now the action moves forward to the time of Alexander the Great, who avenged the burning of Athens by conquering the Achaemenid Persian Empire under the rule of Darius III Codomannus, defeating him three times, first at the Granicus River in 334 BCE, then at the Issus River in 333 BCE, and finally on the plains at Gaugamela in 331 BCE. Alexander went on to extend his empire as far north as the Hindu Kush (modern Afghanistan) and as far east as India, before returning to Babylon to plan the conquest of Arabia.

323-301 BCE

verse 4: “*And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.*” (KJV) ... Alexander the Great died in Babylon in 323 BCE, at

Chapter Five: What Shall Befall Thy People (Daniel 10:1-12:4)

Seleucid and Ptolemaic Kings, 311-163 BCE

(shown in the order each reign began; all years BCE)

In Coele-Syria

In Egypt

Seleucus I Nicator, r. 311-281	
.....	Ptolemy I Soter, r. 305-284
.....	Ptolemy II Philadelphus, r. 284-246
Antiochus I Soter, r. 281-261	
Antiochus II Theos, r. 261-246	
.....	Ptolemy III Euergetes, r. 246-222
Seleucus II Callinicus, r. 246-225	
Seleucus III Ceraunus, r. 225-223	
Antiochus III the Great, r. 223-187	
.....	Ptolemy IV Philopator, r. 222-204
.....	Ptolemy V Epiphanes, r. 204-180
Seleucus IV Philopator, r. 187-175	
.....	Ptolemy VI Philometor, r. 180-145
Antiochus IV Epiphanes, r. 175-163	

the height of his power. He did not designate an heir and his only legitimate son, Alexander IV, was not yet born when he died. Twenty-plus years of infighting among Alexander’s generals followed his death, fracturing the empire. After the Battle of Ipsus in 301 BCE, Alexander’s empire devolved into four main parts. Cassander ruled Greece, Lysimachus ruled Asia Minor, Seleucus I Nicator ruled Persia and Babylon, and Ptolemy I Soter ruled over Egypt and the land of Israel.

301-253 BCE, First Syrian War

verse 5: *“And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.”* (KJV) ... By 281 BCE, two major Greek dynasties remained from the four remnants of the empire of Alexander, the Seleucids in Coele-Syria and the Ptolemies in Egypt (see list of kings above). For the next century, these two dynasties would dominate the lives of the Jews living in the land of Israel, which was located between the two regional powers. The king of the south is a reference to Ptolemy I Soter, and the prince who was strong above him refers to his son

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and successor, Ptolemy II Philadelphus, who expanded the influence and power of Egypt throughout the eastern Mediterranean basin, including Judea. The First Syrian War was fought between Ptolemy II Philadelphus and Antiochus I Soter from 274-271 BCE, and the result was a victory for the Ptolemies.

253-246 BCE, Second Syrian War

verse 6: *“And in the end of years they shall join themselves together; for the king’s daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.”* (KJV) ... The Second Syrian War, a fight between Ptolemy II and Antiochus II Theos, began in 260 BCE. Seven years later, the two armies had exhausted each other. The back-and-forth warfare with no apparent winner showed both sides the futility of more war, so they made peace. As a symbol of reconciliation, Berenice Syra, the daughter of Ptolemy II, the king of the south, was given in marriage to the king of the north, Antiochus II, who was forced to set aside his wife Laodice I so that the marriage could take place. In 246 BCE, both Ptolemy II and Antiochus II died. Tradition says that Antiochus was poisoned by Laodice, who wanted the throne for her son Seleucus, while Berenice, now an Egyptian outsider at the Seleucid court, persuaded her brother, the newly crowned Ptolemy III Euergetes of Egypt, to come to Antioch to help install her infant son as king. By the time Ptolemy arrived, however, Berenice and her son had been assassinated. Ptolemy III then declared war on the new Seleucid king, Seleucus II Callinicus.

246-223 BCE, Third Syrian War

verses 7-9: *“But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north. So the king of the south shall come into his kingdom, and shall return into his own land.”* (KJV) ... Berenice was the daughter of Ptolemy II, so his son and her brother, Ptolemy III Euergetes, is the one being referred to as “a branch from her roots” in the prophecy. After his sister’s assassination in 246 BCE, Ptolemy III declared war against Seleucus II, thus beginning the Third Syrian War that continued from

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246-241 BCE. At first, Ptolemy won impressive victories in Syria and Anatolia, and his army was successful as far east as Babylon. Later, Seleucus II was betrayed by his younger brother, Antiochus Hierax, who declared his independence from Seleucus after the latter had been persuaded by his mother Laodice to grant Antiochus a coregency. Weakened by defection and defeats, Seleucus II sued for peace in 241 BCE, in exchange giving Ptolemy III extensive territory along the coast of Syria, including Antioch, and large quantities of gold and silver in tribute. Ptolemy III was succeeded by his son, Ptolemy IV Philopator.

223-218 BCE, Fourth Syrian War

verse 10: *“But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.”* (KJV) ... The narrative of the prophecy now switches back to the northern kingdom to focus on the Seleucids. After the death of Seleucus II, his eldest son, Seleucus III Ceraunus, became king and soon attacked Ptolemy III’s provinces in Asia, initiating the Fourth Syrian War from 219-217 BCE. Unsuccessful as a military leader, he was assassinated by members of the Seleucid army. His ambitious 18-year-old brother, Antiochus III, later known to history as “the Great,” was recognized as king in his place. Once established on the throne, Antiochus III set out to restore glory to the kingdom, his intention being to recover all territorial possessions lost since the days of Seleucus I Nicator. Antiochus first subdued the eastern provinces and Anatolia, then turned his attention toward Syria and Egypt. In 218 BCE, he marched his army through Judea to the border of Egypt, where he stayed for a year preparing for a major assault. Meanwhile, the new king of Egypt, Ptolemy IV Philopator, presided over a kingdom in disarray after years of imperial intrigue and maneuvering, and, because he was very young, was but a pawn of his counselor, Sosibius, who began training an army to repel the inevitable Seleucid attack. In addition to Greeks, Sosibius conscripted and trained Egyptians, the first time that native Egyptians had comprised part of a Ptolemaic army. By the summer of 217 BCE, the Battle of Raphia between the king of the north and king of the south was set to begin.

217-204 BCE, Battle of Raphia

verses 11-12: *“And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth*

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a great multitude; but the multitude shall be given into his hand. And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it." (KJV) ... The Battle of Raphia was fought on June 22, 217 BCE, between the armies of Antiochus III and Ptolemy IV. The battle took place on the sands of what is today called Gaza, near the modern town of Rafah. According to the historian Polybius, Antiochus III had superior forces, perhaps as many as 70,000 foot soldiers and 5,000 cavalry, with 73 war elephants of Indian stock. Ptolemy had fewer soldiers and cavalry, and his war elephants from Africa were easily spooked by the Indian elephants. At first the battle went heavily in favor of Antiochus, but, thinking he had victory in hand, he made a strategic blunder that allowed Ptolemy's better-disciplined army to counter-attack and rout his forces. Antiochus was forced to withdraw to Lebanon while Ptolemy consolidated his dominion over Coele-Syria. The native Egyptians recruited and trained by Sosibius performed well and much of the victory was attributable to their effectiveness, but they would later rebel against the rule of Ptolemy and form a separate government in Upper Egypt that lasted from 207-186 BCE. Ptolemy IV lost about half of his kingdom in the process, which set the stage for the rise of the Seleucids as rulers of Judea.

204-194 BCE, Fifth Syrian War

verses 13-17: *"For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches. And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall. So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him."* (KJV) ... Ptolemy IV died in 204 BCE, leaving the throne of Egypt to the child king, Ptolemy V. The power struggle that resulted among the Egyptian leaders soon led to anarchy. Antiochus III took advantage of the situation and invaded Coele-Syria in 202 BCE, after making a military alliance with Philip V

Chapter Five: What Shall Befall Thy People (Daniel 10:1-12:4)

of Macedon. The Seleucid forces first overran the coastal areas of Judea and then achieved a decisive victory over the army of Ptolemy in the Battle of Panium in 198 BCE. At that point, Rome, fearing disruption of vital grain supplies from Egypt, warned Antiochus and Philip not to invade Egypt, and they complied. Antiochus was content to reestablish his rule over Coele-Syria and the coastal areas. Since Ptolemy was facing a revolt at home, he sued for peace in 195 BCE, signing away Coele-Syria and agreeing to marry Cleopatra I, the daughter of Antiochus III. The marriage took place in 194 BCE, with Antiochus hoping to gain influence in the Egyptian court through his daughter, but she proved to be loyal to her husband. The most significant result of the peace treaty of 195 BCE was the permanent transfer of Judea and Jerusalem to Seleucid rule.

195-187 BCE

verses 18-19: *“After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him. Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.”* (KJV) ... With peace secured on his southern flank, Antiochus III attacked Greece with 10,000 soldiers to aid the revolt against Greek rule by the Aetolians, who elected him their commander in chief. That westward thrust soon brought Antiochus into conflict with Rome, and exacerbated when he provided refuge to Rome’s nemesis, Hannibal, at his court. The Romans responded by defeating Antiochus at Thermopylae, forcing him to withdraw back into Asia. The Roman army then proceeded to wrest Anatolia away from Seleucid control by winning the Battle of Magnesia. That defeat, combined with the defeat of Hannibal at sea, gave Rome control of Asia Minor for good, a fact that was made official by the Treaty of Apamea in 188 BCE. That treaty saddled Antiochus with heavy debt to Rome, and he had to send his son Mithridates, who would later rename himself Antiochus IV Epiphanes, to Rome as a hostage. With Seleucid authority weakened, the eastern provinces gained independence. Antiochus III died in 187 BCE in Persia, trying to reassert his authority over his diminishing empire.

187-175 BCE

verse 20: *“Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle. And in his estate shall stand up a vile person, to whom they shall not give the honour*

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of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.” (KJV) ... Antiochus III was succeeded by Seleucus IV Philopater. Because of the heavy tribute now being demanded by Rome and the greatly reduced territory from which to generate revenue, Seleucus resorted to heavy taxation of his remaining subjects. At one point, Seleucus ordered his treasurer, Heliodorus, to plunder the empire’s temples, including the treasury of the Temple in Jerusalem. The priests and people wailed and lamented and entreated God to prevent the sacrilege, and God responded with the help that had been prophesied in Daniel, chapter 12, verse 1. A vivid and detailed account of what happened at that time is given in the apocryphal book of 2 Maccabees, chapter 3, verses 23-39 (KJV):

“Nevertheless Heliodorus executed that which was decreed. Now as he was there present himself with his guard about the treasury, the Lord of spirits, and the Prince of all power, caused a great apparition, so that all that presumed to come in with him were astonished at the power of God, and fainted, and were sore afraid. For there appeared unto them an horse with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and smote at Heliodorus with his forefeet, and it seemed that he that sat upon the horse had complete harness of gold. Moreover two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side; and scourged him continually, and gave him many sore stripes. And Heliodorus fell suddenly unto the ground, and was compassed with great darkness: but they that were with him took him up, and put him into a litter. Thus him, that lately came with a great train and with all his guard into the said treasury, they carried out, being unable to help himself with his weapons: and manifestly they acknowledged the power of God. For he by the hand of God was cast down, and lay speechless without all hope of life. But they praised the Lord, that had miraculously honoured his own place: for the temple; which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness. Then straightways certain of Heliodorus’ friends prayed Onias, that he would call upon the most High to grant him his life, who lay ready to give up the ghost. So the high priest, suspecting lest the king should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man. Now as the high priest was making an atonement, the same young men in the same clothing appeared and stood beside Heliodorus, saying, Give Onias the high priest great thanks, insomuch as for his sake the Lord hath granted thee life: And seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God.

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And when they had spoken these words, they appeared no more. So Heliodorus, after he had offered sacrifice unto the Lord, and made great vows unto him that had saved his life, and saluted Onias, returned with his host to the king. Then testified he to all men the works of the great God, which he had seen with his eyes. ... For he that dwelleth in heaven hath his eye on that place, and defendeth it; ..." ¹

In the closing years of Seleucus IV's rule, the Roman Senate, wanting a better guarantee of the king's fealty, demanded that he send his son and heir, Demetrius, to be held as a hostage, at the same time releasing Seleucus' brother Mithridates as a token of their good will. Seleucus IV died in 175 BCE, possibly poisoned by Heliodorus, but many attributed his demise to the machinations of his ambitious brother Mithridates. Whatever the case, that left the door open for Mithridates to work his mischief since the legitimate heir to the throne, Demetrius, was still being held in Rome. He moved quickly to secure the throne for himself when he heard of his brother's death, making his way to Pergamum, where he sought the help of King Eumenes II to establish his claim to the throne. Heliodorus had another son of Seleucus, a five-year-old child named Antiochus, crowned as king, but Mithridates quickly maneuvered himself into a coregency. The child-king Antiochus did not fair well under that arrangement, being murdered not long after it began. That left the throne in the sole possession of Mithridates.

175-168 BCE, Sixth Syrian War

verses 22-28: *“And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant. And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty*

¹ Daniel 12:1-4 describes the empowerment of the Jews by God that led to the Maccabean revolt provoked by the period of persecution beginning with Seleucus IV and Heliodorus in 187 BCE and culminating with the taking away of the daily sacrifices by Antiochus IV on 25 Kislev (December 13), 167 BCE. When Heliodorus was repelled from the Temple, that was the literal fulfillment of verse 1, *“And at that time shall Michael stand up ...”* (KJV).

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army; but he shall not stand: for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain. And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed. Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land." (KJV) ... After the death of the child-king Antiochus, Mithridates overpowered all further opposition, usurped the throne, and changed his name to Antiochus IV Epiphanes to bolster his authority. Immediately, Antiochus set about to Hellenize and unify his realm, including Judea, initiating a struggle for the hearts and minds of the Jewish people that would dominate the history of the Jews for centuries. Onias III was the high priest in Jerusalem when Antiochus became king and was known for his faithfulness to the traditions of Judaism and resistance to Hellenization. He had a brother, Joshua, who had adopted the Hellenistic ways of the Seleucids, and had even changed his name to its Greek equivalent, Jason. Aware that Antiochus was in severe need of money, Jason offered him a bribe to set aside Onias and appoint him as high priest in his brother's place. Antiochus was only too happy to do so, installing Jason as high priest in 174 BCE. Jason thus became the first high priest over the Jewish people to be appointed by a non-Jewish secular authority, much to the chagrin of the many faithful Jews still residing in the land. Two years later, Jason sent a Temple official named Menelaus to Antiochus bearing his tribute in gold and silver for that year. Instead of delivering the money, Menelaus added more gold to Jason's tribute and, representing the total as his own, bribed Antiochus to supplant Jason and install him as high priest in his place. Antiochus greedily did so.

While these priestly machinations were taking place in the inner circles of Temple leadership, Antiochus, eager to add the riches of the Nile to his imperial revenue, decided to tour Egypt, entering with a small army to act as bodyguard and posing as the protector of his nephew, the newly crowned 14-year-old king, Ptolemy VI Philometor, son of Antiochus' sister Cleopatra I. Once in Egypt as a benefactor of Ptolemy, Antiochus distributed money to gain the favor of the Egyptian people. At the same time, his generals reconnoitered the kingdom's defenses. In these deceitful ways, Antiochus laid the groundwork for his later attempt to conquer Egypt by force. By 170 BCE, Antiochus deemed everything in readiness, so he again set out for Egypt. He moved his army to the border, where he was met by a large Egyptian force, but the army of Ptolemy VI was

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unable to stop him. He captured Pelusium and Memphis, including his nephew Ptolemy VI, and set out to attack Alexandria. To curry favor with the Egyptians, Antiochus publicly supported Ptolemy VI as a puppet king, conducting many friendly meetings and war conferences with him in Memphis, and, to appease Rome, left Ptolemy on the throne when he withdrew from Egypt to return to Syria. As he passed through Judea in 169 BCE, Antiochus' soldiers plundered the city of Jerusalem and killed anyone who opposed them, a portent of even worse things to come on his next visit. Back in Egypt, the Alexandrians, once Antiochus and his army had gone home, renounced Ptolemy VI and declared their independence, crowning his younger brother, Ptolemy VII Euergetes, as their king. Still a puppet king in Memphis, Ptolemy VI initially praised his uncle Antiochus, but later formed a strategically wise but uneasy alliance with his brother, both agreeing to rule Egypt jointly and oppose Antiochus as one.

168 BCE-67 CE

verses 29-35: *“At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.”* (KJV) ... Angered by the alliance between the Ptolemy brothers, Antiochus invaded Egypt a second time, in 168 BCE, and had his fleet capture Chittim (Cyprus). The Ptolemy brothers appealed to Rome for help, and the Senate complied. As Antiochus approached Alexandria, he was met by three Roman senators. Popilius, speaking for the Senate, demanded that Antiochus withdraw from Egypt and Chittim (his ships were thus turned back against him). The Roman historian Livy described the meeting in his history of Rome, *Ab Urbe Condita*, xlv.12, as follows:

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“After receiving the submission of the inhabitants of Memphis and of the rest of the Egyptian people, some submitting voluntarily, others under threats, [*Antiochus*] marched by easy stages towards Alexandria. After crossing the river at Eleusis, about four miles from Alexandria, he was met by the Roman commissioners, to whom he gave a friendly greeting and held out his hand to Popilius. Popilius, however, placed in his hand the tablets on which was written the decree of the senate and told him first of all to read that. After reading it through he said he would call his friends into council and consider what he ought to do. Popilius, stern and imperious as ever, drew a circle round the king with the stick he was carrying and said, ‘Before you step out of that circle give me a reply to lay before the senate.’ For a few moments [*Antiochus*] hesitated, astounded at such a peremptory order, and at last replied, ‘I will do what the senate thinks right.’ Not till then did Popilius extend his hand to the king as to a friend and ally. Antiochus evacuated Egypt at the appointed date, and the commissioners exerted their authority to establish a lasting concord between the brothers [*Ptolemy VI and Ptolemy VII*], as they had as yet hardly made peace with each other.”

While Antiochus was preparing his army to retreat back to Syria after his humiliation by the Romans, erroneous news that he had been killed in Egypt arrived in Jerusalem. That report stimulated the former high priest Jason, who Antiochus had removed from that post in favor of the briber Menelaus, to gather a thousand men and launch an attack on the city of Jerusalem and the Temple, hoping to regain his seat of authority. Menelaus was forced to take refuge inside the Akra fortress, where a garrison of Seleucid soldiers held out against the rebels. When Antiochus heard about the revolt, he hurried to Jerusalem¹

¹ Scholars disagree about the number of times Antiochus IV passed through and plundered Jerusalem. One visit is indicated in each of the apocryphal books of 1 Maccabees 1:20-30 and 2 Maccabees 5:1-16, with plundering mentioned in both instances. A good case can be made that two separate instances are recorded, one in each book, thus providing evidence that there were indeed two visits. Two distinct visits are indicated in Josephus, *Antiquities*, 12.246-251, in the Dead Sea Scrolls (4Q248), and in Daniel, chapter 11, verses 28-32. Josephus mentions plundering on the second visit, as do the other two-visit sources. Since Antiochus invaded Egypt twice, it makes sense that he visited Jerusalem two times, once in 169 BCE and again in 168/7 BCE. It also makes sense that his army would have plundered and killed opponents on both occasions. However, it seems much more likely that the wholesale plundering of the Temple itself, and the widespread massacres described in several sources, both of which would have caused a severe reaction among the Jews in both Jerusalem and the countryside, is more logically associated with the period of unrest leading to the Maccabean revolt that began in 167/166 BCE.

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to put down the insurrection, which he did with brutality, killing 40,000 Jewish men, women, and children, and enslaving even more. Antiochus also reinstated Menelaus to his post as high priest.

That was the prelude to a time of trouble¹ for the Jews that would surpass anything yet seen in Judea and Jerusalem. During the next year, the practice of Judaism was forbidden by royal decree, as was the rite of circumcision and the observance of the sabbath. Torah scrolls were confiscated and burned. Anyone caught trying to observe Jewish rituals was summarily executed, usually by being burned alive. The Temple storehouses were looted with the help of Menelaus, its vessels removed and the treasury emptied. The daily morning and evening sacrifices were stopped for the first time since the return from Babylon when, to make a place for his soldiers to worship Zeus Olympius, Antiochus built an altar in the inner Temple, complete with a statue of the Greek god, erecting it atop the sacred altar of burnt offering. Then, on the 25th day of Kislev² in the 145th year of the Seleucid Empire, which is equivalent to the proleptic date December 13, 167 BCE in Gregorian reckoning, the flesh of swine was offered on the altar, the ultimate desecration of the place considered most holy by the Jewish people.

Scholars debate whether the desecration of the Temple was the spark that caused the Maccabean³ revolt that began thereafter, but one thing is certain, the Jews had more than enough reason to rebel. The insurrection itself started in the rural town of Modin when a local priest named Mattathias refused to sacrifice to Greek gods on the town altar, publicly disobeying the decree by Antiochus that all of his subjects must worship the gods of the Hellenistic pantheon. Mattathias then proceeded to kill a Hellenized Jew who tried to comply in his place. He and his five sons immediately fled to the Judean wilderness to escape death and there began the fight for religious freedom,³ but Mattathias died within the

¹ Dan. 12:1a: *“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation ...”* (KJV).

² The 25th of Kislev (a day and month on the Jewish calendar) is not equivalent to December 25th (a day and month on the Gregorian calendar), as assumed by the authors of many commentaries and study Bibles. They incorrectly assume that the days in Kislev exactly align with the days in December. However, the alignment varies from year to year. That wrong assumption results in error when used to interpret chrono-specific prophecy.

³ The term Maccabee is derived from the nickname of Judah, called “the Maccabee” (“the Hammer”), or it could be based on an acronym for the Torah verse “**Mi CH**amocha **BA**’elim **YHWH**”, “*Who is like unto thee among the mighty, O Lord!*” from Exodus 15:11 (KJV).

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year. His eldest son, Judah, gathered an army of irregulars and began the effort to gain independence from the rule of the Seleucids. The guerrilla tactics employed by the Maccabees were successful against the more-regimented Syrian troops, especially since the rebels knew the lay of the difficult Judean landscape infinitely better than their foreign adversaries. After three years of warfare, the Maccabean forces had captured Jerusalem. The priests immediately set about to rededicate the Temple and build a new altar of burnt offering. Daily sacrifices were resumed on the 25th day of the month of Kislev in the 148th year of the Seleucid Empire, which is equivalent December 10, 164 BCE in Gregorian reckoning, exactly 1,093¾ days after they had been stopped by Antiochus.

The prophecy in verses 2-32 of the eleventh chapter goes into great detail about the struggle between the Seleucids and the Ptolemies, and, more important theologically since it relates to the relationship of the Jewish people with God, between Hellenism and Judaism. After Antiochus profanes the Temple and stops the daily sacrifices, the prophecy reaches a turning point when Jerusalem was liberated by the Maccabees, the Temple altar was reconsecrated, and the daily sacrifices resumed, as described in verse 32b, *“but the people that do know their God shall be strong, and do exploits”* (KJV). The prophecy then jumps to the future in verses 33-35, *“And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed”* (KJV). The meaning of the last phrase in verse 35b, *“even to the time of the end: because it is yet for a time appointed”* (KJV), can be understood chronologically by recalling that the interpretation of Daniel, chapter 7, verse 12, in which the phrase *“their lives were prolonged for a season and time”* (KJV) is also anchored to the reestablishment of Jewish law in Judea in 162 BCE. Apparently the “time appointed” reference in verse 35 is foretelling the future beginning of the *Diaspora*, which can be dated from 67 CE (see page 60).

At that point, it is good to remember the stated purpose of the eleventh chapter, which is revealed in its introduction in the tenth chapter, in verse 14, *“Now I am come to make thee understand what shall befall thy people in the latter days”* (KJV). In pursuit of that goal of revealing what shall befall the Jewish people after the time of the prophet Daniel, the prophecy has so far described events that have taken the Jewish people through the Achaemenid Persian period

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following the Exile in Babylon down to the challenges of Hellenism, specifically mentioning the profanation of the Temple altar by Antiochus IV and subsequent interruption of the sacrificial system so central to the Mosaic Law. The prophecy proceeds to describe the restoration of the Temple system by the Maccabees, followed by a time of distress that continues “*for a season and time*” (KJV; see exposition on page 54), ending with the start of the *Diaspora*, which resulted in the first widespread dispersal of Jews among the nations beginning in 67 CE, an event followed by the destruction of the Temple in 70 CE. Not surprisingly, all of the events described in the prophecy so far have involved the Temple, the city of Jerusalem, and the covenant governing the Jewish people’s possession of the land. It now seems logical to assume that the rest of the prophecy will also involve the fate of the city of Jerusalem, the Temple, and the people’s possession of the land, and so it does. After progressing forward in time to “the time of the end” mentioned in verse 35, which ended with the start of the *Diaspora* in 67 CE, the prophecy resumes its forward movement through time in verses 36-45.

Fulfillment in History (after 70 CE)

The placement in history of the events described in verses 36-45 has been the subject of heated debate among expositors over the years. Some expositors claim that the prophecy in those verses was fulfilled completely during the time of Antiochus IV. Others say that history has yet to see any fulfillment of those verses. A few expositors have proposed fulfillments that fall in between the two extremes chronologically. However, none have proposed fulfillments that are post-biblical, yet found in recorded history looking backwards from our viewpoint today. Nevertheless, that is where the fulfillments of the prophecies in those verses are to be found. Using clues in the verses themselves, the time frame for the events in those verses can be determined, and, once that time frame has been established, the various events mentioned in those verses can be identified as they correlate with history, and as they relate to the fate of the Jewish people.

The key to understanding the prophecy is found in verses 42-43: “*He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the*

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Ethiopians shall be at his steps” (KJV). These verses describe a king that will conquer Egypt after coming through the land of Israel, and will approach near to both Libya and Ethiopia (ancient Cush). Fortunately, from the standpoint of identifying the king, there have been only a few conquerors of Egypt since 67 CE, the year at which the events in the prophecy left off in verse 35. Another key to understanding the prophecy is to realize that the eleventh chapter of Daniel employs a chronology that parallels that in the seventh chapter of Daniel.¹ In the same way that the time period described in verse 35b of the eleventh chapter was related to the “season and time” in the seventh chapter, as explained on page 74, verses 36-45 that follow verse 35 have a parallel structure in the seventh chapter as well, in verse 25b: “*and they shall be given into his hand until a time and times and the dividing of time*” (KJV). That parallel time period is the 798 years of Roman-Byzantine hegemony over the Jewish people and the city of Jerusalem that began in 161 BCE, when Judah Maccabee appealed to Rome for help against the Seleucid army, and ended when Caliph Omar captured Jerusalem and the Temple Mount for Islam in the year 638 CE. That time frame from 161 BCE through 638 CE gives the time period in which the conqueror of Egypt described in the prophecy in verses 42-43 will be found in documented history.

Since Antiochus IV never captured all of Egypt, never threatened Libya or Ethiopia militarily, and died in early 163 BCE, he cannot be the conqueror of Egypt between 161 BCE and 638 CE who is described in verses 42-43 of the eleventh chapter. Looking at Egyptian history during that time period, there is only one king who came down through the land of Israel and conquered all of Egypt, then made military excursions into both Libya and Ethiopia that are documented in the historical record. That king is Chosroes II Parvez, the twenty-second king of the Sassanid Persian Empire, who reigned from 590-628 CE. Skipping over verses 36-39 for the moment,² the narrative in verses 40-44 describes the struggle between the Byzantine and Sassanid Persian empires from 602-628 CE, and it specifically describes the conquests of Chosroes II during that period. So, let us take verses 40-45 and examine them verse by verse, as follows:

¹ See the “Prophecy Overview” chart (located on PLATE 1 at the end of this book) for a comparison of the timelines for the seventh and the eleventh chapters. Note that the seventh chapter divides into three timelines, one for a “season and time” ending in 67 CE, another for “time and times and the dividing of time” (3½ “times”) ending in 638 CE, and a third that is everlasting, without end.

² Verses 36-39 describe an earlier king, not Chosroes II, as will be shown later in this chapter.

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624-638 CE

verse 40a: *“And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships ...”* (KJV) ... The phrase “time of the end” refers to the conclusion of the time period defined in Daniel, chapter 7, verse 25b, the latter part of the 3½ “times” that ended in 638 CE. A description of the events that will happen at the very end of that time period is being given in verse 40a, and three political entities are described: (1) the king of the south, who shall push at **him**, (2) the king of the north who will come against **him**, and then (3) the entity described as **him**. Since the “him” has already been identified as the king of the Sassanid Empire, Chosroes II (and his successors), the identities of the other two personalities can be easily determined from history. The king of the south is Mohammed and the nascent army of Islam, which, after 622 CE, was pushing northward toward Persian lands after consolidating rule over Arabia, even making a few tentative excursions into the Persian lands east of the Jordan River just before Mohammed’s death in 632 CE. The king of the north is the emperor of the Byzantine Empire, Heraclius, who reigned as emperor from 610-641 CE. Using his large navy, he sailed his army across the Black Sea in 624 CE, landed in Armenia, then marched overland and attacked the Sassanid Empire through its northern back door while Chosroes was preoccupied with solidifying his gains in Anatolia and Egypt, and was thus unprepared to defend his heartland. The events described in verse 40a are a preview of the events described in verses 40b-44, which elaborate on the rapid expansion of the Sassanid Persian Empire. Verse 40a foretells the decline and final defeat of the Sassanid Persians by Byzantium in 628 CE, and gives the first hint at the rise of Islam, which would go on to supplant both powers, conquering Judea and Jerusalem in 638 CE.

602-616 CE

verses 40b-43a: *“... and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: ...”* (KJV) ... Verses 40b-44 are a description of the rapid expansion of the Sassanid Persian Empire from 605-628 CE. As pointed out in the preceding section, that period of

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expansion of the empire is described out of order, after the description of the final demise of the empire in real time as previewed in the overview in verse 40a.¹ The empire's expansion began in 602 CE. In that year, the Byzantine emperor Maurice, who had helped establish Chosroes II on the Sassanid throne, was killed in a palace coup in Constantinople. The young Sassanid king, using the murder of Maurice as a pretext to break the peace treaty that had been signed before the death of Maurice, attacked the Byzantine provinces in Asia Minor, the area known today as central and western Turkey. From 605-613 CE, the Sassanid armies of Chosroes captured the important cities of Dara, Amida, Edesa, Hierapolis, Aleppo, Apamea, Caesarea, and Damascus, plus all of the surrounding provincial territories. Emboldened by his relatively easy victories, Chosroes declared a holy war against Byzantine Christianity, and boasted that he would extend the empire and its Zoroastrian religion even beyond the far-flung boundaries that had existed under Darius III a thousand years earlier.

Pausing in Damascus, Chosroes made a strategic political decision that was designed to weaken the Byzantine defenses in Judea, through which he had to pass to invade Egypt. He appointed the son of the Jewish Exilarch in Babylon, a mystic named Nehemiah ben Hushiel, as nominal head of his armies, although his general Shahrbaraz, known as "the king's boar," actually led the invasion. The Jews in the land of Israel rallied behind the invading army of Chosroes, who was considered by many Jews to be a "second Cyrus" who would return them back to self-governance and help them restore their Temple in Jerusalem. They had been treated harshly by the Byzantine Christians for more than three-hundred years and were eager for a change of regime. With the help of thousands of Jewish citizens inside its walls, Jerusalem was captured by the Persians in 614 CE, and a massacre ensued. Centuries of hatred and resentment were unleashed against the Christian populace, holy sites, and clerics.² Zechariah, bishop of Jerusalem, along with the "true cross" relic, were carried captive back to the Persian capital. The part of the prophecy about Egypt was fulfilled in 616 CE, two years after the capture of Jerusalem, when Egypt was captured by the army of Chosroes II under the command of Shahrbaraz.

¹ Daniel foretold the rise and fall of the Sassanid empire in verse 40a, then expanded on that verse by giving the details of that rise and fall in verses 40b-45.

² The sack of Jerusalem by the Sassanids and their Jewish allies was undoubtedly a bloody affair, but the best-preserved account, that of the monk Antiochus Strategos, is probably an exaggeration skewed toward a Byzantine perspective.

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As for the lands of Moab, Edom, and the chief of Ammon mentioned in verse 41, that is referring to the Arabs living in the lands formerly occupied by those kingdoms, since they had long since ceased to exist as recognizable political entities by the time of Chosroes II. The former territories of the Moabites, Edomites, and Ammonites were occupied by the Bani Ghassanids, a tribe of Monophysite Christians who had been allied with Byzantium for many years, acting as buffers against Sassanid Persia. When Chosroes captured Syria and Judea in 614 CE, he only partially overran the territory of the Ghassanids. When Heraclius began his counterattack against Persia in 624 CE, the Ghassanids attacked Chosroes and reclaimed their lost lands east of the Jordan River. That guerilla warfare against the Sassanids in what is today eastern Syria and western Jordan greatly aided the Byzantine cause. In appreciation, Heraclius appointed the chief of the Ghassanids, Jabala ibn al-Ayham, as King of the Arabs.

616-624 CE

verses 43b-44: “... and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.” (KJV) ... After capturing Egypt, the army of Chosroes II apparently made incursions into Libya as far as present-day Tripoli, and pushed up the Nile toward Ethiopia. There is no evidence that the Sassanids captured these territories during that period, but historical documents, and some recent archeological evidence, indicate that the Sassanids plundered westward into Cyrenaica on the coast of Libya, and perhaps inland to the Siwa Oasis, and southward beyond the first Nile cataract.¹ Whether or not the Sassanids actually entered Libya and Ethiopia in force is not the point of the prophecy, however. It merely says that these regions “*shall be at his steps*,” and that was certainly the case. Chosroes II had expanded his empire to its greatest extent by 624 CE, being almost unstoppable for more than two decades, but his fortunes began to turn that year when Heraclius felt strong enough to begin a counteroffensive. With Chosroes’ resources devoted to consolidating his gains in Egypt and Anatolia, the eastern provinces began to revolt. Heraclius then sailed his Byzantine army across the Black Sea and attacked the Sassanid rear through Armenia. That required Chosroes to leave Egypt and rush his army back home to meet the challenges in the north and east, as the prophecy had foretold.

¹ Matteo Comparetti, “The Sassanians in Africa” (*Transoxiana*, vol. 4; July, 2002).

*Daniel Unsealed***614-617 CE, Second attempt to rebuild the Temple**

verse 45: *“And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.”* (KJV) ... Verse 45 now drops back in time to the capture of Jerusalem in 614 CE. After taking the city, Chosroes II established Nehemiah ben Hushiel, son of the Exilarch in Babylon and figurehead commander of the Persian army during the invasion, as governor in Jerusalem, thus planting the tabernacles of his palace on the holy mountain (Temple Mount). Ben Hushiel governed the city with a twelve-man “council of the righteous,” exercising political and religious authority. Soon after being installed as governor of Judea, he began making preparations for rebuilding the Temple, and he also began sorting out genealogies in anticipation of resuming the priesthood. However, ben Hushiel was killed by a mob of rioting Christian youths only a few months after being appointed governor. Chosroes, needing to placate the city’s anti-Jewish Christian majority, appointed a Christian governor to replace ben Hushiel and banned Jews from approaching within three miles of the city gates, dashing all hopes for a rebuilt Temple. In 628 CE, Jerusalem was recaptured by Heraclius, whereupon thousands of Persians and Jews were killed in the process as the city reverted to Byzantine rule. A decade later, after the Muslims captured Jerusalem from the Byzantines, Sebeos recorded that a small group of Jewish rebels had succeeded in building an altar on the Temple Mount, but “Ishmaelites” forced its removal.

