

Daniel

Universal Sovereignty in Times of the Gentiles

Sovereignty over Daniel			Sovereignty over Gentiles						Sovereignty over Jews		
Chapter 1			Chapters 2–7						Chapters 8–12		
Narrative			Visions in Narrative						Visions		
Hebrew			Aramaic						Hebrew		
Gentile Names for God			Gentile Names for God						Jewish Names for God		
Third Person (“Daniel”)			Third Person (“Daniel”)						First Person (“I”)		
Daniel’s Example			Daniel Interprets King’s Dreams						Angel Interprets Daniel’s Dreams		
Exile 1:1-7	Food 1:8-16	Exaltation 1:17-21	Images		Kings					Return to Seventy “7s” 9	Intertestamental Period to Tribulation 10–12
			Varied 2 Promoted	Gold 3 Furnace	Neb. 4 Exile	Bel. 5 Party	Dar. 6 Lions	All 7 Beasts	Medo-Persia to Greece 8		
Babylon											
605-536 BC											

Key Word: Sovereignty

Key Verse: (Daniel to God) “...Praise be to the name of God for ever and ever; wisdom and power are his. He changes times and seasons; he sets up kings and deposes them...”
(Daniel 2:20-21a).

Summary Statement:

The exiles could be confident by resting in God’s sovereignty over them as individuals, all nations, and Israel until the times of the Gentiles end with the nation under Messiah.

Application:

We need not fear political and personal trouble since God rules all nations.

Daniel

Introduction

- I. **Title** Daniel (דָּנִיֵּאל *dani'el*, Ezek. 14:14, 20; 28:3; דָּנִיֵּאל *daniye'l*, Dan. 1:3, etc.) means literally "El [God] is my judge" (BDB 193b 4). While liberals have suggested that the difference in spelling above indicates two separate persons, this is unnecessary, as Ezekiel wrote about 50 miles away and at the same time as Daniel, who was a prominent government figure. The meaning of the name is fitting, as the primary focus of Daniel's writing is to declare God's sovereign right to judge.

II. Authorship

- A. **External Evidence:** Ezekiel lists Daniel along with Noah and Job as models of righteousness (Ezek. 14:14, 20) and wisdom (28:3). This shows that his reputation as a man of character spread quickly. Christ acknowledged Daniel 9:27 as spoken by "Daniel the prophet" (Matt. 24:15), but others note that Jesus did *not* say that it was *written* by Daniel (LaSor, 667). Evidence from the Jewish Talmud contradicts this claim as it attributes the work to Daniel (*TTTB*, 221). However, LaSor, 667, notes that *B. Bat.* 15a indicates that "a Jewish tradition placed some sort of editorial responsibility for Daniel on the men of the Great Synagogue, sometime between Ezra (ca. 450) and Simeon the Just (270)." However, the fact that Jews accepted the work into the canon of Scripture bears witness to the fact that Daniel indeed was the author, as the internal evidence indicates below.
- B. **Internal Evidence:** While many have sought to discredit Daniel as author, the letter itself supports it as Daniel is expressly called the writer (7:2; 8:1; 9:2; 12:4) and he uses the autobiographical first person throughout the prophetic section (7:2–12:13). Since the first section has historical (not prophetic) material written in the third person, some have inferred a multiplicity of authors, mainly since Daniel uses two different languages. However, a different content explains the change in languages, and this practice was not unusual. Additionally, ancient literature frequently employed various literary forms (e.g., historical and prophetic) to heighten contrast, as seen in the book of Job, which primarily consists of poetry, except for the prologue (Job 1–2) and epilogue (42:7–17).

Daniel was a youth taken captive by Nebuchadnezzar in 605 BC because he was of nobility or from the royal family (1:3). He was trained in the Babylonian court because of his health, good looks, intelligence, and ability to learn quickly (1:4). He proved to possess an unusual commitment to the LORD as a youth who held to his standards without compromise (1:5, 8–20), could understand dreams (2:27), and possessed great administrative skill. As a result, he served under several administrations over the entire seventy-year exile until the third year of Cyrus (536 BC; 10:1). If he were 16 when captured, then he would have been 85 in Cyrus' third year, after which he retired! This chronology places his birth year at approximately 621 BC, around the same time as Ezekiel, who was born around 622 BC (see Ezekiel notes). Therefore, these contemporaries were roughly the same age, although Ezekiel was taken to Babylon eight years after Daniel (in 597 BC).

