

Background of Daniel

The Babylonian exile was predicted by Moses in the blessing and cursing sections of Leviticus 26 (esp. Lev. 26:33) and reiterated in Deuteronomy 28 (esp. Deut. 28:36, 49, 64–65). The primary reason for the exile was certainly idolatry; which came ultimately as a result of their failure to obey God in removing the Canaanites from the promised land. Eventually, they began to incorporate Baal worship and intermarriage with the Canaanites. Isaiah predicted the exile in 2 Kings 20 and Jeremiah reiterated that exile and gave the length to be 70 years (Jer. 25). Once king Nebuchadnezzar conquered Judea, God began to reveal His purposes to Daniel through various dreams and visions. The overall theme of Daniel is that God will be proven sovereign in human history by the rising and falling of the Gentile nations and the preservation of His people through that history.

Daniel 2

Nebuchadnezzar has a dream in chapter 2 that details a sequence of four Gentile kingdoms that will rule during the span of history in which the throne of David remains vacant. Daniel 2 makes it clear that God will allow these Gentile kingdoms to have dominion during the entire period from the deportation of Daniel until the arrival of God's kingdom. Recall the king had a dream of a statue with four metals, each depicting a kingdom. As we progress from the head to the toe, it was revealed that Babylon (and Nebuchadnezzar himself) represented the head of gold, silver the Medo-Persian empire, bronze the Greek empire beginning with Alexander, and the iron kingdom of Rome. It was mentioned that at this stage of revelation, there were *at least* two stages to the Roman empire; the iron stage and the ten toes iron/clay stage. The following summarizes the eschatology of Daniel 2.

1. The emphasis was “in the latter days” ... “what would take place in the future.” (Dan. 2:28, 29, 45)
2. During the later stage of the fourth kingdom (the ten-toe iron/clay stage of the Roman empire), ten kings will exist simultaneously. This is why this stage of the Roman empire is yet future.
3. The indication from the dream is that the kingdom of God will not co-exist with any of these Gentile kingdoms. “it will crush and put an end to all these kingdoms.” (Dan. 2:44)
4. There will be no vestige of any of them. “... the wind carried them away so that not a trace of them was found.” (Dan. 2:35)
5. After the destruction of these kingdoms, **then** the kingdom of God will come. “**Then** the stone that struck the statue became a great mountain and filled the whole earth.” (Dan. 2:35)
6. This kingdom of God will last forever. (Dan. 2:44)

In the chapters that follow (chapters 3–6), God makes it known (by saving Daniel's friends from the fiery furnace, and Daniel from the lion's den) that He is able to preserve the nation of Israel through these Gentile world powers until He establishes His kingdom.

Daniel 7

In Daniel chapter 7, Daniel has a vision of four beasts. This vision is **parallel** to Nebuchadnezzar's dream in that it depicts four powerful Gentile kingdoms which will rule the world. Each of the kingdoms is represented by a beast and corresponds to the four mentioned in chapter 2; namely, Babylon, Medo-Persia, Greece, and Rome. The following summarizes the eschatology of Daniel 7.

1. Since the fourth beast has ten horns (Dan. 7:7), which represent ten kings (Dan. 7:24), this implies the fourth beast mainly pertains to the latter stage of the Roman empire.
2. Daniel 7 then provides a further detail concerning the latter stage of the Roman empire (which is not mentioned in the interpretation of Nebuchadnezzar's dream in Daniel 2); namely, that it, in itself, consists of two distinct stages. The ten-king stage, followed by the “little horn stage.” (Dan. 7:8) Therefore, the fourth kingdom has three distinct stages; the iron stage, the iron/clay ten toes stage, the little horn stage.
3. The character of the little horn includes a “mouth uttering great boasts,” (Dan. 7:8) whose content includes “speaking out against the Most High.” (Dan. 7:24)

4. The destruction of the little horn occurs in conjunction with the coming of the Son of Man as judgment from the Ancient of Days and happens at the Second Coming of the Lord Jesus Christ. (Dan. 7:9–13)
5. Since the kingdom in Dan. 7:14 is also an everlasting kingdom, it must refer to the one mentioned in Daniel 2, i.e., they are the same kingdom.
6. One major additional detail, here in chapter 7, is that the nation of Israel will endure intense persecution by the little horn in that final stage of the fourth kingdom until the Second Coming. (Dan. 7:21, 22).
7. This intense persecution will last for 3 ½ years (another new detail) and will end at the destruction of the little horn. (Dan. 7:25–26)

Daniel chapter 8 pertains to the transition between the Medo-Persian empire and the Greek empire under Alexander. The vision also gave great detail concerning the reign of Antiochus Epiphanes, a brutal king who persecuted the Jewish people during the 160's BC. He would be viewed as a type of the future antichrist in interpretive history.