Returning to verses 36-39

Now that the king—the “him” opposed by the king of the north and the king of the south in verses 40-45 and the one who would overrun Egypt after passing through the land of Israel—has been identified as Chosroes II of the Sassanid Persian Empire, that leaves the identity of the king described in verses 36-39 still to be determined, since those verses were skipped over several paragraphs ago to examine verses 40-45. The explanation of verses 40-45 established that the last time period specified by the prophecy in the eleventh chapter of Daniel is the one from 602-638 CE, so now the interpretation of verses 36-39 can be done. Remember, the king in question must be a person who ruled after 67 CE and before 602 CE, who was important with respect to the fate of the Jewish people, and whose actions fit the description given in the prophecy. Looking at history, we find an emperor of Rome who meets all of the requirements, as follows:

363 CE, First attempt to rebuild the Temple

verse 36-39: *“And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.”* (KJV) ... Twenty-three years after the death of Constantine I, who opened the Roman Empire to Christianity in 313 CE by issuing the Edict of Milan proclaiming religious toleration throughout the empire, his nephew Julian, known to history as Julian the Apostate, was installed as the last non-Christian ruler of the Roman Empire. He was sustained as emperor mainly by the power of the western Roman army. During his reign from 360-363 CE, Julian actively encouraged the return of the Roman people to pagan Hellenism and forcefully rejected the teachings of Christianity. He wrote a number of blasphemous treatises whose sole purpose was to convince his subjects that the Christian religion was nothing but a hoax. He was considered a Neo-Platonist, but, judging from his existing writings, he seems to have had no real religious convictions. However, Julian is important in Jewish history because, in a deliberate attempt to diminish the influence of Christianity in the empire, he showed favor to the Jews. In 363 CE, Julian commanded the rebuilding of the Temple in Jerusalem, the first serious attempt to rebuild it after its destruction by the Romans in 70 CE. The fourth-century historian Ammianus Marcellinus, in his *Roman History* 23.1.1-3, offered the following account:

“To pass over minute details, these were the principal events of the year. But Julian, who in his third consulship had taken as his colleague Sallustius, the prefect of Gaul, now entered on his fourth year [363 CE], and by a novel arrangement took as his colleague a private individual; an act of which no one recollected an instance since that of Diocletian and Aristobulus. And although, foreseeing in his anxious mind the various accidents that might happen, he urged on with great diligence all the endless preparations necessary for his expedition, yet distributing his diligence everywhere; and being eager to extend the recollection of his reign by the greatness of his exploits,

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he proposed to rebuild at a vast expense the once magnificent temple of Jerusalem, which after many deadly contests was with difficulty taken by Vespasian and Titus, who succeeded his father in the conduct of the siege. And he assigned the task to Alypius of Antioch, who had formerly been propraefect of Britain. But though Alypius [as manager of construction on site in Jerusalem] applied himself vigorously to the work, and though the governor of the province co-operated with him, fearful balls of fire burst forth with continual eruptions close to the foundations, burning several of the workmen and making the spot altogether inaccessible. And thus the very elements, as if by some fate, repelling the attempt, it was laid aside.”

That first attempt to rebuild the Temple was halted by an earthquake in the Galilee, followed by the mysterious fire erupting from excavations on the Temple Mount mentioned above. A month later, Julian the Apostate died in battle against the Sassanid Persians, and construction on the Temple was halted for good.¹ After the failed attempt by Julian, only one more serious attempt to rebuild the Temple would be made, that being the aborted attempt made by Nehemiah ben Hushiel in 614 CE. That second and final attempt to rebuild the Temple was foretold in verse 45 (explained on page 80), the verse that brings the vision recorded in the tenth and eleventh chapters of Daniel to a close.

Attempts to Build a Jewish Temple in Jerusalem		
<i>Year</i>	<i>Attempted by</i>	<i>Result</i>
ca. 1,008 BCE	David, King of Israel	Prevented by God
1,002-995 BCE	Solomon, King of Israel	Built, inhabited by God
ca. 535-515 BCE	Zerubbabel, Governor of Judah	Rebuilt
ca. 19 BCE	Herod, King of the Jews, <i>etc.</i>	Enlarged (rebuilt?)
132 CE	Hadrian, Emperor of Rome	Promised
132-135 CE	Simon bar Kochba, <i>Nasi</i> of Israel	Recaptured (disputed)
363 CE	Julian the Apostate, Emperor of Rome	Prevented by fire
614 CE	Nehemiah ben Hushiel, Gov. of Judea	Aborted
638 CE	Small group of Jewish rebels	Built only an altar

¹ Jacob Marcus, *The Jew in the Medieval World* (New York: JPS, 1938), p. 8-12.

CHAPTER SIX

SEVENTY WEEKS ARE DETERMINED

READ DANIEL 9:1-27 ON PAGE 204 | SEE TIMELINE 7 ON PLATE 1

The ninth chapter of Daniel begins by saying that it was revealed in “*the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans*” (KJV). That reference (probably to Cyrus the Great, but it possibly refers to his general, Gubaru, who was the one who captured the city of Babylon and was appointed governor soon after its capture) means that the ninth chapter can be dated to 539 BCE, the year when Babylon fell to Persia and thus Israel’s seventy years of submission to Babylon ended. In addition to Daniel’s prayer of confession for Israel, which takes up most of the text, the ninth chapter includes the prophecy of the “seventy weeks” in verses 24-27. Those four verses are perhaps the most misinterpreted and certainly the most controversial prophetic verses in the entire Bible. Christian theologians have long disagreed with one another, and even more so with Jewish sages, about their meaning, with much of the disagreement between Christianity and Judaism coming from the theological biases inherent in each faith. In modern times, neither faith has been able to approach the ninth chapter without bringing along their preconceived exegetical assumptions. In the case of Christian expositors, the assumption is that the seventy weeks describe a 490-year period that will not end until the second advent of Jesus. In the case of Jewish expositors, the assumption is that the seventy weeks say absolutely nothing about Jesus at all. The exposition that follows supports neither viewpoint.

The ninth chapter of Daniel can be divided into three distinct parts. The first part is comprised of verses 1-2. Those two verses confirm that Daniel was familiar with the prophecies that had been made before he was born by his contemporary, Jeremiah, specifically those foretelling the seventy-year duration of Babylon’s hegemony over the kingdom of Judah. The Jewish subjugation to Babylon ended in 539 BCE when the Achaemenid Persians captured Babylon. Daniel was also no doubt familiar with the prophecies of Isaiah that foretold the appearance of the Persian king Cyrus on the stage of Jewish history, even though the prophet Isaiah is not mentioned by name in Daniel. The second part of the ninth chapter is comprised of verses 3-23. Those verses contain Daniel’s prayer of confession and repentance for the nation of Israel in exile. Such repentance was prescribed by Moses in Leviticus, chapter 26, verses 40-45. Daniel acknowledges that Israel’s

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unfaithfulness was the sole reason for the destruction of the Temple, exile from *Eretz-Israel*, and subjugation to the surrounding nations that had befallen the Jewish people, and follows that confession by asking God for forgiveness and redemption, as recorded in verses 11-14: “*Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice*” (KJV).¹ The third part of the ninth chapter, comprised of verses 24-27, sets forth the prophecy of the seventy weeks. That prophecy will be the focus of the remainder of this chapter, mainly because it is the most important prophecy in Daniel from the standpoint of soteriology.² The prophecy of the seventy weeks will also be the focus of the next chapter as well. But, before delving into the expository details of that controversial and enigmatic prophecy, a few words about its thematic structure are in order.

Two Major Themes

The chrono-specific prophecy in Daniel, chapter 9, verses 24-27, has two major themes: (1) a chronological theme that involves the time period identified as “seventy weeks” and (2) a soteriological theme that involves a covenant and its confirmation by someone identified as the “anointed one.” The chronological theme, which locates the seventy weeks in history, will be examined first. In this chapter, the focus will be on identifying the commandment that initiates the seventy weeks, and then on relating the various divisions of the seventy weeks to specific events in Jewish history. The soteriological theme will be examined in the next chapter of this book, where the focus will be on identifying the covenant and the anointed one who is prophesied to confirm the covenant. By examining

¹ cf. Leviticus, chapter 26.

² Soteriology is the study of religious doctrines of salvation.

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the two themes in separate chapters, it will be easier to understand both the chronology and the soteriology contained in the prophecy. Of course, the ultimate purpose of the chronological discussion in this chapter is to provide a historical framework for understanding the soteriology in the next, and the soteriological discussion in the next chapter will involve the chronology and history in this one, so the two themes will frequently intertwine. However, the primary focus of each chapter's discussion will be developed separately by theme as described above, beginning below with the examination of the chronology embedded in the prophecy of the seventy weeks specified in verse 25.

Keys to Interpretation

The first key to interpretation of the prophecy of the seventy weeks is to focus on the action events specified in the text of verse 25, which reads as follows in the King James Version: *“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.”* The King James translation is improved somewhat in the JPS 1917 translation of verse 25 from the Masoretic text,¹ which removes a Christological bias not justified by the text, as follows: *“Know therefore and discern, that from the going forth of the word to restore and to build Jerusalem unto one anointed, a prince, shall be seven weeks; and for threescore and two weeks, it shall be built again, with broad place and moat, but in troublous times.”* In verse 25 itself, there are essentially three action events: (1) the going forth of a commandment to restore and build Jerusalem, (2) the restoring of Jerusalem to an anointed one-prince (and then a later restoration of the same anointed one-prince to Jerusalem), and (3) the rebuilding of Jerusalem's street and wall. Associated with the three action events are two time periods, one of seven weeks in duration followed by another of sixty-two weeks. The seven-week time period will be seen to be framed by the commandment to restore and build Jerusalem on one end and restoration of the anointed one-prince to Jerusalem on the other. The prophecy also seems to clarify that the timing of the “seventy weeks” is dependant in some way on the the street and wall having been rebuilt.

¹ ותדע ותשפל מן-מצא דבר להשיב ולבנות ירושלים עד-משית נגיד שבועים שבעה ושבעים ששים
ושנים השוב ונבנתה רחוב וחריץ ובצוק העתים: ... Masoretic Text of Dan. 9:25 (BHS)

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The second key to interpretation of the prophecy of the seventy weeks in verse 25 is to understand which decree to restore and rebuild Jerusalem is being referred to in that verse. Most expositors focus on the decrees issued to the Jews by various Persian rulers who lived around the time of Daniel, starting with the decree by Cyrus II the Great that was issued *circa* 538 BCE. That decree specifically directed the Jews to return to Jerusalem and rebuild the Temple, but there is no exact biblical or historical record of the year it was issued. Darius I the Great issued another decree *circa* 520 BCE, ratifying and extending the earlier decree of Cyrus. Almost a century after the decree issued by Cyrus, Artaxerxes I Longimanus issued two decrees to the Jews, the first to Ezra *circa* 458/457 BCE and the second to Nehemiah thirteen years later *circa* 445/444 BCE. The first decree gave Ezra permission to collect money for supporting the Temple, then instructed him to go to Jerusalem, there making sacrifices to God and teaching the Law of God to the people of Israel. The second decree was given to Nehemiah in the form of letters to governors of the lands surrounding Judea, authorizing him to rebuild the walls of Jerusalem with the cooperation of the surrounding governors. Expositors who pick the year of one of the above Persian decrees as the starting year of the prophecy of the seventy weeks usually go on to develop their interpretive scheme by assuming that a “week” means a “week of years” (*i.e.*, seven years) and that “seventy weeks” thus means 490 years. They then count forward in time to end their interpretation of the prophecy sometime around the assumed date for a significant event in the life of Jesus.

One very popular exposition in conservative Christian circles is based on the *circa* 445/444 BCE decree. It was set forth by Sir Robert Anderson in his book, *The Coming Prince* (1895). The late Dr. John Walvoord, in his commentary on Daniel, had this to say about Anderson’s interpretive scheme:

“Sir Robert Anderson has made a detailed study of the possible chronology for this period beginning with the well-established date of 445 B.C. when Nehemiah’s decree was issued and culminating in A.D. 32 on the very day of Christ’s triumphal entry into Jerusalem shortly before his crucifixion. Sir Robert Anderson specifies that the seventy sevens began on the first of Nisan, March 14, 445 B.C. and ended on April 6, A.D. 32, the tenth of Nisan. The complicated computation is based upon a prophetic year of 360 days ...”¹

Walvoord then adds the following observation:

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“That Sir Robert Anderson is right in building upon a 360-day year seems to be attested by the Scriptures. It is customary for the Jews to have twelve months of 360 days and then to insert a thirteenth month occasionally when necessary to correct the calendar. ... The conclusions reached by Anderson, however, are quite complicated in their argument and impossible to restate simply. While the details of Anderson’s arguments may be debated, the plausibility of a literal interpretation ... makes this view very attractive.”¹

Walvoord is correct about one thing. Anderson’s mathematical exposition is quite complicated. But, contrary to its basic assumption, use of a 360-day calendar is documented nowhere in the Bible or in mainstream Judaism.² The lack of biblical or historical support for Anderson’s premise invalidates his approach, and, without the benefit of his 360-day-year calendar manipulation, using the 445 BCE decree as the *terminus a quo*, as he does, yields an ending date in the year 38 CE, long after his *terminus ad quem* (the triumphal entry of Jesus) could have occurred in real time.

Another popular conservative interpretation of the prophecy of the seventy weeks uses the first decree of Artaxerxes in 458 BCE as the starting point. That is the preferred interpretation of the late Dr. Leon Wood, who says:

“... the third possible *terminus a quo* may provide the best solution. This terminus is the earlier decree of Artaxerxes, given to Ezra in 458 B.C. Figuring on the basis of solar years, the 483-year period [69 weeks] ends now at A.D. 26, and this is the accepted date for Jesus’ baptism. To this answer, the objection is sometimes made that actually the decree relative to Ezra’s return was, of the three possible, the furthest removed from the idea of rebuilding Jerusalem. In reply, however, it may be stated that both the decree and Ezra’s resultant work did concern rebuilding Jerusalem ***in a moral and spiritual way*** [emphasis added]; and there is reason to believe that considerable building operations, of a physical nature, occurred as well (cf. Ezra 9:9).”³

Wood then questions his own interpretation by adding the following:

¹ John F. Walvoord, *Daniel: The Key to Prophetic Revelation* (Chicago: Moody Press, 1971), p. 228.

² “And God said, Let there be lights in the firmament of the heaven ... and let them be for signs, and for seasons, and for days, and years” (Gen. 1:14 κβ). Using a 360-day year for interpretation of prophecy thus contradicts what the Bible specifies as the length of a biblical year, namely, the time it takes the Earth to go around the Sun (~365.25 days).

³ Leon J. Wood, *A Commentary on Daniel* (Eugene, Oregon: Wipf and Stock, 1998), p. 253-254.

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“One question yet remains. What of the division of the 483 years into groups of 49 (seven weeks) and 434 (sixty-two weeks)? What occurred 49 years after the edict of Artaxerxes in 458 B.C., *i.e.*, in 409 B.C., which was of sufficient importance to call for this grouping? The context suggests that it must have concerned the building of Jerusalem, because the next phrase of the verse speaks of ‘street’ and ‘moat’ being constructed. Can the completion of rebuilding activity in Jerusalem be placed at 409 B.C.?”

Wood then goes on to suggest other possibilities for explaining the seven-week division, but admits that all of his speculations provide no real answer by concluding that, “***Details are lacking for certainty ...***” [*emphasis added*]. Thus, he ends up with no cogent explanation for the seven-week division specified in verse 25, offering only unverifiable assumptions as a possible interpretation.

The two interpretive schemes used for illustration above are typical of the dozens of interpretive schemes for the seventy weeks that use a starting date based on a decree by a Persian monarch. And, like those two examples, all of the other expositions using a Persian decree have failed to produce an ironclad interpretation that cites fulfillment events that can be verified from the historical record, and that incorporates every element specified in verse 25. In view of the fact that the interpretive approaches of so many previous expositors had failed to achieve a satisfactory interpretation using the Persian-period decrees, I reasoned that there must be an overlooked decree buried somewhere else in the historical record, one that would yield an exact match to the biblical text.

So, I began searching through works of history, looking for mention of decrees that involved the Jews, and I found that Julius Caesar, between 47 BCE and 44 BCE, had issued at least two major decrees pertaining to Jews in Judea. One decree in particular seemed to have all of the elements mentioned in verse 25. It was issued by Caesar just before his assassination on the Ides of March in the year 44 BCE, ratified by the Roman Senate soon after his death, and recorded in Josephus, *Antiquities of the Jews* 14.10.5 (Whiston translation), as follows:

“Gaius Caesar, consul the fifth time [*in 44 BCE*], hath decreed, That the Jews shall possess Jerusalem, and may encompass that city with walls; and that Hyrcanus, the son of Alexander, the high priest and ethnarch of the Jews, retain it in the manner he himself pleases; and that the Jews be allowed to deduct out of their tribute, every second year the land is let [*in the Sabbatic period*], a corus of that tribute; and that the tribute they pay be not let to farm, nor that they pay always the same tribute.”

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When the details are examined closely, the 44 BCE decree by Julius Caesar can be seen to fit the description in the text of verse 25 exactly. In it, he decreed that Hyrcanus II, who served as the high priest (anointed one) and also as ethnarch (prince) of the Jews from 63-40 BCE, was granted the city and people of Jerusalem to rule as he saw fit, and the decree gave him permission to rebuild the walls of Jerusalem that had been destroyed by Pompey twenty years earlier in 63 BCE, when Rome first established its sovereignty over Judea. The lack of walls, which had included large tower gates (with broad places behind them for assembling troops) and a moat (trench) at the base of the wall to increase its height prior to their destruction by Pompey, had left the city vulnerable to its enemies, especially the hated Parthians to the east. Caesar wanted a refortified Judea to serve as a defensive buffer between the Parthians and Egypt, Rome's breadbasket, so he was eager for his figurehead ruler in Judea, Hyrcanus II, and the procurator Antipater, Rome's appointed power behind the throne, to begin rebuilding the city's walls as quickly as possible. History records that the defenses were rebuilt by Antipater sometime in the year spanning 44/43 BCE, immediately after the decree issued by Caesar in 44 BCE and obviously before Antipater's death in 43 BCE. Thus, the decree issued by Julius Caesar just before his death is identified as the decree mentioned in verse 25 that locates the prophecy of the seventy weeks in time.

The third key to interpretation of the prophecy is to understand the time period meant by the Hebrew word "weeks" שָׁבֻעַ (BHS, Strong's OT: 7620 *shabuwa`*) in verse 25. As already mentioned, most traditional expositors have interpreted the word "weeks" in that verse to mean a "week of years." In other words, a week in Daniel is interpreted as meaning a period of seven years. In such a scenario, the seven weeks then become forty-nine years, and the sixty-two weeks become 434 years. However, "week of years" is not the meaning of the word "weeks" used to specify the seven weeks and sixty-two weeks in verse 25. In that verse, the word "weeks" is used in the same way that, elsewhere in the Book of Daniel, Jewish calendar units were used as cryptic references to Jewish festivals. In the eighth chapter of Daniel, the phrase "evening-morning(s)" was used to indicate Passovers. In the twelfth chapter, the word "days" was used to indicate Day(s) of Atonement. Here in the ninth chapter, the word "weeks" means Feast of Weeks, or, focusing on the main festival day as shorthand, it means the Day of Pentecost. Thus, the time periods being designated in verse 25 are seven Pentecosts and sixty-two Pentecosts. Accordingly, it can be seen that the time period covered by the prophecy of the seventy weeks is approximately seventy years, not 490 years.

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For the sake of brevity, the word “week” in this chapter will hereafter represent the Day of Pentecost, although using the full fifty-day time period of the Feast of Weeks will work equally well in the interpretation offered in this chapter.

The fourth key to interpretation of the prophecy is to understand that the starting point for counting the seven weeks is specified at the end of verse 25, which reveals that “... *the street shall be built again, and the wall, even in troublous times*” (KJV), which history shows actually means, “*the street and wall shall have been built again*” (Au). The word “street” רְחֹב (BHS, Strong’s OT: 7339 *rěchob*) is a reference to the wide space inside the wall of the city, directly behind a tower gate, the place where troops were assembled to defend the city, as revealed by its usage in 2 Chronicles, chapter 32, verse 6: “*And he [Hezekiah] set captains of war over the people, and gathered them together to him in the street of the gate of the city ...*” (KJV). In addition, the word translated as “wall” חָרַוּתַּי (BHS, Strong’s OT: 2742 *charuwts*) in the King James Version is better translated as “trench” according to the UBS Old Testament Handbook, which says, “The second word, rendered ‘moat’ by RSV, is literally the word for ‘cut’ and refers to a trench cut into the rock on the exterior walls of a city in order to make the wall a more difficult obstacle for those who would attempt to attack from the outside.” According to Josephus in his *Wars of the Jews* 1.7.3, Pompey’s troops had filled in the trench in front of the northern wall of Jerusalem to make a platform for his siege engines, and then had destroyed the wall and its tower gates. Caesar’s decree to Hyrcanus II gave permission to rebuild the defensive structures that Pompey had destroyed twenty years earlier. The tower gate with street behind and the trench below the wall were the major part of the fortifications covered by the permission to rebuild. Thus, their completion had to occur before the count of the seventy weeks could begin. Antipater finished the rebuilding of the fortifications before his death in 43 BCE.

The fifth key to interpretation of the prophecy is to understand that the seven-week division in verse 25 (usually unexplained in most expositions) are seven Pentecosts that coincide with a seven-year sabbath cycle. To begin the interpretation, the seven Pentecosts specified in the prophecy must be matched with the sabbath cycle that occurred immediately following the rebuilding of the wall and street in early 43 BCE. However, that presents a challenge since there are no surviving records of the sabbath and jubilee years as observed in ancient Israel. Those records were lost during the destruction of the Temple in 70 CE. Instead, several competing sabbath-jubilee calendars have been suggested by Jewish scholars over the years. The sabbath-year calendar put forth by Benedict

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Zuckermann, a 19th-century professor of mathematics and calendric science at the Jewish Theological Seminary of Breslau, is one system widely accepted today. In modern times, an alternative calendar has been proposed by Dr. Ben Zion Wacholder, late professor of Talmud and Rabbinics at Hebrew Union College's Jewish Institute of Religion, and his system has found favor in academic circles. Both systems are based solely on Josephus and rabbinical writings. However, the calendar of sabbath and jubilee years provided in *Appendix Four: Calendar of Sabbath and Jubilee Years*, the alignment of which has been verified solely from biblical data, is the sabbath-jubilee calendar used in this exposition.

Fulfillment in History

Using the calendar of sabbath years provided in *Appendix Four* on page 149, the decree issued by Julius Caesar to Hyrcanus II in the year 44 BCE can be aligned with the sabbath years observed during that time period. From the table on page 153, it can be seen that the Jewish year that spanned the Gregorian year 43/42 BCE was a sabbath year. That means that the next sabbath cycle began in the following year, the Jewish year spanning 42/41 BCE, so the first Pentecost in the count of the seven Pentecosts (weeks) in verse 25 was the one that occurred in 42 BCE, and the count ended with the Pentecost in 36 BCE. The sixty-two Pentecosts followed the seven Pentecosts, which means that the first Pentecost in the count of sixty-two weeks was the one that occurred in the year 35 BCE, and the sixty-second Pentecost in the count of sixty-two occurred in the year 27 CE. Table 6.1 on page 93 shows the seven Pentecosts and the sixty-two Pentecosts and how they are to be counted. As specified in verse 25, the prophecy of the seventy weeks began with the decree of Caesar that confirmed Hyrcanus II as ruler in Jerusalem. Based on the authority given to him by Caesar, Hyrcanus returned to Jerusalem as the high priest and ethnarch (anointed one and prince of the prophecy), along with the procurator Antipater. By early 43 BCE, they had rebuilt the wall and tower gate and cleared the moat below the wall that had been destroyed by Pompey in 63 BCE. Antipater died (was poisoned?) sometime in 43 BCE, and replaced by his son, Herod. Then, in the year 40 BCE, Antigonus, nephew of Hyrcanus II, led a rebellion, capturing Jerusalem with the aid of the Parthians and setting himself up as high priest in place of Hyrcanus. Herod fled to Rome, appealed for help, was declared King of the Jews by the Senate, then sent back to Judea with several legions to put down the rebellion. In early 36 BCE,

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Herod recaptured the walled city of Jerusalem. Fearing that the Parthians would try to recapture Jerusalem and place Hyrcanus II back on the throne as ruler, Herod instead invited Hyrcanus to return to Jerusalem as part of his court, and the invitation was accepted. Hyrcanus, the anointed one and prince, returned in the summer of 36 BCE, bringing to a close the seven-week time period.

Taking all of the above textual and historical evidence into account, a good paraphrase of verse 25, substituting real events and real names from history for the prophetic language, would read something like this: *“Observe with your eyes and calculate with your mind, that after the issuance of the decree by Julius Caesar to Hyrcanus II, high priest and ethnarch (anointed one-prince) of the Jews, restoring him to rule in Jerusalem (the first restoration) and granting him permission to rebuild its fortifications, until his repatriation to Jerusalem by Herod (the second restoration), there will be seven Pentecosts, followed by sixty-two Pentecosts. Before the seven Pentecosts begin, the tower gate with its broad place and the trench in front of the wall that were destroyed by Pompey will have been rebuilt”* (Au).

Now that the chronology of the first sixty-nine weeks of the seventy weeks has been established as having already occurred during Roman times, between 42 BCE and 27 CE, what about the seventieth week? When does it occur? Since the completion of the broad place behind the tower gate and wall with moat of Jerusalem signaled the start of the seven weeks, as the events of history confirm, it seems logical to assume that the completion of the gate and moat signaled the start of the seventy weeks as well, ruling out adding the Pentecost of 43 BCE to the count. Thus, the Pentecost of 28 CE, the Pentecost that follows immediately after the seven Pentecosts and sixty-two Pentecosts, is the one week that must be added to bring the total to seventy weeks (see Diagram 6.1 on page 95). The events of that seventieth week will be examined in detail in the next chapter of this book. Before moving on to do so, however, some additional chronological items in verses 24-27 need to be correlated with Jewish history, as follows:

Verse 24

Verse 24: *“Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy”* (KJV). That verse sets forth six things that must be accomplished during the seventy weeks. The first item, *“to finish the*

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Table 6.1 - How to Count the Seventy Weeks (Pentecosts)						
Each Pentecost (week) in the count is shown under its equivalent Gregorian year. Sabbath and jubilee years begin in the Gregorian year shown and end in the following year. Jubilee years begin on the 10th day of Tishri (usually corresponding to September-October) in the 49th sabbath year in a seven-sabbath cycle. For a listing of all sabbath and jubilee years, see pages 151-153.					44 BCE Year of Julius Caesar's Decree to Hyrcanus II	43 BCE Sabbath Year. Jerusalem's street and wall rebuilt
The 7 weeks						
Year 1	Year 2	Year 3	Year 4	Year 5	Year 6	Sabbath Year
42 BCE 1st of 7 Pentecosts	41 BCE 2nd of 7 Pentecosts	40 BCE 3rd of 7 Pentecosts	39 BCE 4th of 7 Pentecosts	38 BCE 5th of 7 Pentecosts	37 BCE 6th of 7 Pentecosts	36 BCE 7th of 7 Pentecosts
The 62 weeks						
35 BCE 1st of 62 Pentecosts	34 BCE 2nd of 62 Pentecosts	33 BCE 3rd of 62 Pentecosts	32 BCE 4th of 62 Pentecosts	31 BCE 5th of 62 Pentecosts	30 BCE 6th of 62 Pentecosts	29 BCE 7th of 62 Pentecosts
28 BCE 8th of 62 Pentecosts	27 BCE 9th of 62 Pentecosts	26 BCE 10th of 62 Pentecosts	25 BCE 11th of 62 Pentecosts	24 BCE 12th of 62 Pentecosts	23 BCE 13th of 62 Pentecosts	22 BCE 14th of 62 Pent. JUBILEE YEAR
21 BCE 15th of 62 Pentecosts	20 BCE 16th of 62 Pentecosts	19 BCE 17th of 62 Pentecosts	18 BCE 18th of 62 Pentecosts	17 BCE 19th of 62 Pentecosts	16 BCE 20th of 62 Pentecosts	15 BCE 21st of 62 Pentecosts
14 BCE 22nd of 62 Pentecosts	13 BCE 23rd of 62 Pentecosts	12 BCE 24th of 62 Pentecosts	11 BCE 25th of 62 Pentecosts	10 BCE 26th of 62 Pentecosts	9 BCE 27th of 62 Pentecosts	8 BCE 28th of 62 Pentecosts
7 BCE 29th of 62 Pentecosts	6 BCE 30th of 62 Pentecosts	5 BCE 31st of 62 Pentecosts	4 BCE 32nd of 62 Pentecosts	3 BCE 33rd of 62 Pentecosts	2 BCE 34th of 62 Pentecosts	1 BCE 35th of 62 Pentecosts
1 CE 36th of 62 Pentecosts	2 CE 37th of 62 Pentecosts	3 CE 38th of 62 Pentecosts	4 CE 39th of 62 Pentecosts	5 CE 40th of 62 Pentecosts	6 CE 41st of 62 Pentecosts	7 CE 42nd of 62 Pentecosts
8 CE 43rd of 62 Pentecosts	9 CE 44th of 62 Pentecosts	10 CE 45th of 62 Pentecosts	11 CE 46th of 62 Pentecosts	12 CE 47th of 62 Pentecosts	13 CE 48th of 62 Pentecosts	14 CE 49th of 62 Pentecosts
15 CE 50th of 62 Pentecosts	16 CE 51st of 62 Pentecosts	17 CE 52nd of 62 Pentecosts	18 CE 53rd of 62 Pentecosts	19 CE 54th of 62 Pentecosts	20 CE 55th of 62 Pentecosts	21 CE 56th of 62 Pentecosts
22 CE 57th of 62 Pentecosts	23 CE 58th of 62 Pentecosts	24 CE 59th of 62 Pentecosts	25 CE 60th of 62 Pentecosts	26 CE 61st of 62 Pentecosts	27 CE 62nd of 62 Pentecosts	70th Week (see below)
The 70th week						
Between Pentecost of 27 CE and Pentecost of 28 CE, John the Baptist began his ministry of introducing the new covenant to the Jewish people; Jesus was baptized in the Jordan River by John, tempted for forty days and forty nights in the wilderness, and began his public ministry in Judea. The prophecy of the 70 Weeks ended on Pentecost of 28 CE.						28 CE 70th Pentecost JUBILEE YEAR

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transgression,” can be more accurately translated as “*to shut up the national religious revolt*” by using alternate translations offered by both BDB and TWOT for the words rendered in the King James Version as “*to finish*” אָלַף (BHS, Strong’s OT: 3607 *kala*) and “*the transgression*” עֲשֵׂהָ (BHS, Strong’s OT: 6588 *pesha*’). The alternate translation precisely describes the history of the year 36 BCE that was foretold by the prophecy. As previously mentioned, after the decree issued by Caesar in 44 BCE, Jewish history records that a major revolt by Antigonus, nephew of Hyrcanus II, the Hasmonean high priest and ethnarch, began in 40 BCE. That year, Antigonus, in alliance with Rome’s archenemy, Parthia, overran Judea and captured Jerusalem and the Temple from Hyrcanus II. Antigonus installed himself as high priest after cutting (biting?) off the ear of Hyrcanus to make him ritually ineligible to serve as high priest in the future, then sent him to Parthia in chains. Herod fled to Rome where he was proclaimed King of the Jews by the Senate and sent back to Judea with several Roman legions to put down the insurrection. Herod finished the transgression (*i.e.*, quelled the insurrection by Antigonus), besieging Jerusalem until the city fell in 36 BCE, whereupon he brought the former high priest and ethnarch Hyrcanus II back from Parthia to Jerusalem. It is those two latter events that fulfill the first item in the list of six things in verse 24 that had to be accomplished during the seventy weeks. The fulfillment of the remaining five items in verse 24, “*to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision and prophecy, and to anoint the most Holy*” (KJV), will be discussed at length in the next chapter.

Verse 25

Verse 25: “*Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times*” (KJV). As previously discussed, the phrase “*Messiah the Prince*” in the KJV has been discredited as a Christological reference. The anointed one and prince being referred to is Hyrcanus II, high priest and ethnarch from 66-40 BCE. Caesar’s decree in 44 BCE restored Hyrcanus to Jerusalem, and the broad place and wall-moat were rebuilt in 43 BCE. After seven weeks (seven Pentecosts) that coincided with a sabbath-year cycle, Herod recaptured Jerusalem from Antigonus and brought Hyrcanus back to the city in 36 BCE. The seven-Pentecosts period was followed by a period of sixty-two Pentecosts from 35 BCE to 27 CE.

Chapter Six: Seventy Weeks Are Determined (Daniel 9:1-27)

Diagram 6.1 - Timeline for the Seventy Weeks

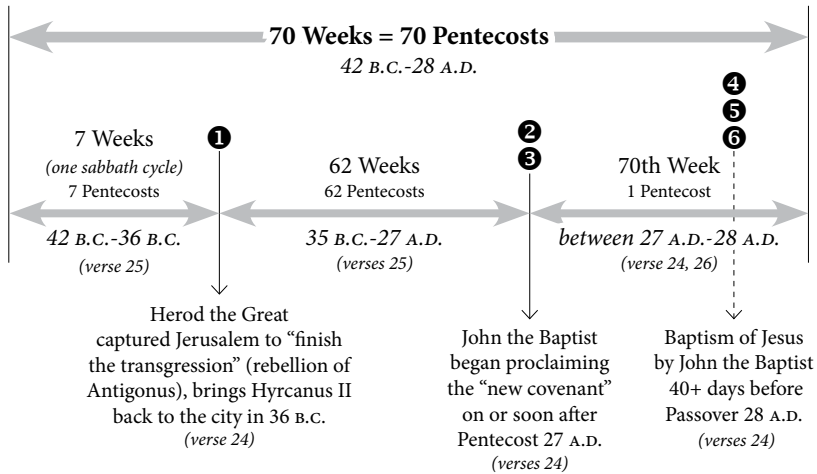
Six things required to happen during the 70 weeks:

- ❶ “to finish the transgression” (fulfilled 36 BCE)
- ❷ “to make an end of sins” (fulfilled 27 CE)
- ❸ “to make reconciliation for iniquity” (fulfilled 27 CE)
- ❹ “to bring in everlasting righteousness” (fulfilled 28 CE)
- ❺ “to seal up the vision and prophecy” (fulfilled 28 CE)
- ❻ “to anoint the most Holy” (fulfilled 28 CE)

... from verse 24; see fulfillment location on diagram below

Start of the 70 Weeks
 on Pentecost 42 B.C.
 after Caesar’s 44 B.C. decree;
 wall/street rebuilt in 43 B.C.,
 new sabbath cycle started
 on 1st of Nisan 42 B.C.

End of the 70 Weeks
 on Pentecost 28 A.D.
To be fulfilled before Pentecost 28 A.D.
 “to bring in everlasting righteousness”
 “to seal up the vision and prophecy”
 “to anoint the most Holy”



After Pentecost 28 A.D.
 The anointed one confirmed the covenant for one week. (verse 27)

First Jewish War 66-73 A.D.
 Titus and Roman army destroyed city and sanctuary in 70 A.D. (verse 26)

*Daniel Unsealed***Verses 26-27**

Verses 26-27 (rearranged chronologically¹): (26a) *“And after threescore and two weeks shall Messiah be cut off, but not for himself:”* (27a) *“And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease,”* (26b) *“and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood,”* (27b) *and unto the end of the war desolations are determined. and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”* (KJV). The sixty-two weeks ended on the Day of Pentecost in 27 CE (see previous page), after which it was predicted that an anointed one² would be “cut off” כָּרַח (BHS, Strong’s OT: 3772 *karath*). Most traditional expositors interpret “cut off” to mean “killed.” However, the same word כָּרַח translated as “cut off” in verse 26 is translated in Genesis, chapter 15, verse 18, as “made a covenant.” Support for including the Genesis meaning for translating verse 26 is found in TWOT, which makes this observation: “The most important use of the root is ‘to cut’ a covenant ... Genesis 15 is a significant passage in that regard.” So, the phrase “shall Messiah be cut off” (KJV) is better understood both as “the anointed one shall be consecrated (set apart) to confirm the covenant” and “shall be killed.” The covenant role of the anointed one was revealed in Isaiah, chapter 42, verses 1-6, as being that of God’s servant, anointed with God’s spirit, who God would “give thee for a covenant of the people, for a light of the Gentiles” (KJV).³ Thus, verse 26 is saying that, after the sixty-two weeks have concluded, the anointed one (“Messiah” in KJV) will begin mediating a new covenant for Jews, and for Gentiles as well. The next phrase “but not for himself” (KJV) indicates a state of nothingness, and can be paraphrased as “but he shall choose to be nothing” (Au), a description of the servant role that Isaiah predicted would be assumed by the anointed one.⁴

Verse 27a continues the covenant narrative, revealing that the anointed one will confirm the covenant for one week, causing the sacrifice and oblation to cease

¹ Verses 26-27 display Hebrew parallelism, a chiasm to be read (a a b b) instead of (a b a b).

² The anointed one in verse 26 cannot be Hyrcanus II again, since Herod had persuaded the Romans to execute him for treason fifty-seven years earlier, in the year 30 BCE.

³ The word גָּזַר (Strong’s OT: 1504 *gazar*) translated as “cut off” in Isaiah 53 is followed by “out of the land of the living,” explaining how God would “give[his servant] for a covenant.”