III. Circumstances

- A. **Date:** The biographical data above shows that Daniel wrote from 605 (1:1) to sometime after 536 BC (10:1). Nevertheless, the date of Daniel has been debated more than in any other biblical book (LaSor, 665). Many liberal scholars date the work to around 164 BC, while others place it in the fourth or fifth century (e.g., LaSor, 666). A late date is held generally for three reasons (*TTTB*, 222):
1. *The prophetic argument* holds that Daniel could not have made so many accurate predictions that were fulfilled between the exile and the Maccabean era (ca. 164 BC). Chapter 8 foresees explicitly the rise of the Persian and Greek empires, and chapter 11 details over one hundred specific prophecies, including those about Alexander the Great and his four generals who succeeded him (11:3–4), the Ptolemies and Seleucids (11:5f.), and especially the desolation of the temple by Antiochus IV Epiphanes in 168 BC (11:31). Late date advocates believe that such knowledge could only be known "after the fact" and therefore consider Daniel as recounting history rather than giving predictive prophecy. They claim that the kingdoms mentioned in chapters 2 and 7 were recorded as historical events and ended at 168 BC, after which Daniel's prophecy was written within four years (168–164). Since there is no historical evidence that 11:40–45 can be applied to Antiochus (he died in 164 BC), this must be an inaccurate prediction.
 2. *The linguistic argument* claims that the book uses late Aramaic in chapters 2–7 and Persian and Greek words that could only have been known in the second century. A median date of the fourth or fifth century has also been proposed based on linguistic evidence (e.g., LaSor, 666).
 3. *The historical argument* asserts that Daniel inaccurately recorded the reigns of some kings, especially given the lack of evidence that Nebuchadnezzar was insane for seven years (4:25, 32).

How can we respond to these claims? The late date theory falls on several fronts:

1. *The prophetic argument* begins with the assumption that prophecy cannot happen, which is foreign to the entire tenor of Scripture. Daniel repeatedly states that his prophecies come from God, not man (2:27-28; 4:9), and God certainly knows the future. Also, it is impossible that Daniel's prophecy could have been written after 168 and then copied and circulated so that it gained acceptance within four years before the "never fulfilled" prophecies of 11:36-45 could be exposed as inaccurate.
 2. *The linguistic argument* is also invalid, as the language of the book is earlier than the second century (LaSor, 666). The Hebrew resembles Chronicles, and the Aramaic (2:4b–7:28) is closer to that of Ezra and the fifth-century papyri than to that of Qumran (second century). Similarly, one should not be surprised to find Persian words, as Daniel lived during the Persian period under Cyrus. Finally, the only Greek words are the musical instruments, which is expected, as Greek mercenaries served in the armies of Assyria and Babylonia. Even more Greek words would be expected if the book were composed in the second-century Greek period.
 3. *The historical argument* also has recently been proved wrong as recent inscriptions found at Haran show Belshazzar reigning in Babylon while his father Nabonidus was fighting the Persians. Furthermore, while liberals considered Darius the Mede (5:31; 6:1) to be fictitious, archaeological finds have now identified him as Gubaru, a governor appointed by Cyrus (*TTTB*, 222). Finally, there exists no attested activity by Nebuchadnezzar from 581-573 BC except the ongoing, drawn-out siege of Tyre that took 13 years (Hill and Walton, 350).
 4. The late date view denies the authorship of the book by Daniel (see Internal Evidence above). Daniel lived before (605 BC; cf. 1:1-6), throughout (Dan 1–9), and after (536 BC; cf. 10:1) the 70-year captivity. This means that the writing must have occurred from 605-536 BC.
 5. The 1947 Dead Sea Scrolls discovery includes a second-century BC Daniel scroll in the Qumran Community (ca. 100 BC–AD 68). This find renders the late date of 164 BC impossible, as it requires less than six decades between the date of composition in Babylon and the final, copied form in this small community in Israel.
 6. Daniel is found even earlier, as it appeared in the Septuagint (Greek translation of the OT in ca. 250 BC). How, then, could it have been written 85 years later, ca. 165 BC?
- B. Recipients: Daniel writes primarily to the Jews in captivity in Babylon.
- C. Occasion: During the dark days of captivity, Jews indeed wondered whether they would ever return to their homeland and regain independence. In all probability, those who did believe expected the kingdom of God to be established upon their return from exile. Daniel answers by proclaiming that they would indeed return. Still, the Gentile domination that began with the captivity would last many years, followed by the messianic kingdom that will last forever. Therefore, Daniel's message is one of hope for the captives that God is sovereign over all nations. It also includes elements that encourage continued purity before God while awaiting the restoration to the land of Israel.

