



Introduction

Date & Author

The book represents itself as having been written by Daniel himself. Much of the book is written in the first person (8:1, 9:2, 10:2). This puts the date of the book to be written shortly after the events of the book, or during the exilic period.

However, many modern biblical scholars place the dating of Daniel much later, such as the 1st or 2nd century BC. The basis for this, however, is primarily due to the exacting nature of the prophecies in Daniel. From this vantage point, because the author was so specific in the prophecy, they must have been written after the fact. This viewpoint reveals an anti-prophetic bias in the scholars.

Nature of the Book

Daniel is unique in that it is both narrative and prophecy. The Greek and English emphasize the prophetic nature of the book by placing the book with the Major Prophets, while the Hebrew bible emphasizes the narrative, placing it with the writings.

Chapters 2-7 are written in Aramaic, the *lingua franca* of the day.

Theme

The Sovereignty of God in the Affairs of the Nations.

Structure

- I. The Personal History of the Prophet (chapter 1) – in Hebrew
 - 1 – Daniel and the King's food
- II. The Prophetic History of the Gentiles (chapter 2-7) – in Aramaic
 - 2 – Nebuchadnezzar's Dream of the Statue
 - 3 – The Fiery Furnace
 - 4 – Nebuchadnezzar's Dream and his Insanity
 - 5 – Belshazzar and the Writing on the Wall
 - 6 – Darius, Daniel and the Lion's Den
 - 7 – Daniel's Dream of the 4 Beasts
- III. The Prophetic History of Israel (chapters 8-12) – in Hebrew
 - 8 – The Vision of the Ram, Goat and Little Horn
 - 9 – The Vision of the 70 Weeks
 - 10-12 – The Vision of Israel's Future
 - 10 – Daniel's terror
 - 11 – Vision of the Kings of North & South
 - 12 – Israel and the End Times

I. The Faith of the Hebrews

During the first of three assaults on Jerusalem by Nebuchadnezzar (604 BC), the best and brightest of Judah were taken captive to be trained in the service of the King. The purpose of their captivity was two fold: 1) By taking the best and brightest, the conquered nation is left with less capable leadership and the poor. 2) By indoctrinating these men with Babylonian culture, they strip the conquered land of its cultural and religious heritage. It is in the second point that the conquering Babylonians had not counted on the faith of four young men named Daniel, Hananiah, Mishael, and Azariah.

There are four crises that these young men must face. In each situation they respond by trusting God. In each situation, God delivers them. And in each situation, the King observes their faith. In the final three, this observed faith provokes the King to recognize and honor God. Here we see God's people being a light to the nations. Daniel and his companions are revealing to Kings the greatness and the mercy of the God of Israel, and his sovereignty over all other gods and kings.

A. Crisis of Ashpenaz's Diet (Chapter 1)

1. The Crisis of Belief

The Babylonian strategy to strip these captives of their native culture and religion began with a change of names. The four Hebrews are now known as Beltshazzar, Shaadrach, Meshach, and Abed Nego. While this was not a problem for these young men, when their trainer, Ashpenaz, innocuously provided them with food which was against the Mosaic Law, they were faced with a decision. They could either forsake their Jewish heritage and accept the Babylonian heritage, or they could cling to their faith in God, trusting Him with their future.

2. The Statement of Faith

Daniel respectfully proposed a solution to Ashpenaz, which would allow them to keep the law without risking Ashpenaz's life. The Hebrews would be given vegetables and water for 10 days. If after that time they were less healthy than the others, they'd be allowed to keep their diet. This was a statement of faith on the young Jews part. They trusted that God would not have given them a commandment that was not good for them. God did not arbitrarily create commandments. These four men believed this and were willing to stake their future on this.

3. The Deliverance by God

God delivers. At the end of the test period, God has caused the Hebrews to be healthier than any of the other trainees. God is faithful to his promise.

4. The Praise of the Gentiles

Both Ashpenaz and Nebuchadnezzar promoted the young men to positions of prominence. The Gentile leaders recognized the outstanding character of these men; a character which was exhibited in their faithfulness to their God, their people, and their heritage.

B. Crisis of Nebuchadnezzar's Dream (Chapter 2)

1. The Crisis of Belief

God initiates the next crisis by giving the King a disturbing dream. Nebuchadnezzar uses this dream as a means to test his Wise Men, asking them not only to interpret the dream, but also to tell him what the dream was.