⁴ Philippians 2:5-7: “... Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men” (ESV); also, see Isaiah, chapter 53.

Chapter Six: Seventy Weeks Are Determined (Daniel 9:1-27)

in the midst of that week (the Passion Week, which will be expounded in detail in the next chapter). Verses 26b and 27b go on to state that “*the people of the prince that shall come shall destroy the city and the sanctuary; and the end¹ [i.e., end of the sanctuary] thereof shall be with a flood, ... and unto the end of the war desolations are determined*” (KJV), foretelling the destruction of Jerusalem and the Temple in 70 CE, after which the victorious Roman soldiers began offering sacrifices to their standards on the Temple ruins, as recorded in Josephus, *Wars of the Jews* 6.6.1. Followers of Jesus considered the standards, which featured an image of the emperor as a god, to be the “abomination of desolation” foretold in the Gospel of Matthew, chapter 24, verse 15. The final words of verse 27 look even further forward in time to the total destruction of Jerusalem and Judea by Hadrian during the Second Jewish War (132-135 CE), which ended with the Temple Mount being plowed under, a new Roman city named Aelia Capitolina being built on the ruins of Jerusalem, and the name of Judea being changed to Syria Palestina.

The phrase translated as “overspreading of abominations” in verse 27 is an interpretation of the Hebrew words כְּנָף שִׁקְוֹט (BHS, Strong’s OT: 3671, 8251 *kanaph shiquwts*) meaning literally “wing of abominable filth” (Au). By using that imagery of being covered over with a wing of filth, the prophecy comes to its end by looking forward in time to the final days of Byzantine rule over Jerusalem before the fall of the city to Caliph Omar. That event was predicted in the seventh chapter of Daniel, which foretold that the end of the Roman-Byzantine rule of Jerusalem would occur in 638 CE (see page 54). During that final period of Byzantine rule, Christians intentionally covered the Temple Mount with their garbage, feces, and soiled menstrual cloths, some items even being sent to Jerusalem from Rome and Constantinople, in a misguided effort to ensure that the Temple area remained ritually impure for use by Jews, and thus desolate as had been prophesied.

In the year 638 CE, Omar, leading the armies of Islam, accepted the surrender of the city of Jerusalem. Ironically, it was the Muslim Caliph Omar and not the Catholic Bishop of Jerusalem Sophronius who revered the Temple Mount area as a most holy place, as indicated by this account of Omar’s first visit to Jerusalem recorded by the Muslim historian Mujir al-Dīn al-ʿUlaymī (*b.* 1456):

“When ‘Umar reached the old ruined gates of the Temple he was horrified to see the filth, ‘which was then all about the holy sanctuary, had settled on the steps of the

¹ Alternate translation: “his end,” referring back to the masculine noun שִׁקְוֹט (sanctuary).

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gates so that it even came out into the streets in which the gate opened, and it had accumulated so greatly as almost to reach up to the ceiling of the gateway.' The only way to get up to the platform was to crawl on hands and knees. Sophronius went first and the Muslims struggled up behind. When they arrived at the top, the Muslims gazed appalled at the vast and desolate expanse of Herod's platform, still covered with piles of fallen masonry and garbage. The shock of this sad encounter with the holy place whose fame had reached them in far-off Arabia was never forgotten: Muslims claimed that they called Anastasis al-qumamah, 'the Dungheap,' in retaliation for the impious behavior of the Christians on the Temple Mount. 'Umar does not seem to have spent any time on this occasion examining the [Sakhrah] rock, which would later play such an important part in Islamic piety. Once he had taken stock of the situation, he threw handfuls of dung and rubble into his cloak and then hurled it over the city wall into the Valley of Hinnom. Immediately his followers did the same.'¹

A few decades after the conquest of Jerusalem by Omar and his Muslim army, his successors built Al-Aqsa Mosque, recognizable today by its silver-gray dome on the southern end of the Temple Mount platform, and, to its north, they built a shrine, the (now golden) Dome of the Rock. The latter was purposefully erected over the rock presumed to be the exact spot where the Jewish Temple's Holy of Holies was once located, and the dome's inner surface was purposefully adorned with an anti-Christian Arabic inscription.² These acts were meant to proclaim to the world that Islam had superseded both Judaism and Christianity as the one true monotheistic religion. After more than thirteen centuries, the Dome of the Rock, with its blasphemous inscriptions³ prominently displayed for all to see, continues to desecrate the sacred Temple Mount site, and it will probably continue to do so "*even until the consummation*" (verse 27b; KJV).

¹ Karen Armstrong, *Jerusalem: One City, Three Faiths* (New York: Ballantine Books Trade Paperback Edition/Random House, Inc., 2005), p. 229-230.

² "O People of the Book! Do not exaggerate in your religion nor utter aught concerning God save the truth. The Messiah, Jesus son of Mary, was only a Messenger of God, and His Word which He conveyed unto Mary, and a spirit from Him. So believe in God and His messengers, and say not 'Three,' (instead) cease! (it is) better for you! God is only One God. Far be it removed from His transcendent majesty that He should have a son. Whoso disbelieveth the revelations of God (will find that) lo! God is swift at reckoning!" ... based on a translation published by *Islamic Awareness* (www.islamic-awareness.org).

³ By denying the Sonship of Jesus, the Dome of the Rock inscription meets the definition for anti-Christ: "*He is antichrist, that denieth the Father and the Son*" ~ 1 John 2:22 (KJV).

HE SHALL CONFIRM THE COVENANT

READ DANIEL 9:24-27 ON PAGE 204 | SEE TIMELINE 7 ON PLATE 1

The prophecy of the seventy weeks in Daniel, chapter 9, verses 24-27, sets forth three time periods that together total seventy weeks—an initial period of seven weeks, followed by a period of sixty-two weeks, followed by a third period of one week—all of which have already happened in history as explained in the previous chapter. The first time period was comprised of seven weeks that coincided with a seven-year sabbath cycle, beginning with the Day of Pentecost in 42 BCE and ending with the Day of Pentecost in 36 BCE. The second time period of sixty-two weeks followed the first time period, beginning with the Day of Pentecost in 35 BCE and continuing for sixty-two Pentecosts, ending with the Day of Pentecost in 27 CE. Those two time periods accounted for sixty-nine of the seventy weeks. The third time period followed immediately after the sixty-nine weeks, beginning with events in Jewish history that happened after the Day of Pentecost of 27 CE and before the seventieth week was brought to a conclusion on the Day of Pentecost in 28 CE. After which, according to verse 27, a covenant was to be confirmed for one week by an anointed one. The logical question to ask at this point is: What covenant was introduced to the Jewish people in the year 28 CE or soon thereafter and subsequently confirmed by an anointed one for one week? The remainder of this chapter will be devoted to identifying that covenant and the anointed one by examining the six items in verse 24 that had to happen before the seventy weeks ended and the week of covenant confirmation could commence.

The New Covenant of Jeremiah

The key to identifying the covenant described in verse 27 is contained in verse 24, the opening verse of the prophecy of the seventy weeks, which states “*Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy*” (KJV). In that verse, six items are specified that had to happen before the seventy weeks concluded in 28 CE. The first item, “*to finish the transgression,*” was accomplished when Herod the Great besieged and

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captured Jerusalem from Antigonus and the Parthians prior to Pentecost in 36 BCE, bringing the transgression (civil and religious revolt in Jerusalem and Judea) to a close. The next two items, “to make an end of sins” and “to make reconciliation for iniquity,” are the keys to identifying the covenant in question by pointing to the Book of Jeremiah, chapter 31, verses 31-34, which say:

*“Behold, the days come, saith the Lord, that I will make a **new covenant** with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for **I will forgive their iniquity, and I will remember their sin no more**” (KJV).*

Notice the promises at the end, “*I will forgive their iniquity*” and “*I will remember their sin no more.*” The wording of those two phrases is identical in meaning to the wording in the second and third items of the six items listed as having to be accomplished during the seventy weeks, namely, “... *to make an end of sins, and to make reconciliation for iniquity* ...” (KJV). The fact that the wording in Daniel, chapter 9, verse 24, mirrors the wording used in Jeremiah, chapter 31, verse 34, is the key to identifying the covenant in question. By using essentially the same words, the covenant in Daniel’s ninth chapter is identified as referring to the new covenant promised by God through the prophet Jeremiah.

Some expositors object, saying that the new covenant was established when the Jews returned from Babylon. However, the biblical record indicates otherwise (see Haggai 2:4-5), and history concurs. The Jews rebuilt the Temple in Jerusalem after they returned and began offering the traditional Temple-centered sacrifices instituted by the Mosaic covenant, exactly as they had done before the Exile. They were not operating under a new covenant. They were continuing to operate under the Mosaic covenant, and did so until the Temple was destroyed in the year 70 CE. Obviously, the resumption of the Mosaic covenant cannot be what was meant. Other expositors claim that the new covenant was established by the

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rabbis after the Romans destroyed the Temple, but that argument ignores the time frame for confirming the covenant set forth in verses 25 and 27, which require that the anointed one had to be anointed as the confirmer of the covenant no later than Pentecost in 28 CE. So, according to the timeline in Daniel, the introduction of the new covenant had to occur before the destruction of the Temple, not after, in contrast to what Jewish rabbis have been claiming for centuries. As for modern Jewish expositors, most interpret the reference to the new covenant in Jeremiah as referring to the original Mosaic covenant made with the Israelites at Sinai, but placed anew in the hearts of the Jewish people by the Messiah, usually assuming that will happen when a third Jewish Temple is built on the Temple Mount sometime in the future. However, that is another incorrect interpretation that ignores the time constraints given in Daniel, chapter 9, verses 24-27. According to those verses, the anointed one must be introduced no later than 28 CE.

Fulfillment in History

The *Tanakh* was completed sometime before 400 BCE, so it will not contain the record of the introduction of Jeremiah's new covenant to Israel, an event which had to occur after Pentecost in 27 CE, nor will it record the fulfillment of the six items specified in verse 24 that must occur sometime before the seventy weeks ended in 28 CE. For that information, we must look to the *B'rit Hadashah*, also called the Book of the New Covenant (or New Testament). It contains the continuing record of God's revelation to the Jewish people, and, like the *Tanakh*, was written by Jews, making it a trustworthy testimony about the new covenant and the anointed one who confirms that covenant to Israel. The first of the six items specified in verse 24, "to finish the transgression," was discussed on pages 92 and 98. The remaining five items, which identify the new covenant and reveal the identity of the anointed one who confirms the covenant, are listed below (circled numbers match those on Diagram 6.1 on page 95):

① "to finish the transgression"	<i>locates the 70 weeks in time</i>
② "to make an end of sins"	<i>identifies the introduction of the new covenant promised by Jeremiah</i>
③ "to make reconciliation for iniquity"	
④ "to bring in everlasting righteousness"	<i>identifies the anointed one who will confirm the new covenant (see what John the Baptist said in John 1:31)</i>
⑤ "to seal up the vision and prophecy"	
⑥ "to anoint the most Holy"	

② “to make an end of sins”
③ “to make reconciliation for iniquity”

The second and third items of the six items from verse 24 that are required to happen during the seventy weeks, “to make an end of sins,” and “to make reconciliation for iniquity,” were shown on pages 99-101 to identify the covenant mentioned in verse 27a of the seventy-weeks prophecy as being the new covenant foretold in Jeremiah 31:31-34. The introduction of the new covenant, which had to occur sometime before the end of the seventy weeks on the Day of Pentecost in 28 CE, is described in the Gospels¹ of Matthew, Mark, and Luke. The following account is from the Gospel of Matthew, chapter 3, verses 1-12:

“In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel’s hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire” (KJV).

John the Baptist was the messenger of the new covenant, raised up to call the people of Israel to repentance for forgiveness of sins, and he did so without

¹ A Middle English word, derived from Old English *gōdspel* meaning “good news.”

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reference to the Temple and its system of sacrifices that were required by the Mosaic covenant. The symbolism of John's use of baptism by submersion in a body of water, a Jewish practice of purification called a *mikvah* that represented purification of the soul from bodily sins, would have been well understood by the Jews who heard his message and sought his baptism. His use of the Jordan River for baptism—using freely running water that ancient Jews viewed as “living water” having special powers of **purification from all sins**—made for a very powerful message that challenged the established religious authorities and the efficacy and exclusivity of the atonement achieved through the Temple system of animal sacrifice established by Moses and the Law. However, the authorities did not try to stop John from baptizing. They were intimidated by him because the masses considered him to be a prophet, possibly the expected Messiah. Eventually, the Temple authorities sent priests and Levites seeking to know who he claimed to be, as recorded in the Gospel of John, chapter 1, verses 19-28:

“And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing” (KJV).

Thus, John the Baptist, when challenged by the Jewish authorities, stated emphatically that he was not the anointed one who would confirm the covenant, though he did reveal that the anointed one was that very day walking among the people of Israel. But, who was the anointed one who would confirm the new covenant? That question is answered by the fulfillment of the fourth, fifth and sixth required items provided in Daniel, chapter 9, verse 24.

④ “to bring in everlasting righteousness”

The fourth item of the six items from verse 24 that are required to happen during the seventy weeks is “to bring in everlasting righteousness” (KJV), which was fulfilled during the baptism of Jesus in the Jordan River by John the Baptist. That event is described in the Gospels of Matthew, Mark, and Luke, and it had to occur before the end of the seventy weeks on the Day of Pentecost in 28 CE according to the chronological constraints spelled out in the prophecy of the seventy weeks. The account of the baptism that is most pertinent to verse 24, in that it pointedly identifies that event with the “*everlasting righteousness*” requirement of the prophecy, is given in the Gospel of Matthew, chapter 3, verses 13-17:

*“Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us **to fulfil all righteousness**. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased”* (KJV).

The Gospel of Mark contains a second account of the baptism of Jesus in chapter 1, verses 1-11:

“The beginning of the gospel of Jesus Christ, the Son of God; As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. And John was clothed with camel’s hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. And it came to pass in those days, that Jesus came from Nazareth of

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Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased” (KJV).^{1,2}

A third account of the baptism, one that contains important chronological information, is found in the Gospel of Luke, chapter 3, verses 1-22:

“Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests,³ the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; And all flesh shall see the salvation of God. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said

¹ “The heavens shall declare his righteousness” ~ Psalm 50:6a and Psalm 97:6a (KJV).

² cf. Isaiah 42:6, Jeremiah 23:6

³ Note that Luke also mentions Annas as high priest. Caiaphas is known to have been the high priest between 18 CE and 36 CE. The mention of Annas can be explained by the fact that he was a high priest who preceded Caiaphas between 6 CE and 15 CE, and was the father-in-law of Caiaphas, making him a *high priest emeritus*, so to speak. Also, Annas may have served as high priest when Caiaphas was ritually impure for any reason.

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unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. And many other things in his exhortation preached he unto the people. But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, Added yet this above all, that he shut up John in prison. Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased" (KJV).

In the three Gospel accounts of the baptism of Jesus, there are two important pieces of information, one dealing with prophetic fulfillment and the other with chronology, that are particularly useful for interpretive purposes, as follows:

The first piece of information is found in the statement by Jesus recorded in the Gospel of Matthew that his baptism was being done "*to fulfil all righteousness.*" The Greek word πληρωσαι (NTG, Strong's NT: 4137), rendered as "fulfil" in the King James text, is most often used to indicate fulfillment of Scripture, and that is the case in this instance. Over the years, countless expositors have questioned the need for Jesus to be baptized by John the Baptist. If indeed his life was sinless, why was it necessary for Jesus to submit to a baptism of repentance for remission of sins? The answer is quite simple. The baptism of Jesus was done to fulfill the prophecy about everlasting righteousness that was specified in Daniel, chapter 9, verse 24, and it served as a public announcement of the identity of the anointed one specified in verse 27 as the one who would confirm the new covenant.

The second piece of information is the chronologically rich statement in the Gospel of Luke that the ministry of John the Baptist began in the fifteenth year of the reign of Tiberius Caesar, when Pilate was governor of Judea, and so on. The

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baptism of Jesus had to occur before Pentecost in 28 CE, the year that marked the end of the seventy weeks, so the chronological details in Luke can be used to pinpoint the start of the ministry of John the Baptist and make sure a pre-Pentecost of 28 CE baptism was possible. Since Joseph Caiaphas was high priest from 18 CE until 36 CE, Pontius Pilate was governor of Judea from 26 CE until 36 CE, Herod Antipas was tetrarch of the Galilee from 4 BCE until 39 CE, Herod Philip II was tetrarch of Ituraea and the region of Trachonitis from 4 BCE until 33/34 CE, all of those dates together produce a time frame that encompasses the years 26 CE to 34 CE. A baptism happening between the Pentecosts of 27 CE and 28 CE can be seen to fall within that time frame. So far, so good. Next, some portion of “*the fifteenth year of the reign of Tiberius Caesar*” must be shown to have happened before the Pentecost in 28 CE, the conclusion of the seventy weeks (see Diagram 6.1 on page 95). Many traditional expositors have equated the fifteenth year of Tiberius to the year 29 CE, based on the years of his reign being counted from his first year of sole reign in 14 CE, but whether that is the fifteenth year meant by Luke is not quite that simple to ascertain.

Biblical scholars specializing in ancient Roman chronology have researched the possible years that could be identified as the fifteenth year of the reign of Tiberius. The possibilities depend on whether one counts the first year of Tiberius’ reign as an accession year followed by numbered years or counts numbered years with no accession year, on whether the count begins with the year of his coreign over the provinces with Augustus that began in 12 CE or with the year of his sole reign after Augustus died in 14 CE, and on the type of calendar used, either Roman, Syro-Macedonian, or Jewish. If Jewish, there is the added uncertainty about whether the calendar in use started the new year in the first month Nisan or the seventh month Tishri. Using those variables, sixteen different time periods have been identified by chronologists as including the fifteenth year of the reign of Tiberius, the time period stipulated for the start of the ministry of John the Baptist. They range in time from the year 26 CE to the year 30 CE. Five of the sixteen configurations allow for the fifteenth year of Tiberius’ reign to occur after Pentecost in the year 27 CE and before Pentecost in the year 28 CE, which is the Pentecost that concluded the prophecy of the seventy weeks.

The dates for the five most probable time periods for the fifteenth year of Tiberius’ reign are as follows: (1) his fifteenth year was October, 26 CE to October, 27 CE if the factual regnal years of Tiberius are counted from his joint rule of the provinces with Augustus, (2) his fifteenth year was January 1-December 31, 27 CE

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if the regnal years of Tiberius from his joint rule of the provinces are counted as Julian calendar years according to the accession-year system, (3) his fifteenth year was October 1, 26 CE to September 30, 27 CE if the regnal years of Tiberius from his joint rule of the provinces are counted as Syro-Macedonian calendar years according to the non-accession-year system, (4) his fifteenth year was March-April, 26 CE to September 30, 27 CE if the regnal years of Tiberius from his joint rule of the provinces are counted as Jewish calendar years according to the non-accession-year system, (5) his fifteenth year was March-April, 26 CE to March-April, 28 CE if the regnal years of Tiberius from his joint rule of the provinces are counted as Jewish calendar years according to the accession-year system.¹ It is probable that the Gospel of Luke was written by a Jew,² a follower of Jesus, possibly as a formal presentation to the former high priest Theophilus³ for the purpose of explaining the growing branch of Judaism that was built on recognition of Jesus as the Anointed One of Israel. Thus, it seems not unreasonable to assume that a Jewish calendar system was used to calculate the fifteenth year of Tiberius as a reference in Luke, using one of the methods employed by calendars mentioned in numbered items four and five above. However, knowing which calendar was used is not really important. All that is needed at this point is to show that “*the fifteenth year of the reign of Tiberius Caesar*” could have been referring to a time period occurring before Pentecost in the year 28 CE, which marks the end of the seventy weeks, and that has been demonstrated to have been possible not only once but in five instances.

Now that the ministry of John the Baptist has been located as beginning sometime after the Pentecost of 27 CE (May 17), can the year of Jesus’ baptism be placed within the time frame defined by the start of John’s ministry in early 27 CE and the end of the seventy weeks on the Pentecost in 28 CE? Yes, it can be so placed, at least indirectly. The age at which Jesus began his ministry shortly after his baptism is given in the Gospel of Luke, chapter 3, verse 23: “*And Jesus himself began to be about thirty years of age*” (KJV). Since Jesus was born sometime before the death of Herod the Great, who died in March of 4 BCE, it can be easily

¹ Calendar calculations were verified by Jack Finegan, *Handbook of Biblical Chronology* (Peabody, Massachusetts: Hendrickson Publishers, Inc., 1998), p. 330-345.

² Based on Romans 3:1-2 and the fact that the rest of the Bible (*Tanakh* and *B’rit Hadashah*) was written by Jews, it seems probable that the writer of the Gospel of Luke was a Jew.

³ Theophilus was the name of a high priest from 37-41 CE who was the son of the high priest Annas, brother of the high priest Caiaphas, both mentioned in Luke, and grandfather of a woman named Johanna, possibly the one mentioned in the eighth chapter of Luke, verse 3.

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Table 7.1 - Year of Jesus' Baptism

1 year old - 3 BCE	2 years old - 2 BCE	3 years old - 1 BCE	4 years old - 1 CE	5 years old - 2 CE
6 years old - 3 CE	7 years old - 4 CE	8 years old - 5 CE	9 years old - 6 CE	10 years old - 7 CE
11 years old - 8 CE	12 years old - 9 CE	13 years old - 10 CE	14 years old - 11 CE	15 years old - 12 CE
16 years old - 13 CE	17 years old - 14 CE	18 years old - 15 CE	19 years old - 16 CE.	20 years old - 17 CE
21 years old - 18 CE	22 years old - 19 CE	23 years old - 20 CE	24 years old - 21 CE	25 years old - 22 CE
26 years old - 23 CE	27 years old - 24 CE	28 years old - 25 CE	29 years old - 26 CE	30 years old - 27 CE

confirmed by simple calculation that Jesus could have been “*about thirty years of age*” in the time period between the Pentecost in 27 CE that ended the sixty-ninth week of the prophecy of the seventy weeks and the Pentecost in the year 28 CE that ended the seventy weeks (see Table 7.1 above).

So far, four of the six items that were required to happen before the seventy weeks ended in the year 28 CE have now been demonstrated to have happened in history exactly in the order predicted. The new covenant was introduced by John the Baptist in early 27 CE, and the baptism of Jesus by John, which identified Jesus as the anointed one who would confirm the new covenant to Israel, happened sometime after John began his ministry in 27 CE and before the seventy weeks came to their end on Pentecost in the year 28 CE That leaves just the fifth and sixth items, “*to seal up the vision and prophecy*” (KJV) and “*to anoint the most Holy*” (KJV). These last two items will now be shown to have also been fulfilled at the time of the baptism of Jesus, setting the stage for his public ministry.

⑤ “*to seal up the vision and prophecy*”

The fifth of the six items set forth in verse 24, “*to seal up the vision and prophecy*,” (a strict translation of the Masoretic Text yields: “*to seal up the vision and prophet*”) was fulfilled at the time of the baptism of Jesus. After his baptism, as recorded in the Gospel of John, chapter 6, verse 27, Jesus revealed to his disciples that God had previously sealed him, saying: “... *for him [i.e., for the Son of Man, a messianic term Jesus often used to describe himself] hath God the Father sealed*” (KJV). Jesus was revealing to them that his messiahship and his role as “The Prophet” had been attested by God, but that his message had been sealed away from the understanding of the Jewish religious leadership and the Jewish

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people, all except those Israelites who were chosen by God to understand Jesus' message of the new covenant. God had warned Israel through Moses about what would happen if the nation did not keep the commandments. Daniel himself called attention to Moses' warning in his prayer (see page 205), and the prophet Isaiah, echoing Moses, had foretold that the nation of Israel would be given spiritual blindness, as recorded in Isaiah, chapter 6, verses 9-10 (note the use of the phrases "*thine iniquity is taken away, and thy sin purged,*" which is essentially the terminology used in chapter 9, verse 24, to signal the new covenant):

*"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims ... And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, **Hear ye indeed, but understand not; and see ye indeed, but perceive not.** Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed" (KJV).*

The spiritual blindness given to Israel by God is further clarified in Isaiah, chapter 29, verses 10-14:

"For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with

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their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid” (KJV).

That latter passage from Isaiah makes clear that the vision of Isaiah was not the only vision that was sealed away from Israel, but that the blindness of Israel would be extended to include the wisdom of their wise men and the understanding of their prudent men about the entire testimony of Moses and the prophets, all of that to occur in the future, after the time of Isaiah, when God was prophesied to do a marvellous work and wonder among the people. During his ministry to introduce the new covenant, Jesus was restrained by the spiritual blindness that was imposed by God on the religious leadership and people of Israel, as indicated in the Gospel of Matthew, chapter 13, verses 10-17, where he specifically invokes the words of Isaiah:

“And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them. ... Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them” (KJV).

Isaiah had specifically predicted the blindness of Israel with respect to the redemptive ministry of Jesus. In Isaiah, chapter 53, the prophet wrote:

“Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry

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ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors” (KJV).

⑥ “to anoint the most Holy”

The last of the six items that had to be accomplished before the end of the seventy “weeks,” “to anoint the most Holy,” was also accomplished at the time of the baptism of Jesus. That event involved an anointing with the Holy Spirit that would signify the Most Holy One being consecrated for service¹ as the servant of God who would confirm the covenant, *i.e.*, the “new covenant” promised by Jeremiah as explained at the beginning of this chapter. In addition, the baptism was done in the context of Isaiah, chapter 42, verses 1-8a, which say:

¹ See discussion on the usage of the word “cut off” on page 96.

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*“Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; **I have put my spirit upon him:** he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, **and give thee for a covenant of the people,** for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the Lord: that is my name” (KJV).*

Thus, it can be seen that Jesus’ anointing by the Spirit of God at his baptism was his identification as the servant introduced in Isaiah who would bear the iniquities of Israel and justify many. By the very act of immersing his body in the living waters of the Jordan River, his death, burial, and resurrection to eternal life, which would take place at the end of his ministry, was portrayed for all to see at the beginning of his ministry. His anointing in the year 28 CE set the stage for his public ministry to begin, a ministry that would be completed by the giving of the Holy Spirit to dwell in the hearts of all who believed in him after his resurrection.¹ As part of his ministry as the messianic forerunner, John the Baptist explained the spiritual meaning of the baptism of Jesus to his own disciples, as recorded in the Gospel of John, chapter 1, verses 29-36:

“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me

¹ The baptism of Jesus revealed the trinitarian nature of God, with Father, Son, and Holy Spirit appearing simultaneously as the three distinct personalities of the Godhead. That trinitarian nature had been alluded to in the *Tanakh*, in the Book of Genesis, chapter 18, verses 1-18, when Abraham was visited by God himself accompanied by two angels (with all three, including God, appearing to Abraham as men, in human form). In verse 3, Abraham addressed God as “My Lord” (Adonai). God then gave Abraham the promise of a son out of Sarah through whom all nations would be blessed. During Jesus’ baptism by John the Baptist, God the Father and God the Holy Spirit affirmed Jesus as the Son of God who, incarnate, was the promised seed of Abraham who would be a light to the nations and the glory of Israel.

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cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God. Again the next day after John stood, and two of his disciples; And looking upon Jesus as he walked, he saith, Behold the Lamb of God!” (KJV).

When the Holy Spirit of God was placed on Jesus as prophesied in Isaiah, chapter 42, verse 1, the sixth and final item required to be accomplished during the seventy “weeks,” “*to anoint the most Holy*” (KJV) as specified in Daniel, chapter 9, verse 24, was accomplished. Immediately afterwards, Jesus was led into the wilderness, where he was tempted by Satan for forty days and forty nights. Some time later, Jesus began his public ministry in Jerusalem by “cleansing” the Temple of leaven (the traditions of men) during Passover, followed by a period of baptizing new disciples in Judea. He continued in Judea until John the Baptist was arrested, after which the seventy weeks were brought to a close on the Day of Pentecost in 28 CE. With the events of the seventy weeks completed, verse 27 moves the prophecy forward by telling what will happen thereafter:

“And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and oblation to cease. And the people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate” (KJV).

After John’s arrest, Jesus began preaching the new covenant to his Jewish brethren in Galilee, as recorded in the Gospel of Luke, chapter 4, verses 13-21:

“And when the devil had ended all the temptation, he departed from him for a season. And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in

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*their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias [Isaiah]. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because **he hath anointed me** to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears” (KJV).*

During his public ministry, which lasted about twenty-seven months from baptism to ascension, Jesus preached the “good news” of the new covenant in Judea, Samaria, Galilee, and other parts of *Eretz-Israel*, including Jerusalem. A two-year-plus ministry is indicated by the Scriptural text. The Gospel of John specifically mentions three Passovers observed during Jesus’ ministry, one in chapter 2, verse 13, “*And the Jews’ passover was at hand*” (KJV); a second in chapter 6, verse 4, “*And the passover, a feast of the Jews, was nigh*” (KJV); and a third in chapter 11, verse 55, “*And the Jews’ passover was nigh at hand*” (KJV). The reference in chapter 2 is to the Passover in 28 CE,¹ the one in chapter 6 to the Passover in 29 CE, and the one in chapter 11 to Jesus’ last Passover in 30 CE.

Some Bible scholars have speculated that a fourth Passover is alluded to in chapter 4, verse 35, when, immediately before an unnamed feast mentioned in John, chapter 5, verse 1, Jesus tells his disciples, “*Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest*” (KJV). They assume that the statement by Jesus was literal, made in the spring when the fields of barley were ready for harvesting, something that would be true around the time of Passover. However, the chronology of Jesus’ ministry (see Diagram 7.1 on page 117) shows that his statement was made after the Day of Pentecost and before the Day of Atonement in the year 28 CE, during a sabbath year and prior to the start

¹ The exact year can be derived from the reference in John, chapter 2, verse 20, to Herod’s Temple having been under construction for forty-six years (see page 167).

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of the jubilee year, which would begin on the 10th of Tishri. Looking around, the disciples would have seen that the fields were laying fallow, having already been harvested many months earlier before the start of the sabbath year, and, since that was to be a jubilee year as well, the disciples would also have known that the next sowing and harvesting could not begin until the jubilee year had ended on the Day of Atonement in 29 CE, at least twelve months in the future. So, it must have been obvious to the disciples that Jesus was not making a literal statement about harvesting crops. The Gospel of John, in chapter 4, verse 35, goes on to confirm that Jesus was teaching instead about harvesting souls, not crops, and emphasizing that the souls of the Jewish people were ripe for gathering at that very moment.

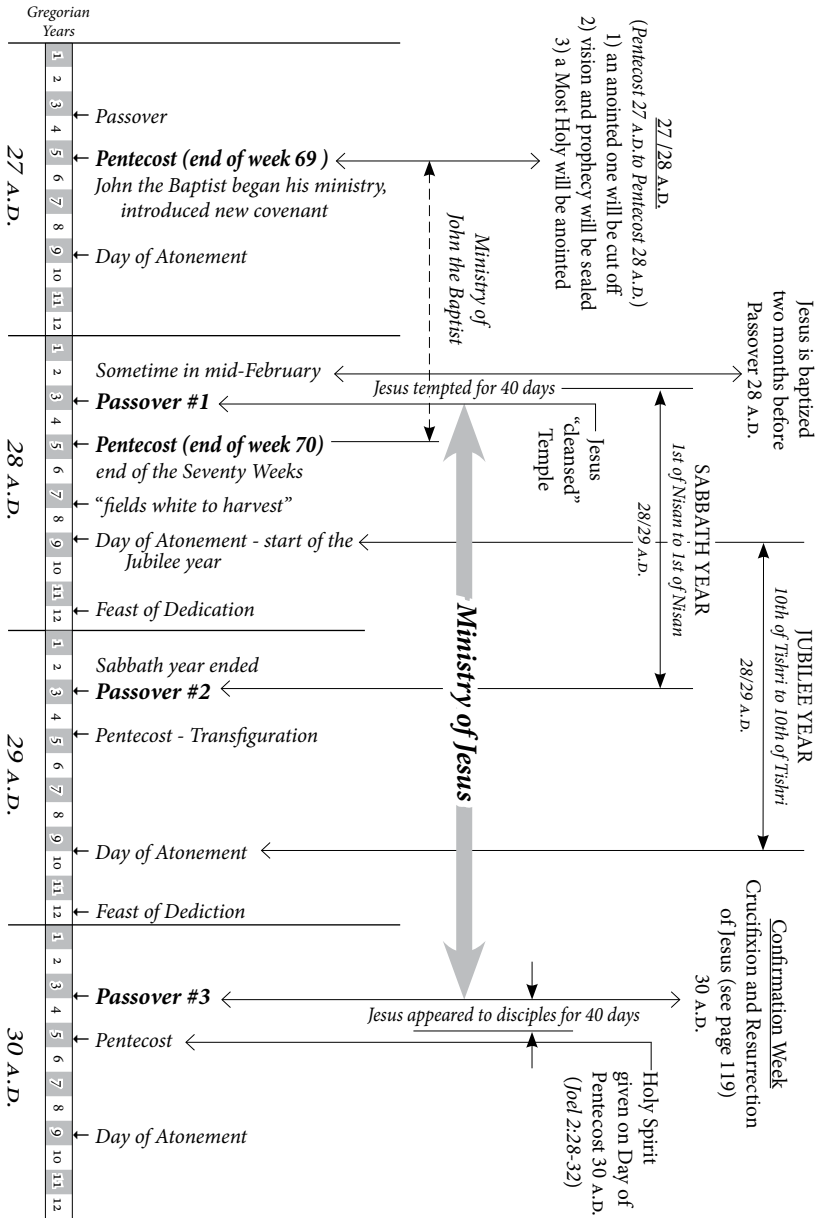
As history shows, Jesus' authority as mediator of the new covenant promised to Israel by Jeremiah was not understood by Jewish religious and political leaders of that day, and his simple message of justification through repentance and faith was almost universally rejected by the Temple authorities, Pharisees, Sadducees, scribes, and rabbis of his time.¹ On the other hand, many ordinary Jewish people in the countryside, and even some Jewish leaders in Jerusalem (probably those who had been enlightened by the gospel of the coming kingdom preached by John the Baptist), responded to Jesus' message of salvation and were baptized into the new covenant, as recorded in the Gospel of John, chapter 3, verse 26:

“And they came unto John [the Baptist], and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and

¹ Much harm has been done by those who have used the rejection of Jesus' ministry by the Jewish leadership (as recorded in the *B'rit Hadashah*, New Testament) to justify anti-Semitic views and actions against Jewish people, individually and collectively, over the centuries. A careful reading and correct interpretation of the Bible, both the *Tanakh* and *B'rit Hadashah*, will show that there is absolutely no theological justification whatsoever for anti-Semitic/anti-Jewish/anti-Israel views or actions by anyone.

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Diagram 7.1 - The Ministry of Jesus



Timeline for the Ministry of Jesus

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heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (KJV).

Confirmation of the Covenant

The public ministry of Jesus reached its climax during Passover week in the year 30 CE (see Diagram 7.2 on the opposite page), during which the first part of verse 27, which says *“And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and oblation to cease,”* was fulfilled. Jesus began the week by entering Jerusalem as the King of Israel, as recorded in the Gospel of Luke, chapter 19, verses 29-38:

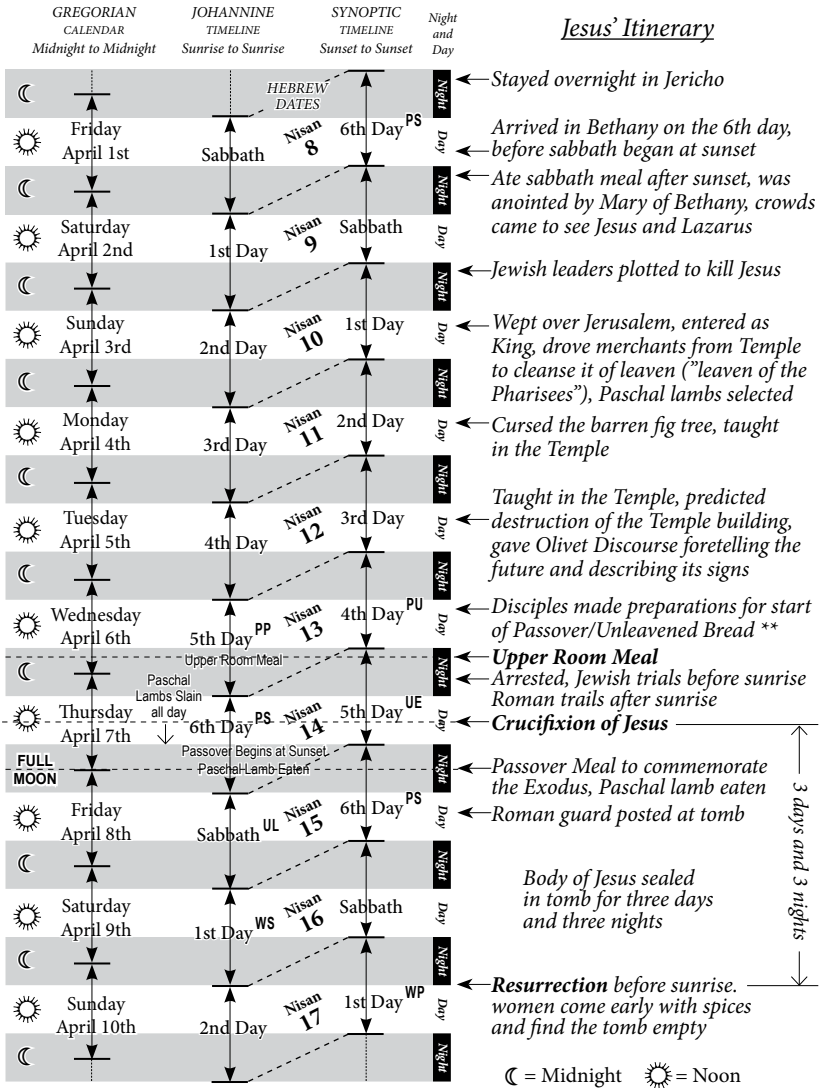
“And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest” (KJV).