IV. Characteristics

- A. Daniel is the most symbolic of the OT books. Since nine of its twelve chapters include symbolic and unusual depictions of trees, animals, beasts, and images, Daniel has sometimes been referred to as the "Apocalypse of the Old Testament."
- B. The man Daniel is unique among the prophets regarding his profession. While God called a few prophets from their "secular" vocations (e.g., Amos), Daniel remained in his position as a politician throughout his ministry. Additionally, he is not referred to as a prophet in the book itself, as he did not deliver a public message to the nation of Israel (Pentecost, *BKC*, 1:1323).
- C. The date of Daniel has been debated more than any biblical book (cf. "Date" above).
- D. Daniel and Ezra are the only biblical works penned in two languages: Hebrew (cf. Dan 1:1–2:4a; 8:1–12:13) and Aramaic (2:4b–7:28).
- E. Daniel is one of two OT books that were recorded outside of Israel. The other is Ezekiel.
- F. While both Job and Daniel teach on God's sovereignty, Job emphasizes God's sovereignty over individuals, whereas Daniel sees God's rule over the nations.
- G. Daniel records more about the "times of the Gentiles" than any book in Scripture (see p. 548). Jesus called this period the "times of the Gentiles" in His Olivet Discourse (Luke 21:24):
 - 1. Beginning: The "times of the Gentiles" refers to that period in Israel's history when the nation is ruled and disciplined by Gentile powers rather than exercising its self-rule. This began in 605 BC when Nebuchadnezzar invaded Judah the first of six times, deported some of its citizens (e.g., Daniel), and brought the nation under his control through puppet kings. Daniel admits that Nebuchadnezzar began this era in his prophecy in chapter 2 through the image of many materials and in chapter 4 in the vision of Nebuchadnezzar as a large tree cut down.
 - 2. Continuation: Chapters 2 and 7 provide a broad scope of this period in a prophetic history of four nations: Babylon, Medo-Persia, Greece, and Rome. While each of these nations defeated the former in the succession of intertestamental kingdoms, none of them will be finally defeated in their ultimate sense until the establishment of the kingdom of the Messiah. This finds support in the fact that the various layers of material in the image (Dan 2) lie upon one another without replacing the former. Also, the entire image will be destroyed simultaneously by the "Rock" (Christ, 2:44). Similarly, the beasts of chapter 7 are not explicitly declared defeated until they all die at once (7:17-18, 27). History bears this out, as each of these kingdoms is still operative in some sense: Babylon (mystery religions, with many elements incorporated into Catholicism), Medo-Persia (systems of government), Greece (influencing sports, art, literature, government, and the sciences), and Rome (also influencing art, literature, government, etc.).

Daniel teaches about the Hellenistic era more than any biblical book. Chapter 11 includes over 100 pointed predictions that were fulfilled during Alexander the Great's conquest and the subsequent Seleucid and Ptolemaic attempts to control Israel during the times of the Gentiles.

The final acts of the times of the Gentiles that Daniel records relate to the Antichrist (11:36-45). After an initial time of peace in his covenant with Israel (9:27), he will seek worship for himself and cause the slaughter of many in a battle of rage.

- 3. Culmination: The end of the times of the Gentiles can only arrive when Israel as a nation chooses to accept its Messiah at the Second Coming of Christ. This will not occur until the end of the Great Tribulation that Daniel specifies as 3.5 years in length (the latter half of the Tribulation noted in 9:24-27; cf. Dan 12). At Israel's reception of Christ, the times of the Gentiles will end since Jesus Himself will rule the nation.

Argument

The book of Daniel aims to encourage the Babylonian exiles that God is sovereign over all nations, including Babylon. Daniel records this through his personal history of God's sovereign work in his own life as an exemplary exile (Dan 1), but primarily in God's sovereign timetable in the prophetic history of the Gentiles (Dan 2–7) and of his covenant people (Dan 8–12). Since God is sovereign, a practical application of this truth is that His people should be confident to keep themselves pure from the godless (e.g., polytheistic) influences of the Gentile world until the long-awaited kingdom is finally established.