(Daniel 2:9 NKJV) "If you do not make known the dream to me, there is only one decree for you! For you have agreed to speak lying and corrupt words before me till the time has changed. Therefore tell me the dream and I shall know that you can give me its interpretation."

Nebuchadnezzar, frustrated at his wise men, decides to kill them all, including Daniel, Hananiah, Mishael, and Azariah.

2. The Statement of Faith

Daniel and his friends came together "that they might seek mercies from the God of heaven concerning this secret, so that Daniel and his companions might not perish with the rest of the wise men of Babylon" (2:18). They responded with humility before God, placing their trouble at His feet.

3. The Deliverance by God

God gives Daniel knowledge of the dream and its interpretation. Daniel is excited about God's responsiveness (2:20-23) and is ready to share with Nebuchadnezzar the greatness of God's mercy (2:28). In Daniel's response we see the theme of the book first revealed:

(Daniel 3:20-21 NKJV) "Blessed be the name of God forever and ever, for wisdom and might are His. And He changes the times and the seasons; He removes kings and raises up kings; He gives wisdom to the wise and knowledge to those who have understanding."

4. The Praise of the Gentiles

Nebuchadnezzar responds to Daniel's statement of faith:

(Daniel 3:47 NKJV) "Truly your God is the God of gods, the Lord of kings and a revealer of secrets, since you could reveal this secret"

The Hebrews are a light showing God's character to the Gentiles, revealing his sovereignty to the King of Babylon himself.

C. Crisis of Nebuchadnezzar's Statue (Chapter 3)

1. The Crisis of Belief

Nebuchadnezzar may have learned that the Hebrew's God was the God of gods, but he didn't learn that He himself was not a god. In chapter 3, Nebuchadnezzar builds a statue in honor to himself, and requires that all his subject bow down to his image. Those that don't are thrown into the fiery furnace.

2. The Statement of Faith

Shadrack, Meshach, and Abed-Nego are caught not bowing to this image. Their statement of faith is respectful of the King, but bold in its message. They state that our God is greater than the King and is greater than the gods of the Babylonians:

(Daniel 4:16-18 NKJV) "'O Nebuchadnezzar, we have no need to answer you in this matter. If that is the case, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us from your hand, O king. But if not, let it be known to you, O king, that we do not serve your gods, nor will we worship the golden image which you have set up.'"

3. The Deliverance by God

God responds by bringing these faithful me through the fire.

4. The Praise of the Gentiles

Nebuchadnezzar is impressed with the willingness of Shadrack, Meshach, and Abed-Nego to yield their bodies to honor their God by not worshipping any other god. The King again is shown the greatness of the God of the Jews, and declares himself, “there is no other God who can deliver like this.” (3:29).

Nebuchadnezzar again proclaims the supremacy of the God of Israel.

D. Crisis of Darius’ Decree (Chapter 6)

1. The Crisis of Belief

Several years later, after Babylon is conquered by Persia, the king set in charge of Babylon decides to have his subjects petition only himself.

2. The Statement of Faith

The response of Daniel, who is now an old man, is a beautiful statement of faith in God. In 6:10 we see that Daniel opened up his windows and knelt down facing Jerusalem and prayed to God, as was his custom. He knew the law, and chose to disobey openly. He did not have to open the windows for all to see. He could have prayed silently. But Daniel was making a statement that his God was greater than Darius.

3. The Deliverance by God

Much to the dismay of the king, Daniel is thrown into the lion’s den. Darius himself, at this point makes a statement in 6:16, “Your God, whom you serve continually, He will deliver you.” Darius was aware of Daniel’s faithful service to God, and knew enough about his God that he believed Daniel would be saved.

4. The Praise of the Gentiles

Upon Daniel’s deliverance, Darius writes a decree recorded in Daniel 6:25-28 proclaiming God’s greatness, and repeating the theme of the book.

II. The Humility of the Babylonians

A. Humility Through the Faith of the Hebrews

In each of the above situations, the faith of the Hebrews provoked a response in the king of Babylon. They recognized not only the courage and faithfulness of the men, but they recognized the sovereignty of God. Through these men’s actions, the kings learned humility before God.

B. Nebuchadnezzar’s Humiliation (Chapter 4)

1. Nebuchadnezzar’s Pride

Although Nebuchadnezzar had seen God’s sovereignty at work, he did not completely understand his own position in relation to God. Nebuchadnezzar, walking around Babylon takes the credit for the greatness of his kingdom:

(Daniel 4:30 NKJV) “Is not this great Babylon, that I have built for a royal dwelling by my mighty power and for the honor of my majesty?”