The kingship of Jesus was rejected by official Judaism from the beginning. During his entry into the city of Jerusalem on his way to the Temple area during the final week of his ministry, the Gospel of Luke, chapter 19, verses 39-44, records this exchange between some Pharisees and Jesus:

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Diagram 7.2 - The Confirmation Week (30 CE)

Showing relationship of Gregorian, Johannine (Sadducean), and Synoptic (Pharisean) Days



PS Day of Preparation for Sabbath Day	UE 1st Day of Unleavened Bread (Exodus 12:18)
PP Day of Preparation for Passover (Johannine)	UL 1st Day of Unleavened Bread (Leviticus 23:6)
PU Day of Preparation for 1st Day Unleavened Bread (also called Passover in the Synoptics)	WP Feast of Weeks, 1st Day (for Pharisees)
	WS Feast of Weeks, 1st Day (for Sadducees)

** Luke 22:1 "Now the feast of unleavened bread drew nigh, which is called the Passover."

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“And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation” (KJV).

Jesus’ entered Jerusalem on the tenth of Nisan, the day designated for selecting the Passover lamb. His crucifixion four days later, on the fourteenth of Nisan, the eve of the memorial Passover meal, was on the afternoon of the day when the Paschal lambs were slain. At a supper with his disciples just hours before his arrest and trials by Jewish and Roman authorities, Jesus made it plain that his impending death on the cross was the offering of blood that would confirm the new covenant, as recorded in Matthew, chapter 26, verses 26-28:

“And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament [covenant], which is shed for many for the remission of sins” (KJV).

The prophesied week of confirming the new covenant was brought to a close by the burial of Jesus in a rock-hewn tomb for three days and three nights, followed by his bodily resurrection to life on the third day, which was 17 Nisan by Sadducean reckoning (or 16 Nisan by Pharisean reckoning), in both cases the resurrection occurring on the first day of the Feast of Weeks (First Fruits). Forty days later, after appearing to the eleven remaining disciples and many of his other followers for the purpose of creating witnesses to the fact that he had been bodily resurrected, Jesus ascended to heaven from the Mount of Olives. On the fiftieth day following the morning of the resurrection of Jesus, on the Day of Pentecost, his disciples and followers were gathered together as he had commanded them, and it was at that time that the Holy Spirit descended upon

Chapter Seven: He Shall Confirm the Covenant (Daniel 9:24-27)

and indwelt each of them as Jesus had promised before ascending, an event that is recorded in the Book of Acts, chapter 2, as follows:

“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues [known languages spoken by visitors to Jerusalem for Pentecost], as the Spirit gave them utterance. ... And they [the people in Jerusalem] were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? ... What meaneth this? Others mocking said, These men are full of new wine. But [the apostle] Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast

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made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified,¹ both Lord and Christ” (KJV).

From a theological standpoint, Jesus’ crucifixion and resurrection during Passover week in the year 30 CE confirmed the new covenant and brought to an end the efficacy of the Mosaic covenant and Temple sacrifices for atonement. The end of the sacrificial system had been predicted in verse 27b, “*and in the midst of the week he shall cause the sacrifice and oblation to cease*” (KJV), and its demise was attested by ominous signs recorded in the Talmud.² The Temple continued to function for another forty years, until it was destroyed by Titus and the Romans in 70 CE as predicted, “*And the people of the prince that shall come shall destroy the city and the sanctuary*” (KJV). Verse 27c goes on to prophesy, “*and the end thereof shall be with a flood, and unto the end of the war desolations are determined, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate*” (KJV),³ thus foretelling the state of perpetual conflict and spiritual desolation of Jerusalem and the Temple Mount that is still in evidence to this very day.

¹ Jewish religious authority (the Sanhedrin) condemned Jesus for blasphemy, a capital offense under Jewish law; Roman civil authority (Pilate) executed him by means of crucifixion.

² *Jerusalem Talmud*, Tractate Yoma 6:3 [33b]: “It has been taught: For forty years before the destruction of the Temple the western menorah light darkened, the crimson thread did not turn white, and the lot for the Lord always came up in the left hand. The priests would close the gates of the Temple at night and get up in the morning and find them open” (Au).

³ See previous exposition of verse 27 on page 96.

CONCLUSION

THE WISE SHALL UNDERSTAND

This book has fully interpreted the chrono-specific predictive prophecies revealed to the prophet Daniel and recorded for posterity in the Book of Daniel. The interpretations presented herein match recorded history exactly.

Now that you have read the interpretations for yourself, you may still have some reservations, perhaps feeling that the chrono-historical approach used to develop the interpretations is a bit too technical and temporal sounding to be spiritual. Or, you may be questioning whether projecting fulfillment of Hebrew prophecy into modern times is a valid extension. Or, you may simply be having a normal precautionary reaction to what you consider to be an approach that is new and unorthodox. Whatever the case, I can empathize. At one time, I also favored the traditional interpretive approaches used in commentaries authored by established Danielic scholars—works that rely almost exclusively on criticism while downplaying or ignoring chronology altogether, or that are limited to a mainly devotional focus. Taking a fresh look at the prophecies from a chrono-historical perspective, and allowing for modern-day fulfillment of biblical prophecy, required a deliberate departure from tradition on my part. I first had to set aside my biases favoring conventional interpretive approaches before I could begin to see the Danielic prophecies for what they really are, namely, chrono-specific predictive prophecies that are intended to explain the history of the Jews, Jerusalem, and the Anointed One of Israel. Once I embraced that reality, the prophecies began to yield to understanding.

After the prophecies were understood, the next challenge became that of deciding how best to explain the new interpretations, whether to compare them to older traditional interpretations, thus giving them hermeneutic context, or to present them as novel interpretations standing on their own. I chose the latter approach, primarily to avoid having to include synopses and critiques of the most quoted scholarly expositions of Daniel in vogue today, commentaries which I consider to have been written primarily by scholars trying their best to avoid admitting any possibility of divine providence with respect to the prophecies and their fulfillments. The resulting freedom from having to deal with that error opened the way for clear interpretations of the prophecies, with precise fulfillments documented in history and without the usual academic equivocations. It was also decided that the interpretations of Daniel's chrono-

Daniel Unsealed

specific prophecies should be presented, not in the order in which they are set forth in the Bible, but in the order in which I had been given to understand them. By rearranging the biblical order of presentation, the path of interpretation traveled from one prophecy to the next could be recreated for you to follow. Ultimately, though, I knew as I was writing down the explanations that the most that could be accomplished by me was to present the interpretations as clearly as humanly possible, then trust that God would open your eyes and ears to understand the prophecies in the same way that God had opened my eyes and ears when I first began the quest to know their meanings.

In the days to come, as you meditate on the interpretations of the chrono-specific predictive prophecies explained in this book, one important point should be reemphasized: I am not claiming that I unsealed the Danielic prophecies, although I may have been one of the earliest to recognize that the 1967 unsealing had happened, and perhaps the first to dare to say so in print. For the record, the prophecies had already been unsealed by God acting providentially through the recalled Jewish people in Israel (despite their unbelief) well before I began my research. By the time this exposition was begun, all I had to do to expound the prophecies was to match the events described in the prophecies with historical events, something relatively easy to do since all of the prophesied fulfillment events had occurred and were documented in history. It is also worth noting that the fulfillment of every major chrono-specific prophecy in Daniel has now been fully explained. That means that there are no things left unexplained, no predictions about future events waiting to happen. Apart from the resurrection of Daniel himself, an event implied at the end of the twelfth chapter, everything else prophesied in Daniel has now happened and can be so identified in history.

Of course, the interpretations set forth in this book, inasmuch as they fully explain the chrono-specific prophecies in Daniel by matching their biblical texts to events documented in history, constitute a challenge to the field of biblical eschatology. Bible-believing scholars (and, fortunately, there are still a few of them around) will need to reexamine basic assumptions about their sequence of end-time events, and do so without using a framework of future events from the Danielic prophecies to build upon. That process will be troubling for the most conservative eschatologists among us, especially when they realize that some of their more cherished eschatological assumptions may have to be adjusted as a result. For non-Bible-believing scholars (and, unfortunately, there are all too many of them around), the actuality of revelatory predictive prophecy validated

Conclusion: The Wise Shall Understand

by later fulfillment in history, a sure sign of the reality of divine providence, will now have to be incorporated into their supernatural-denying academic approaches to biblical exposition. Sadly, even with the overwhelming evidence provided by the Danielic prophecies and their fulfillments, admitting the concept of transcendence into the halls of academia may be considered too risky for those Bible scholars who choose to remain wise in the eyes of their peers.

As for Jewish scholars and religious professionals, the challenge offered by the new interpretations presented in this book will be even greater still. The chronological preciseness of the prophecy in Daniel, chapter 9, demands that serious consideration be given to the evidence that Jesus, in whose name Jews have been unjustly persecuted and killed for almost two-thousand years, was, is, and will again be the Anointed One foretold by Moses and the prophets in the *Tanakh*. Indeed, it is quite possible, even probable in my opinion, that the chrono-specific predictive prophecies in Daniel have been unsealed at this point in history especially for the edification of the Jewish people, to allow them to understand the Holy One of Israel in the manner that the Scriptures ordain that they will acknowledge and worship him at the time of the end.

In closing, I wish to thank you for allowing me to share my understanding of the seven chrono-specific predictive prophecies recorded in the Book of Daniel with you. My hope is that the insights about the prophecies proffered herein will prove to have been spiritually illuminating, and that, by helping you to better understand God's faithfulness and steadfast love as evidenced through his most sure word of prophecy, your faith in his Word will have been increased, even to the point of belief if that was not already the case. The Bible promises that one who diligently seeks God, and perseveres in seeking him to the point of belief, will one day be rewarded with the gift of eternal life in his presence. Until that glorious day, God will freely bestow his earthly blessings, perhaps the greatest of which is that he will empower the believer to share the message of salvation and redemption through faith in him with a world that is desperately seeking to believe in something good and eternal and true.

“Blessed be the name of God for ever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.” - DANIEL 2:20-22 (KJV)

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APPENDICES



“Wise men lay up knowledge.” – PROVERBS 10:14

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APPENDIX ONE

BACKGROUND NOTES

ON THE BOOK OF DANIEL

The Book of Daniel is one of the most debated books in the Bible. Scholars seem unable to agree about who wrote it, when it was written, and what it means. Since this exposition claims to show that the chrono-specific prophecies in Daniel are totally accurate, it only follows that everything that the Book of Daniel says or implies about itself will be taken at face value herein as well.

Author

The Book of Daniel, chapters 1-12, was written by the seer Daniel, a Hebrew man of noble birth who was carried away captive from Judah to Babylon by Nebuchadnezzar in the year 605 BCE. In his book, Daniel records the revelation given to him by God, who communicated with him through visions, dreams, and angels. It can be inferred that Daniel was in his early teen years when taken to Babylon. There he lived and was schooled in the king's palace, and eventually held high office in the Neo-Babylonian Empire. Daniel spent most of his life removed from Jerusalem and Judah, but remained faithful to his Jewish heritage. He lived to see the fall of Babylon to Cyrus the Great of Persia, but nothing is known about his life thereafter. His death is assumed to have occurred soon after 536 BCE, with his place of burial unknown. In Hebrew, the name Daniel דָּנִיֵּאל means "God is my judge." Interestingly, Daniel never refers to himself as a prophet, and his book is not included in the "Prophets" section of the Jewish *Tanakh*. In the *B'rit Hadashah*, however, Jesus specifically refers to him as "Daniel the prophet" (see Matthew 24:15, Mark 13:14), and his book is placed among those of the major prophets in most Christian Bibles.

Date Written

It is not known whether the vision-dream sequences in the Book of Daniel were recorded individually at the time they were experienced, or as a collection of several at a time, or perhaps even all together as one continuous work. It is certain that all were written down after the author was carried off to Babylon by

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Nebuchadnezzar. In this book, the following chronology for the chrono-specific chapters is assumed: chapter 4 was written before 562 BCE; chapter 7 in the first year of Belshazzar, *ca.* 553 BCE; chapter 8 in the third year of Belshazzar, *ca.* 551 BCE; chapter 9 in the first year of Darius the Mede, *ca.* 539 BCE; chapters 10-12 in the third year of Cyrus the Great of Persia, *ca.* 536 BCE.

Languages Used

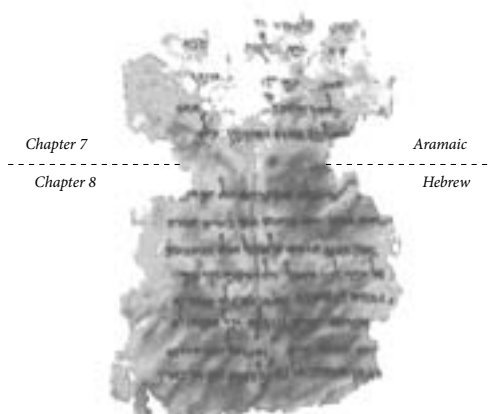
Biblical Hebrew was used for chapter 1, verse 1, through chapter 2, verse 3, and then it resumes in chapter 8, verse 1, through to the end of chapter 12. Aramaic, the *lingua franca* of the Mesopotamian region in the 6th century BCE, was used for chapters 2, verse 4, through to the end of chapter 7 (see illustration of language transition on opposite page). No expositor has come up with a good explanation for Daniel's use of two languages to write his book.

Historical Context

Daniel was born during the reign of Josiah (*r.* 640-609 BCE), who presided over a period of religious revival in the kingdom of Judah. Josiah restored the Temple and its priesthood to purity and reinstated the biblical festivals. The national return to righteousness followed the extreme wickedness of King Manasseh (*r.* 697-642 BCE), who provoked God to say in 2 Kings, chapter 21, verses 10-15: *“Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: Therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; Because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day”* (KJV). However, God was so pleased with Josiah that he promised that the wrath to come would not happen in his lifetime.

During Josiah's reign, Egypt was the great power to the south. To the north, the power of Assyria was in decline and that of Babylon on the rise. In 609 BCE,

Appendix One: Background Notes on the Book of Daniel



Fragment of a Daniel Scroll from the Dead Sea Scrolls (4Q112) showing the transition from Aramaic to Hebrew in the Book of Daniel when going from chapter 7 to chapter 8.

Josiah, who was loosely allied with Babylon, led his army to Megiddo in northern Israel to block an Egyptian army, led by Pharaoh Necho, that was passing through Israel to aid their Assyrian allies against an attack by Babylon. Josiah was killed by the Egyptians. As an immediate consequence of his death, the countdown to judgement that God had paused during Josiah's lifetime was resumed. In successive annual campaigns, the Babylonians moved southward to subjugate cities in the Levant. In 605 BCE, the Babylonian army clashed with the Egyptian army once again and achieved final victory in the Battle of Carchemish, firmly securing Judah as a Babylonian vassal. It was during that time that Daniel and many Hebrew nobles were taken captive to Babylon and that Judah came under the Babylonian hegemony. In 597 BCE, after a rebellion by King Jehoiachin of Judah, Nebuchadnezzar, king of Babylon, reacted with vigor. He seized Jerusalem and led its king Jehoiachin, the prophet Ezekiel, and many Jews into exile in Babylon. Nine years later, Nebuchadnezzar returned for a third time, entering Jerusalem in August of 586 BCE after a two-year siege. It was at that time that Solomon's Temple and the walls of Jerusalem were destroyed and the people taken into captivity except for a remnant left in the countryside.

During the seventy years of the Babylonian Exile (605-536 BCE), a new power arrived on the scene that would challenge the supremacy of Babylon. As predicted in Isaiah, chapter 44, verse 28, and chapter 45, verse 1, Cyrus the Great

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united the Medes and Persians, and in October of 539 BCE the Persian army conquered Babylon under his banner as King of the Persian Empire. Cyrus was an enlightened ruler who tolerated and even encouraged retention of the customs and religious practices of conquered peoples. Not too long after conquering Babylon, Cyrus decreed (no one knows the exact year) that the Jews could return to their ancestral lands in Judah and rebuild their Temple. The first Jews returned in 536 BCE and began to rebuild Jerusalem and the Temple. Thus, the seventy years of Exile that had been predicted by the prophet Jeremiah came to an end. Prior to the return from Babylon, God had revealed to Daniel the history of the Jews from the end of the Exile until the end of days. However, because the prophecies were sealed, it is debatable how much of what God revealed to Daniel was understood by the Jewish people over the years.

Place in the Canon

In the Jewish Bible (the *Tanakh*), the Book of Daniel is not included in the Prophets, at least in the Masoretic and similar Hebrew texts, but is placed in the Writings, a section containing Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Ezra-Nehemiah, and Chronicles. On the other hand, the older Greek Septuagint manuscripts include Daniel with the major Prophets. Some have speculated that Daniel was moved from the Prophets section of the “official” Hebrew texts to the Writings section after early Christians made extensive use of Daniel to support their claims for the messiahship of Jesus, but that is only speculation. In the Christian Bible, the Book of Daniel is included in the Major Prophets, placed immediately after the Book of Ezekiel. The Roman Catholic version of Daniel contains two extra chapters not contained in the Protestant version, an account about Susanna added as chapter 13 and another about Bel and the Dragon added as chapter 14. In addition, the Catholic version inserts a “Prayer of Azariah” and the “Song of the Holy Children” into chapter 3. The two added chapters and the lengthy insertion in chapter 3 are found in various combinations in some of the earliest Greek versions of the Bible, but they are not recognized as Scripture by Protestants or Jews today. In this book, the Protestant/Jewish version, which is limited to chapters 1-12 of the Book of Daniel and is based on the Masoretic text, is considered authoritative and trustworthy as Scripture and is used exclusively herein.

TIMEKEEPING IN ANCIENT ISRAEL

The earliest reference to biblical timekeeping is found in Genesis, chapter 1, verse 14: *“And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years”* (KJV). As that verse demonstrates, timekeeping was related to astronomy from the very beginning of biblical history. Unfortunately, the Bible does not describe the actual calendar system used by the ancients, so we can only guess about its structure, astronomical associations, and accuracy.

The first calendar component with a numerical notation is found in the Book of Exodus, when God commanded that the Passover be observed in the first month, called Abib. The early books of the Bible mention only four months by name: Abib, the first month (Exodus 12:2, 13:4); Zif, the second month (1 Kings 6:1); Ethanim, the seventh month (1 Kings 8:2); and Bul, the eighth month (1 Kings 6:38). From these few mentions, some have assumed that the ancient Hebrew calendar was a strict lunar calendar. There is evidence, however, that the movement of the sun was also taken into account by the early Hebrews. The Gezer Calendar, dating from the 10th century BCE, the earliest written example of a Hebrew calendar so far found by archeologists, shows a twelve-month year which is correlated with the major agricultural seasons in ancient Israel—olive harvest, early grain planting, late grain planting, hoeing of flax, barley harvest, wheat harvest, and so on. That correlation of months to seasons confirms that the early Hebrew calendar was not exclusively lunar, but was instead lunisolar in practice, coordinated in some manner with the sun-regulated seasons in addition to the monthly waxing and waning of the moon so as to keep the calendar aligned with the planting and harvest climatic requirements year after year.

After the Exodus, there were twelve months in the ancient calendar used by the Israelites, with months alternating between 29 and 30 days in length, which averages out to 29½ days per month. The resulting lunar year was composed of 354 days. Since that 354-day lunar year was eleven-plus days shorter than the solar year, an adjustment by intercalation (probably a leap month added every three or four years, but the exact method is still unknown) was made to keep the seasons synchronized with the sun. While captive in Egypt, the Hebrews probably followed the Egyptian civil calendar, which had twelve months, each having 30 days, with five leap days added to prevent calendar creep, resulting

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in a year of 365 days, which is very close to the astronomically-correct 365¼-day year. There is no evidence that the Israelites ever adopted the 365-day Egyptian calendar for sacred purposes after the Exodus, though. Some Bible expositors have postulated a 360-day “prophetic year” that they claim can be used for interpreting biblical chronology and prophecies. However, the Bible itself does not stipulate any specific number of days in a Hebrew year, probably because its length had to be adjusted from time to time to reconcile the twelve lunar-determined Jewish festival months with their corresponding solar seasons.

Until the Exodus, the basic components of the Hebrew calendar were all derived from physical observation of the heavens—the day from the recurring rising of the sun, the month from the recurring crescent of the new moon, and the year from the recurring equinoxes and solstices. After the Exodus, the new nation of Israel was given a non-astronomical time unit to add to its calendar system, the week. Every seventh day was to be observed by the Israelites as a reminder of their deliverance from bondage, as recorded in Deuteronomy, chapter 5, verses 12-15: *“Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day”* (KJV). Thus, the seven-day week became a unit of time in Jewish life.

In addition to the sabbath day, festivals and religious days to be observed throughout the year were added to the calendar by God through Moses at Sinai, and sabbath and jubilee years were ordained. The Jewish new year was originally celebrated in the first month, as God had commanded, but when Israel became a kingdom there is evidence that a parallel civil year was instituted with its New-Year Day observed in the seventh month. In later times, the religious and civil new years were combined into one Jewish new-year observance on the first day of the seventh month, and that holiday is called *Rosh Hashanah* (literally, “head of the year”) today. Other changes were to happen over time as well. The Exile in Babylon that began after Carchemish in 605 BCE resulted in major changes to the Hebrew calendar. The most obvious change was the adoption of Babylonian

Appendix Two: Timekeeping in Ancient Israel

Months of the Jewish Year				
<i>Number</i>	<i>Pre-Exilic Name</i>	<i>Post-Exilic Name</i>	<i>Length (days)</i>	<i>Gregorian Equivalent</i>
1st	Abib	Nisan	30	March-April
2nd	Zif	Iyar	29	April-May
3rd		Sivan	30	May-June
4th		Tammuz	29	June-July
5th		Av	30	July-August
6th		Elul	29	August-September
7th	Ethanim	Tishri	30	September-October
8th	Bul	Heshvan	29 or 30	October-November
9th		Kislev	30 or 29	November-December
10th		Tevet	29	December-January
11th		Shevat	30	January-February
12th		Adar	29 (or 30 in LY)	February-March
13th (in LY)		Adar II	29	March-April

In a leap year (LY), the month of Adar II is inserted and all other months are moved back accordingly; a leap month is inserted in the 3rd, 6th, 8th, 11th, 14th, 17th and 19th years of the 19-year cycle.

names for the months, and those names are still being used today. The first month Abib became Nisan, the seventh month Ethanim became Tishri, and so on (see list of Jewish months above). More important for accuracy, the 19-year cycle of calendar synchronization (later called the Metonic cycle), with its schedule for adding leap months to seven specified years in every nineteen-year cycle, became standard, and it is found reflected in the chronology of the Book of Daniel.

The ancient Hebrew calendar had a high degree of accuracy. Before 70 CE, it was based on priestly observations from Jerusalem, the sighting of the new moon being the most important calendric event. All other Jewish calendars were coordinated with the Temple calendar, so that the festivals would be celebrated on the correct day everywhere. After the Temple was destroyed in 70 CE and the priesthood ceased to function, the calendar was maintained by rabbis in various locations. Since observations from the Temple were no longer possible, and since the Jewish people were becoming so widely dispersed that timely dissemination of calendric information was impossible from one central location, a Hebrew calendar employing mathematical calculation was developed by Rabbi Hillel II

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Major Festivals on the Ancient Jewish Priestly Calendar			
<i>Order</i>	<i>Post-Exilic Name</i>	<i>Day of Month and Festival</i>	<i>Pilgrimage</i>
1st Month	Nisan	14th - Passover (Pesach) and 15th - 22nd - Feast of Unleavened Bread 16th - First Day, Feast of Weeks, First Fruits (barley)	✓
2nd Month	Iyar	14th - Second Passover	
3rd Month	Sivan	50th Day, Feast of Weeks (Shavuot), First Fruits (wheat)	✓
4th Month	Tammuz	- - -	
5th Month	Av	- - -	
6th Month	Elul	First Fruits (figs, pomegranates, dates)	
7th Month	Tishri	1st - New Year (Rosh Hashanah) 10th - Day of Atonement (Yom Kippur) 15th-22nd - Feast of Tabernacles (Sukkot), First Fruits (wine and oil)	✓
8th Month	Heshvan	- - -	
9th Month	Kislev	25th - Feast of Dedication (Hanukkah)	
10th Month	Tevet	- - -	
11th Month	Shevat	- - -	
12th Month	Adar	14th - Purim (with Fast of Esther)	

Since the creation of the State of Israel in 1948, the Chief Rabbinate of Israel has established four new Jewish holidays: Jerusalem Day (Yom Yerushalayim); Holocaust Remembrance Day (Yom HaShoah); Memorial Day (Yom Hazikaron); Israel Independence Day (Yom Ha'atzmaut).

in the 4th century CE. A derivative of that universal calendar is used by many Jews today. It standardized the length of months and formalized the addition of leap months over the course of a 19-year cycle, so that the lunar calendar is regularly realigned with the solar year. The Hillel II calendar also ensured that Yom Kippur would not fall adjacent to a Sabbath and Hoshanah Rabba would not fall on a Saturday, extra-biblical prohibitions instituted by the rabbis. A day is added to the month of Heshvan or subtracted from the month of Kislev of the previous year to prevent those things from happening.

In reality, the rules for computing the Jewish calendar, both in antiquity and in more modern times, are much more detailed than has been outlined here, but this presentation covers all aspects that are important for using the ancient Hebrew calendar system as a tool for interpreting the Bible and its prophecies.

APPENDIX THREE

CALCULATING SABBATH AND JUBILEE YEARS

READ DANIEL 4

The Children of Israel were commanded to observe sabbath and jubilee years, as recorded in Leviticus, chapter 25, verses 1-10. Observances of the sabbath and jubilee years are rarely mentioned in the Bible, though, probably because the Israelites failed to observe them in most cases, especially the jubilee years. In addition, most extra-biblical records of whatever observances did occur in ancient Israel were lost at the time of the destruction of the Temple in 70 CE. Modern Jewish sources, which are based mainly on later rabbinical writings and Josephus, disagree about how and when ancient Israel observed sabbath and jubilee years, and about how the sabbath and jubilee years were related to one another, whether they were sequential or overlapping. So, the challenge for modern biblical chronology is to identify at least one sabbath year and one jubilee year with certainty, based on the biblical text, and, from those “anchor” years, calculate a calendar showing all sabbath and jubilee years in history. Fortunately, there is a way to do just that by using the chronological information in Daniel, chapter 4, together with information provided in the Book of 1 Kings.

Identifying the Sabbath-Jubilee Year of Solomon

Calculating a calendar of sabbath and jubilee years using the fourth chapter of Daniel begins with an understanding of how that chapter relates to the promises made to Solomon about the permanence of the kingdom to him and his posterity, as recorded in the Book of 1 Kings, beginning with chapter 9, verses 1-9:

“And it came to pass, when Solomon had finished the building of the house of the Lord, and the king’s house, and all Solomon’s desire which he was pleased to do, That the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon. And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually. And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do

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according to all that I have commanded thee, and wilt keep my statutes and my judgments: Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them: Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people: And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done thus unto this land, and to this house? And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the Lord brought upon them all this evil” (KJV).

In his later years, Solomon did evil in the sight of the Lord by marrying many foreign women, that done in addition to his marriage to the daughter of pharaoh which occurred in the early years of his reign. Consequently, his heart was turned away from God to worship their gods, which were the gods of the surrounding nations, as recorded in 1 Kings, chapter 11, verses 1-8:

“But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination

Appendix Three: Calculating Sabbath and Jubilee Years (Daniel 4)

of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods” (KJV).

Solomon’s disobedience, together with the disobedience of the people of Israel who followed his example by worshipping at the high places dedicated to the forbidden foreign gods, caused the Lord to pass judgement on the king and the nation, as recorded in 1 Kings, chapter 11, verses 9-13:

*“And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, **I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father’s sake: but I will rend it out of the hand of thy son.** Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant’s sake, and for Jerusalem’s sake which I have chosen” (KJV).*

Solomon, when dedicating the Temple, possibly recalling the consequences of Israel’s future unfaithfulness to the covenant as had been foreseen by Moses in Deuteronomy, chapter 28, had asked for future forgiveness for the people of Israel, as recorded in 1 Kings, chapter 8, verses 46-53:

“If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; Yet if they shall bethink themselves [alternate translation, “come to their senses”]¹ in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; And so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have

¹ The NET Bible® © 1996-2006 by Biblical Studies Press; available at www.bible.org.

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built for thy name: Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause, And forgive thy people that have sinned against thee and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them: For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron: That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee. For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God” (KJV).

The above passage is quoted from the Book of 1 Kings. It provides the context needed for understanding Daniel, chapter 4 (see text on page 199), which is a chrono-specific prophecy about the future of Israel presented as an allegory, with Babylon and Nebuchadnezzar representing Israel and its king.¹ In the allegory, the king has a dream, seeing himself as a tree,² as described in verses 10-16:

“Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from

¹ Some expositors have proposed that Daniel, chapter 4, is actual history. However, there is no evidence in the historical record of the events described in the fourth chapter (loss of kingdom, madness, return to sanity, worship of the God of Israel, *etc.*) ever happening to the historical Nebuchadnezzar. Other expositors have worked around that lack of evidence by proposing that the events refer to a later Babylonian king, Nabonidus (*r.* 556-539 BCE). He did leave Babylon *ca.* 552 BCE, living at the oasis of Tayma in Arabia for ten years. The historical record shows that he was associated with the worship of the moon goddess Sin in Tayma, but gives no indication that he ever went mad or worshipped the God of Israel.

² The allegorical symbolism of the tree and chronological intent of Daniel’s vision becomes clear by recalling the words of the prophet Isaiah “... *for as the days of a tree are the days of my people ...*” (Isaiah 65:22b; KJV).

Appendix Three: Calculating Sabbath and Jubilee Years (Daniel 4)

heaven; He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him" (KJV).

Daniel then records the interpretation of the dream in verses 20-26:

*"The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and **seven times** shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule"* (KJV).

Verses 28-37 conclude Daniel, chapter 4, by describing a sequence of three calamities that happened to the king in the allegory (keeping in mind that the Nebuchadnezzar character in the allegory represents the king of Israel):

*"All this came upon the king Nebuchadnezzar. **At the end of twelve months** he walked in the palace of the kingdom of Babylon. The king spake, and said,*

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*Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; [1] **The kingdom is departed** from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and [2] **seven times shall pass over thee**, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. And [3] **at the end of the days** I Nebuchadnezzar lifted up mine eyes unto heaven, and **mine understanding returned** unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me" (KJV).*

Recapping the sequence of events in verses 28-36, verse 29 specifies that the king, after he had been walking in his palace for twelve months, had the kingdom taken from him for a period of seven "times," during which the king lived among the birds of the air and the beasts of the field, meaning that Israel would be a nation living as the surrounding nations, at times exiled among them, for a specified period of seven times. Verse 34 then says that, at the end of the "days," the king came to his senses, and, at the conclusion of the "days," he was restored to his former glory. Focusing only on the chronological aspects of the narrative, there are three elements specifying time, namely "months," "times," and "days." Two of the three elements are associated with a specific time period. Twelve months are specified during which the king will walk in his palace, and seven "times" are specified during which the king will live among the birds and beasts. The duration of the period of "days" is left unspecified, but emphasis is put on the restoration that happens at the end of them.

Appendix Three: Calculating Sabbath and Jubilee Years (Daniel 4)

Table A - How to Count the 7 “times” (1,596 Passovers)									
P-1 632 CE	P-2 631 CE	P-3 630 CE	P-4 629 CE	P-5 628 CE	P-6 627 CE	P-7 626 CE	P-8 625 CE	P-9 624 CE	P-10 623 CE
P-10 <i>see above</i>	P-20 613 CE	P-30 603 CE	P-40 593 CE	P-50 583 CE	P-60 573 CE	P-70 563 CE	P-80 553 CE	P-90 543 CE	P-100 533 CE
P-110 523 CE	P-120 513 CE	P-130 503 CE	P-140 493 CE	P-150 483 CE	P-160 473 CE	P-170 463 CE	P-180 453 CE	P-190 443 CE	P-200 433 CE
P-210 423 CE	P-220 413 CE	P-230 403 CE	P-240 393 CE	P-250 383 CE	P-260 373 CE	P-270 363 CE	P-280 353 CE	P-290 343 CE	P-300 333 CE
P-310 323 CE	P-320 313 CE	P-330 303 CE	P-340 293 CE	P-350 283 CE	P-360 273 CE	P-370 263 CE	P-380 253 CE	P-390 243 CE	P-400 233 CE
P-410 223 CE	P-420 213 CE	P-430 203 CE	P-440 193 CE	P-450 183 CE	P-460 173 CE	P-470 163 CE	P-480 153 CE	P-490 143 CE	P-500 133 CE
P-510 123 CE	P-520 113 CE	P-530 103 CE	P-540 93 CE	P-550 83 CE	P-560 73 CE	P-570 63 CE	P-580 53 CE	P-590 43 CE	P-600 33 CE
P-610 23 BCE	P-620 13 BCE	P-630 3 BCE	P-640 8 BCE	P-650 18 BCE	P-660 28 BCE	P-670 38 BCE	P-680 48 BCE	P-690 58 BCE	P-700 68 BCE
P-710 78 BCE	P-720 88 BCE	P-730 98 BCE	P-740 108 BCE	P-750 118 BCE	P-760 128 BCE	P-770 138 BCE	P-780 148 BCE	P-790 158 BCE	P-800 168 BCE
P-810 178 BCE	P-820 188 BCE	P-830 198 BCE	P-840 208 BCE	P-850 218 BCE	P-860 228 BCE	P-870 238 BCE	P-880 248 BCE	P-890 258 BCE	P-900 268 BCE
P-910 278 BCE	P-920 288 BCE	P-930 298 BCE	P-940 308 BCE	P-950 318 BCE	P-960 328 BCE	P-970 338 BCE	P-980 348 BCE	P-990 358 BCE	P-1000 368 BCE
P-1010 378 BCE	P-1020 388 BCE	P-1030 -398 BCE	P-1040 408 BCE	P-1050 418 BCE	P-1060 428 BCE	P-1070 438 BCE	P-1080 448 BCE	P-1090 458 BCE	P-1100 468 BCE
P-1110 478 BCE	P-1120 488 BCE	P-1130 498 BCE	P-1140 508 BCE	P-1150 518 BCE	P-1160 528 BCE	P-1170 538 BCE	P-1180 548 BCE	P-1190 558 BCE	P-1200 568 BCE
P-1210 578 BCE	P-1220 588 BCE	P-1230 598 BCE	P-1240 608 BCE	P-1250 618 BCE	P-1260 628 BCE	P-1270 638 BCE	P-1280 648 BCE	P-1290 658 BCE	P-1300 668 BCE
P-1310 678 BCE	P-1320 688 BCE	P-1330 598 BCE	P-1340 708 BCE	P-1350 718 BCE	P-1360 728 BCE	P-1370 738 BCE	P-1380 748 BCE	P-1390 758 BCE	P-1400 768 BCE
P-1410 778 BCE	P-1420 788 BCE	P-1430 798 BCE	P-1440 808 BCE	P-1450 818 BCE	P-1460 828 BCE	P-1470 838 BCE	P-1480 848 BCE	P-1490 858 BCE	P-1500 868 BCE
P-1510 878 BCE	P-1520 888 BCE	P-1530 898 BCE	P-1540 908 BCE	P-1550 918 BCE	P-1560 928 BCE	P-1570 938 BCE	P-1580 948 BCE	P-1590 958 BCE	P-1591 <i>see below</i>
P-1591 959 BCE	P-1592 960 BCE	P-1593 961 BCE	P-1594 962 BCE	P-1595 963 BCE	P-1596 964 BCE	---	---	---	---

Note that there was no year “0” (zero) when going from CE to BCE, so the count for the P-assovers in the transition decade from 3 CE to 8 BCE is determined as follows: P-assover number 630 in the count (P-630 above) occurred in the year 3 CE, P-631 in 2 CE, P-632 in 1 CE, P-633 in 1 BCE, P-634 in 2 BCE, P-635 in 3 BCE, P-636 in 4 BCE, P-637 in 5 BCE, P-638 in 6 BCE, P-639 in 7 BCE, P-640 in 8 BCE.