Daniel 9

Near the end of the Babylonian exile, Daniel was studying the prophet Jeremiah and began preparations for the exile to end. He began to pray and confess the sins of the nation before the Lord when the angel Gabriel comes to give him insight into the impending end of the captivity. Daniel perhaps assumed that the kingdom of God would be coming after the Babylonian exile; however, Gabriel begins to reveal to him that God has another timeframe in mind for the coming kingdom. The following summarizes the eschatology of Daniel 9.

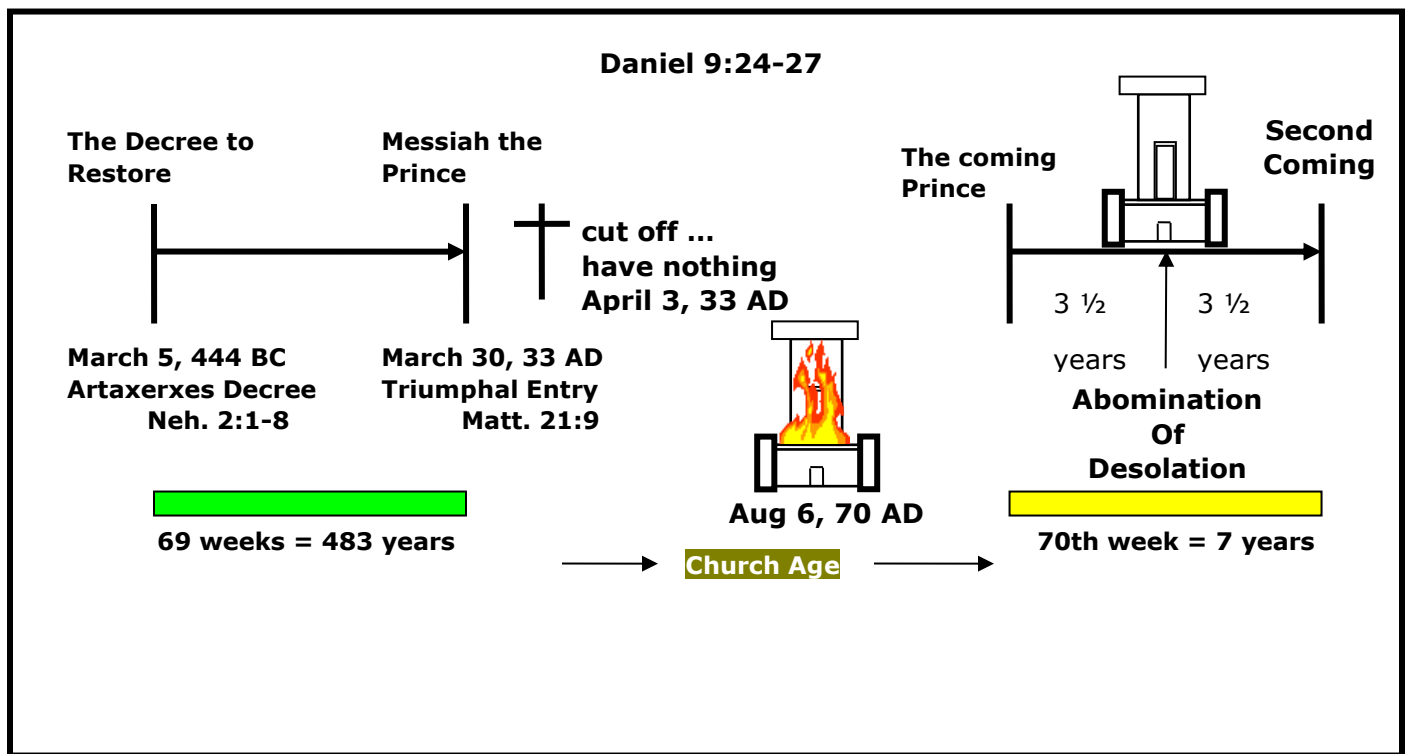
1. God has decreed that His final purposes for Daniel's people (Israel) and Daniel's holy city (Jerusalem) will be realized in a time period of seventy weeks of years ($7 * 70 = 490$ years). (Dan. 9:24)
2. The six infinitive purposes will be completed at the end of those 490 years. (Dan. 9:24)
3. A subset of these 490 years has already been completed in ancient history. They are the first 483 years of the 490, which is also the first 69 of the 70 weeks of years.
4. The 483 years that have been completed began with the decree of Artaxerxes to Nehemiah, which occurred on Nisan 1, 444 BC (March 5, 444 BC). "from the decree to restore and rebuild Jerusalem ... until Messiah the Prince, there will be seven weeks and sixty-two weeks." (Dan. 9:25)
5. Going forward 483 prophetic years (each year is 360 days) lands on Sunday, March 29, 33 AD (or possibly Monday, March 30, 33 AD), the day of Christ's Triumphal Entry into Jerusalem. Therefore, the first 69 weeks has been fulfilled.
6. The death of Jesus Christ occurred after the end of the first 69 weeks, and by only a few days. (Dan. 9:26)
7. After the end of the first 69 weeks, the "people of the prince who is to come" will destroy Jerusalem. This happened in 70 AD when the Romans (who ARE the people of the coming prince) accomplished this.
8. The final week, the 70th one, begins with the covenant made with the coming prince. This covenant will be 7 years in length. (Dan. 9:27) **Note:** The final week **DOES NOT** begin with the rapture!
9. After 3 ½ years, the coming prince will stop the sacrifices in the temple and commit the Abomination of Desolation. (Dan. 9:27).
10. At the end of the seventieth week, the prince will be destroyed. (Dan. 9:27)
11. Since the end of the 70th week corresponds to the destruction of the prince, and 3 ½ years before his end he stops the sacrifices, this 3 ½ year time period must correspond to the "time, times, and half a time" that the little horn will persecute the nation of Israel in Daniel 7:25.
12. For this reason and others, the "little horn" of Daniel 7 and "the prince who is to come" of Daniel 9 must be the person.