2. Nebuchadnezzar's Fall

The king is humble immediately by God, going insane. God revealed to the king that God is greater than kings and has the power to raise them up or bring them down according to His purposes.

Nebuchadnezzar's Restoration and Statement

After Nebuchadnezzar recognized this, he is restored. But now the king humbly understands his position before God:

(Daniel 4:34-34 NKJV) "For His dominion is an everlasting dominion, and His kingdom is from generation to generation. All the inhabitants of the earth are reputed as nothing; He does according to His will in the army of heaven. And among the inhabitants of the earth, no one can restrain His hand or say to Him, 'What have You done?'"

C. Belshazzar's Humiliation (Chapter 5)

1. Belshazzar's Pride

Belshazzar was the grandson of Nebuchadnezzar, and was co-regent of Babylon in the days before its fall to Persia. His father, King Nabonidus was unpopular with the priestly class in the city of Babylon, and moved his throne to Taima in north Arabia and left control of the city and a major part of his army to his son in the city¹.

Chapter 5 takes place on the eve of Persia's invasion of Babylon. The Persians in a battle north of the city have already defeated Belshazzar's father, Nabonidus. Many of the priestly class have betrayed Belshazzar, promising the King of Persia that they would surrender Babylon without a fight in exchange for certain privileges.

In this context, Belshazzar decides to throw a party. He invites his lords, brings out the gold and silver vessels taken from the temple in Jerusalem, drinks wine with the concubines, "praising the gods of gold and silver, bronze and iron, wood and stone." (5:4)

During the feast he sees the hand writing on the wall, saying "mene, mene, tekel, upharsin." No one can understand the meaning, so Daniel is brought in to interpret.

2. Belshazzar's Fall

Daniel recounts for Belshazzar the humility of his grandfather, Nebuchadnezzar, when confronted with an Almighty God. But "you his son, Belshazzar, have not humbled your heart, although you knew all this. And you have lifted yourself up against the Lord of heaven... and the God who holds your breath in His hand and owns all your ways, you have not glorified." (5:22-23)

Belshazzar was not humble, and did not believe that God ruled over the nations and directed kings. The result was his destruction as "that very night Belshazzar, king of the Chaldeans, was slain." (5:30)

III. The Sovereignty of God (The Five Kingdoms)

Nebuchadnezzar's dream in chapter 2 and the final 6 chapters of Daniel gives predictions as to the upcoming events in the history of the world. Five kingdoms are mentioned, and their rise and fall is described as being under the control of God. This continual theme of the book is emphasized first for the Gentile nations, but also as a reassurance to Israel that even while under the subjugation of other nations, God is still in control and He will someday restore their kingdom.

¹ "Belshazzar," *Encyclopedia Britannica On-Line*, 1995.

Empire:	Babylon	Medo-Persia	Greece	Rome	Israel
Chapter 2	Head of Gold	Breast & Arms of Silver	Belly & Thighs of Bronze	Legs of Iron Feet of Iron & Clay	Stone
Chapter 7	Lion with eagle's wings	Bear	Leopard with wings	10 Horned Beast	Ancient of Days
Chapter 8	NA	Ram	Goat The Broken & 4 Horns	NA	NA
Ruler(s):	Nebuchadnezzar	Cyrus Darius Artaxerxes	Alexander, Antiochus Epiphanies	Caesars	Christ
Dates:	625 BC	539 BC	336 BC	64 BC	1000 years

A. Babylon

1. The Head of Gold (2:32, 38)

Babylon is considered to be the greatest of the coming kingdoms. While not the largest nor the longest lasting, Nebuchadnezzar's kingdom was the first "world-wide" empire. This kingdom was an agent of God to provide punishment to Judah.

2. The Winged Lion (7:4)

In Daniel's first vision, a winged lion represents Babylon. This lion, however, was deprived of its wings and given a human heart. This suggests that this kingdom was deprived of its violent animal nature and was given a compassionate heart. This could refer to Nebuchadnezzar's humiliation found in chapter 4.²

B. Medio-Persia

1. The Chest and Arms of Silver (2:32, 39)

The second kingdom is described as inferior to the Babylonian Empire. Although this empire was larger and bureaucratically more sophisticated, this empire merely built upon the empire already established by Babylon. In fact, as discussed above, the Babylonian Empire was nearly handed to Persia by the enemies of Belshazzar.