Step 1 - Identifying the year the kingdom divided ...

As I considered the three time-specific elements (months, times, and days) in the allegory, and the sequence of events specified in the allegorical narrative ending in restoration, the timeline developed during the interpretation of Daniel, chapter 12, which describes a “*time, times, and an half*” (3½ “times”) followed by a period of 1,335 “days,” after which Israel was restored to dominion over the Temple Mount, was recalled. Based on the similarity between the two restoration sequences in Daniel, chapters 4 and 12, it seemed logical to consider the probability that both prophecies were describing the same historical events. So, the next step was to align the “3½ times” in the twelfth chapter with the seven “times” described in the fourth chapter of Daniel (see Diagram A on the opposite page, top timeline). By so doing, the *terminus ad quem* of the “*time, times, and an half*” in the twelfth chapter, which is June 8, 632 CE, became the *terminus ad quem* of the “*seven times*” in the fourth chapter as well.

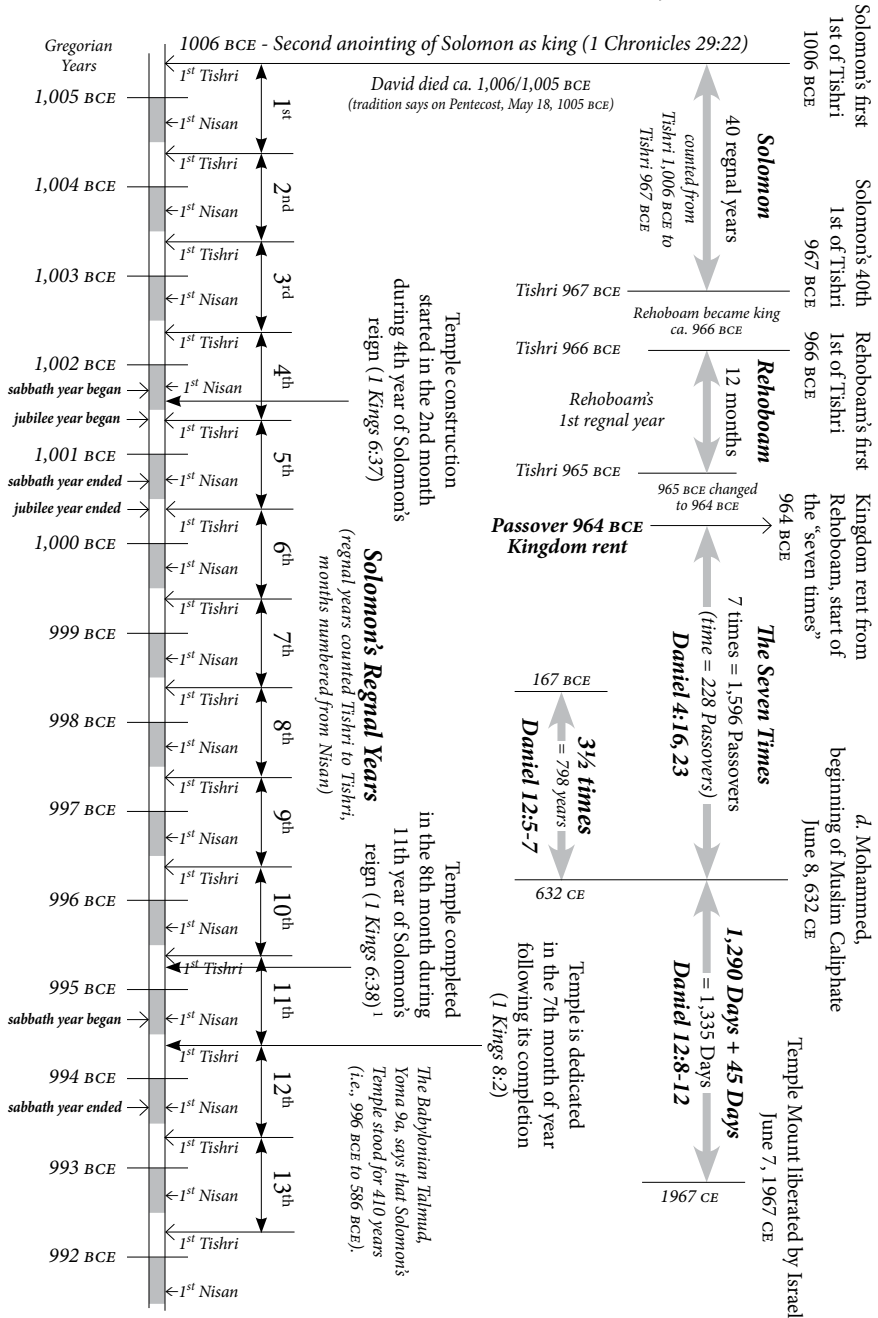
With the *terminus ad quem* thus established as 632 CE, and recalling that a “time” equals 228 Passovers (see pages 42-44), I was then able to count backwards for seven times, which is 7 x 228 Passovers = 1,596 Passovers, to identify the Passover in 964 BCE as the starting point in history for the “seven times” specified in the allegory. Table A (on the previous page) shows how to do the backwards count of 1,596 Passovers. The count is initiated with the Passover in 632 CE, which was the last Passover before the death of Mohammed and the start of the Muslim Caliphate that marked the end of the “3½ times” in the twelfth chapter, and it proceeds backward for 1,596 Passovers to reveal the Passover occurring in 964 BCE as the starting point of the “seven times.” Each Passover in the table is denoted as “P-#” (where “#” is its number in the count), followed by its corresponding Gregorian year. After the initial ten Passovers (P-1 through P-10), shown on the top line, Passovers are shown in ten-year increments, which allows you to count along on your fingers to verify the count.

Once the Passover of 964 BCE had been identified as the starting point of the “seven times,” it was easy to deduce that the starting event in the allegory, the rending of the kingdom from Nebuchadnezzar, was actually recalling an event that had happened in the history of Israel, namely, the prophesied rending of the kingdom from Solomon’s son and heir, Rehoboam. Thus, the chrono-specific prophetic allegory in Daniel, chapter 4, identifies the year 964 BCE as the year the kingdom of United Israel was rent from Rehoboam as God had foretold.

Appendix Three: Calculating Sabbath and Jubilee Years (Daniel 4)

Diagram A - Calculating Solomon's Regnal Years

(to reveal Nisan 1002 BCE to Nisan 1001 BCE as a sabbath year)



Step 2 - Identifying the first year of Solomon's reign ...

Again focusing on the chronological aspects of the narrative in Daniel, chapter 4, the first of the three time-related elements, the twelve months prior to the rending of the kingdom specified in the allegory, require that Rehoboam had to have been “walking in the palace” as king for at least twelve months (one complete Tishri to Tishri regnal year) prior to the rending of the kingdom that happened on Passover in 964 BCE. That would mean that Rehoboam had to have succeeded Solomon as king sometime before the 1st of Tishri in 966 BCE, and then to have ruled for one regnal year until the 1st of Tishri in 965 BCE, in order to meet the prophesied twelve-month-as-king-living-in-the palace requirement that was stipulated before the kingdom could be rent from him on Passover in 964 BCE. That scenario means that Solomon must have died in the year between the month of Tishri in the year 967 BCE and month of Tishri in the year 966 BCE, a chronological clue that allows reasonable identification of Solomon's last Tishri as king before his death as the one that occurred in the year 967 BCE. The Bible preserves the length of Solomon's reign in 1 Kings, chapter 11, verse 42, recording that “*the time that Solomon reigned in Jerusalem over all Israel was forty years*” (KJV). Since regnal years were tabulated Tishri to Tishri during his days, that means that Solomon reigned as king for forty 1st of Tishris after his elevation to the throne. The table on the opposite page counts back forty 1st of Tishris from the last 1st of Tishri in Solomon's reign, the one in the year 967 BCE, revealing the first Tishri during which Solomon was ruler of Israel as the one that occurred in the year 1,006 BCE. That year marked the beginning of Solomon's reign, and it is the identification of his first regnal year that allows the identification of the fourth year of Solomon's reign as the year beginning on the 1st of Tishri in 1,003 BCE and ending on the 1st of Tishri in 1,002 BCE.

Step 3 - Identifying the year Solomon began building the Temple ...

Of special importance for biblical chronology in general, and for the specific quest being pursued in this section—the identification of the first sabbath year that occurred during Solomon's reign—is the identification of the year in which Solomon began to build the Temple, an event specified as occurring in his fourth regnal year. In the Book of 1 Kings, chapter 6, verses 37-38, and chapter 8, verse 2, the following details are given about building the Temple: (1) construction began in the second month in the fourth year of the reign of Solomon, (2) the Temple was

Appendix Three: Calculating Sabbath and Jubilee Years (Daniel 4)

Counting the Years (Tishris) of Solomon's Reign				
40th - 967 BCE	39th - 968 BCE	38th - 969 BCE	37th - 970 BCE	36th - 971 BCE
35th - 972 BCE	34th - 973 BCE	33rd - 974 BCE	32nd - 975 BCE	31st - 976 BCE
30th - 977 BCE	29th - 978 BCE	28th - 979 BCE	27th - 980 BCE	26th - 981 BCE
25th - 982 BCE	24th - 983 BCE	23rd - 984 BCE	22nd - 985 BCE	21st - 986 BCE
20th - 987 BCE	19th - 988 BCE	18th - 989 BCE	17th - 990 BCE	16th - 991 BCE
15th - 992 BCE	14th - 993 BCE	13th - 994 BCE	12th - 995 BCE	11th - 996 BCE
10th - 997 BCE	9th - 998 BCE	8th - 999 BCE	7th - 1000 BCE	6th - 1001 BCE
5th - 1002 BCE	4th - 1003 BCE	3rd - 1004 BCE	2nd - 1005 BCE	1st - 1006 BCE

completed in the eighth month in the eleventh year of the reign of Solomon, and (3) the Temple was dedicated on the tenth day of the seventh month in the year following its completion. From Diagram A on page 145, it can be seen that the fourth year of Solomon's reign began in Tishri of 1,003 BCE and ended in Tishri of 1,002 BCE. Though regnal years began with Tishri (the seventh month), Jewish months were still numbered in accordance with the religious calendar, starting with Nisan as the first month. So, it can be determined that Temple construction was begun in the second religious month, a few weeks after Passover (March-April) in the year 1,002 BCE, and was completed in the eighth month (October-November) seven years later in 996 BCE, then dedicated on the Day of Atonement in the seventh month (September-October) of the year following its completion, in 995 BCE.¹

Step 4 - Identifying Solomon's first sabbath year ...

Although not stated directly in the Bible, it makes sense to assume that Solomon waited until 1,002 BCE, the fourth year of his reign, to start construction of the Temple for two very specific reasons. First, he could not begin building while David was still alive since God had decreed that David was to have no part in building the Temple, so David had to die before construction could begin. After

¹ The *Seder Olam* records that Josiah began refurbishing the Temple in his eighteenth regnal year, 622 BCE, 218 years after Joash had begun refurbishing the Temple in his twenty-third regnal year, 840 BCE, and that Joash's refurbishing was 155 years after the Temple was completed in 996 BCE, confirming the year of dedication as 995 BCE. The *Babylonian Talmud (Tractate Yoma 9a)* says that Solomon's Temple stood for 410 years. Since it was destroyed in 586 BCE, counting back in time 410 Passovers confirms 996 BCE as the year of its completion.

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a short coreign with Solomon, David died sometime between Tishri 1,006 BCE and Tishri 1,005 BCE. Second, Solomon needed a large workforce for gathering and preparing the huge quantities of materials needed for building the Temple, and for doing the actual construction, and that meant he had to wait for the first sabbath year when the land was at rest and the manpower of the nation was not devoted to its prime endeavor, agriculture.¹ Thus, the year 1,002 BCE, the year he started building the Temple in his fourth regnal year, can be identified as the first sabbath year that occurred in Solomon's reign. Based on that one occurrence, all sabbath years can be calculated to produce a calendar of sabbath years.

Step 5 - Identifying all sabbath and jubilee years ...

In every seventh sabbath cycle, the last year (the 49th year) saw the start of a jubilee year. Aligning the jubilee years with the sabbath cycle defined above involves knowing one jubilee year with certainty. By counting forward in time in increments of forty-nine years from the date of the first jubilee year after the Exodus, the year 1,394 BCE (see page 163), the year 1,002 BCE can be identified as a jubilee year. That calculation can be verified by using information provided in the *B'rit Hadashah* as follows: Jesus announced the start of a jubilee year in the first year of his ministry, which the chronological information in the Gospel of John, chapter 2, verses 13-21, identifies as the year 28 CE (see pages 167-168). That jubilee year (or, if a date based on the *Tanakh* is preferred, the jubilee that occurred in 1,394 BCE or 1,002 BCE) can be used to calculate a calendar of all jubilee years. Then, by combining the sabbath calendar with the jubilee calendar, a single calendar of all sabbath and jubilee years can be derived if the two align. The result of that combination is displayed in the tables that make up the *Calendar of Sabbath and Jubilee Years* in *Appendix Four* that begins on the next page.

¹ Solomon used foreigners to do most of the construction on the Temple according to the Scriptures, as recorded in 2 Chronicles, chapter 2, verses 17-18, which says: "And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred. And he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a work" (KJV). The strangers were undoubtedly agricultural laborers and slaves who would normally be under-utilized during the sabbath year, since planting and harvesting of crops was prohibited by the Law of Moses.

APPENDIX FOUR

CALENDAR OF SABBATH AND JUBILEE YEARS

The Children of Israel were commanded to begin observing both sabbath and jubilee years (which, in practice, meant that they were to begin counting the number of memorial Passovers), as recorded in Leviticus, chapter 25, verses 1-12:

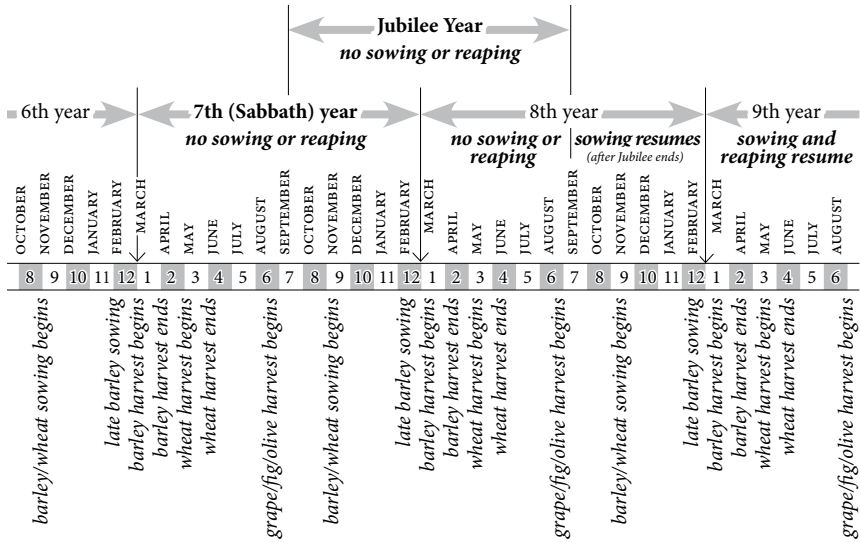
“And the Lord spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat. And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field” (KJV).

Leviticus, chapter 25, verses 20-22, clarified that the people of Israel would not go hungry because of their obedience to the commandment:

“And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow

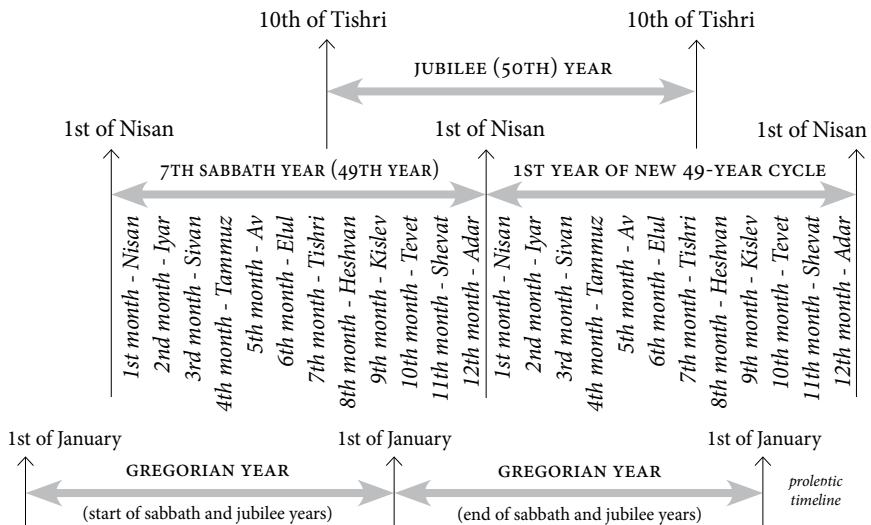
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Diagram A - Relationship of Seasons to Sabbath and Jubilee Years



Jewish months are shown as numbers, with Nisan = 1; corresponding Gregorian months shown above.

Diagram B - Relationship of Sabbath, Jubilee, and Gregorian Years



(exact relationship to the Jewish year varies somewhat from year to year)

Appendix Four: Calendar of Sabbath and Jubilee Years

the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store” (KJV).

In practical terms, the people would sow barley and wheat in November of the fifth year, then reap the bounteous threefold “sixth-year” yield of both grains during the following March through June harvest months, then possibly sow barley again in November (the month for sowing) of the sixth year to harvest whatever they could harvest in early spring before the start of the seventh year on the 1st of Nisan (March-April). There would be no sowing at all in November of the seventh year, and thus no harvest of wheat or barley the following March through June in the eighth year. However, in November of the eighth year, both barley and wheat would once again be sown and then harvested in the spring and early summer of the ninth year. That schedule meant that there were two harvest seasons when no harvesting was done. Under that schedule, though, no additional provisions were needed for a sabbath-jubilee combination year since the jubilee ended on the 10th of Tishri (September-October in the eighth year), so sowing could still be done in November of the eighth year as during the sabbath-only years. Sabbath years were to be observed every seventh year, beginning on the 1st of Nisan, and were to extend until the following 1st of Nisan, whereas a jubilee year began on the 10th of Tishri in the forty-ninth year of a 49-year cycle (seven sabbath cycles), and it continued until the 10th of Tishri in the following year. Both sabbath and jubilee years began in one proleptic Gregorian year and ended in the following year. A jubilee year, although called a “fiftieth year,” was not a separate year, but overlapped the last five months in the forty-ninth year and the first seven months in the first year in the next 49-year cycle, as shown in Diagram B on the opposite page.

Table of Sabbath and Jubilee Years from 1,700 CE to 2,037 CE

JUBILEE	7th Sabbath	6th Sabbath	5th Sabbath	4th Sabbath	3rd Sabbath	2nd Sabbath	1st Sabbath
2037/2038	2037/2038	2030/2031	2023/2024	2016/2017	2009/2010	2002/2003	1995/1996
1988/1989	1988/1989	1981/1982	1974/1975	1967/1968	1960/1961	1953/1954	1946/1947
1939/1940	1939/1940	1932/1933	1925/1926	1918/1919	1911/1912	1904/1905	1897/1898
1890/1891	1890/1891	1883/1884	1876/1877	1869/1870	1862/1863	1855/1856	1848/1849
1841/1842	1841/1842	1834/1835	1827/1828	1820/1821	1813/1814	1806/1807	1799/1800
1792/1793	1792/1793	1785/1786	1778/1779	1771/1772	1764/1765	1757/1758	1750/1751
1743/1744	1743/1744	1736/1737	1729/1730	1722/1723	1715/1716	1708/1709	1701/1702

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Table of Sabbath and Jubilee Years from 1 CE to 1,695 CE							
<i>JUBILEE</i>	<i>7th Sabbath</i>	<i>6th Sabbath</i>	<i>5th Sabbath</i>	<i>4th Sabbath</i>	<i>3rd Sabbath</i>	<i>2nd Sabbath</i>	<i>1st Sabbath</i>
1694/1695	1694/1695	1687/1688	1680/1681	1673/1674	1666/1667	1659/1660	1652/1653
1645/1646	1645/1646	1638/1639	1631/1632	1624/1625	1617/1618	1610/1611	1603/1604
1596/1597	1596/1597	1589/1590	1582/1583	1575/1576	1568/1569	1561/1562	1654/1655
1547/1548	1547/1548	1540/1541	1533/1534	1526/1527	1519/1520	1512/1513	1505/1506
1498/1499	1498/1499	1491/1492	1484/1485	1477/1478	1470/1471	1463/1464	1456/1457
1449/1450	1449/1450	1442/1443	1435/1436	1428/1429	1421/1422	1414/1415	1407/1408
1400/1401	1400/1401	1393/1394	1386/1387	1379/1380	1372/1373	1365/1366	1358/1359
1351/1352	1351/1352	1344/1345	1337/1338	1330/1331	1323/1324	1316/1317	1309/1310
1302/1303	1302/1303	1295/1296	1288/1289	1281/1282	1274/1275	1267/1268	1260/1261
1253/1254	1253/1254	1246/1247	1239/1240	1232/1233	1225/1226	1218/1219	1211/1212
1204/1205	1204/1205	1197/1198	1190/1191	1183/1184	1176/1177	1169/1170	1162/1163
1155/1156	1155/1156	1148/1149	1141/1142	1134/1135	1127/1128	1120/1121	1113/1114
1106/1107	1106/1107	1099/1100	1092/1093	1085/1086	1078/1079	1071/1072	1064/1065
1057/1058	1057/1058	1050/1051	1043/1044	1036/1037	1029/1030	1022/1023	1015/1016
1008/1009	1008/1009	1001/1002	994/995	987/988	980/981	973/974	866/867
959/956	959/956	952/953	945/946	938/939	931/932	924/925	917/918
910/911	910/911	903/904	896/897	889/890	882/883	875/876	868/869
861/862	861/862	854/855	847/848	840/841	833/834	826/827	819/820
812/813	812/813	805/806	798/799	791/792	784/785	777/778	770/771
763/764	763/764	756/757	749/750	742/743	735/736	728/729	721/722
714/715	714/715	707/708	700/701	693/694	686/687	679/680	672/673
665/666	665/666	658/659	651/652	644/645	637/638	630/631	623/624
616/617	616/617	609/610	602/603	595/596	588/589	581/582	574/575
567/568	567/568	560/561	553/554	546/547	539/540	532/533	525/526
518/519	518/519	511/512	504/505	497/498	490/491	483/484	476/477
469/470	469/470	462/463	455/456	448/449	441/442	434/435	427/428
420/421	420/421	413/414	406/407	399/400	392/393	385/386	378/379
371/372	371/372	364/365	357/358	350/351	343/344	336/337	329/330
322/323	322/323	315/316	308/309	301/302	294/295	287/288	280/281
273/274	273/274	266/267	259/260	252/253	245/246	238/239	231/232
224/225	224/225	217/218	210/211	203/204	196/197	189/190	182/183
175/176	175/176	168/169	161/162	154/155	147/148	140/141	133/134
126/127	126/127	119/120	112/113	105/106	98/99	91/92	84/85
77/78	77/78	70/71	63/64	56/57	49/50	42/43	35/36
28/29	28/29	21/22	14/15	7/8	1 BCE/CE 1	---	---

Appendix Four: Calendar of Sabbath and Jubilee Years

Table of Sabbath and Jubilee Years from 1 BCE to 1,393 BCE							
JUBILEE	7th Sabbath	6th Sabbath	5th Sabbath	4th Sabbath	3rd Sabbath	2nd Sabbath	1st Sabbath
---	---	---	---	---	CE 1/1 BCE	7/8	14/15
21/22	21/22	28/29	35/36	42/43	49/50	56/57	63/64
70/71	70/71	77/78	84/85	91/92	98/99	105/106	112/113
119/120	119/120	126/127	133/134	140/141	147/148	154/155	161/162
168/169	168/169	175/176	182/183	189/190	196/197	203/204	210/211
217/218	217/218	224/225	231/232	238/239	245/246	252/253	259/260
266/267	266/267	273/274	280/281	287/288	294/295	301/302	308/309
315/316	315/316	322/323	329/330	336/337	343/344	350/351	357/358
364/365	364/365	371/372	378/379	385/386	392/393	399/400	406/407
413/414	413/414	420/421	427/428	434/435	441/442	448/449	455/456
462/463	462/463	469/470	476/477	483/484	490/491	497/498	504/505
511/512	511/512	518/519	525/526	532/533	539/540	546/547	553/554
560/561	560/561	567/568	574/575	581/582	588/589	595/596	602/603
609/610	609/610	616/617	623/624	630/631	637/638	644/645	651/652
658/659	658/659	665/666	672/673	679/680	686/687	693/694	700/701
707/708	707/708	714/715	721/722	728/729	735/736	742/743	749/750
756/757	756/757	763/764	770/771	777/778	784/785	791/792	798/799
805/806	805/806	812/813	819/820	826/827	833/834	840/841	847/848
854/855	854/855	861/862	868/869	875/876	882/883	889/890	896/897
903/904	903/904	910/911	917/918	924/925	931/932	938/939	945/946
952/953	952/953	959/960	966/967	973/974	980/981	987/988	994/995
1001/1002	1001/1002	1008/1009	1015/1016	1022/1023	1029/1030	1036/1037	1043/1044
1050/1051	1050/1051	1057/1058	1064/1065	1071/1072	1078/1079	1085/1086	1092/1093
1099/1100	1099/1100	1106/1107	1113/1114	1120/1121	1127/1128	1134/1135	1141/1142
1148/1149	1148/1149	1155/1156	1162/1163	1169/1170	1176/1177	1183/1184	1190/1181
1197/1198	1197/1198	1204/1205	1211/1212	1218/1219	1225/1226	1232/1233	1239/1240
1246/1247	1246/1247	1253/1254	1260/1261	1267/1268	1274/1275	1281/1282	1288/1289
1295/1296	1295/1296	1302/1303	1309/1310	1316/1317	1323/1324	1330/1331	1337/1338
1344/1345	1344/1345	1351/1352	1358/1359	1365/1366	1372/1373	1379/1380	1386/1387
1393/1394 - Land allotted to the twelve tribes in the first jubilee year after the Exodus							
<p><i>In the table for years BCE above, note that the land was allotted in the first jubilee year after the Exodus, 1394 BCE. The next year, 1393 BCE, started the sabbath cycle in the land of Canaan, and the next five years in that first sabbath cycle after the land was allotted were 1392 BCE, 1391 BCE, 1390 BCE, 1389 BCE, 1388 BCE (see diagram on page 137). Also, note that there was no year "0" (no year zero) when going from years BCE on this chart to years CE on the chart on the opposite page, since the year 1 BCE was followed by the year 1 CE as time moves forward in history.</i></p>							

Verifying the Sabbath and Jubilee Tables

After crossing the Jordan River in 1,402 BCE, the Children of Israel began the process of subduing the land of Canaan. In the forty-ninth year after the Exodus from Egypt (identified by counting forward in time for forty-nine Passovers, starting with the first Passover in Egypt; see page 163), the warfare had ended and the land of Canaan was at rest. It was at this time, in the forty-ninth year (essentially a first jubilee year after the Exodus) that the land was allotted to the twelve tribes. Once the land was allotted, the Children of Israel possessed the promised land and the sabbath-year count began, with 1,393 BCE marking the first year in the sabbath count in the land. Counting forward in time from that year in one-year increments reveals the proleptic Gregorian date for the first sabbath year observed by the Israelites in the land to be the year 1,387 BCE, calculated as follows:

- 1,394 BCE ... 49th year after Exodus, land allotted to the twelve tribes
- 1,393 BCE ... 1st year in the seven-year sabbath cycle
- 1,392 BCE ... 2nd year in the seven-year sabbath cycle
- 1,391 BCE ... 3rd year in the seven-year sabbath cycle
- 1,390 BCE ... 4th year in the seven-year sabbath cycle
- 1,389 BCE ... 5th year in the seven-year sabbath cycle
- 1,388 BCE ... 6th year in the seven-year sabbath cycle
- 1,387 BCE ... **7th year, and first sabbath year observed in the land**

The first sabbath year is shown in the sabbath and jubilee table for years BCE on the previous page (see bottom row, far right column), and all subsequent sabbath and jubilee years from that first sabbath year down to the present day have been calculated from the date for that first sabbath year. The resulting sabbath and jubilee years are shown in the tables on pages 151-153. The validity of the tables can be verified by comparing the sabbath and jubilee years listed in them with other sabbath and jubilee events and chronological details mentioned in the Bible, the works of Josephus, the *Seder Olam*, and the *Talmud*.

Crosscheck #1 - The chronology of Caleb's jubilee year request ...

A first crosscheck of the sabbath-jubilee dates is provided by the chronology associated with Caleb as recorded in the Book of Joshua. In the year that the land

Appendix Four: Calendar of Sabbath and Jubilee Years

was at rest and was ready to be allotted to each tribe, Caleb asked for his share of land that had been promised specifically to him because of his faithfulness at Kadesh-Barnea. That incident is recorded in Joshua, chapter 14, verses 7-10: *“Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to spy out the land; and I brought him word again as it was in mine heart. Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God. And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children’s for ever, because thou hast wholly followed the Lord my God. And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old”* (KJV).

Caleb was forty years old when he was sent by Moses from Kadesh-Barnea into the land of Canaan as a spy, and he was eighty-five years old when he asked for his promised allotment as the land was ready to be assigned to the twelve tribes. Since the spies were sent from Kadesh-Barnea in the second year after the Exodus and thirty-eight years before the Israelites crossed the Jordan River in 1,402 BCE (Deuteronomy 2:14), that would mean they were sent in 1,440 BCE. Subtracting forty-five years (Passovers) from that year yields the year 1,394 BCE as the year that the land was at rest and Caleb made his request for his promised allotment of land. That result coincides with the year for the first sabbath year seven years later, namely 1,387 BCE, and it is a crosscheck on the accuracy of the sabbath-jubilee tables presented in this book. A diagram showing the years of Caleb is provided on page 163 (second column from right).

Crosscheck #2 - The destruction of Solomon’s Temple ...

A second crosscheck is provided in the Babylonian Talmud. Tractate Arakin 12b says that Solomon’s Temple was destroyed in the third year of a sabbath cycle. The Temple was destroyed by the Babylonians in 586 BCE, which would make the year 589 BCE a sabbath year, confirming the sabbath tables (see page 153).

Crosscheck #3 - The sabbath in the third year of Jehoshaphat ...

A third crosscheck is provided in 2 Chronicles, chapter 17, verses 7-9, which record that Jehoshaphat, in his third regnal year, sent his princes, accompanied

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by Levites and priests, to teach the Law to the people in the cities of Judah. That was in keeping with the commandment given by Moses in Deuteronomy, chapter 31, verses 10-13, for observing the sabbath year. The third regnal year of Jehoshaphat (r. 900-875) was 897 BCE, which was indeed a sabbath year (see page 153).

Crosscheck #4 - The destruction of Herod's Temple in a sabbath year ...

A fourth crosscheck is provided in the *Seder Olam*, which mentions that Herod's Temple and the city of Jerusalem were destroyed during a sabbath year.¹ Since we know from secular history that the destruction took place in August of the year 70 CE, that would mean that the Jewish year from Nisan 70 CE to Nisan 71 CE was a sabbath year, and that is in agreement with the sabbath and jubilee tables (see table for years CE on page 152, second row from bottom).

Crosscheck #5 - The year Solomon's Temple was begun ...

A fifth, albeit somewhat circumstantial, crosscheck on the observance of sabbath years in ancient times is provided in the *Seder Olam*, which provides two references for determining the year Solomon finished building the Temple. It refers to the major Temple renovations mentioned in the Bible, the first undertaken by Joash of Judah (see 2 Chronicles, chapter 24) and the second done by Josiah of Judah (see 2 Kings, chapter 22). Joash began his renovations in his twenty-third regnal year, 218 years before Josiah began his renovations, and 155 years after Solomon finished the Temple.² Josiah began his renovations in his eighteenth regnal year, which began in the year 623 BCE. Counting back 218 Passovers from that year gives the year 840 BCE for Joash's twenty-third regnal year. Counting back 155 Passovers identifies 996 BCE as the year Solomon finished building the Temple, in the eighth month of his eleventh regnal year. Since it took Solomon seven years to build the Temple, that means that the construction was begun after Passover in 1,002 BCE and completed in 996 BCE. Both were sabbath years when no agricultural work could be done, ensuring that ample manpower would have been available for starting and completing such a large construction project.

¹ Heinrich W Guggenheimer, *Seder Olam: The Rabbinic View of Biblical Chronology* (Lanham, Maryland: Rowman & Littlefield Publishers, Inc., 1998, 2005), p. 264.

² Guggenheimer, *Seder Olam*, p. 161-162.

APPENDIX FIVE

CHRONOLOGY IN THE BOOK OF EZEKIEL

EZEKIEL 4; SEE TIMELINE ⑧ ON PLATE 1

An important chrono-specific prophecy is set forth in Ezekiel, chapter 4, verses 5-6: *“Also for your [Ezekiel’s] part lie on your left side and place the iniquity of the house of Israel on it. For the number of days you lie on your side you will bear their iniquity. I have determined that the number of the years of their iniquity are to be the number of days for you, 390 days. So bear the iniquity of the house of Israel. When you have completed these days, then lie down a second time, but on your right side, and bear the iniquity of the house of Judah 40 days. I have assigned one day for each year”* (KJV). A period of 430 days is specified during which the prophet Ezekiel is to bear the iniquity of Israel and Judah by laying on his left and right sides, an action representing a “siege of Jerusalem” (see verses 1, 2) that would last for 430 years. Since Ezekiel often dated events from the time when Jehoiachin was taken into exile by Nebuchadnezzar,¹ it is logical that the starting point for counting the 430 years would be the same. Thus, it is necessary to identify the proleptic Gregorian year when the exile of Jehoiachin began.

Ezekiel gives chronological clues that help determine the year Jehoiachin went into exile. In chapter 40, verse 1, he writes: *“In the five and twentieth year of our captivity, in the beginning of the year ... in the fourteenth year after that the city was smitten”* (KJV). That equates the twenty-fifth year of the exile of Jehoiachin with the fourteenth year after the destruction of Jerusalem, which was destroyed on August 14, 586 BCE.² Since Jewish years at the time of Ezekiel were reckoned from the first month of the year in accordance with the command given in Exodus 12, verse 2, *“This month [Nisan, the month of the Passover] shall be unto you the beginning of months: it shall be the first month of the year to you”* (KJV), the observance of Passover was a way of keeping track of the passage of years, as demonstrated in Daniel, chapter 8, verses 13-14. That method of using Passovers to keep track of years seems to apply to the chronological references in Ezekiel as well. Thus, Ezekiel’s reference to the “fourteenth year” after the destruction of

¹ See examples of such dating in Ezekiel, e.g. 1:2; 8:1; 20:1; 24:1; 26:1; 29:1, 17; 30:20; 31:1; 32:1, 17; 33:21; 40:1.

² Jack Finegan, *Handbook of Biblical Chronology* (Peabody, Massachusetts: Hendrickson Publishers, Inc., 1998), p. 259.

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Jerusalem in chapter 40, verse 1, would mean that fourteen Passovers had occurred after that event, and his reference to the “twenty-fifth year” after the beginning of the exile of Jehoiachin would mean that twenty-five Passovers had occurred after that event.

