

God's Design in the Hebrew Scriptures: Daniel

Chapter 9 — The Vision of Israel's Future — Part 2

- I. Daniel's Foundation in the Word of God, 1-2
- II. Daniel's Petition to the God of the Word, 3-19
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 - A. The Provision of God, 20-23
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The "prophetic year" is 360 days, not our present 365 days. Comparing Gen 7.11, 8.4, and 7.24 we note that 150 days = 5 months. Comparing Rev 12.6, 11.2-3, and 13.5 we note that 1260 days = 42 months.

"First, with modern astronomy one can reckon a year very precisely as being "365.24219879 days, or 365 days, 5 hours, 48 minutes, 45.975 seconds." However, in ancient times various systems were used. It was common during at least some parts of the histories of Egypt, India, Assyria and Babylon, and Greece to have twelve thirtyday months making a total of 360 days for the year and then to have some system of intercalating the other five days so that the year would come out correctly. Although it may be strange to present-day thinking, it was common in those days to think of a 360-day year."

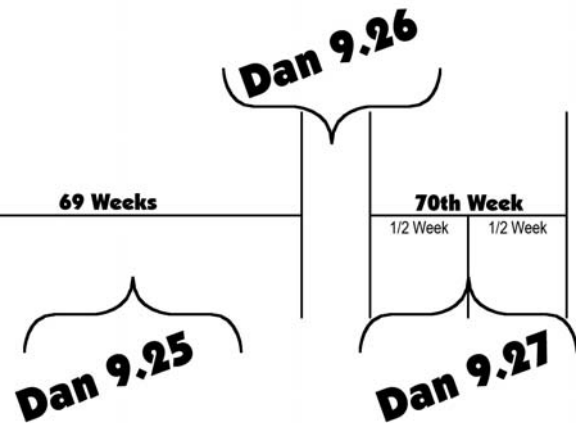
Dallas Theological Seminary, Bibliotheca Sacra Volume 132 (Dallas Theological Seminary, 1975; 2002), 132:62.

The Study of Prophecy

"If the study of prophecy does not tend to give us a deeper sense of the failure of God's people upon the earth, I am persuaded we lose one of its most important practical uses. It is because of the absence of this feeling that prophetic research is generally so unprofitable. It is made more a question of dates and countries, of popes and kings; whereas God did not give it to exercise people's wits, but to be the expression of His own mind touching their moral condition; so that whatever trials and judgments are portrayed there, they should be taken up by the heart, and felt to be the hand of God upon His people, because of their sins. This was the effect on Daniel."

William Kelly, Lectures on the Book of Daniel (Galaxie Software, 2004; 2004), 170.

- 2. Seventy Weeks to Completion, 25-27
 - a. Verse 25 . . .



Regarding which Persian decree, Renald Showers insightfully writes . . .

The first test is this: which decree permitted the rebuilding of Jerusalem's defenses including its wall and moat? The decrees by Cyrus (538 or 537 bc), Darius (519 bc) and Artaxerxes (458 bc) fail this test. It is a fact of history that the defenses of Jerusalem were not rebuilt as the result of any of these three decrees. As late as 445 bc Nehemiah received word that the walls of Jerusalem were still broken down (Neh. 1:2). In addition, an event that took place several years after these three decrees were issued indicates conclusively that none of these decrees permitted the rebuilding of Jerusalem's walls. Sometime after Artaxerxes' decree in 458 bc, the Jews in Palestine began to rebuild the walls of Jerusalem on their own initiative. They did not complete the work, however, for their enemies wrote a letter to King Artaxerxes (Ezra 4:8-16). This letter warned the king that, if the Jews rebuilt Jerusalem's walls, they would rebel against him. In response to this letter, Artaxerxes decreed that the Jews stop their rebuilding activity. No further rebuilding could be done until the king would issue a future decree permitting it. (It should be noted that Artaxerxes left a loophole for a later decree to be issued that would permit the rebuilding of the walls. God's sovereign hand was at work in the wording of the negative decree [Ezra 4:17-22].) This negative decree of Artaxerxes is most significant in relationship to the three earlier decrees mentioned above. As noted in chapter six, it was the nature of Medo-Persian law that no king could reverse an earlier decree made by himself or one of his royal predecessors (Dan. 6:8, 12, 15; Est. 1:19; 8:8). In light of this, if any of the three earlier decrees had permitted the Jews to rebuild Jerusalem's walls, then Artaxerxes could not have issued this later decree forbidding the rebuilding of the walls. The fact that he did issue such a decree is conclusive evidence that the three earlier decrees did not permit the rebuilding of Jerusalem's walls. Thus, the decree of Daniel 9:25 was not the decree of Cyrus (538 or 537 bc), of Darius (519 bc) or of Artaxerxes (458 bc). Instead, it had to be the decree of Artaxerxes issued to Nehemiah in 445 bc (Neh. 1; 2).

Renald E. Showers, *The Most High God : Commentary on the Book of Daniel* (Bellmawr, NJ: Friends of Israel Gospel Ministry, Inc., 1982).

b. Verse 26 . . .

c. Verse 27 . . .