Synthesis

Universal sovereignty in the times of the Gentiles

1	Narrative: Example for captives	
1:1-7	Exile	
1:8-16	Food	
1:17-21	Exaltation	
2–7	Visions in Narrative: Gentile history	<i>Chiastic Structure</i>
2	Multi-material image destroyed	2–Kingdom
3	Golden image—fiery furnace	3–Deliverance
4	Nebuchadnezzar humbled	4–King humbled
5	Belshazzar humbled	5–King humbled
6	Darius humbled (lion's den)	6–Deliverance
7	Vision of Gentile world history	7–Kingdom
		Animals
8–12	Visions: Jewish history	
8	Medo-Persia to Greece (Antiochus)	Animals
9	Restoration after Seventy "Sevens"	
10–12	Intertestamental period to Tribulation period	
10:1–11:1	Vision of Gabriel	
11:2-35	Intertestamental Persian and Greek battles	
11:36–12:3	Tribulation battles of Antichrist	
12:4-14	Judgment/blessing in 3.5-year Tribulation	

Outline

Summary Statement for the Book

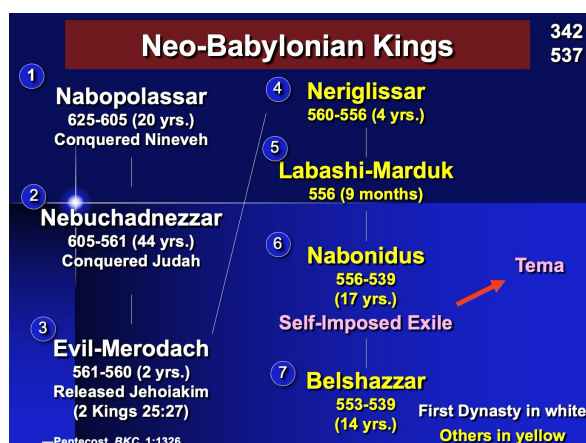
The exiles could be confident by resting in God's sovereignty over them as individuals, all nations, and Israel until the times of the Gentiles end with the nation under Messiah.

- I. **The exiles could confidently trust God's sovereignty by rewarding Daniel's godliness in Babylon despite deportation (Dan 1).**
 - A. At the first deportation to Babylon (605 BC), Daniel and three friends were captured and groomed to minister in Babylon (1:1-7).
 - B. Daniel and his friends were faithful to God's law even while in captivity as an encouragement to other exiles to remain faithful to God (1:8-16).
 - C. The four Hebrews impressed the king with their wisdom and entered his service as a reward from God for obeying the Law (1:17-21).
- II. **The exiles could confidently trust God's sovereignty over the nations, seen in Daniel's devotion and prophecy of "the times of the Gentiles" (Dan 2–7).**
 - A. Nebuchadnezzar recognized God's sovereignty in his dream, in which a statue was destroyed, as revealed by Daniel (Dan 2).
 1. In 604 BC, Nebuchadnezzar had a dream that his wise men could not discern as they did not know God (2:1-13).

2. However, Daniel interpreted the dream of a multi-material image's destruction to show God's sovereignty over Babylon, Medo-Persia, Greece, and Rome (2:14-45).

Note: The critical view on this section is: gold (Babylon), silver (Medes), bronze (Persia), iron (Greece), iron/clay (Maccabean), and rock (kingdom). But while these kingdoms follow one another in *dominion*, they are simultaneous in *influence* (2:44 *all* of the "kings" [plural] are destroyed at once, not just the last one). Additionally, the Medes and Persians shared power simultaneously, rather than in succession.