Table A - How to count the 25 Passovers in Ezekiel 40:1									
P-26 597 BCE	<i>Exile begins</i>	P-25 596 BCE	P-24 595 BCE	P-23 594 BCE	P-22 593 BCE	P-21 592 BCE	P-20 591 BCE	P-19 590 BCE	P-18 589 BCE
P-17 588 BCE	P-16 587 BCE	P-15 586 BCE	<i>Temple destroyed</i>	P-14 585 BCE	P-13 584 BCE	P-12 583 BCE	P-11 582 BCE	P-10 581 BCE	P-9 580 BCE
P-8 579 BCE	P-7 578 BCE	P-6 577 BCE	P-5 576 BCE	P-4 575 BCE	P-3 574 BCE	P-2 573 BCE	P-1 572 BCE	<i>(25th year of exile)</i>	---

Table A (above) demonstrates how the Passovers that indicate the passage of years in Ezekiel, chapter 40, verse 1, should be counted. Each Passover in the table is denoted as “P-#” (where “#” is its number in the count), followed by its corresponding Gregorian year. The table should be read backwards to arrive at the year of the first Passover celebrated in exile in Babylon, starting with the cell to the far right on the bottom row labeled “25th year of exile,” representing the point in time when Ezekiel said that he wrote his chapter 40, verse 1. The cell labeled “Temple destroyed,” representing the destruction of the Temple on August 14, 586 BCE, is reached by counting back fourteen Passovers (P-1 through P-14) to reach the first Passover after the destruction, the one celebrated in 585 BCE. By resuming the count with the last Passover before the destruction of the Temple, the one in 586 BCE, and counting back eleven more Passovers (P-15 through P-25), the twenty-fifth Passover is revealed as occurring in 596 BCE. As that calculation demonstrates, the exile of Jehoiachin had to begin before the Passover in 596 BCE. It also had to happen after the surrender of Jerusalem on March 16, 597 BCE, which the Babylonian Chronicles (tablet number 21946)¹ records as occurring on the second day of the month Addaru, just before the new year began. Adding another clue, II Chronicles, chapter 36, verse 10, says that Jehoiachin was ordered brought to Babylon “*when the year was expired*” (KJV), which pinpoints the time as sometime after the Jewish new year

¹ The Babylonian Chronicles are cuneiform tablets recording major events in the history of Babylon, written by Babylonian astronomers (Chaldeans) over a long period of time stretching from the reign of Nabonassar to the Parthian Period. Almost all of the tablets currently reside in the Middle East collection of the British Museum.

Appendix Five: Chronology in the Book of Ezekiel (Ezekiel 4)

on the 1st of Nisan, which occurred on the 8th of March that year. Since II Kings, chapter 24, verses 13-14, say that ten-thousand people were taken captive to Babylon, along with the Temple treasures and large amounts of booty, at least a few weeks would have been required after the capture to assemble everything and leave Jerusalem. All of these time constraints indicate that Jehoiachin left Jerusalem several weeks after the Passover observed in 597 BCE, which occurred on March 22 that year, less than a week after the surrender of the city.

Table B - How to count the 430 Passovers in Ezekiel 4:5-6

P-1 596 BCE	P-2 595 BCE	P-3 594 BCE	P-4 593 BCE	P-5 592 BCE	P-6 591 BCE	P-7 590 BCE	P-8 589 BCE	P-9 588 BCE	P-10 587 BCE
P-10 <i>see above</i>	P-20 577 BCE	P-30 567 BCE	P-40 557 BCE	P-50 547 BCE	P-60 537 BCE	P-70 527 BCE	P-80 517 BCE	P-90 - 507 BCE	P-100 497 BCE
P-110 487 BCE	P-120 477 BCE	P-130 467 BCE	P-140 457 BCE	P-150 447 BCE	P-160 437 BCE	P-170 427 BCE	P-180 417 BCE	P-190 407 BCE	P-200 397 BCE
P-210 387 BCE	P-220 377 BCE	P-230 367 BCE	P-240 357 BCE	P-250 347 BCE	P-260 337 BCE	P-270 327 BCE	P-280 317 BCE	P-290 307 BCE	P-300 297 BCE
P-310 287 BCE	P-320 277 BCE	P-330 267 BCE	P-340 257 BCE	P-350 247 BCE	P-360 237 BCE	P-370 227 BCE	P-380 217 BCE	P-390 207 BCE	P-400 197 BCE
P-410 187 BCE	P-420 177 BCE	P-430 167 BCE	---	---	---	---	---	---	---

Now that the year of the exile of King Jehoiachin has been identified, the 430 Passovers can be counted to reveal the time span specified in Ezekiel, chapter 4, verses 5-6. Table B (above) demonstrates how to count the Passovers. Note that the count begins with the Passover in 596 BCE, the first Passover after the departure of Jehoiachin from Jerusalem and thus the first Passover celebrated in exile. Each Passover in the table is denoted as “P-#” (where “#” is its number in the count), followed by its corresponding Gregorian year. After the initial ten Passovers (P-1 through P-10), which are shown on the top line, Passovers are shown in ten-year increments, which allows you to count along on your fingers to verify the count. The count of 430 Passovers ends with the Passover celebrated in the year 167 BCE, after which Antiochus IV Epiphanes desecrated the Temple in December, sparking the Maccabean revolt that began soon thereafter. The revolt eventually resulted in a self-governing Jewish nation, the first time the Jewish people had been ruled by a Jewish ruler in Jerusalem since the deportation of the last king of Judah, Jehoiachin, by Nebuchadnezzar 430 years earlier in 597 BCE. Thus, the 430-year time span between the exile of Jehoiachin and the beginning of the Maccabean revolt that led to Jerusalem’s liberation and the subsequent

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reestablishment of the Law of Moses in Judea was the fulfillment of the days of iniquity of Israel and Judah that was foretold by the symbolic actions of Ezekiel described in Ezekiel, chapter 4.

P-30 592 BCE	P-29 593 BCE	P-28 594 BCE	P-27 595 BCE	P-26 596 BCE	P-25 597 BCE	P-24 598 BCE	P-23 599 BCE	P-22 600 BCE	P-21 601 BCE
P-20 602 BCE	P-19 603 BCE	P-18 604 BCE	P-17 605 BCE	P-16 606 BCE	P-15 607 BCE	P-14 608 BCE	P-13 609 BCE	P-12 610 BCE	P-11 611 BCE
P-10 612 BCE	P-9 613 BCE	P-8 614 BCE	P-7 615 BCE	P-6 616 BCE	P-5 617 BCE	P-4 618 BCE	P-3 619 BCE	P-2 620 BCE	P-1 621 BCE

As an added bonus, the information contained in Table A on the previous page can also be used to help interpret the chronologically ambiguous phrase “*the thirtieth year*” (KJV) that is referenced in Ezekiel, chapter 1, verses 1-2. The meaning of that phrase has long been a subject of speculation among Bible scholars. Note that in verse 2, Ezekiel equates the thirtieth year with the fifth year of Jehoiachin’s captivity. That means that the fifth year would have been the Nisan-to-Nisan year that began just before the fifth Passover of Jehoiachin’s captivity, which was the Passover that occurred in the year 592 BCE (denoted as “P-21” in the table). As shown on Table C (above), the thirtieth Passover back from the Passover in the year 592 BCE (using the Passover in that year as the first Passover in the count) would have been the Passover celebrated in 621 BCE. That indicates that Ezekiel considered that specific Passover, the one celebrated in 621 BCE, as identifying year number one of his thirty-year count. That reveals that the zero point for his count was the Passover observed in the previous year, 622 BCE, which was the year of the Great Passover celebrated by Josiah, the last righteous king of Judah (see II Kings 22:8, 23:1-23).

SYNCHRONIZED BIBLE TIMELINE

The chronology embedded in the Book of Daniel provides a framework for the history of the Jewish people from the time of the reign of Solomon down to events occurring in modern times (see PLATE 1 at the end of this book). Using chronological information from other books of the Bible together with the chronology in Daniel, a biblical timeline can be synchronized with the timeline of secular history all the way back to the birth of Abram in Ur.

Date of the Exodus

The anchor date revealed by the chronology of Daniel, chapter 4, is the year 964 BCE, the year that the kingdom of United Israel was rent from Rehoboam. From that year, Solomon's reign can be located in time, and the year spanning 1,003-1,002 BCE can be identified as his fourth regnal year (see Diagram A on page 145). The fourth regnal year in Solomon's reign is an important year from a chronological standpoint, because that is the year when he began building the Temple, a month after Passover in 1,002 BCE, and all sacred chronology prior to the beginning of the kingdom period of Israel can be calculated from that event once the date for Solomon's fourth regnal year is known.

The key for extending biblical chronology back beyond the reign of Solomon is found in 1 Kings, chapter 6, verse 1, which says, "*And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which [is] the second month, that he began to build the house of the Lord*" (KJV). Going back 480 years from the year 1,002 BCE, Solomon's fourth regnal year, would seemingly reveal the year of the Exodus to be 1,482 BCE. However, using the 480 years specified by the Masoretic text as the time span between the Exodus and Solomon's fourth regnal year creates chronological problems.

The most serious conflict is that the events in the timeline resulting from using the 480-year figure cannot be made to reconcile with the calendar of sabbath and jubilee years that can be generated from other reliable sabbath-jubilee data provided in the *Tanakh* (OT), *B'rit Hadashah* (NT), *Seder Olam*, Josephus, and the *Talmud*. Thus, the accuracy of the 480-year Masoretic figure must be questioned. As it turns out, the 480-year Masoretic figure is not universally documented. The Septuagint

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contradicts it in 3 Kings, chapter 6, verse 0, which says, “*And it came to pass in the four hundred and fortieth year after the departure of the children of Israel out of Egypt, in the fourth year and second month of the reign of king Solomon over Israel, that the king commanded that they should take great and costly stones for the foundation of the house, and hewn stones. And the men of Solomon, and the men of Chiram hewed the stones, and laid them for a foundation*” (LXX).¹

In the Septuagint, the 480-year Masoretic figure is replaced by the 440-year figure. That change moves the date for the Exodus forward from 1,482 BCE to 1,442 BCE, making events surrounding the Exodus synchronize perfectly with the sabbath-jubilee calendar calculated from the Bible and documented history, dates which are verified by multiple chronological crosschecks. Importantly, the 440-year figure yields a timeline that agrees with the Masoretic verses describing the duration of Israel’s conquest of Canaan (see Timeline A on the opposite page showing timelines from the Exodus to the first sabbath year in Canaan).²

How do I justify using the 440-year figure from the Septuagint that seems to contradict the 480-year Masoretic figure? Ultimately, I make an assumption. I explain it by assuming that the Masoretic figure starts its count when Moses had his personal exodus from Egypt, whereas the Septuagint figure starts from the time of the Exodus of all of the Children of Israel forty years later.

Several important synchronizations result from using the Septuagint time period. First, the chronology for the life of Moses using the 440-year figure produces a timeline for him that fits the narrative of Egypt’s Dynasty 18. Second, locating the Exodus in 1,442 BCE locates the allotment of the land of Canaan to the twelve tribes as occurring in the year 1,394 BCE, after the forty-ninth Passover (if you include the Passover in Egypt) and thus in the jubilee year designated by God in the Law of Moses for returning land to its owners. In other words, it shows that the land was allotted in the first jubilee year (see facing page). Third, it agrees with the Apostle Paul’s “*about 450 years*” recorded in Acts 13:20 (see page 164).

¹ Sir Lancelot Brenton, *The Septuagint with Apocrypha; Greek and English* (Hendrickson, 1986).

² In the process of harmonizing the reigns of the kings of Israel and Judah (see pages 21-29), I developed great confidence in the chronological information about the kings preserved in the Masoretic text. Chronological details and numerous crosschecks about the reigns given in the Masoretic text converge with other chronological elements derived from the biblical text to produce exact harmonization. However, that is not the case with the 480-year figure given in 1 Kings 6:1 for the duration of the time span between the Exodus and the fourth regnal year of Solomon. It cannot be made to fit the sabbath-jubilee calendar. To compensate, I have assumed that the 480 years was a measurement made from the time Moses fled from Egypt in 1,483 BCE.

Appendix Six: Synchronized Bible Timeline

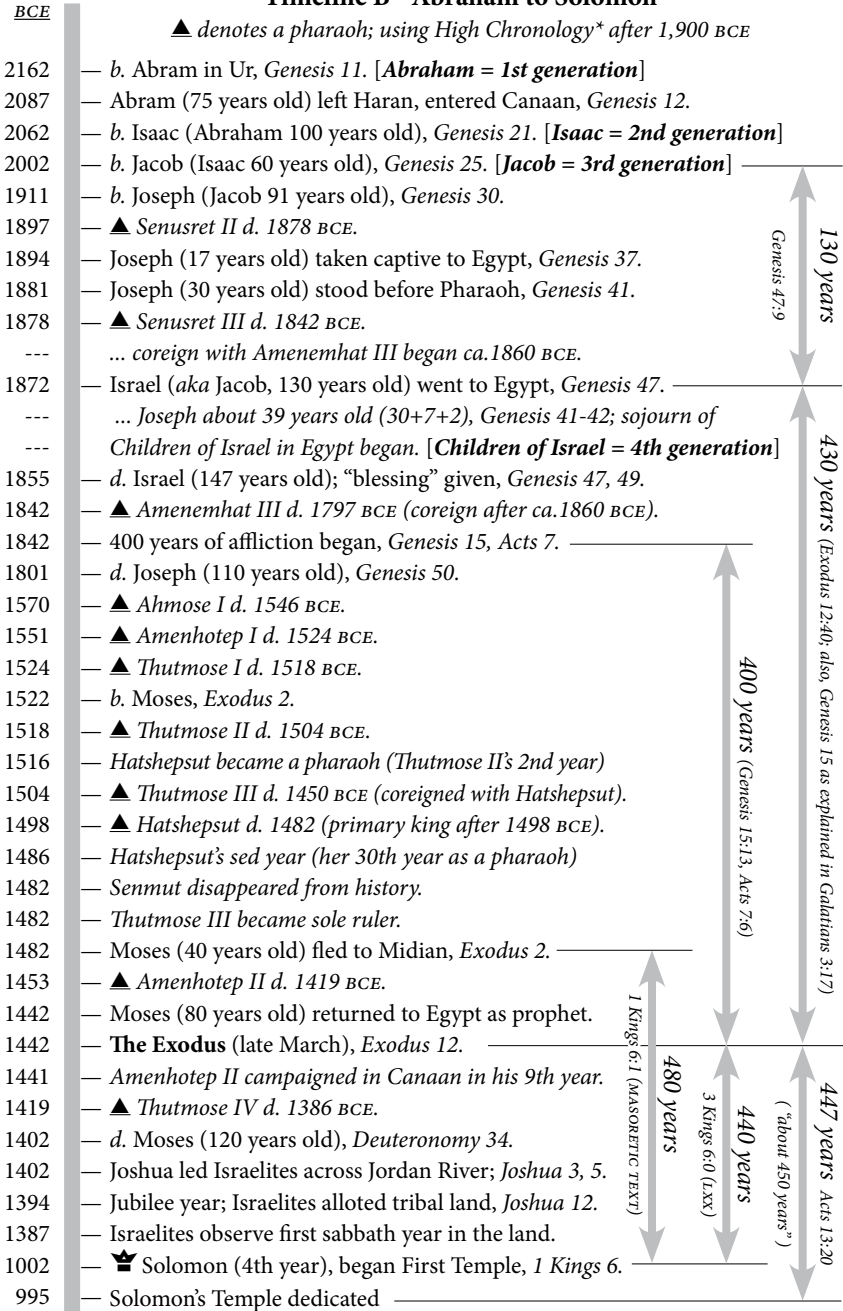
Timeline A - Exodus to the First Sabbath Year in the Land of Canaan

(starting year of every sabbath/seventh year shown in bold type; all years BCE)

Gregorian years		Jubilee count (yrs.)	Caleb's age (yrs.)	Moses' age (yrs.)
1442	The Exodus from Egypt ←	1st		80
1441	Law given at Sinai	2nd	39	81
1440	Spies sent to Canaan ←	3rd	40	82
1439		4th	41	83
1438		5th	42	84
1437		6th	43	85
1436		7th	44	86
1435		8th	45	87
1434		9th	46	88
1433		10th	47	89
1432		11th	48	90
1431		12th	49	91
1430		13th	50	92
1429		14th	51	93
1428		15th	52	94
1427		16th	53	95
1426		17th	54	96
1425		18th	55	97
1424		19th	56	98
1423	<i>In the Wilderness</i>	20th	57	99
1422		21st	58	100
1421		22nd	59	101
1420		23rd	60	102
1419		24th	61	103
1418		25th	62	104
1417		26th	63	105
1416		27th	64	106
1415		28th	65	107
1414		29th	66	108
1413		30th	67	109
1412		31st	68	110
1411		32nd	69	111
1410		33rd	70	112
1409		34th	71	113
1408		35th	72	114
1407		36th	73	115
1406		37th	74	116
1405		38th	75	117
1404		39th	76	118
1403	<i>d. Moses (120 years old)</i> ←	40th	77	119
1402	Israel crossed Jordan River, ←	41st	78	120
1401	conquest of land began	42nd	79	
1400		43rd	80	
1399		44th	81	
1398	<i>Conquest of the Land</i>	45th	82	
1397		46th	83	
1396		47th	84	
1395		48th	85	
1394	← Caleb (85 years old) asked for land ← land apportioned at start of jubilee	49th	86	
1393	1st year in sabbath count	50th Year		
1392	2nd year in sabbath count	1st		
1391	3rd year in sabbath count	2nd		
1390	4th year in sabbath count	3rd		
1389	5th year in sabbath count	4th		
1388	6th year in sabbath count	5th		
1387	7th year; first sabbath year observed ←	6th		

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Timeline B - Abraham to Solomon



* from *Chronicle of the Pharaohs* by Peter A. Clayton (New York: Thames &Hudson; 2006)

Appendix Six: Synchronized Bible Timeline

Abraham to Solomon (2,162-1,002 BCE)

Once the year of the Exodus is known, the information provided in Exodus, chapter 12, verses 40-41, “*Now the sojourning of the children of Israel, who dwelt in Egypt, [was] four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt*” (KJV), can be used to calculate the year that Jacob (*aka* Israel) and his descendants (the Children of Israel) went down to Egypt. As shown on Timeline B on the opposite page, going back 430 years in time from the Exodus year 1,442 BCE yields the year 1,872 BCE as the date for the beginning of the sojourn of the Children of Israel in Egypt.¹

From the year that the sojourn began, the year of the birth of Jacob can be calculated from the information given in Genesis, chapter 47, verses 8-9, “*And Pharaoh said unto Jacob, How old [art] thou? And Jacob said unto Pharaoh, The days of the years of my pilgrimage [are] an hundred and thirty years ...*” (KJV). Going back 130 years in time from 1,872 BCE gives the year 2,002 BCE as the year for the birth of Jacob. From the year of the birth of Jacob, the year of the birth of Isaac can be calculated from the information given in Genesis, chapter 25, verse 26, “*And after that came his brother out, and his hand took hold on Esau’s heel; and his name was called Jacob: and Isaac was threescore years old when she bare them*” (KJV). Going back 60 years in time from 2,002 BCE gives the year 2,062 BCE as the year for the birth of Isaac. From the year of the birth of Isaac, the year for the birth of Abram (later renamed Abraham) can be calculated from the information given in Genesis, chapter 21, verse 5, “*And Abraham was an hundred years old, when his son Isaac was born unto him*” (KJV). Going back 100 years in time from 2,062 BCE gives the year 2,162 BCE for the birth of Abram, which places his birth as occurring in the last years of the Akkadian Empire.

Other time periods shown on the diagram can be calculated as follows: In Genesis, chapter 15, verse 13, Abraham is told by God, “*Know of a surety that thy*

¹ The 430-year figure for the period of sojourn in Egypt has been questioned by biblical scholars. The duration of the sojourn in Egypt has been shortened by some from 430 years to about 215 years, primarily for the purpose of trying to agree with archeological findings, such as those at Jericho that suggest a 13th-century BCE invasion of Canaan. That change is usually justified by asserting that the 400 years of affliction included the time of the patriarchs in Canaan before Jacob moved to Egypt. However, Psalm 105: 9-15, states in no uncertain terms that ***no oppression was experienced during the lifetimes of Abraham, Isaac, and Jacob*** while in Canaan. Both the 430-year and 400-year figures are correct.

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seed shall be a stranger in a land [that is] not theirs, and shall serve them; and they shall afflict them four hundred years” (KJV). Going back in time 400 years from the Exodus in 1,442 BCE gives the year 1,842 BCE for the beginning of the affliction. That chronology from the *Tanakh* is verified by a comment made in the *Brit Hadashah*, in the Book of Acts, chapter 13, verses 16-20, by the Apostle Paul, who studied at the feet of the esteemed Rabbi Gamaliel, so it can be assumed that he is recounting the chronological understanding that was being espoused by the most authoritative Jewish scribes and Pharisees of the first century CE. Paul said: *“Men of Israel and you who fear God, listen. The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with uplifted arm he led them out of it. And for about forty years he put up with them in the wilderness. And after destroying seven nations in the land of Canaan, he gave them their land as an inheritance. All this took about 450 years. And after that he gave them judges until Samuel the prophet” (ESV).*¹ From the time the fathers were chosen by Jacob when giving his death-bed blessing in 1,855 BCE until the Israelites crossed the Jordan River in 1,402 BCE yields a period of 453 years, which is, as Paul says, **about** (but not exactly) 450 years in duration.

The start of the 400-year period of affliction is shown by the timeline to have coincided with the first regnal year of Amenemhat III (r. 1842-1797), who reigned as sole ruler after a sixteen year coreign with his father Senusret III, the pharaoh who made Joseph his second in command. That chronology conforms to the biblical text, which says that the affliction began in the reign of a new pharaoh, *“Now there arose up a new king over Egypt, which knew not Joseph” (Exodus 1:8; KJV).* Amenemhat obviously knew Joseph as a person, but did not continue to acknowledge him as his father had, as his second in command.

The chronological reference in Genesis, chapter 15, verse 16, which records what Abraham was told by God: *“But in the fourth generation they [Abraham’s seed] shall come hither [to Canaan] again” (KJV),* gives insight as to the meaning of the word “generation” as applied to Israel as a people. The Bible lists at least twelve genetic generations of Israelites during the 430-year stay in Egypt prior to the Exodus, so it seems that the term “fourth generation” was used spiritually, with Abraham being the first generation, Isaac the second generation, Jacob the

¹ The translation for that verse from the ESV Bible is preferred, since the KJV translation incorrectly indicates that the period of the judges was about 450 years in duration, a length of time that cannot be calculated using chronological data from the Scriptures.

Appendix Six: Synchronized Bible Timeline

third generation, and all subsequent descendants of Jacob (the Children of Israel) thereafter referred to collectively as the fourth generation.

The Divided Kingdoms (961-586 BCE)

The reigns of the Hebrew kings are harmonized, and the chronologies of Egypt and Mesopotamia synchronized with them, in the book *Sacred Chronology of the Hebrew Kings* by your author (see information at the end of this book).

Construction of Herod's Temple (20 BCE-28 CE)

Herod the Great is perhaps most famous for rebuilding the Jewish Temple in Jerusalem, which was described by ancient historians as one of the architectural wonders of the world. The grandeur of the Temple building and its porticos and retaining walls (some still visible today) evoked admiration and praise from even the highly-resentful-of-Herod Jewish spiritual leaders and sages, who reportedly said, "He who has never seen Herod's Temple has never seen a beautiful building."

According to Josephus (*Antiquities* 15:354 and 15:380), construction on the Temple began after Herod had completed his seventeenth regnal year, which means that construction actually began during his eighteenth regnal year. Josephus also mentions that the year Herod began building the Temple was the same year that Augustus Caesar visited Syria, an event for which the exact year has been identified from a mention in a work by Dio (who lists the consuls in office during that year) as occurring in the springtime of the year 20 BCE. Josephus also records that the Temple itself took one year and six months to complete, but that additional construction on the Temple complex continued for many decades.

The *B'rit Hadashah* (New Testament) contains a reference to an event that occurred in the beginning of the ministry of Jesus that can be cross-referenced to the above chronology of the Temple construction. In the first weeks of his public ministry, Jesus went to teach in the Temple during Passover and drove out the money changers and those selling animals. That event is recorded in the Gospel of John, chapter 2, verses 13-21, as follows:

“And the Jews’ passover was at hand, and Jesus went up to Jerusalem, And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove

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How to Count the 46 Passovers					
AFTER PASSOVER in 20 BCE	P1 in 19 BCE	P2 in 18 BCE	P3 in 17 BCE	P4 in 16 BCE	P5 in 15 BCE
P6 in 14 BCE	P7 in 13 BCE	P8 in 12 BCE	P9 in 11 BCE	P10 in 10 BCE	P11 in 9 BCE
P12 in 8 BCE	P13 in 7 BCE	P14 in 6 BCE	P15 in 5 BCE	P16 in 4 BCE	P17 in 3 BCE
P18 in 2 BCE	P19 in 1 BCE	P20 in 1 CE	P21 in 2 CE	P22 in 3 CE	P23 in 4 CE
P24 in 5 CE	P25 in 6 CE	P26 in 7 CE	P27 in 8 CE	P28 in 9 CE	P29 in 10 CE
P30 in 11 CE	P31 in 12 CE	P32 in 13 CE	P33 in 14 CE	P34 in 15 CE	P35 in 16 CE
P36 in 17 CE	P37 in 18 CE	P38 in 19 CE	P39 in 20 CE	P40 in 21 CE	P41 in 22 CE
P42 in 23 CE	P43 in 24 CE	P44 in 25 CE	P45 in 26 CE	P46 in 27 CE	BEFORE PASSOVER in 28 CE

*them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise ... Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, **Forty and six years was this temple in building** [emphasis added], and wilt thou rear it up in three days? But he spake of the temple of his body" (KJV).¹*

Jesus spoke the above words a few days before Passover in 28 BCE, the year being revealed by counting forward in time forty-six Passovers from the start of construction of the Temple by Herod in 20 BCE (see table above). The table shows that the interval between the start of construction of Herod's Temple after the Passover in 20 BCE and before the Passover in Jerusalem attended by Jesus in the year 28 CE, during which the crowd replied to him that the Temple had been under construction for forty-six years, contains exactly forty-six Passovers. That synchronization provides an anchor year for the start of the public ministry of Jesus, a year that saw the start of a sabbath year and jubilee year as well.

¹ When Jesus drove the money changers and those selling animals for profit out of the Temple before Passover, he was upholding the Law, not performing a political act. According to Deuteronomy 16:3-4, having leaven in one's house during Passover was prohibited, so Jesus was cleaning his Father's house of leaven. Later in his ministry, just before another Passover, Jesus clarified the meaning of leaven by saying, "Take heed and beware of the leaven [man-made rules] of the Pharisees and of the Sadducees" (Matthew 16:6; KJV).

APPENDIX SEVEN

THE NATION OF ISRAEL

IS IT A SIGN OF THE TIMES?

The rebirth of Israel as a nation is a remarkable story, one that began in earnest when the First Zionist Congress was convened in Basel, Switzerland, in 1897. From the start, the stated purpose of Zionism was to achieve a political homeland in Palestine for the Jewish people. The new movement quickly gained traction among Jews and among Christian Restorationists in Europe, especially in England. As a result, several proposals to create a Jewish homeland were soon put forth, the most serious being the 1903 “Uganda Proposal” by Great Britain offering land in East Africa, an offer that was considered but rejected at the Seventh Zionist Congress in 1905. During WWI, the focus again turned back to the Middle East when Great Britain, on the verge of capturing Jerusalem from the Ottoman Empire in 1917, issued the Balfour Declaration favoring a Jewish homeland in Palestine. Five years later, the League of Nations endorsed the idea by passing the Palestine Mandate of 1922, formalizing the territory of Palestine and making Great Britain its administrator. In 1928, the lands east of the Jordan River (about 77% of the original Palestine mandate) were given to the Arabs as the nation of Transjordan, but no similar territorial action was taken on behalf of the Jews. In 1947, two years after the end of WWII, when the horror of the Holocaust had focused world attention on the suffering of the Jewish people and their need for a safe haven (which, incredibly, no established nation was offering), the United Nations, which had inherited authority for the mandate from the defunct League, passed Resolution 181 partitioning the remaining 23% of the original Palestine territory between Arabs and Jews. The Arab states rejected the resolution, but the Jews in Palestine accepted it. When the U.N. mandate expired on May 14, 1948, the Jewish leadership in Palestine proclaimed the nation of Israel on their sliver of the partitioned land. The Arab nations attacked the new Jewish state and a fierce war of self-defense ensued for the next year until the Israeli forces had beaten back the Arab armies, in the process extending the territory under Israeli control. However, Jerusalem’s Old City and Temple Mount remained in Arab hands.

In 1950, two years after the modern nation of Israel was established, Israel’s legislature, the Knesset, passed the Law of Return, which said that any Jewish person living anywhere in the world could come to the new nation of Israel, be

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welcomed as a citizen, and thereafter live under Jewish majority rule in his or her ancestral homeland. Still, the spiritual meaning of that modern ingathering of Jews to Palestine, and the sudden Jewish national rebirth there after more than eighteen-hundred years of exile among the nations, was questioned by both Jews and non-Jews, who asked: Is the modern ingathering of Jews to *Eretz-Israel* simply a secular phenomenon with only a coincidental biblical basis, or is the ingathering actually a fulfillment of Bible prophecy?

Patriarchal Covenants

Before trying to find a biblical reference to modern Israel, the promises and covenants made by God to the patriarchs Abraham, Isaac, and Jacob (and extended to Jacob-renamed-Israel's descendants, *i.e.*, to the Children of Israel) must be understood as providing the foundational context for any such reference.

The first promise God gave to Abram in Ur of the Chaldees is recorded in Genesis, chapter 12, verses 1-3:

“Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed” (KJV).

Abram obeyed God, left the city of Ur, and eventually arrived in the land of Canaan, where he remained until famine forced him to seek food in Egypt. When conditions improved, Abram returned to the land of Canaan, where God renewed the promises, as recorded in Genesis, chapter 13, verses 14-15:

“And the Lord said unto Abram ... Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever” (KJV).

God further confirmed his promises by making them into an unconditional covenant with Abram, as recorded in Genesis, chapter 15, verses 1-18:

Appendix Seven: *The Nation of Israel, Is It a Sign of the Times?*

“After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates” (KJV).

Some years later, God reiterated his covenant with Abram, changing his name to Abraham, as recorded in Genesis, chapter 17, verses 1-13:

“And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou

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perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you ... and my covenant shall be in your flesh for an everlasting covenant” (KJV).

After Abraham died, the blessings of the covenant God had made with him were passed on and confirmed to Isaac, the “seed of Abraham” designated by God, as recorded in Genesis, chapter 26, verses 1-5. Then, just prior to his death, Isaac confirmed the blessings of the Abrahamic covenant to his own son Jacob, as recorded in Genesis, chapter 28, verses 1-4. However, because he had obtained the blessing through deceit, fooling his father Isaac into giving him the blessing that should have gone to his older brother Esau, Jacob was forced by fear of retribution to avoid the wrath of his brother by fleeing from the promised covenant land of Canaan. As he was leaving, Jacob had a dream at Bethel in which God gave him assurances that the covenant with him and his descendants was still binding, as recorded in Genesis, chapter 28, verses 10-15:

“And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the

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Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of” (KJV).

On his return to the land of Canaan twenty years later, Jacob was again met by God, who reminded him of the covenant and reconfirmed it by giving him the covenant name Israel, as recorded in Genesis, chapter 35, verses 9-15:

“And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from him in the place where he talked with him. And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon. And Jacob called the name of the place where God spake with him, Bethel” (KJV).

Thus, Jacob became Israel, and his descendants would be known as the Children of Israel. Based on the covenant made to Abraham, passed on to Isaac, then to Jacob, and confirmed by God to Jacob again at Bethel, the Children of Israel would become the rightful heirs to the promises of land and nationhood made by God to each of the three great Hebrew patriarchs.

The National Covenant

Jacob and his family prospered in the land of Canaan until a famine caused all of them to seek relief in Egypt. There the Israelites grew into a multitude. Then, after four-hundred years of affliction at the hand of the Egyptians, God called Moses to lead the Children of Israel out of Egypt and into the desert of the

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Sinai, where he would make them into the chosen nation. The Book of Exodus recounts the story of Israel's deliverance and the call to be God's chosen people at Mount Horeb, as recorded in Exodus, chapter 19, verses 1-8:

"In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord" (KJV).

Unlike the covenant with Abraham, Isaac, and Jacob, the covenant with the Children of Israel was conditional. It required that they obey God's voice and keep his commandments. To achieve that end, God gave them the *Torah*, the Tabernacle with its high priest who had access to Urim and Thummin,¹ and later judges and prophets to exhort and warn them. Unfortunately, when it came time to go up to possess the promised land of Canaan, the Children of Israel who had come out of Egypt were overcome by fear. God judged their lack of faith harshly, decreeing that the doubters would not see the promised land. All except Joshua and Caleb, who were spared because of their faith, died during the next thirty-eight years in the wilderness, during which time God raised up a new generation of Israelites.

In Moab, just before the new generation that God had raised up crossed the Jordan to take possession of the land, God renewed the national covenant with the Children of Israel, as recorded in Deuteronomy, chapter 29, verses 1-13:

¹ Urim and Thummin are not fully explained in the Bible. They were objects worn by the high priest that provided direct counsel from God (see Ex. 28:30, Lev. 8:8, Num. 27:21).

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“These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb. And Moses called unto all Israel, and said unto them, Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; The great temptations which thine eyes have seen, the signs, and those great miracles: Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day. And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I am the Lord your God. And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them: And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh. Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do. Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, Your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water: That thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day: That he may establish thee to day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob (KJV).

Continuing in verses 14-29, God extended the covenant to all of the future descendants of those Israelites who crossed the Jordan River by saying:

“Neither with you only do I make this covenant and this oath; But with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day: (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by; And ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them:) Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; lest there should be among you a root

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that beareth gall and wormwood; And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: The Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven. And the Lord shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law: So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it; And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger, and in his wrath: Even all nations shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt: For they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them: And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book: And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day. The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law” (KJV).

Foreseeing and foretelling that the Children of Israel would be unfaithful to the commandments, God confirmed that he would be faithful to keep the promises that he made to the descendants of Abraham, Isaac, and Jacob far into the future, as revealed in Deuteronomy 30:1-20:

“And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, And shalt return unto the Lord thy God, and shalt obey his voice according to all

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that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day. And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers: If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul. For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: That thou mayest love the Lord thy God, and that thou mayest

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obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them” (KJV).

Thus, the promised land was given to the Children of Israel as a homeland conditionally, with the promise of blessing and curse, blessing from God if they were faithful to keep his commandments, the curse of exile if they were not. The remainder of the Hebrew Scriptures, everything after the five Books of Moses, is a record of the struggle of the nation of Israel to keep the commandments to ensure their stay in the land. Repeatedly through the period of the judges, and later under king after king, the people of Israel, then Judah alone after the northern kingdom of Israel was taken into exile, were increasingly unfaithful to the covenant. Prophet after prophet warned the people that they would be removed from the land if they did not repent. Finally, in 721 BCE, as an example to the southern kingdom of Judah, God permanently removed the more wicked northern kingdom of Israel from the land, using the Assyrians. Judah did not seem to take heed and failed to correct its ways, except for a brief period of faithfulness under the boy-king Josiah, who sought to do the will of God with all his heart. After his death in 609 BCE, though, the decline began again and continued until 605 BCE, when God began a three-staged exile of Judah from the land, using the Babylonians. The Exile in Babylon lasted for seventy years, as foretold by the prophet Jeremiah. In 539 BCE and afterwards, using Cyrus the Great of Persia, God fulfilled his promise to restore the people to the land if they repented (see Daniel’s prayer of repentance on page 205). Still, over the next six centuries, the Jewish nation grew increasingly unfaithful to the covenant, causing God to eventually remove them from the land once again in 70 CE, this time using the Romans. For the next 1,800-plus years, the Jewish people would remain nationless in the *Diaspora*, dispersed among the nations.

Modern Israel - Is It a Sign of the Times?

