*CSB – Ignatius Catholic Study Bible - Daniel*

*NJBC – New Jerome Biblical Commentary*

*SN = Special Notes*

*NAB = New American Bible*

*SK = Chinese Bible*

*CCC = Catholic Catechism*

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| **A** | **Overview** * During the time of Medo-Persia (approx. 539 B.C.), Daniel asked in prayer about Jeremiah’s prophecy about the desolations of Jerusalem that lasted for about seventy years. He confessed on behalf of the nation, failing to keep God’s covenant, bore the curse and punishment according to the Law of Moses. He petitioned God to restore blessings to His disgraced people and to the desolated Jerusalem.
* The angel Gabriel, appeared to Daniel in his prayer, explained the 70 weeks pertaining to the Israelites and Jerusalem as a time “to put an end to sin and to atone for iniquity, to bring an everlasting righteousness, to seal both vision and prophet and to anoint a most holy place” (9:24).
 | Dan 99:1-199:20-17 |
| **B** | **History of the Prophecy and Scriptural Context*** Historical background: Approximately 539 B.C. during the Medo-Persia period. Scholars argue that Darius, a Mede, is most likely fictional; or being confused with Darius I, the King of Persia during 522-486; or simply to indicate that his mother is a Mede and father is the Persian King Cyrus II. He conquered Babylon in 539.
* Daniel asked in prayer Jeremiah’s prophecy about the desolations of Jerusalem that lasted for about seventy years since the political situation had worsened. From 605 B.C. the first exile to 538 B.C. when Cyrus permitted the restoration of the Temple, lasted 70 years.
 | Dan 9:1-29:1CSB 5:319:2,Jer 25:11, 29:10, NJBC |
| **C** | **Daniel’s Prayer for the People*** Daniel confessed for the whole nation, asked for God’s compassion to shine over the desolated Temple, rubbles, and the whole city. Such prayers are very common in Scripture. This also reveals the intercessory power of prayer.
* “And the curse and oath which are written in the law of Moses the servant of God have been poured out upon us, because we have sinned against him.” – The curse of the Deuteronomic covenant affects the whole nation that results in the exile of all people.
 | 9:3-19CSB, 3:3-221Ezr 9:6-15, 2Ezr 9:5-37CCC 26359:11, CSB, Dt 27:14-26, 38:63-68 |
| **D** | **Gabriel Explaining the Prophecy of the 70 Weeks*** 3 Perspectives: 1. Messianic View; 2. Maccabean view; and 3. Eschatological View. None of the prophets speak as clearly about Christ as Daniel. “Not only does he affirm his coming, a prediction common to other prophets, but he also indicates the time of his coming” (St. Jerome).

 * This prophecy is both mysterious and significant as the book also describes other mysterious prophecies that prepare the listeners (especially about how the Messianic Kingdom must overcome earthly kingdoms as well as how the “Son of Man” will come in the clouds to reclaim His reign). The book is rich in mature Angelology and teachings about resurrection, and has a tremendous influence on apocalyptic literature (especially in the Book of Revelation). These factors place the Book of Daniel in a superior and unique position in Jewish and Christian literature.
* “Seventy weeks of years are decreed concerning your people and your holy city, to finish the transgression, to put an end to sin … to seal both vision and prophet, and to anoint a most holy place.” – This is not a reinterpretation of Jeremiah’s prophecy of 70 years of exile but a recalculation of the penitential period that Israel must undergo because of its failure to repent.
* The seventy weeks of repentance reflects Israel’s hardness of heart. God “will continue to punish you sevenfold for your sins”, therefore 70x7 = 490. “Weeks” represent “years”, thus, 490 years.
* Comparison of “Messianic View”, “Maccabean View”, and “Eschatological View”.
* Conclusion: “Messianic View” is rooted in the Church’s traditions and is in accordance to the teachings of the faith and Scripture. Most importantly, it sees Daniel as a prefiguration of Christ. Since advocates of the “Maccabean View” tend to read the numbers of the prophecy as rough approximations rather than precise calculations, this interpretation mysteriously reflects the historical events during the writing of the book. The book seems to be more realistic. “Eschatological View” does not oppose to the holistic teaching of the Church. Some scholars or theologians exaggerate the mysteries of the 70 weeks to create some sort of a “timetable”. Such false interpretations have indeed created more harm. The prophecies in Scripture are complex in nature, which warrant multiple interpretations. Multiple views may co-exist if read from the perspective of Christian salvation and moral values.
 | Dan 9:20-27CSB 9:24-27NJBC 25:30-31NJBC 25:99:24, CSB , NABCSB, Lv 26:18, 21, 24, 28SN 1Gen 3:151Chron 17:11-12 |

**Special Notes:**

**The Interpretation of Seventy Weeks According to the “Messianic View”, “Maccabean View”, and “Eschatological View”**

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| Prophecies of Seventy Weeks | Messianic View70 Weeks = 490 Years(CSB 9:25-27) | Maccabean View70 Weeks = 490 Years(NAB/NJBC) | Eschatological View69 Weeks = 483 Years + a time period + 7 years of end time (CSB) |
| “… from the going forth of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks” (9:25a) | From the decree of Artaxeres I in 457 B.C. to Ezra (Ez 7:11-26) to the anointed king, the Messiah = 69 weeks (7+62) = 483 years, 26 A.D.  | “the decree that allowed Jewish captives to return to their homeland” – According to Jeremiah’s prophecy during the Exile, from 605 B.C. to the reign of Cyrus II (Is 45:1, called the anointed one) in 538, approximately 49 years. | 69 weeks = 483 yearsChrist’s first coming. |
| “Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time” (9:25b) | Calculation included the above 7 weeks. Restore and rebuild, Greco era, religious persecution. | 434 years (62 weeks x 7) = the return during the time of the Seleucid Empire; religious persecution by Antiochus IV Epiphanes (169 – 7 years) |  |
| “And after the sixty-two weeks, an anointed one shall be cut off, and shall have nothing; and the people of the prince who is to come shall destroy the city and the sanctuary. Its’ end shall come with a flood and to the end there shall be war; desolations are decreed” (9:26) | The death of Jesus, 66-70, the destruction of Jerusalem by Vespasian and Titus respectively. | “an anointed one shall be cut off, and shall have nothing” – The High Priest Onias III was killed in 171 B.C. “Leader” = Antiochus IV. | After Christ’s death, the world has to wait a long time for Christ’s second coming. |
| “And he shall make a strong covenant with many for one week; and for half of the week he shall cause sacrifice and offering to cease; and upon the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator” (9:27) | “for one week” indicates approximately 34 A.D. (27 + 7) when the ultimate sacrifice of Jesus on the cross nullifies all the temple rites. 70 A.D. – the sacrilegous destruction of the Temple. | During the reign of terror of Antiochus IV, he established a covenant with the Jewish people (1Macc 1:11); “half a week” means 3.5 years of religious persecution. | During the end times, the anti-Christ will be defeated and destroyed, which will be followed by resurrection and Final Judgment. The Kingdom of Heaven will be fully established. |