

Daniel 53 – Confusing Facts – Dates for Faith

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Daniel 9:24-27

Prologue: Temple Schedule – Second Temple

- Logical inference: Jews emulated same schedule from First Temple
 - Lamb Tied to Altar – About 0600; first hour (Pilate)
 - Morning Sacrifice – About 0900 opening Temple gates; time of *Shacharit* or morning prayers
 - Individual Prayer Hour – About 1200; Lamb tied to altar (tauros)
 - Evening Sacrifice – About 1500; lamb sacrificed; second prayer hour: *Ma'ariv*, prayers of confession (Gabriel came at this time) – "It is finished!"

JEWISH TIME	ROMAN TIME
FIRST HOUR After a the priests prepare the altar (<i>Lev. 1:7; 6:1-6; 9:13</i> ; Mishnah: Tamid 1:2), the first male lamb of the Tamid sacrifice is brought out and tied to the altar at dawn (Mishnah: Tamid 3:2-3:3)	DAWN -8AM The twice daily communal sacrifice of the Tamid is the focus of religious life for the covenant people (<i>Ex. 29:39-42; Num. 28:4-8</i>); it is the only sacrifice other than the Feast of Firstfruits or the Sabbath that requires a single male lamb for the liturgical service. The Sabbath requires a male lamb in addition to the Tamid lamb for each of the two Sabbath services (<i>Num. 28:9-10</i>)
SECOND HOUR	8-9AM
THIRD HOUR The incense is offered in the Sanctuary and the first Tamid lamb is sacrificed as the Temple gates open (Mishnah: Tamid 3:7; Edersheim, <i>The Temple</i> , chapter 7, p. 108)	9-10AM It is the time for the communal "Shacharit" (morning) prayer service (<i>Acts 2:15</i>) at the start of the 3rd hour. Individual morning prayer may be recited until noon (Mishnah: Berakhot 4:1A; <i>Acts 10:9</i>)
FOURTH HOUR	10-11AM
FIFTH HOUR	11-12PM
SIXTH HOUR The second lamb is brought out and tied to the altar at high noon. (Mishnah: Tamid 4:1)	NOON -1PM The second Tamid lamb is given a drink from a gold cup and remains near the altar until the time of sacrifice (<i>Ex. 29:41</i> ; Mishnah: Tamid 3:4; 4:1G; Josephus, <i>Against Apion</i> , 2.8[105]). Individual afternoon prayer lasts from the sixth hour (noon) to about the eleventh hour (5 PM), the length of the time from when the second lamb is tied near the altar to the conclusion of the afternoon service (Mishnah: Berakhot, 4:1C; <i>Acts 10:9</i>)
SEVENTH HOUR	1-2PM
EIGHTH HOUR	2-3PM
NINTH HOUR The second Tamid lamb is sacrificed (<i>Antiquities of the Jews</i> 14.4.3 (14:65); Philo <i>Special Laws</i> I, XXXV (169))	3-4PM 3 PM is the second hour of prayer (<i>Acts 3:1; 10:9</i>) "Minchah" (gift-offering); also called the hour of confession.
TENTH HOUR	4-5PM
ELEVENTH HOUR The afternoon liturgical service is concluded with the burning of the incense (sacrifices of the two lambs is embraced by the burning of the incense, making it a single sacrifice) and the priestly benediction (Mishnah: Tamid, 6:3-7:2; <i>Num. 6:24-26</i>).	5-6PM
TWELVETH HOUR	6PM-SUNDOWN

Prologue: Gabriel's Vision – Understanding Requires Work

- Gabriel informs Daniel that while he would give the vision with insight for understanding; Daniel needed to discern {בין; בינון} the words to gain a fuller grasp; thus, Daniel is not receiving a *gift*, he needed to *discern* by meditating in faith on "all" the Scriptures to understand Gabriel's revelation
 - This holds true for everyone who comes to Bible for understanding; Spirit must train one's mind to understand God's perspective: this was a hard-earned lesson for early man (Enosh led people to understand they needed to realize their sinfulness, repent and look to God for strength: like Daniel) (Wisdom Scriptures – Selah) (*Ps 1:1-2; 32:8-9*)
- However, Jews, as God's *chosen people*, misconstrued this to mean they were to exercise mastery over all peoples; this makes them "weak men of the name": But not God's Name – Cain's (*Ge 4:1-4; 32:22-31*)
 - Israel failed to understand this in their first 490 years; then they failed to grasp it in their next 483 years; not until the very last 7 years will they emulate their father Jacob and gain God's blessing by facing Him in repentance {פנאנוּ אֵל} פּוּנְאָנוּ אֵל