The involuntary *Diaspora* of the Jews described above has now ended. The Bible predicted that it would eventually be brought to a close with an ingathering of Jews from all nations of the world to *Eretz-Israel* in the latter days, and so they have been regathered, as any student of recent Middle East history can attest. With the birth of the modern nation of Israel in 1948 and passage of the Law of

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Return in 1950, the prophecies were fulfilled. Still, the prophecies in the *Tanakh* (Hebrew Scriptures) that predicted the ingathering, though definite about the future ingathering, were not specific about the point in history when it would occur beyond saying that it would happen in the latter days. However, a chrono-specific prophecy foretelling the exact time of the rebirth of the nation of Israel and the end of the involuntary *Diaspora* is found in the continuation of the *Tanakh*, the *B'rit Hadashah*, in the Gospel of Luke, chapter 21, verses 5-24:

“And as some spake of the temple, how it was adorned with goodly stones and gifts, he [Jesus] said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? ... Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. ... And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh ... For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled” (KJV).

The above passage records the events that Jesus prophesied to his disciples while walking in the Temple a few days before his crucifixion in 30 CE. He was sharing his foreknowledge of the coming destruction of Jerusalem and Herod's Temple, events that occurred forty years later in 70 CE exactly as described (and as had been foretold in the seventh chapter of Daniel, see page 54). Jesus was also revealing a much longer chronology than his disciples could comprehend at the time. In addition to the prophecy about the destruction of Jerusalem and the Temple by Titus and the Roman army that would happen in the near future, Jesus added an important chrono-specific prophecy that projected the history of Jerusalem and the Jews far into the future when he prophesied ***“and [the Jews] shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”***

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The chrono-specific prophecy of Jesus in Luke, chapter 21, can be interpreted by understanding the phrase “*times of the Gentiles*” as follows:

1) The phrase used by Jesus (the only occurrence of that phrase in the Bible) is better translated as “times among the nations.” Many modern expositors interpret the phrase from a non-Jewish viewpoint to emphasize the idea of Gentile political domination of history, but the more important concept being put forth is the one seen from a Jewish perspective, as Jesus would have seen it, which places the emphasis on the Jewish people being “*led away captive*” to live in exile among the nations of the world until the “*times among the nations*” are fulfilled.

2) The word “time” is being used by Jesus as a chronological marker in the same way that the prophet Daniel used the word “time” in his prophecies, e.g., as in the prophecy recorded in the seventh chapter of Daniel, where “*a time and times and the dividing of time*” = $3\frac{1}{2}$ “times” = ($3\frac{1}{2} \times 228$ Passovers) = 798 Passovers (see page 51). And, since the word “times” in the phrase used by Jesus is plural, the span of time during which the Jews would be dispersed among the nations that was specified in Jesus’ prophecy should be calculated as some multiple of a “time” (= 228 Passovers) in duration.

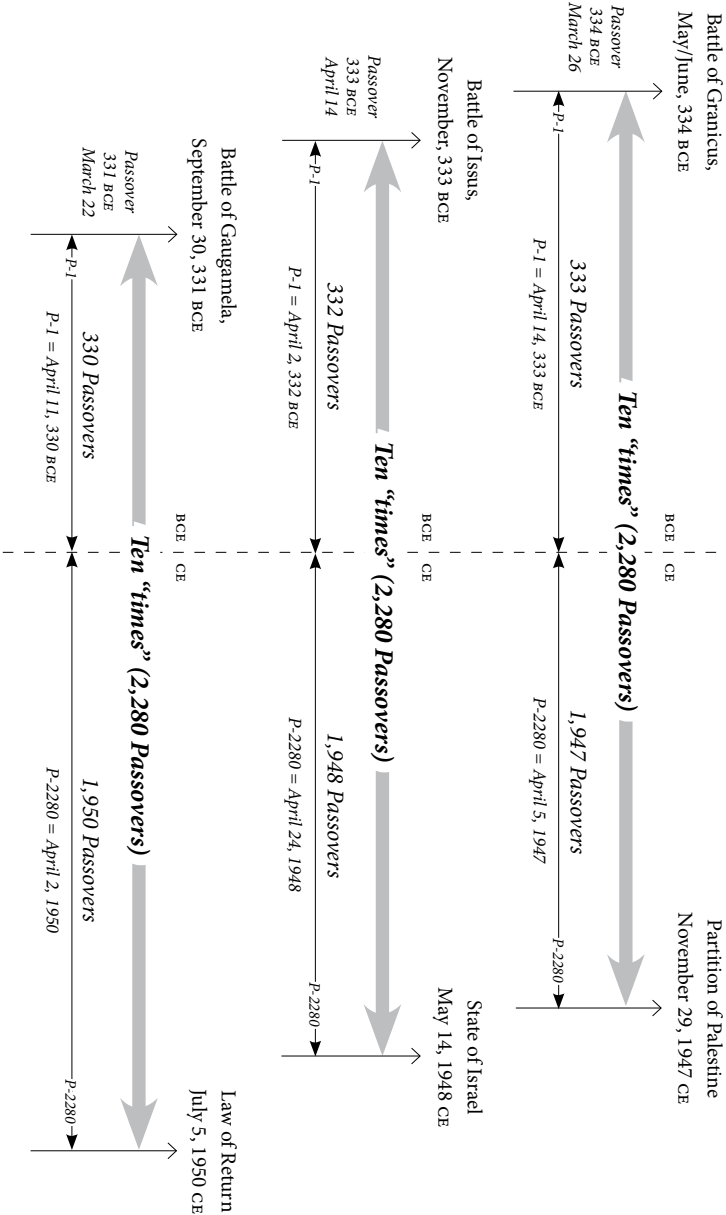
With the above clarifications in mind, I quickly realized that, in order to find out the duration of the “*times of the Gentiles*,” a starting point for calculating the “times” was needed. Since the Battle of Granicus, in which Alexander the Great first defeated the Persians, had been the starting point for calculating the modern-day restoration of the Temple Mount (as described in the eighth chapter of Daniel), the starting date for that prophecy, May/June 334 BCE, seemed like a good place to begin. Counting forward in multiples of “times” (i.e., in multiples of 228 Passovers) from the first Passover after the Battle of Granicus,¹ which was the Passover in 333 BCE, I looked for a match with an important event in modern Jewish history. Ten “times” (10×228 Passovers = 2,280 Passovers) forward in time from that Passover brought the count to the Passover in the year 1947, and to a key period in modern Jewish history. After the Passover in 1947 and before the Passover in 1948, the United Nations had passed Resolution 181, which partitioned the remaining 23% of the

¹ Why God picked the Battle of Granicus in 334 BCE to anchor the prophecy in Daniel, chapter 8, is not explained, but he did so and that makes it a significant event in Jewish history. Perhaps Greek dominion over the Jews and *Eretz-Israel* differed from that of Babylon and Persia in its spiritual implications. It is a matter of record that the conflict between Hellenism and Judaism becomes a major focus of Jewish history after Granicus.

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Diagram 6A - The Times of the Gentiles

"time" is equal to twelve 19-year Metonic Cycles (12 x 19 years = 228 years/Passovers)



P = Passover (using Passover dates from "Calculating Easter using the Jewish Calendar in One Step" by Stephen P. Morse, available at www.stenmorse.org)

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original mandated Palestine territory between the Arabs and Jews. For the first time since ancient times, the political mechanism for establishing a Jewish homeland in *Eretz-Israel* was given official international sanction.

So, with the Battle of Granicus and its corresponding event ten “times” later in Jewish-history fresh in mind, and aware that Alexander had defeated the Persians in two additional battles after the Battle of Granicus, I began counting the “times” again, this time from the second victory won by Alexander over Persia, the Battle of Issus in 333 BCE, and did the same calculation, using ten “times” as before, which brought the count to the Passover in 1948. Shortly after that Passover, the nation of Israel had been proclaimed on May 14, 1948. Continuing in the same manner, ten “times” from the third and final battle against the Persians won by Alexander, the Battle of Gaugamela in 331 BCE, was calculated, bringing the count to the Passover in 1950. Shortly after that Passover the Israeli Knesset had passed the Law of Return. From that point on, no Jewish person in the world had to remain “*led away captive*” to live “*among the nations*,” thus bringing the involuntary *Diaspora* of the Jews to an official end after more than 1,800 years

The occurrences of the three events in modern Jewish history that constitute the three-fold fulfillment of the chrono-specific predictive prophecy of Jesus in Luke, chapter 21, verses 5-24—the Partition of Palestine, the founding of the State of Israel, and the Law of Return—are depicted graphically by Diagram 6A on the previous page. Each of the events was a major turning point in modern Jewish history. The final event, the passage of the Law of Return in 1950, which ended the involuntary *Diaspora* that Jesus said would define the duration of the times of the Gentiles (“*and [the Jews] shall be led away captive into all nations ... until the times of the Gentiles be fulfilled*”), constituted verification that the modern nation of Israel is the prophesied place of end-time ingathering that was foretold in the Bible, with the events surrounding its rebirth in the year 1948 identified exactly. Thus, it can be said with confidence that the modern nation of Israel is indeed a sign of the times,¹ and that the ingathering of the Jews to Palestine, culminating in the passage of the Law of Return in 1950, is a clear indicator that the “*times of the Gentiles*” have been completed and are being followed by the “*time of the end*” that is now underway.

¹ The phrase “sign of the times” indicates that the modern nation of Israel was predicted in the Scriptures as an end-time event, and that its rebirth and existence is a reflection of the prophetic will of God being fulfilled in history. It should not be construed as a comment on the spiritual condition or status of the modern nation of Israel.

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Important Documents in Israel's Rebirth

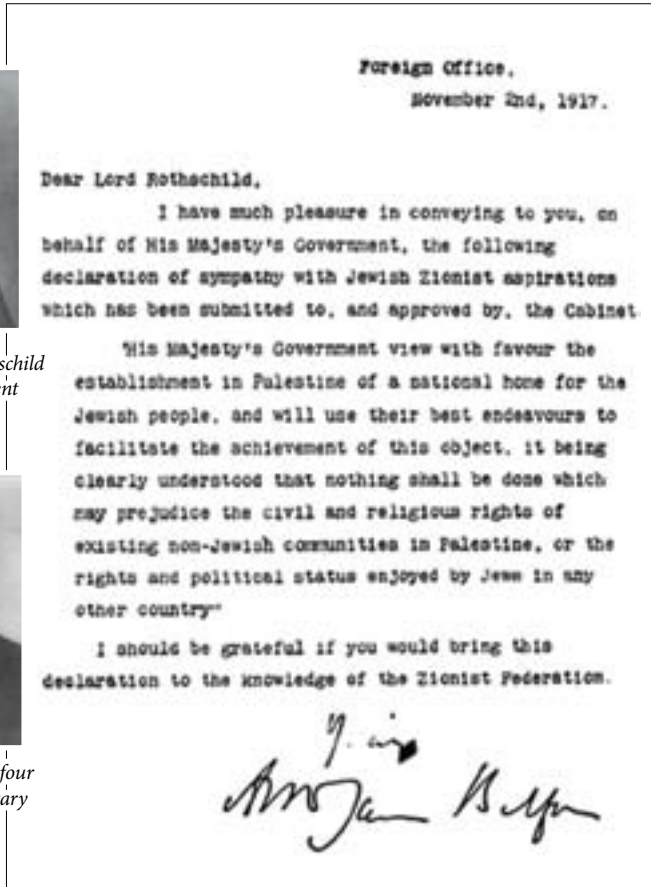
The Balfour Declaration - November 2, 1917



*Walter, 2nd Baron Rothschild
Member of Parliament
1916-1937*



*Arthur, 1st Earl of Balfour
British Foreign Secretary
1916-1918*



Original letter is in the British Library (MS 41178 ff 1.3)

Palestine Mandate - July 24, 1922

The 1922 Palestine Mandate of the League of Nations gave administration of Palestine to Great Britain, the nation that had gained possession of that territory from the Ottoman Empire in 1917, during WWI. The mandate by the nations of the world endorsed the Balfour Declaration and, for the first time, gave international approval to the idea of a modern Jewish homeland in Eretz-Israel ...

The Council of the League of Nations:

Whereas the Principal Allied Powers have agreed, for the purpose of giving effect to the provisions of Article 22 of the Covenant of the League of Nations, to entrust to a Mandatory selected by the said Powers the administration of the territory of Palestine, which formerly belonged to the Turkish Empire, within such boundaries as may be fixed by them; and

Whereas the Principal Allied Powers have also agreed that the Mandatory should be responsible for putting into effect the declaration originally made on November 2nd, 1917, by the Government of His Britannic Majesty, and adopted by the said Powers, ***in favor of the establishment in Palestine of a national home for the Jewish people***, it being clearly understood that nothing should be done which might prejudice the civil and religious rights of existing nonJewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country; and

Whereas recognition has thereby been given to the historical connection of the Jewish people with Palestine and to the grounds for reconstituting their national home in that country; and

Whereas the Principal Allied Powers have selected His Britannic Majesty as the Mandatory for Palestine; and

Whereas the mandate in respect of Palestine has been formulated in the following terms and submitted to the Council of the League for approval; and

Whereas His Britannic Majesty has accepted the mandate in respect of Palestine and undertaken to exercise it on behalf of the League of Nations in conformity with the following provisions; and

Whereas by the aforementioned Article 22 (paragraph 8), it is provided that the degree of authority, control or administration to be exercised by the Mandatory, not having been previously agreed upon by the Members of the League, shall be explicitly defined by the Council of the League Of Nations; confirming the said Mandate, defines its terms as follows:

ARTICLE 1. The Mandatory shall have full powers of legislation and of administration, save as they may be limited by the terms of this mandate.

ARTICLE 2. The Mandatory shall be responsible for placing the country under such political, administrative and economic conditions as will secure the establishment of the Jewish national home, as laid down in the preamble, and the development of self-governing institutions, and also for safeguarding the civil and religious rights of all the inhabitants of Palestine, irrespective of race and religion.

ARTICLE 3. The Mandatory shall, so far as circumstances permit, encourage local autonomy.

ARTICLE 4. An appropriate Jewish agency shall be recognised as a public body for the purpose of advising and cooperating with the Administration of Palestine in such economic, social and other matters as may affect the establishment of the Jewish national home and the interests of the Jewish population in Palestine, and, subject always to the

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control of the Administration to assist and take part in the development of the country. The Zionist organization, so long as its organization and constitution are in the opinion of the Mandatory appropriate, shall be recognised as such agency. It shall take steps in consultation with His Britannic Majesty's Government to secure the cooperation of all Jews who are willing to assist in the establishment of the Jewish national home.

ARTICLE 5. The Mandatory shall be responsible for seeing that no Palestine territory shall be ceded or leased to, or in any way placed under the control of the Government of any foreign Power.

ARTICLE 6. The Administration of Palestine, while ensuring that the rights and position of other sections of the population are not prejudiced, shall facilitate Jewish immigration under suitable conditions and shall encourage, in cooperation with the Jewish agency referred to in Article 4, close settlement by Jews on the land, including State lands and waste lands not required for public purposes.

ARTICLE 7. The Administration of Palestine shall be responsible for enacting a nationality law. There shall be included in this law provisions framed so as to facilitate the acquisition of Palestinian citizenship by Jews who take up their permanent residence in Palestine.

ARTICLE 8. The privileges and immunities of foreigners, including the benefits of consular jurisdiction and protection as formerly enjoyed by Capitulation or usage in the Ottoman Empire, shall not be applicable in Palestine. Unless the Powers whose nationals enjoyed the aforementioned privileges and immunities on August 1st, 1914, shall have previously renounced the right to their reestablishment, or shall have agreed to their non-application for a specified period, these privileges and immunities shall, at the expiration of the mandate, be immediately reestablished in their entirety or with such modifications as may have been agreed upon between the Powers concerned.

ARTICLE 9. The Mandatory shall be responsible for seeing that the judicial system established in Palestine shall assure to foreigners, as well as to natives, a complete guarantee of their rights. Respect for the personal status of the various peoples and communities and for their religious interests shall be fully guaranteed. In particular, the control and administration of Wakfs shall be exercised in accordance with religious law and the dispositions of the founders.

ARTICLE 10. Pending the making of special extradition agreements relating to Palestine, the extradition treaties in force between the Mandatory and other foreign Powers shall apply to Palestine.

ARTICLE 11. The Administration of Palestine shall take all necessary measures to safeguard the interests of the community in connection with the development of the country, and, subject to any international obligations accepted by the Mandatory, shall have full power to provide for public ownership or control of any of the natural resources of the country or of the public works, services and utilities established or to be established therein. It shall introduce a land system appropriate to the needs of the country, having regard, among other things, to the desirability of promoting the close settlement and intensive cultivation of the land. The Administration may arrange with the Jewish agency mentioned in Article 4 to construct or operate, upon fair and equitable terms, any public works, services and utilities, and to develop any of the natural resources of the country, in so far as these matters are not directly undertaken by the Administration. Any such arrangements shall provide that no profits distributed by such agency, directly or indirectly, shall exceed a reasonable rate of interest on the capital, and any further profits shall be utilised by it for the benefit of the country in a manner approved by the Administration.

ARTICLE 12. The Mandatory shall be entrusted with the control of the foreign relations of Palestine and the right to issue exequaturs to consuls appointed by foreign

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Powers. He shall also be entitled to afford diplomatic and consular protection to citizens of Palestine when outside its territorial limits.

ARTICLE 13. All responsibility in connection with the Holy Places and religious buildings or sites in Palestine, including that of preserving existing rights and of securing free access to the Holy Places, religious buildings and sites and the free exercise of worship, while ensuring the requirements of public order and decorum, is assumed by the Mandatory, who shall be responsible solely to the League of Nations in all matters connected herewith, provided that nothing in this article shall prevent the Mandatory from entering into such arrangements as he may deem reasonable with the Administration for the purpose of carrying the provisions of this article into effect; and provided also that nothing in this mandate shall be construed as conferring upon the Mandatory authority to interfere with the fabric or the management of purely Moslem sacred shrines, the immunities of which are guaranteed.

ARTICLE 14. A special commission shall be appointed by the Mandatory to study, define and determine the rights and claims in connection with the Holy Places and the rights and claims relating to the different religious communities in Palestine. The method of nomination, the composition and the functions of this Commission shall be submitted to the Council of the League for its approval, and the Commission shall not be appointed or enter upon its functions without the approval of the Council.

ARTICLE 15. The Mandatory shall see that complete freedom of conscience and the free exercise of all forms of worship, subject only to the maintenance of public order and morals, are ensured to all. No discrimination of any kind shall be made between the inhabitants of Palestine on the ground of race, religion or language. No person shall be excluded from Palestine on the sole ground of his religious belief. The right of each community to maintain its own schools for the education of its own members in its own language, while conforming to such educational requirements of a general nature as the Administration may impose, shall not be denied or impaired.

ARTICLE 16. The Mandatory shall be responsible for exercising such supervision over religious or eleemosynary bodies of all faiths in Palestine as may be required for the maintenance of public order and good government. Subject to such supervision, no measures shall be taken in Palestine to obstruct or interfere with the enterprise of such bodies or to discriminate against any representative or member of them on the ground of his religion or nationality.

ARTICLE 17. The Administration of Palestine may organise on a voluntary basis the forces necessary for the preservation of peace and order, and also for the defence of the country, subject, however, to the supervision of the Mandatory, but shall not use them for purposes other than those above specified save with the consent of the Mandatory. Except for such purposes, no military, naval or air forces shall be raised or maintained by the Administration of Palestine. Nothing in this article shall preclude the Administration of Palestine from contributing to the cost of the maintenance of the forces of the Mandatory in Palestine. The Mandatory shall be entitled at all times to use the roads, railways and ports of Palestine for the movement of armed forces and the carriage of fuel and supplies.

ARTICLE 18. The Mandatory shall see that there is no discrimination in Palestine against the nationals of any State Member of the League of Nations (including companies incorporated under its laws) as compared with those of the Mandatory or of any foreign State in matters concerning taxation, commerce or navigation, the exercise of industries or professions, or in the treatment of merchant vessels or civil aircraft. Similarly, there shall be no discrimination in Palestine against goods originating in or destined for any

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of the said States, and there shall be freedom of transit under equitable conditions across the mandated area. Subject as aforesaid and to the other provisions of this mandate, the Administration of Palestine may, on the advice of the Mandatory, impose such taxes and customs duties as it may consider necessary, and take such steps as it may think best to promote the development of the natural resources of the country and to safeguard the interests of the population. It may also, on the advice of the Mandatory, conclude a special customs agreement with any State the territory of which in 1914 was wholly included in Asiatic Turkey or Arabia.

ARTICLE 19. The Mandatory shall adhere on behalf of the Administration of Palestine to any general international conventions already existing, or which may be concluded hereafter with the approval of the League of Nations, respecting the slave traffic, the traffic in arms and ammunition, or the traffic in drugs, or relating to commercial equality, freedom of transit and navigation, aerial navigation and postal, telegraphic and wireless communication or literary, artistic or industrial property.

ARTICLE 20. The Mandatory shall cooperate on behalf of the Administration of Palestine, so far as religious, social and other conditions may permit, in the execution of any common policy adopted by the League of Nations for preventing and combating disease, including diseases of plants and animals.

ARTICLE 21. The Mandatory shall secure the enactment within twelve months from this date, and shall ensure the execution of a Law of Antiquities based on the following rules. This law shall ensure equality of treatment in the matter of excavations and archaeological research to the nationals of all States Members of the League of Nations.

(1) "Antiquity" means any construction or any product of human activity earlier than the year 1700 A.D.

(2) The law for the protection of antiquities shall proceed by encouragement rather than by threat.

Any person who, having discovered an antiquity without being furnished with the authorization referred to in paragraph 5, reports the same to an official of the competent Department, shall be rewarded according to the value of the discovery.

(3) No antiquity may be disposed of except to the competent Department, unless this Department renounces the acquisition of any such antiquity.

No antiquity may leave the country without an export licence from the said Department.

(4) Any person who maliciously or negligently destroys or damages an antiquity shall be liable to a penalty to be fixed.

(5) No clearing of ground or digging with the object of finding antiquities shall be permitted, under penalty of fine, except to persons authorised by the competent Department.

(6) Equitable terms shall be fixed for expropriation, temporary or permanent, of lands which might be of historical or archaeological interest.

(7) Authorization to excavate shall only be granted to persons who show sufficient guarantees of archaeological experience. The Administration of Palestine shall not, in granting these authorizations, act in such a way as to exclude scholars of any nation without good grounds.

(8) The proceeds of excavations may be divided between the excavator and the competent Department in a proportion fixed by that Department. If division seems impossible for scientific reasons, the excavator shall receive a fair indemnity in lieu of a part of the find.

ARTICLE 22. English, Arabic and Hebrew shall be the official languages of Palestine. Any statement or inscription in Arabic on stamps or money in Palestine shall be repeated in

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Hebrew and any statement or inscription in Hebrew shall be repeated in Arabic.

ARTICLE 23. The Administration of Palestine shall recognise the holy days of the respective communities in Palestine as legal days of rest for the members of such communities.

ARTICLE 24. The Mandatory shall make to the Council of the League of Nations an annual report to the satisfaction of the Council as to the measures taken during the year to carry out the provisions of the mandate. Copies of all laws and regulations promulgated or issued during the year shall be communicated with the report.

ARTICLE 25. In the territories lying between the Jordan and the eastern boundary of Palestine as ultimately determined, the Mandatory shall be entitled, with the consent of the Council of the League of Nations, to postpone or withhold application of such provisions of this mandate as he may consider inapplicable to the existing local conditions, and to make such provision for the administration of the territories as he may consider suitable to those conditions, provided that no action shall be taken which is inconsistent with the provisions of Articles 15, 16 and 18.

ARTICLE 26. The Mandatory agrees that, if any dispute whatever should arise between the Mandatory and another member of the League of Nations relating to the interpretation or the application of the provisions of the mandate, such dispute, if it cannot be settled by negotiation, shall be submitted to the Permanent Court of International Justice provided for by Article 14 of the Covenant of the League of Nations.

ARTICLE 27. The consent of the Council of the League of Nations is required for any modification of the terms of this mandate.

ARTICLE 28. In the event of the termination of the mandate hereby conferred upon the Mandatory, the Council of the League of Nations shall make such arrangements as may be deemed necessary for safeguarding in perpetuity, under guarantee of the League, the rights secured by Articles 13 and 14, and shall use its influence for securing, under the guarantee of the League, that the Government of Palestine will fully honour the financial obligations legitimately incurred by the Administration of Palestine during the period of the mandate, including the rights of public servants to pensions or gratuities.

The present instrument shall be deposited in original in the archives of the League of Nations and certified copies shall be forwarded by the Secretary General of the League of Nations to all members of the League. Done at London the twentyfourth day of July, one thousand nine hundred and twentytwo.

Text courtesy of The Avalon Project at Yale Law School

In 1928, Great Britain turned over 77% of the 1922 mandate lands to the Arabs for establishing Transjordan, today's Hashemite Kingdom of Jordan. In 1945, after WWII, the new United Nations inherited control of the remaining 23% of the League-mandated lands. Two years later, in 1947, the U.N. General Assembly passed Resolution 181 partitioning the remaining territory into a Jewish state and an Arab state. The partition plan was accepted by the Jewish representatives in Palestine. When the U.N. mandate expired on May 14, 1948, the Jewish People's Council proclaimed the State of Israel on its portion of the partitioned territory, which amounted to less than 11% of the original League-mandated land area. The Arab states rejected the U.N. resolution and attacked the new Jewish nation, vowing to annihilate Israel and its people. The text of Resolution 181 is available from the Yale Law School's history archive at: <http://www.yale.edu/lawweb/avalon/un/res181.htm>

Appendix Seven: The Nation of Israel, Is It a Sign of the Times?

Declaration of the Establishment of the State of Israel - May 14, 1948

On May 14, 1948, the day that the United Nations mandate for Palestine expired, the Jewish People's Council gathered at the Tel Aviv Museum, approved the following declaration, and David Ben-Gurion proclaimed, "I shall read from the scroll of the Declaration of the Establishment of the State of Israel" ...



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Eretz-Israel [the Land of Israel, Palestine] was the birthplace of the Jewish people. Here their spiritual, religious and political identity was shaped. Here they first attained to statehood, created cultural values of national and universal significance and gave to the world the eternal Book of Books.

After being forcibly exiled from their land, the people kept faith with it throughout their Dispersion and never ceased to pray and hope for their return to it and for the restoration in it of their political freedom.

Impelled by this historic and traditional attachment, Jews strove in every successive generation to reestablish themselves in their ancient homeland. In recent decades they returned in their masses—Pioneers, ma'p'ilim [(Hebrew) immigrants coming to Eretz-Israel in defiance of restrictive legislation] and defenders, they made deserts bloom, revived the Hebrew language, built villages and towns, and created a thriving community controlling its own economy and culture, loving peace but knowing how to defend itself, bringing the blessings of progress to all the country's inhabitants, and aspiring towards independent nationhood.

In the year 5657 (1897), at the summons of the spiritual father of the Jewish State, Theodore Herzl, the First Zionist Congress convened and proclaimed the right of the Jewish people to national rebirth in its own country.

This right was recognized in the Balfour Declaration of the 2nd November, 1917, and

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reaffirmed in the Mandate of the League of Nations which, in particular, gave international sanction to the historic connection between the Jewish people and Eretz-Israel and to the right of the Jewish people to rebuild its National Home.

The catastrophe which recently befell the Jewish people—the massacre of millions of Jews in Europe—was another clear demonstration of the urgency of solving the problem of its homelessness by reestablishing in Eretz-Israel the Jewish State, which would open the gates of the homeland wide to every Jew and confer upon the Jewish people the status of a fully privileged member of the comity of nations.

Survivors of the Nazi holocaust in Europe, as well as Jews from other parts of the world, continued to migrate to Eretz-Israel, undaunted by difficulties, restrictions and dangers, and never ceased to assert their right to a life of dignity, freedom and honest toil in their national homeland.

In the Second World War, the Jewish community of this country contributed its full share to the struggle of the freedom- and peace-loving nations against the forces of Nazi wickedness and, by the blood of its soldiers and its war effort, gained the right to be reckoned among the peoples who founded the United Nations.

On the 29th November, 1947, the United Nations General Assembly passed a resolution calling for the establishment of a Jewish State in Eretz-Israel; the General Assembly required the inhabitants of Eretz-Israel to take such steps as were necessary on their part for the implementation of that resolution. This recognition by the United Nations of the right of the Jewish people to establish their State is irrevocable.

This right is the natural right of the Jewish people to be masters of their own fate, like all other nations, in their own sovereign State.

Accordingly, We, members of the People's Council, representatives of the Jewish Community in Eretz-Israel and of the Zionist movement, are here assembled on the day of the termination of the British Mandate over Eretz-Israel and, by virtue of our natural and historic right and on the strength of the resolution of the United Nations General Assembly, hereby declare the establishment of a Jewish state in Eretz-Israel, to be known as the State of Israel.

WE DECLARE that, with effect from the moment of the termination of the Mandate being tonight, the eve of Sabbath, the 6th Iyar, 5708 (15th May, 1948), until the establishment of the elected, regular authorities of the State in accordance with the Constitution which shall be adopted by the Elected Constituent Assembly not later than the 1st October 1948, the People's Council shall act as a Provisional Council of State, and its executive organ, the People's Administration, shall be the Provisional Government of the Jewish State, to be called "Israel."

THE STATE OF ISRAEL will be open for Jewish immigration and for the Ingathering of the Exiles; it will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace as envisaged by the prophets of Israel; it will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education and culture; it will safeguard the Holy Places of all religions; and it will be faithful to the principles of the Charter of the United Nations.

THE STATE OF ISRAEL is prepared to cooperate with the agencies and representatives of the United Nations in implementing the resolution of the General Assembly of the 29th November, 1947, and will take steps to bring about the economic union of the whole of Eretz-Israel.

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WE APPEAL to the United Nations to assist the Jewish people in the building-up of its State and to receive the State of Israel into the comity of nations.

WE APPEAL—in the very midst of the onslaught launched against us now for months—to the Arab inhabitants of the State of Israel to preserve peace and participate in the upbuilding of the State on the basis of full and equal citizenship and due representation in all its provisional and permanent institutions.

WE EXTEND our hand to all neighbouring states and their peoples in an offer of peace and good neighbourliness, and appeal to them to establish bonds of cooperation and mutual help with the sovereign Jewish people settled in its own land. The State of Israel is prepared to do its share in a common effort for the advancement of the entire Middle East.

WE APPEAL to the Jewish people throughout the Diaspora to rally round the Jews of Eretz-Israel in the tasks of immigration and upbuilding and to stand by them in the great struggle for the realization of the age-old dream—the redemption of Israel.

Placing our trust in the “Rock of Israel,” we affix our signatures to this proclamation at this session of the Provisional Council of State, on the soil of the homeland, in the city of Tel-Aviv, on this Sabbath Eve, the 5th day of Iyar, 5708 (14th May, 1948).

Signers of the Declaration

David Ben-Gurion

<i>Daniel Auster</i>	<i>Herzl Vardi (Rosenblum)</i>	<i>Aharon Zisling</i>
<i>Mordekhai Bentor</i>	<i>Rachel Cohen</i>	<i>Moshe Kolodny</i>
<i>Yitzchak Ben Zvi</i>	<i>Rabbi Kalman Kahana</i>	<i>Eliezer Kaplan</i>
<i>Eliyahu Berligne</i>	<i>Sa'adia Kobashi</i>	<i>Abraham Katznelson</i>
<i>Fritz Bernstein</i>	<i>Rabbi Yitzchak Meir Levin</i>	<i>Felix Rosenblath</i>
<i>Rabbi Wolf Gold</i>	<i>Meir David Loewenstein</i>	<i>Moshe David Remez</i>
<i>Meir Grabovsky</i>	<i>Zvi Lurie</i>	<i>Berl Repetar</i>
<i>Yitzchak Graenbaum</i>	<i>Golda Myerson</i>	<i>Mordekhai Shattner</i>
<i>Dr. Abraham Granovsky</i>	<i>Nachum Nir-Rafalkes</i>	<i>Ben Zion Sternberg</i>
<i>Eliyahu Dobkin</i>	<i>Zvi Segal</i>	<i>Behor Shitreet</i>
<i>Meir Vilner-Kouner</i>	<i>Rabbi Yehuda Leib Fishman</i>	<i>Moshe Shapira</i>
<i>Zerach Wahrhaftig</i>	<i>David Zvi Pinkas</i>	<i>Moshe Shertok</i>

Text courtesy of the Ministry of Foreign Affairs, State of Israel

Law of Return, 5710 / 1950¹ - July 5, 1950

Right of aliyah²

1. ***Every Jew has the right to come to this country as an oleh.***³

Oleh's visa

2. (a) Aliyah shall be by oleh's visa.

(b) An oleh's visa shall be granted to every Jew who has expressed his desire to settle in Israel, unless the Minister of Immigration is satisfied that the applicant

(1) is engaged in an activity directed against the Jewish people; or

(2) is likely to endanger public health or the security of the State.

Oleh's certificate

3. (a) A Jew who has come to Israel and subsequent to his arrival has expressed his desire to settle in Israel may, while still in Israel, receive an oleh's certificate.

(b) The restrictions specified in section 2(b) shall apply also to the grant of an oleh's certificate, but a person shall not be regarded as endangering public health on account of an illness contracted after his arrival in Israel.

Residents and persons born in this country

4. Every Jew who has immigrated into this country before the coming into force of this Law, and every Jew who was born in this country, whether before or after the coming into force of this Law, shall be deemed to be a person who has come to this country as an oleh under this Law.

Implementation and regulations

5. The Minister of Immigration is charged with the implementation of this Law and may make regulations as to any matter relating to such implementation and also as to the grant of oleh's visas and oleh's certificates to minors up to the age of 18 years.

David Ben-Gurion,
Prime Minister

Moshe Shapira,
Minister of Immigration

Yosef Sprinzak,
Acting President of the State
Chairman of the Knesset

Text courtesy of the Ministry of Foreign Affairs, State of Israel

¹ Passed by the Knesset on the 20th Tammuz, 5710 (5th July, 1950) and published in Sefer Ha-Chukkim No. 51 of the 21st Tammuz, 5710 (5th July, 1950), p. 159; the Bill and an Explanatory Note were published in Hatzat' Chok No. 48 of the 12th Tammuz, 5710 (27th June, 1950), p. 189.

² *Aliyah* means the immigration of Jews to the modern nation of Israel.

³ *Oleh* (plural: *olim*) means a Jew who is immigrating to the modern nation of Israel.

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Liberation of the Temple Mount and Western Wall during the Six-Day War - June 7, 1967

*A Hebrew-to-English transcript of the Israel Defence Forces (IDF) radio traffic on the morning of June 7, 1967, recorded live as the 55th Paratroopers Brigade liberated the Temple Mount and Western Wall during the Six-Day War, is reproduced below. The following people are featured: **Col. Motta Gur** commanded the 55th (Reserve) Paratroopers Brigade, the primary military unit deployed for the capture of the Temple Mount and Western Wall; **Gen. Uzi Narkiss** commanded the IDF central Region, which included Jerusalem, and was charged with defending against Jordanian aggression; **Commander 89** was unidentified by name; **Yossi Ronen** was an IDF radio reporter; **Rabbi Gen. Shlomo Goren** was the Orthodox Zionist (Ashkenazi) Chief Rabbi of the Israeli army ...*

Colonel Motta Gur [on loudspeaker]: All company commanders, we're sitting right now on the ridge [Mount of Olives] and we're seeing the Old City. Shortly we're going to go in to the Old City of Jerusalem, that all generations have dreamed about. We will be the first to enter the Old City. Eitan's tanks will advance on the left and will enter the Lion's Gate. The final rendezvous will be on the open square [of the Temple Mount] above ...

Sound of applause by the soldiers ...

Yossi Ronen: We are now walking on one of the main streets of Jerusalem towards the Old City. The head of the force is about to enter the Old City ...

Gunfire ...

Yossi Ronen: There is still shooting from all directions; we're advancing towards the entrance of the Old City ...

Gunfire and sound of running soldiers' footsteps ...

Yelling of commands to soldiers ...

More running soldiers' footsteps ...

Yossi Ronen: The soldiers are keeping a distance of approximately five meters between them ... It's still dangerous to walk around here; there is still sniper shooting here and there ...

Gunfire ...

Yossi Ronen: We're all told to stop ... we're advancing towards the mountainside ... on our left is the Mount of Olives ... we're now in the Old City opposite the Russian church ... I'm right now lowering my head, we're running next to the mountainside ... We can see the stone walls ... They're still shooting at us ...

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Gunfire ...

Yossi Ronen: Israeli tanks are at the entrance to the Old City, and we're going ahead, through the Lion's Gate. I'm with the first unit to break through into the Old City ... There is a Jordanian bus next to me, totally burnt; it is very hot here ... We're about to enter the Old City itself. We're standing below the Lion's Gate, the Gate is about to come crashing down, probably because of the previous shelling. Soldiers are taking cover next to the palm trees ...