2. The Bear (7:5)

In 539 BC Cyrus defeated Babylon and Lydia. Persia expanded far into Asia Minor, and "devoured much flesh."

3. The Ram (8:3-4, 20)

Cyrus had defeated the Medes and merged their empires into the Medio-Persian Empire. This is represented in Daniel's vision by the two horns, the greater horn representing Persia. And, just as predicted in the vision, the empire grew northward towards Armenia, westward towards Greece and southward towards Egypt.

4. The Four Kings of Persia (11:2)

The four kings that follow are Cambyses, Pseudo-Smerdis, Darius the Great, and Xerxes (the king in the book of Esther).³

² J. Dwight Pentecost, "Daniel," *The Bible Knowledge Commentary: Old Testament*, Victor Books, 1988, p. 1350.

³ Charles Caldwell Ryrie, *The Ryrie Study Bible*, Chicago: Moody Press, 1978, p. 1329.

C. Greece

1. The Belly and Thighs of Bronze (2:32, 39)

This is the kingdom of Alexander the Great and his successors.

2. The Leopard (7:6)

Alexander was like a leopard in that his conquering army was very swift, conquering the Persians, Egyptians, and all other nations quickly. Upon Alexander's untimely death in 323, the empire was divided his four generals, represented in Daniel's vision as a four-headed leopard.

3. The Goat (8:5-14, 21-26)

Alexander's swiftness is reiterated in the next vision, when in verse 5 it describes a goat moving so that it was not even touching the ground. In verse 8, the large horn is broken, representing Alexander's death and four horns grew up in its place, representing the four generals who succeeded him: Cassander in Macedonia; Lysimachus in Thrace and much of Asia Minor; Seleucus in Syria; and Ptolemy in Egypt.

After a time, one of the horns grew a new small horn that grew in the south towards the "Beautiful Land." This horn represents a king who will destroy the mighty and holy people. This new horn is Antiochus IV Epiphanes, and will be discussed in fuller detail below.

4. The Mighty King and His Successors (11:3-45)

Alexander is mentioned again in verse 11, described as the mighty king. His death and divided kingdom is also described. After this a lengthy discourse about a battle between the southern division and the Northern Kingdom begins. These are the wars between the Seleucid kingdom of the north and the Ptolemaic kingdom of the south known as the Syrian Wars. This was a series of five wars between 274 BC and 200 BC were the two kingdoms struggled for supremacy. Palestine was caught between these two kingdoms, causing the territory to go from being under the control of the south to eventually that of the north. This seesaw struggle is described in verses 9-13.⁴

Verse 6 describes the coming marriage between Ptolemy II's daughter and Antiochus, a Seleucid. And as predicted, Antiochus murdered her. But, one of her descendants, Ptolemy III invaded Syria in the third war of 246 BC.

Verses 14-20 describe Antiochus III (the Great) who initiated the fourth war, winning Palestine for good from the Egyptian ruler. Antiochus III tried to conquer Greece, but was defeated by Rome in 190 BC.

Verses 21-35 describe the next Seleucid ruler, Antiochus Epiphanes. Antiochus launched a program of encouraging Greek culture and institutions throughout his kingdom.⁵ In Judea, there were already two parties influencing Jewish life: the Hasideans, who favored Orthodox Judaism, and the Hellenists, who favored reform and Greek culture. In 172, Antiochus appointed a new high priest from the Hellenists and defended his choice against rebels by occupying Jerusalem with his army. (vs. 30b, "he will come back and show regard for those who forsake the holy covenant.")

He then prohibited adherence to the Sabbath and circumcision, and prohibited sacrifices at the temple. (vs. 31, "And forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice.") Then he put an altar to Zeus and a statue of himself inside the temple, demanding that sacrifices be placed at the feet of the statue. (vs. 31b, "And they will set up the abomination of desolation)."

This abomination incited a family known as the Maccabees, began guerrilla warfare against Antiochus' army (vs. 32, "but the people who know their God will display strength and take action), which eventually led to Jewish independence.

The description from verse 39 does not correspond with the rest of Antiochus' life, and instead points to a yet future event where another *abomination of desolation* takes place under a resurgent Roman Empire (see below).

⁴ Ibid.

⁵ "Antiochus IV Epiphanes," *Encyclopedia Britannica On-Line*, 1995.