Confusion: Modern Worldview Eisegesis

- This text has become an eisegetical hermeneutical morass of confusing interpretations around false dilemmas and appeals to... logical fallacies
 - Many commentators have a modern Western worldview; i.e., appeal to science, to give their views an *air of authority* placing them above further analysis
 - One's eschatological viewpoint guides one's interpretation – Eisegesis
 - One's position on biblical authority guides one's interpretation – Eisegesis
 - One's position on biblical inerrancy guides one's interpretation – Eisegesis
- In short, nearly every commentator believes this passage to be a *proof text*
 - Proves the errancy – inerrancy of Scripture
 - Proves Jesus is – is not Messiah; Masoretic Leningrad Codex occasionally fixed by medieval Jewish scholars: Need for LXX (Patriarch Ages) – Original text sources
THE WITNESS OF ANCIENT SCHOLARS VERIFIES THE SEPTUAGINT'S LONGER CHRONOLOGY IS WHAT THE ORIGINAL HEBREW REVEALED



Chronology Proves Bible Inerrancy: Fact Over Faith – Always an Error (Ro 1:17)

- Confusion exists among well intended normative exegetical hermeneutical interpreters seeking to *prove scientifically* that the Bible, and Jesus, are true
 - Application of modern technical preciseness to historical peoples and times that were not precise technically but were precise conceptually
 - Use of Hebrew-Gregorian calendar software to put dates in modern parlance to prove Jesus was Messiah: Points to Baptism or Triumphal Entry or Death or...
 - Arguments about when to begin the *counting* of years as well as when to end
- However well intended these efforts they tend to ignore Gabriel's teaching
 - Emphasis on discernment, understanding and Bible study
 - Dates are accurate for what they intend to emphasize
 - Jubilee runs throughout Daniel's narrative which Jews and Gentiles often ignore



Jubilee Theme of Release: Jews Did Not Want Release

- Jews ignored Jubilee theme of freedom from sin as they did not want release as discussed in Daniel 47 - Numerical History of Israel
 - Jews wanted Control emulating Cain and rejecting humble Messiah (Abel)
 - Exemplified in their founder's life, Jacob finally realized he had no Control and held on to Christ for his blessing; unfortunately he had already raised his sons
 - The first 490 years, 70 years of skipped Jubilees, ended in this Captivity
 - The next 490 years, 70 years of skipped Jubilees, will end with Messiah's rejection
- Thus, the theme is Jubilee or Salvation of Israel (Struggles with God-Prevails)
 - Each period <5 (10²) or completion (490<500)
 - Second set interrupted until completion is achieved: Israel saved and Millennial Kingdom comes (Following graphic generally depicts this concept)

70 Year Babylonian Captivity 605 - 536 BC
 Crime: 490 yrs of remaining 70 year sabbath since destruction of Shiloh in 1094 BC
 Penalty: 70 yrs captivity = 70 sabbath weeks = 490 yrs (490 = 490 = 1094 BC)

70 Weeks of Daniel 9:24-27
 "The people were in a state of expectation" (Lk 3:15)

Jewish History Bound by Jubilee: Major Theme of Gabriel's Vision to Daniel

- Began at Shiloh (Rest) when Jews tried to use the Ark as an Idol – Ichabod (First Rejection) (1Sa 4; Jb 7:8-15; Hb 3:11-12)
- Monarchy ends with Captivity; God's glory departs Temple (Second Rejection) (Ez 8-11)
- Jews again reject God by killing Messiah; Christ killed outside the camp in shame (Third Rejection) (He 13:10-15)
- When He returns to set up His Millennial Kingdom, they accept Him (Jubilee) (Je 12:10; Jn 19:12-18)

Graphics illustrative of Jubilee Construct rather than precise Timeline of Events

Let Me Be Clear: Not Gnostic Allegory

- I am not agitating for some deep spiritual Gnostic allegorical eisegetical interpretation by which all peoples in all times are eventually saved
- I am using the normative exegetical hermeneutical interpretative method by which the text gives conceptual clues as to its meaning
- The text does point to Christ as Messiah but to assign a preciseness that was uncharacteristic of the original author and culture only generates confusion
 - Focusing on preciseness of events misses the purpose of said events
 - Is it more important to know exactly when Christ died or that He died for sin?
 - Does one gain faith knowing exact dates of events or the purpose for said events
- Gabriel's vision is not allegory but a universal view of Christ; *just live by faith!*

Pillar of Faith or Bone of Contention

- Each faithful commentator sought to prove biblical inerrancy using these dates; yet, each commentator cast doubt on other's works to prove their work was the definitive supporter of biblical truth
 - Paul wrote to avoid foolish questions and endless genealogies (1Ti 1:3-4; Tit 3:9)
 - Purpose of this vision: Point to coming Messiah by time within God's given time scale (Jubilee) which encouraged Jewish believers (Simeon) and condemned unbelievers (Lk 2:25-38)
- Satan's battleground is knowledge, his weapons are words (Ge 3:1-6)
 - I do not wish to discourage the verifying the veracity of Scripture but when such efforts sink into vitriol then the goals of Satan rather than God are achieved
 - Let believers securely rely on the Bible's Gospel of hope verifying that Christ came, died, rose and will come again making our salvation secure in Him alone