Gunfire ...

Yossi Ronen: I'm also staying close to one of the trees ... We're getting further and further into the City ...

Gunfire ...

Colonel Motta Gur [on the army wireless]: The Temple Mount is in our hands! I repeat, the Temple Mount is in our hands! ... [see photo on page 10]

Gunfire ...

Colonel Motta Gur [on the army wireless]: All forces, stop firing! This is the David Operations Room. I repeat, all forces, stop firing! Over ...

Commander 89: Commander eight-nine here, is this Motta talking? Over ...

Inaudible response on the army wireless by Motta Gur ...

Gen. Uzi Narkiss: Motta, there isn't anybody like you. You're next to the Mosque of Omar ...

Yossi Ronen: I'm driving fast through the Lion's Gate all the way inside the Old City ...

Command [on the army wireless]: Comb the area, discover the source of the firing. Protect every building, in every way. Do not touch anything, especially in the holy places ...

Lt.-Col. Uzi Eilam blows the Shofar ...

Soldiers are singing 'Jerusalem of Gold' [a patriotic song written by Naomi Shemer in 1967 and introduced at the Israel Song Festival just before the war] ...

Gen. Narkiss: Tell me, where is the Western Wall? How do we get there? ...

Yossi Ronen: I'm walking right now down the steps towards the Western Wall. I'm not a religious man, I never have been, but this is the Western Wall and I'm touching the stones of the Western Wall ...

Soldiers [reciting the 'Shehechianu' blessing]: Baruch ata Hashem, elokeinu melech haolam, she-hechianu ve-kiemanu ve-hegianu la-zman ha-zeh. [Translation: BLESSED ART THOU LORD GOD KING OF THE UNIVERSE WHO HAS SUSTAINED US AND KEPT US AND HAS BROUGHT US TO THIS DAY] ...

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Rabbi Shlomo Goren: Baruch ata Hashem, menachem tsion u-voneh Yerushalayim. [Translation: BLESSED ARE THOU, WHO COMFORTS ZION AND BUILDS JERUSALEM] ...

Soldiers: Amen! ...

Soldiers sing “HaTiqvah” next to the Western Wall [“HaTiqvah” is Israel’s national anthem, see lyrics and comments on next page] ...

Rabbi Goren: We’re now going to recite the prayer for the fallen soldiers of this war against all of the enemies of Israel ...

Soldiers weeping ...

Rabbi Goren: El male rahamim, shohen ba-meromim. Hamtse menuha nahona al kanfei hashina, be-maalot kedoshim, giborim ve-tehorim, kezohar harakiya meirim u-mazhirim. Ve-nishmot halalei tsava hagana le-yisrael, she-naflu be-maaraha zot, neged oievei yisrael, ve-shnaflu al kedushat Hashem ham am ve-ha’arets, ve-shichrur Beit Hamikdash, Har Habayit, Hakotel ha-ma’aravi veyerushalayim ir ha-elokim. Be-gan eden tehe menuhatam. Lahen ba’al harahamim, yastirem beseter knafav le-olamim. Ve-yitsror be-tsror ha-hayim et nishmatam adoshem hu nahlatam, ve-yanuhu be-shalom al mishkavam [soldiers weeping loud]ve-ya’amdu le-goralam le-kets ha-yamim ve-nomar amen! [Translation: MERCIFUL GOD IN HEAVEN, MAY THE HEROES AND THE PURE BE UNDER THY DIVINE WINGS, AMONG THE HOLY AND THE PURE WHO SHINE BRIGHT AS THE SKY, AND THE SOULS OF SOLDIERS OF THE ISRAELI ARMY WHO FELL IN THIS WAR AGAINST THE ENEMIES OF ISRAEL, WHO FELL FOR THEIR LOYALTY TO GOD AND THE LAND OF ISRAEL, WHO FELL FOR THE LIBERATION OF THE TEMPLE, THE TEMPLE MOUNT, THE WESTERN WALL AND JERUSALEM THE CITY OF THE LORD. MAY THEIR PLACE OF REST BE IN PARADISE. MERCIFUL ONE, O KEEP THEIR SOULS FOREVER ALIVE UNDER THY PROTECTIVE WINGS. THE LORD BEING THEIR HERITAGE, MAY THEY REST IN PEACE, FOR THEY SHALT REST AND STAND UP FOR THEIR ALLOTTED PORTION AT THE END OF THE DAYS, AND LET US SAY, AMEN!] ...

Soldiers weeping ...

Rabbi Goren sounds the shofar ...

Sound of gunfire in the background ...

Rabbi Goren [holding Torah scroll]: Le-shana HA-ZOT be-Yerushalayim ha-b’nuya, be-yerushalayim ha-atika! [Translation: THIS YEAR IN A REBUILT JERUSALEM! IN THE JERUSALEM OF OLD!]

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*Daniel Unsealed***HaTiqvah**

As long as deep in the heart,
 The soul of a Jew yearns,
 And towards the East,
 An eye looks to Zion,
 Our hope is not yet lost,
 The hope of two thousand years,
 To be a free people in our land,
 The land of Zion and Jerusalem.

Hebrew Transliteration

כל עוד בלבב פנימה	Kol 'od balleivav penimah
נפש יהודי הומיה	Nefesh yehudi homiyah,
ולפאתי מזרח קדימה	Ul(e)fa'atei mizrach kadimah,
עין לציון צופיה	'Ayin letziyon tzofiyah;
עוד לא אבדה תקותנו	'Od lo avdah tikvateinu,
התקנה בת שנות אלפיים	Hatikvah bat shnot alpayim,
להיות עם תפשי בארצנו	Lihyot 'am chofshi be'artzeinu,
ארץ ציון וירושלים	Eretz-tziyon (v)'Y(e)rushalayim.

HaTiqvah (literally “The Hope”) is the national anthem of Israel. The words were written by Naphtali Herz Imber, a secular Galician Jew from Zolochiv (today in Lviv Oblast, Ukraine), who moved to Palestine in 1882. The music was written by Samuel Cohen, an immigrant from Moldavia, who based the melody on a musical theme in Smetana’s “Moldau.” The anthem’s theme revolves around the nearly 2000-year-old hope of the Jewish people to be a free and sovereign people in *Eretz Israel*, a national dream that would eventually be realized with the founding of the modern nation of Israel. When the State of Israel was established in 1948, HaTiqvah was adopted by most Israelis as their unofficial national anthem. It was made the official national anthem by the Knesset in November, 2004.

Lyrics and comments courtesy of the Ministry of Foreign Affairs, State of Israel

SCRIPTURE



KING JAMES VERSION

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SCRIPTURE

BOOK OF DANIEL**CHAPTER 4 AND CHAPTERS 7-12**

Chapter 4

1 Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. **2** I thought it good to shew the signs and wonders that the high God hath wrought toward me. **3** How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation. **4** I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: **5** I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. **6** Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. **7** Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof. **8** But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying, **9** O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. **10** Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. **11** The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: **12** The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. **13** I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; **14** He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: **15** Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: **16** Let his heart be changed from man's,

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and let a beast's heart be given unto him; and let seven times pass over him. **17** This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. **18** This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee. **19** Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. **20** The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; **21** Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: **22** It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. **23** And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; **24** This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: **25** That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. **26** And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. **27** Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity. **28** All this came upon the king Nebuchadnezzar. **29** At the end of twelve months he walked in the palace of the kingdom of Babylon. **30** The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? **31** While the word was in the king's mouth, there fell voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

Scripture: Book of Daniel, Chapter 4 and Chapters 7-12

32 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. **33** The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. **34** And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: **35** And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? **36** At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. **37** Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

Chapter 7

1 In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. **2** Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. **3** And four great beasts came up from the sea, diverse one from another. **4** The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. **5** And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. **6** After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. **7** After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly: and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. **8** I considered the horns, and, behold, there

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came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. **9** I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. **10** A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. **11** I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. **12** As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. **13** I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. **14** And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. **15** I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. **16** I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. **17** These great beasts, which are four, are four kings, which shall arise out of the earth. **18** But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. **19** Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; **20** And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. **21** I beheld, and the same horn made war with the saints, and prevailed against them; **22** Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. **23** Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. **24** And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. **25** And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until

Scripture: Book of Daniel, Chapter 4 and Chapters 7-12

a time and times and the dividing of time. **26** But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. **27** And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. **28** Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

Chapter 8

1 In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. **2** And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai. **3** Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. **4** I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. **5** And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. **6** And he came to the ram that had two horns, which I had there seen standing before the river, and ran unto him in the fury of his power. **7** And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. **8** Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. **9** And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. **10** And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. **11** Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. **12** And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. **13** Then I heard one saint speaking,

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and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? **14** And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed [restored (Au)]. **15** And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. **16** And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. **17** So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision. **18** Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. **19** And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. **20** The ram which thou sawest having two horns are the kings of Media and Persia. **21** And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. **22** Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. **23** And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. **24** And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. **25** And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. **26** And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days. **27** And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

Chapter 9

1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; **2** In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. **3** And I set my face unto the Lord God, to seek by prayer and supplication,

Scripture: Book of Daniel, Chapter 4 and Chapters 7-12

with fasting, and sackcloth, and ashes: **4** And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; **5** We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: **6** Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. **7** O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. **8** O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. **9** To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; **10** Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets. **11** Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. **12** And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. **13** As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. **14** Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice. **15** And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. **16** O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. **17** Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. **18** O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. **19** O Lord, hear; Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

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20 And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; **21** Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. **22** And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. **23** At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. **24** Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. **25** Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. **26** And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. **27** And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Chapter 10

1 In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. **2** In those days I Daniel was mourning three full weeks. **3** I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. **4** And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; **5** Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: **6** His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. **7** And

Scripture: Book of Daniel, Chapter 4 and Chapters 7-12

I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. **8** Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. **9** Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. **10** And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. **11** And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. **12** Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. **13** But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. **14** Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days. **15** And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. **16** And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. **17** For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. **18** Then there came again and touched me one like the appearance of a man, and he strengthened me, **19** And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. **20** Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. **21** But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

Chapter 11

1 Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. **2** And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his

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strength through his riches he shall stir up all against the realm of Grecia. **3** And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. **4** And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those. **5** And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion. **6** And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times. **7** But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: **8** And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north. **9** So the king of the south shall come into his kingdom, and shall return into his own land. **10** But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress. **11** And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. **12** And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it. **13** For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches. **14** And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall. **15** So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. **16** But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. **17** He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him. **18** After this

Scripture: Book of Daniel, Chapter 4 and Chapters 7-12

shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him. **19** Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found. **20** Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle. **21** And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. **22** And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant. **23** And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. **24** He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time. **25** And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. **26** Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain. **27** And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed. **28** Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land. **29** At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. **30** For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. **31** And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. **32** And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. **33** And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. **34** Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. **35** And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

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36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. **37** Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. **38** But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. **39** Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain. **40** And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. **41** He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. **42** He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. **43** But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. **44** But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. **45** And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

Chapter 12

1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. **2** And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. **3** And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. **4** But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. **5** Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. **6** And one said to the man clothed in linen,

Scripture: Book of Daniel, Chapter 4 and Chapters 7-12

which was upon the waters of the river, How long shall it be to the end of these wonders? **7** And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. **8** And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? **9** And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. **10** Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. **11** And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. **12** Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. **13** But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.



(expanded view shown below, see timeline placement on facing page above)

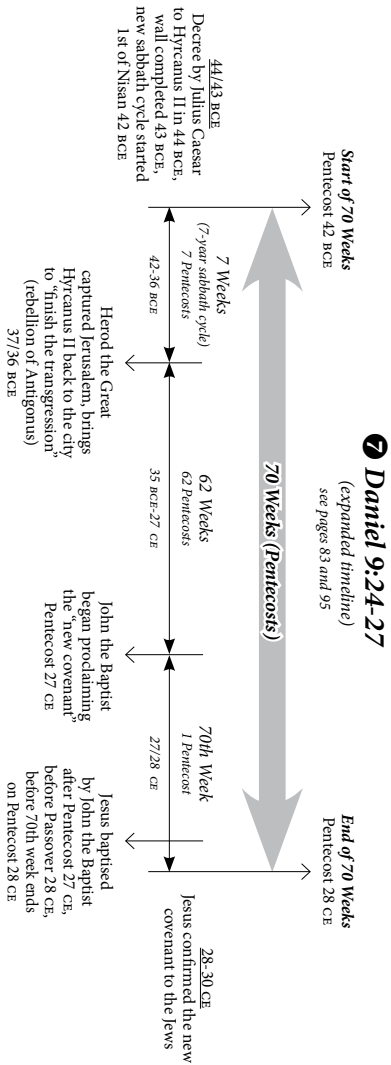


PLATE 1 - PROPHECY OVERVIEW (cont.)

NOTE ON PLATE 1

The timelines shown on the "Prophecy Overview" chart on this page and the opposite page are not drawn to scale, but events on a particular timeline are always shown in their correct chronological sequence in history when read left to right or *vice versa*, and all timelines, except where the need for clarity requires otherwise, are shown in the correct chronological relationship to one another.

Battle of Granicus
Alexander the Great
May/June, 334 BCE
see page 157

1 Daniel 8:13-14
see page 11

Note that the time period from June 8, 632 CE to June 7, 1967 is exactly 1,335 years to the day.

Temple Mount liberated by Israeli paratroopers on June 7, 1967

8 Ezekiel 4:5-6
see page 157

Antiochus IV Epiphanes desecrated Temple 167 BCE

3 Daniel 12:5-7
see page 37

d. Mohammed, start of Caliphate June 8, 632 CE

2 Daniel 12:8-12
see page 27

Nebuchadnezzar took Jehoiachin and Ezekiel to Babylon 597 BCE

A Time, Times and a Half [a Time]*
Time is defined as 228 years (Passovers).

1,335 Days (Day[s] of Atonement)

???

Third year of Cyrus the Great 536 BCE

Daniel 12:1
Archangel Michael stood with Israel against Seleucids beginning in 187 BCE

6 Daniel 11:2-45
see page 61

Roman-Byzantine Period
BCE | CE
Pompey 63 BCE
Julian the Apostate 363 CE

2nd Persian Period
Jerusalem captured by Croesus II in 614 CE, retaken by Byzantine Empire in 628 CE

League of Nations passed Palestine Mandate July 24, 1922

45 Days
45 Years

Persian Empire
ACHAEMENID PERSIAN EMPIRE
After Cyrus "yet three kings" ...
1. Cambyses (530-522)
2. Gaetana (aka Smerdis, 522-521)
3. Darius I the Great (521-486)
... "and the fourth shall be" ...
4. Xerxes I (486-465)

Greek Period
Alexander the Great
SELEUCID PTOLEMIES
battle to control Syria-Judea, Jews caught in between, ca. 300-164 BCE

Hasmonean Period
Judaah Maccabee sought alliance with Rome (bygone) Passover in 161 BCE
Maccabean revolt (167-141 BCE)

5 Daniel 7:25
"The Roman Period," see page 51
"A Time and Times and the Drying of Time*" "Time" is defined as 228 years (Passovers).

Jerusalem captured for Islam by Caliph Omar February, 638 CE

The Roman-Byzantine Period ended in 638 CE when the Muslims captured Jerusalem. Caliph Omar visited the Temple Mount and had a wooden mosque erected there. Later, Al-Aqsa Mosque (ca. 646-705 CE) and Dome of the Rock (ca. 685-691 CE) were constructed on the platform.

Cyrus the Great conquered Babylon 539 BCE

4 Daniel 7:1-11
see page 45

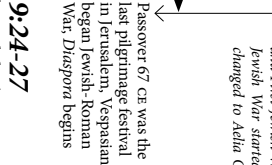
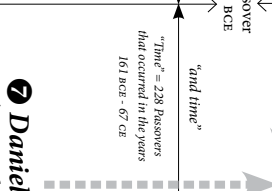
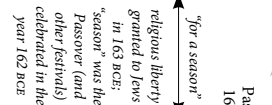
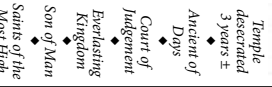
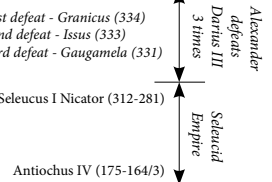
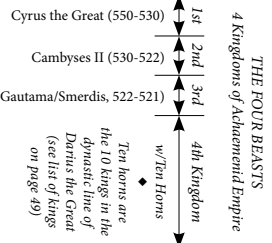
Persian Empire

Greek Period



4 Daniel 7:12
"The Period of Prolonged Lives," see page 54

Priests reported departure of the Shekinah from the Temple on Pentecost 66 CE; sacrifices to Caesar stopped and First Jewish War started in July, 66 CE; Second Jewish War started in 132 CE; name of Jerusalem changed to Aelia Capitolina by Hadrian in 135 CE.



PROPHECY OVERVIEW

PLATE 1

Daniel Unsealed - ISBN 978-1-48950541-5

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NOTE ON PLATE 2

The map shown on the opposite page gives the location of places associated with events mentioned in the Book of Daniel and/or associated with the interpretations of its prophecies that are set forth in this book. Not all places existed at the same time. Over the course of time, names changed, empires came and went. The time span shown ranges from approximately 750 BCE to 650 CE.

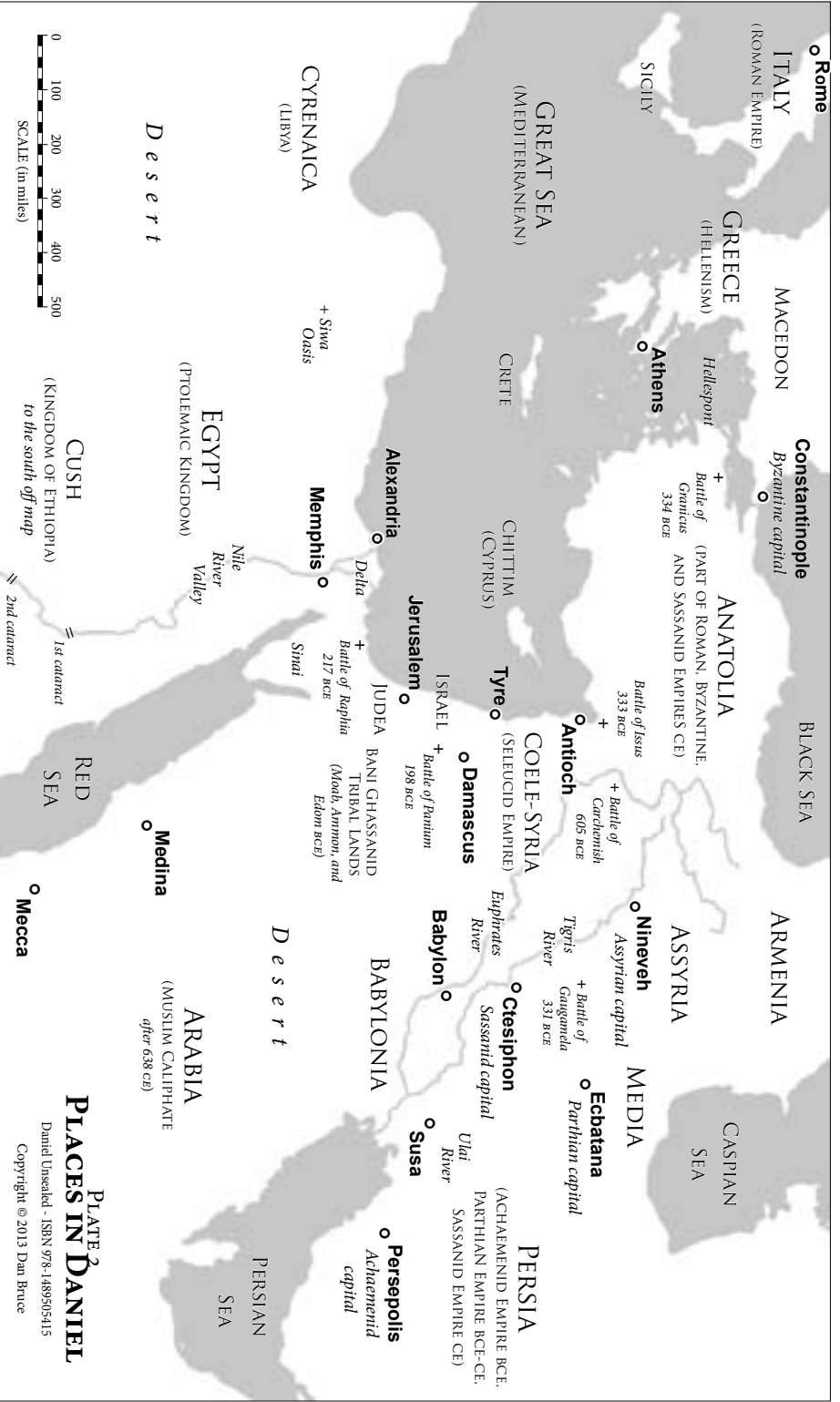


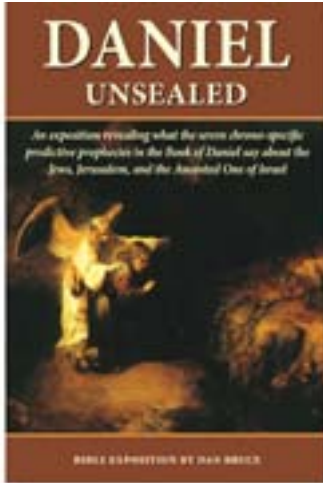
PLATE 2
PLACES IN DANIEL
 Daniel Unsealed - ISBN 978-1-489505415
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DANIEL UNSEALED

Explaining the correct interpretations of the chrono-specific predictive prophecies in the Book of Daniel to 21st Century Christians and Jews



“This outstanding exegesis is a book that has yet to be discovered by Jews and Christians alike. There are several authors who claim that their exposition deserves the title ‘Unsealed.’ This one is very likely to remain unsurpassed!”
—from a review by a veteran Bible translator

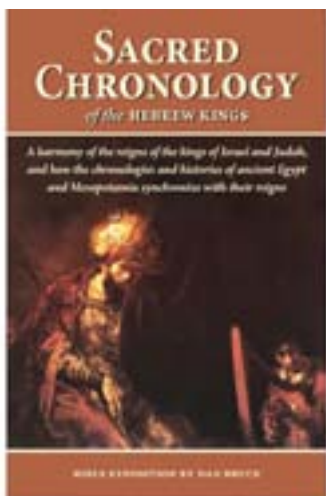
The chrono-specific predictive prophecies revealed to the prophet Daniel in Babylon were sealed up to prevent them from being prematurely understood. It was ordained by God in Daniel 12:9 that the prophecies would remain sealed away from understanding until the time of the end. For more than two-thousand years, Jewish and Christian expositors have attempted to interpret the prophecies in Daniel before they were unsealed, with little success. Now,

twenty-five hundred years after the prophecies were sealed in Babylon, God has signaled to us by an event in Jerusalem that the prophecies in Daniel are now unsealed. The return of the Temple Mount to Jewish sovereignty on June 7, 1967, during the Six-Day War, was the specific event that God used to announce the unsealing, and it occurred at the precise time and place prophesied in Daniel 8:14. The eschatological significance of that event went unnoticed by Bible scholars, but it has since turned out to be the key that was needed to understand all of the Danielic prophecies. Using that recently revealed interpretive key, Bible scholar and sacred chronologist Dan Bruce has interpreted the Danielic prophecies anew for this generation. His updated exposition fully explains the seven chrono-specific predictive prophecies that were sealed up in the Book of Daniel so long ago. His fresh new Bible-true and historically accurate interpretations are cogent and unique, and give undeniable proof that the God of the Bible always has been, and still is, actively engaged in the affairs of mankind. By showing how the past two-thousand-plus years of Jewish history were foretold by the prophecies in Daniel and how, one by one, those prophecies have been fulfilled in history exactly as predicted—with two prophecies being fulfilled in modern times—this book will open the eyes and ears of anyone who questions the reality of God’s omniscience and sovereign presence in the world today.

*Paperback 6x9, 232 pages; ISBN 978-1489505415
Print and Kindle editions available at: www.amazon.com*

SACRED CHRONOLOGY *of the HEBREW KINGS*

A harmony of the reigns of the kings of Israel and Judah, and how the chronologies and histories of ancient Egypt and Mesopotamia synchronize with their reigns



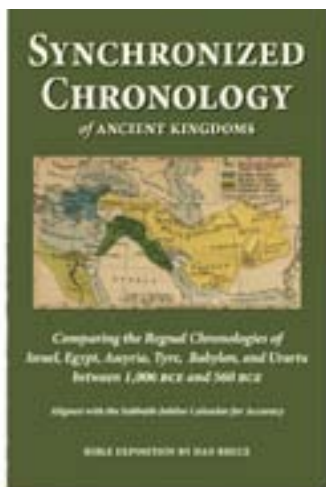
Almost universally in modern times, the Bible has been rejected by scholars, including many conservative Bible scholars, as a trustworthy source text for the study of ancient chronology. Secular fields of study, primarily Geology and Archaeology, have all but assigned any chronology based on the biblical text to the academic dust bin. The purpose of this book is to reverse that trend—to show that the Bible is still the single most dependable source text available for doing serious chronological study of ancient times. It does so by using the details about the Hebrew kings provided in the biblical text to construct a precise historical timeline for that specific

period, one that can be used not only for understanding Bible times, but for calibrating ancient contemporaneous chronologies as well. The methodology used to arrive at the kingdoms chronology presented in this book is based on two important differences that distinguish the resulting dates for the reigns of the Hebrew kings from those published in all prior sacred chronologies. First, the chronology of the kings presented herein is derived solely from the Hebrew Bible, the *Tanakh*, without depending on secular Assyrian chronology to anchor it in time as other modern expositors have done. Second, it achieves exact harmonization of the reigns of the kings of Israel and Judah with one another, then synchronizes the chronologies of surrounding civilizations with that harmonized chronology, all without having to disregard any of the biblical text or assume scribal emendation or error. The sacred chronology set forth in this book provides Bible students, religious professionals, and scholars with a trustworthy timeline that can be used with confidence to achieve a more accurate interpretation of biblical history. It demonstrates that the chronology of the Hebrew kings is the best documented and most accurate ancient chronology, and that other chronologies, especially those of ancient Egypt and Mesopotamia, are best understood when synchronized to agree with the Bible timeline rather than the other way around.

Paperback 6x9, 168 pages; ISBN 978-1489509048
Print and Kindle editions available at: www.amazon.com

SYNCHRONIZED CHRONOLOGY of ANCIENT KINGDOMS

*Comparing the Regnal Chronologies of Israel, Egypt, Assyria, Tyre,
Babylon, and Urartu between 1,006 BCE and 560 BCE*



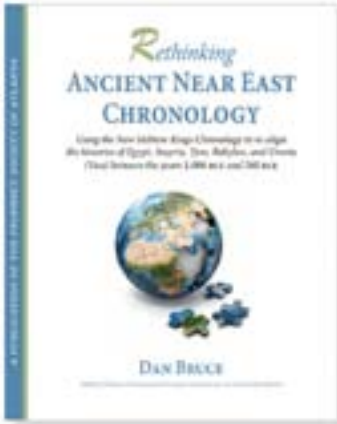
This book features a new harmonized chronology for the reigns of the thirty-eight kings and one queen who ruled during the period of the divided monarchies of Israel and Judah. The new Hebrew kings chronology used in this book was made possible by recent biblical research that utilizes information contained in the Book of Daniel to identify the date for the start of the divided kingdoms period as 961 BCE, not the 931 BCE date derived from the traditional Assyrian chronology. The new Hebrew chronology that is based on the 961 BCE starting date for the Hebrew kingdoms period allows construction of a more accurate timeline for the reigns of

the kings of Israel and Judah than is possible using the traditional Assyrian-anchored chronology employed by modern academia. Using the new and more accurate Hebrew kings chronology, along with the latest chronological data developed by scholars for the reigns of non-Hebrew kings in the nations surrounding Israel during the biblical time period, this book compares the regnal chronologies of Egypt, Assyria, Tyre, Babylon, and Urartu with the Hebrew regnal timeline. When compared with one another, the new Hebrew chronology and traditional Egyptian chronology yield exact agreement. However, attempts to synchronize the Hebrew and Egyptian timelines with traditional Assyrian chronology reveal that there are thirty eponyms (and thus thirty years) missing from the Assyrian timeline as derived from the Eponym List and Chronicles, and identifies where those missing years can be found (between the end of the reign of Shalmaneser III and the currently-accepted starting date for the reign of Tiglath-pileser III). In so doing, this book shows that the biblical text is the most accurate and trustworthy ancient source text available for doing chronological research and historical studies, and demonstrates that the biblical timeline can be used with confidence to calibrate other chronologies in the ancient Near East.

*Paperback 6x9, 92 pages; ISBN 978-1489557773
Print and Kindle editions available at: www.amazon.com*

RETHINKING ANCIENT NEAR EAST CHRONOLOGY

Using the New Hebrew Kings Chronology to re-align the histories of Egypt, Assyria, Tyre, Babylon, and Urartu (Van) between the years 1,006 BCE and 560 BCE



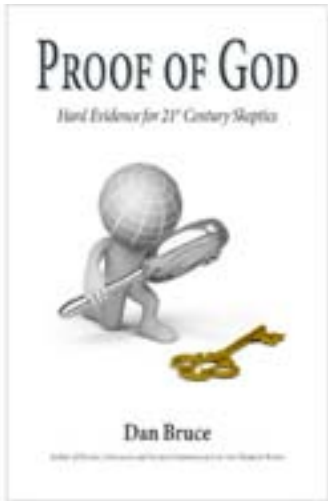
This book presents data and speculations that challenge the traditional assumptions about the chronology of the Ancient Near East. It presents an alternative ANE timeline that claims to reflect a better interpretation of the available historical data. Without intent to call anyone's scholarship into question, this book is nevertheless intended to raise reasonable doubt about the validity of ancient Near East chronology, and thus its history, as currently understood. It does so by calling attention to the Assyrian timeline and the fact that it has inconsistencies that result from not taking into account relevant chronological details preserved in the Bible. This book asserts

that, by not including the biblical data, the traditional Assyrian chronology is incorrect and features an incomplete timeline that has led to misunderstanding of the ANE region's history prior to the year 745 BCE. The methodology used in this book to make the case for rethinking ANE chronology hearkens back to a premise popular in ages past, namely, that the Bible is a trustworthy source of chronological and historical data, a source text that can be used with confidence by chronologists and historians to calibrate an accurate timeline for the ancient Near East kingdoms of Israel, Egypt, Mesopotamia, and the Levant. That latter idea will no doubt be viewed with skepticism, especially by those who have placed their faith in the absolute reliability of the Assyrian Eponym List and Chronicles as providing the only true base timeline for aligning all chronologies for the ancient kingdoms that once dominated the region. However, the current Assyrian-based ANE timeline being used throughout academia exhibits contradictions prior to 745 BCE that have yet to be satisfactorily explained. Finding a basis for constructing a new chronology that allows all timelines to harmonize is a goal that scholars everywhere should be able to support. As a first step in that process, this book's New Hebrew Kings Chronology has been harmonized with the independently assembled timeline for ancient Egypt. That both the Hebrew and Egyptian timelines align with one another, while the Assyrian timeline exhibits disharmony when compared to them, suggests that it is the Assyrian chronology in need of revision. By identifying places where adjustments to the Assyrian timeline can produce the desired harmony, this book calls for revising ancient Near East chronology.

*Paperback 8x10, 120 pages; ISBN 978-1500269203
Print and Kindle editions available at: www.amazon.com*

PROOF of GOD

Hard Evidence for 21st Century Skeptics



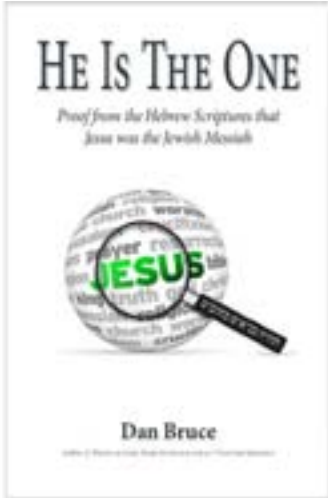
“An atheist friend, while in college studying for a career in astrophysics and cosmology, came to the conclusion that there is no God. He recently called to say hello. As usual, our conversation covered a wide range of topics, eventually focusing on the only meaningful point of disagreement in our friendship, his atheism and my belief in God. Without rancor, and with his knowledge of my life-long appreciation of science and the scientific method, he asked me how I could believe in the God of the Bible without evidence of his existence, hard evidence that can be measured and verified. In return, I asked him if he believed in Black Holes. Without pause, he answered

affirmatively, that he did believe in the existence of Black Holes. I reminded him that a Black Hole could not be seen directly, and thus his belief rested on the effects that a Black Hole causes at its boundary with the material universe that surrounds it. He agreed. I continued by explaining that it was the same with God. We cannot see him directly, but we can perceive his existence based on the space-time effects we can see in our world. My friend objected that the universe we see all around us can be explained entirely by science, so I clarified that the passive testimony of the physical universe was not the evidence I was talking about. I explained that the Bible contains active living evidence in the form of two-thousand year old predictive prophecy that has been exactly fulfilled and documented in history in recent years. He admitted that such evidence, if true, would be worthy of consideration, so I explained it to him, and showed him how he could verify the evidence for himself. That is the essence of this book. It explains the single chrono-specific prophecy in the Bible that can be used to prove the existence of God in the space-time world that we inhabit today, using tangible evidence that can be verified by any open-minded skeptic.”—Dan Bruce

*Paperback 5½ x 8½, 46 pages; ISBN 978-1499543971
Print and Kindle editions available at: www.amazon.com*

HE IS THE ONE

*Proof from the Hebrew Scriptures that
Jesus was the Jewish Messiah*



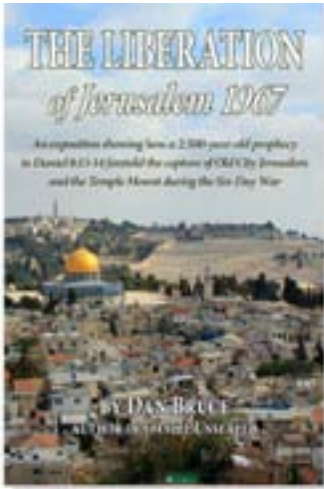
MESSIAH is an English word that comes from the Hebrew word מָשִׁיחַ, pronounced *maw-shee'-akh*. It appears in most English Bibles as the phrase “anointed one.” In the Jewish *Tanakh* (Old Testament), the term is used almost exclusively to denote a king or priest who was anointed with the holy oil of office, or to describe a prophet who was anointed with the holy spirit to be the voice of God to his people. Today, the hope for a coming Messiah—an Anointed One who will usher in an age of universal peace—is shared by many Christians and Jews alike, with one important difference: Jews believe that their long-awaited Messiah is yet to come to establish and reign over a restored

kingdom of Israel. Christians believe that Jesus came to Israel during his first advent as the Servant Messiah of Isaiah, a Redeemer who atoned for the sins of Israel and all mankind, and that he will one day return as King Messiah to reign over Israel and the world. The similar but distinct views held by Christians and Jews about the fulfillment of Israel’s Messianic hope and the identity of its Messiah are nothing new. As far back as New Testament times, leaders of the Pharisees sent emissaries to John the Baptist, asking if he was the Messiah. John told them that he was not, instead pointing to Jesus as the Lamb of God and Redeemer of Israel, but later revealed his own confusion about the messiahship of Jesus when he sent messengers to ask him, “Art thou he that should come? or look we for another?” Fortunately, the time of the Messiah’s coming two-thousand years ago is clearly specified in the Hebrew Bible, in the Book of Daniel, chapter 9, verses 24-27, and, together with what we know about rabbinic Judaism’s long and unsuccessful search for a Messiah since then, it is now possible to show that Jesus is the only person in history with a legitimate claim to be the Jewish Messiah.

*Paperback 5½ x 8½, 82 pages; ISBN 978-1502996053
Print and Kindle editions available at: www.amazon.com*

THE LIBERATION of JERUSALEM 1967

*An exposition showing how a 2,500-year-old prophecy
in Daniel 8:13-14 foretold the capture of Old City Jerusalem
and the Temple Mount during the Six-Day War*



This book is a reprint of Chapter One in the author's groundbreaking commentary on the Book of Daniel, *Daniel Unsealed*. It explains how the prophecy recorded in Daniel 8:13-14 foretold the capture of Old City Jerusalem and the Temple Mount during the Six-Day War in 1967, and that it did so more than 2,500 years before the fulfillment event happened in history.

*Paperback 6 x 9, 40 pages; ISBN 978-1499640687
Print and Kindle editions available at: www.amazon.com*

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