Daniel 10–12

In Daniel chapters 10 through 12, the final vision and interpretation are given to Daniel. Several personages are introduced. First, the man dressed in linen. (Dan. 10:5–9) After careful analysis, this personage was determined to be the Lord Jesus. Daniel was given a vision of Him in His resurrection glory. Second, the angel Michael. (Dan. 10:13, 21). The angel Michael is called "the great prince who stands guard" over the nation of Israel. (Dan. 12:1).

Much of the content of chapter 11 involves events that have already had their fulfillment in ancient Grecian history ... from the time of Alexander the Great through the reign of Antiochus Epiphanes. However, in Daniel 11:36 the text begins to describe future events through a ruler the text calls "the willful king" (Dan. 11:36). The character of this personage correlates with the "little horn" of Daniel 7 and "the prince who is to come" of Daniel 9. The following summarizes the eschatology of Daniel 11–12.

1. The blasphemy of the “willful king” in Daniel 11:36 party establishes the above correlation with the antichrist. This blasphemy will last until the end of the 70 weeks (until the indignation is finished) (Dan. 11:36).
2. Many character traits and details of end time battles are mentioned in Daniel 11:36–45.
3. The persecution of the nation of Israel will be unprecedented during the last 3 ½ years. (Dan. 12:1, 7)
4. Since there can be only one time depicted as “such as never occurred since there was a nation until that time,” Jesus statement in Matt. 24:21 and Jeremiah 30:7 also refer to that time period. The imagery of **birth pangs** is also associated with the that period.
5. There will be a remnant of Jews saved from this persecution. (Dan. 11:1)
6. There will be a resurrection after these events, one involving the righteous and another involving the disgraced, (Dan. 12:2) though other passages suggest a these two resurrections will occur at different times. (Rev. 20:4 == Daniel. 12:13; Rev. 20:5)
7. There will be two additional significant events after the end of the 70th week at the Second Coming of Christ:
 - a. One, 30 days after the end of the 70th week. Speculation is that the removal of unbelievers from the earth will take place during this time.
 - b. Second, 75 days after the end of the 70th week. Speculation is that this could be the time needed to set up the millennial government for all the nations of the earth.



Bibliography

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Websites

1. <https://www.preceptaustin.org> – a relatively conservative site with resources for the entire Bible, including line-by-line commentaries from multiple expositors.
2. <https://www.spiritandtruth.org> – very conservative site with resources concerning eschatology (mostly). Tony Garland's commentary on Daniel is not yet complete but it provides very good material.