D. Rome

1. The Legs & Feet of Clay and Iron (2:33, 40-43)

The fourth kingdom in Nebuchadnezzar's dream represents Rome. This nation is a divided nation that never successfully integrates all its elements, as represented by the clay and iron mixed together. From this kingdom comes 10 toes representing 10 kingdoms which follow after the reign of Rome.

2. The Beast with 10 Horns (7:7-8, 17-25)

Of all the images in Daniel's first vision, the image of the Beast with 10 horns disturbs Daniel the most (7:19). The final unknown beast has one little horn that consumes 3 other horns and utters great with great pride. Out of this Roman Empire will come 10 nations. One of the kingdoms will subdue three of the others. This one will speak out against God and persecute the saints for three and half years. Revelation 13 records the Apostle John's vision of what appears to be the same beast. John's beast also had 10 horns (Rev. 13:1), and had elements of all three of Nebuchadnezzar's parade of animals: bear, leopard, and lion (Rev. 13:2). This beast also was prideful (Rev. 13:5), reigned for three and half years (Rev. 13:5), and persecutes the saints (Rev. 13:7).

Because there has been no kingdom that fits these events, it seems this must be describing a yet future event⁶. Furthermore, it is not clear exactly what 10 nations succeeded the Roman Empire. The question then must be asked why there is at least a 2,000-year gap in the timeline of this prophecy? This is explained in the fifth kingdom, Israel.

E. Israel

1. The Stone (2:34-35, 44-45)

The final kingdom, which will last forever, is represented in Nebuchadnezzar's Dream as a stone that destroys the statue of nations. Scripture often describes the Messiah as a stone (Ps. 118:22, Is. 8:14, 28:16, 1 Peter 2:6-8), and in the gospels, Jesus quotes Ps. 118:22 and declares himself to be its fulfillment (Matthew 21:42, Mark 22:44, Luke 20:18).

There are those who claim that this final kingdom is the church, and that the stone that crushes the nations came during Christ's coming. The argument goes that Christ came during the Roman Empire, and that the church replaced the authority of Rome. This, however, does not seem to fit with the rest of prophecies of Daniel, as the destruction of Rome follows the reign of the beast, which (as is discussed above) does not seem to have taken place yet.

2. The Ancient of Days (7:9-14, 26-27)

The coming kingdom, then must be a yet future event, which will take place at the Second Coming of Christ. The scene is described vividly as Daniel observes one called the Ancient of Days who is holy and pure. This Ancient of Days sends One like the Son of Man coming with the clouds of heaven. To Him is given the earth as his kingdom, to which all the nations belong.

This passage is the interpretation of a vision Daniel saw in 553 BC⁷. In the vision he sees four beasts. From Daniel 2 we know that this beast is the Roman Empire. This empire will consist of 10 kings, one of whom will become predominate. This king will blaspheme God, persecute the saints of God, and attempt to alter both time and law.

This predominate king is clearly the same as the prince of Daniel 9 due to his association with Rome. Furthermore, both the prince in Daniel 9 and this king are destroyed at the end of their reign. In Daniel 7, however, also predicts the coming of God's everlasting kingdom follows his destruction.

Daniel 7:25 indicates that the saints, the times, and the law will be given to the king for "a time, times, and half a time." Walvoord states that this expression would be difficult to interpret if it were

⁶ Pentecost, p.1355.

⁷ John F. Walvoord. *Daniel: the Key to Prophetic Revelation*. (Chicago: Moody Press, 1989), 149.

not for other scriptures⁸. But Daniel 4:25 demonstrates that the term “time” refers to years, and the term “times” is commonly understood to refer to two years. The time, times, and half a time, would then add up to 3½ years. Comparisons with the other passages, Daniel 12:7 in particular, confirm that this phrase refers to a 3½ year period of time, and in particular the last 3½ years of Daniel’s 70th week.

3. The 70 Weeks (9:24-27)

In chapter 9, Daniel realizes that the 70 years of captivity prophesied by Jeremiah is about to be accomplished. So Daniel prays to God, confessing his people’s sin, and basically asking God, “OK, what happens next?” God responds by sending Gabriel in a vision, who tells him the future of Israel.

The remaining history of Israel lasts 70 weeks (literally seventy sevens), or 490 years. It is at the end of this 490 years that Israel will be finished with its sin and enter everlasting righteousness. We have seen this era in Israel’s history predicted in nearly all the other prophets as a time when Israel’s enemies would no longer prevail, and Israel will never stray away from God.

The clock starts when the command to restore and rebuild Jerusalem is issued (vs. 25). According to Nehemiah 2:1-8, this took place on March 14, 445 BC. The streets and walls will be rebuilt during a period of 7 weeks and then 62 weeks.

At the end of this time, the Messiah shall be cut off (vs. 26). These 434 years extend right up to the very first Palm Sunday, when Jesus presented himself as the Messiah (Zechariah 9:9, Luke 19:28-40)⁹. Jesus himself was aware of this prophecy, for in Luke 19:41-44 he weeps for the coming destruction of Jerusalem at the hand of the Romans (“the people of the prince who is to come”)¹⁰ as predicted in verse 26 and fulfilled in 70 AD.

The cutting off of the Messiah was also predicted in Isaiah 53:8 where it says, “He was cut off from the land of the living...” This chapter also describes how the Messiah would be rejected and despised, even by the Jews themselves. In Luke 18:42-43, Jesus knew that the Jews would reject him, and declared that because of their rejection, “the kingdom of God will be taken from you and given to a nation bearing the fruits of it.” It seems that Jesus was stating that the Jews would be set aside for a time because of their rejection of Christ, and in its place the church would be grafted into the kingdom (Romans 11:22-25).

The removal of the kingdom of God from Israel would indicate that there is an unspecified gap of time between the 69th and 70th week. There are three evidences for this “prophetic parenthesis”¹¹: 1) The gap is implied by the most natural reading of the passage, 2) the destruction of Jerusalem comes several years after the Messiah’s death, thus throwing off a continuous time line, 3) the events in verse 24 cannot be found in known history.

At the end of this gap, comes the 70th week. Here the prince previously described, as the growing horn of the beast will make a covenant with Israel. But three and a half years into this covenant, the temple sacrifices will end and the abomination of desolation will return. This refers back to the unfulfilled prophecies of Antiochus, who is a foreshadowing of this final prince.

At the end of this 70th week, then, Israel’s kingdom will be established for good, never again forsaking God, never again to be destroyed or cursed by other nations. The final kingdom ruled by the Son of Man himself. This is the culmination of the sovereignty of God over kings and nations. Now, his sovereignty is not hidden, but obvious. It is at the establishment of this kingdom that “every knee should bow.” (Philippians 2:10)

⁸ Walvoord, 176.

⁹ Dr. Alva J. McClain, “Daniel’s Prophecy of the Seventy Weeks,” Grand Rapids: Zondervan, 1973, pp.30-31

¹⁰ Pentecost, p. 1363.

¹¹ McClain, p. 25-27.

Chapters 10-12

The phrase “time, times and half a time” occurs again in Daniel 12:7 as an answer to the question of how long the events described in the prior verses will last. In these prior verses a king is described who will do as he pleases, exalting himself above all gods and blaspheming the true God (11:36). This king will occupy Israel (“the Beautiful Land”) and establish his headquarters on the “holy mountain” (11:41, 45). He will conquer Egypt, Libya, and Ethiopia (11:43), and be at war with the kings from the north and south (11:40). He will annihilate many after becoming fearful about rumors from the North and East (11:44). This coincides with a time of great distress for the nation of Israel, and with the rising of the angel Michael (12:1).

But along with this comes a promise of deliverance for all the saints (12:1b). This deliverance includes judgment for the wicked (12:2, 12:10), the resurrection of the saints (12:2, 13), the receipt of Israel’s “allotted portion” (12:13), and rest for God’s people.

It seems clear that this king is also the king of Daniel 7 and the prince of Daniel 9. The blasphemy, persecution of saints, and overtaking of the nation Israel all are common in these passages. The destruction of the prince and the coming kingdom also correspond with the resurrection, judgment of the wicked, and deliverance of God’s people.

Most significant, however, is the comparable time periods. Besides the phrase “time, times, and half a time,” Daniel 12:11 indicates that the time from the end of the sacrifices in the temple to the judgment of the wicked will be 1,290 days. Using the 360-day prophetic year, this is equivalent to 3 years and 7 months. Furthermore, a blessing awaits those endure 1,335 days. While this time frame fits in the last 3½ years of Daniel’s 70th week, the addition of 30 and then another 45 days to this period is a significant. Walvoord suggests that at after the completion of the 3½ years, it will take another 75 days to finish the judgment of the wicked and establish the kingdom¹².

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¹² Walvoord, 295.