3. Nebuchadnezzar confessed God's sovereignty and promoted Daniel to a high position in Babylon (2:46-49).
- B. Nebuchadnezzar admitted God's sovereignty after he saved Daniel's friends from fire for not worshipping a gold statue (Dan 3).
1. Nebuchadnezzar erected a gold image in self-worship that was worshiped by all the peoples of Babylon (3:1-7).
 2. Shadrach, Meshach, and Abednego refuse to worship the image to show Israel and Babylon loyalty to the true God (3:8-23).
 3. God rescued Daniel's friends from the furnace to show how He often protects those who fear Him (3:24-27).
 4. Nebuchadnezzar admitted God's sovereignty after witnessing his power to rescue Shadrach, Meshach, and Abednego (3:28-30).
- C. Nebuchadnezzar again recognized God's sovereignty over Babylon and all nations, but this time based on his own experience (Dan 4).
1. Nebuchadnezzar proclaimed that his own experience showed God's kingdom as supreme and eternal (4:1-3).
 2. Nebuchadnezzar shared how God humbled his pride to lead him to acknowledge God's sovereignty (4:4-37).
 - a) Nebuchadnezzar showed confidence in Daniel over his wise men to interpret his vision of the near destruction of a large tree (4:4-18).
 - b) Daniel interpreted the dream so the king would repent and admit God's sovereignty to avert judgment (4:19-27).
 - c) Nebuchadnezzar exalted himself instead and received God's judgment by living like a wild animal for seven years (4:28-33).
 - d) After the judgment, Nebuchadnezzar acknowledged God's sovereignty over him and all nations (4:34-37).



- D. Belshazzar's denial of God's sovereignty led to death, while Daniel was honored to show that God is pleased with those who follow him (Dan 5).
1. In 539 BC, Belshazzar denied God's sovereignty at a massive party by praising false gods while drinking from the temple goblets (5:1-4).
 2. God hid his judgment due to Belshazzar's pride in an unreadable wall inscription that the wise men could not decipher (5:5-9).
 3. God helped Daniel interpret the inscription as his judgment on Belshazzar's pride and wisdom for the humble (5:10-28).
 4. Daniel was promoted to Babylon's third position to show God's pleasure with those who accept his sovereignty (5:29).
 5. Belshazzar lost his kingdom that night to Darius the Mede [in the reign of Cyrus the Persian, 6:28] for denying God's rule (5:30).
- E. Darius admitted God's rule after seeing Daniel delivered from the lion's den for refusing to petition any god or man except Darius (Dan 6).
1. In 539 BC, under Darius the Mede (Gubaru), Daniel's promotion in the empire shows that purity is possible even among pagans (6:1-3).
 2. Daniel's fellow officers jealously tricked Darius into a death decree by lions for anyone who petitions anyone except Darius (6:4-9).
 3. Daniel openly worshipped God despite the death threat to model loyalty to God for captives tempted to worship Babylon's gods (6:10-15).
 4. Daniel was cast into the lion's den but was delivered by the power of God as a testimony to God's sovereignty and power (6:16-24).
 5. Darius admitted God's rule after witnessing Daniel's deliverance from the lion's den (6:25-27).
 6. God rewarded Daniel's honest work in the reigns of Darius the Mede (Gubaru, 539-525 BC) and Cyrus (6:28; cf. 550-530 BC).
- F. Daniel's vision of Christ's future kingdom rule replacing four animals shows God's sovereignty over all worldly kingdoms (Dan 7).
1. During Belshazzar's reign, Daniel saw a vision of four beasts followed by Christ's eternal kingdom, which would have power over all peoples (7:1-14).
- Note: The liberal view of this section is the lion (Babylon), bear (Medes), leopard (Persia), horrible beast (Greece), and 10 horns/little horn (Maccabean). See page 552 on 9:24-27.
2. Gabriel decoded these as kingdoms of Babylon, Medo-Persia, Greece, Rome, and Christ to show God's rule over them all (7:15-28).

III. The exiles could confidently trust God's sovereignty over Israel in "the times of the Gentiles" by being faithful to his covenant (Dan 8-12).

- A. The animal vision of Alexander the Great over the Medo-Persian Empire and Antiochus IV defiling the temple foretells a similar event by Antichrist (Dan 8).
1. Daniel sees a vision of a goat defeating a ram but being replaced by four horns, with one gaining power and desecrating the temple (8:1-14).
 2. The goat (Alexander the Great) over the ram (Medo-Persia) will lead to the Seleucid Antiochus IV desecrating the temple, similar to the Antichrist (8:15-26; cf. 9:27).
 3. As a result of the vision, Daniel got sick, and even after recovering, did not grasp the meaning of the vision (8:27).

- B. Daniel confessed Israel's sin before the 70 "sevens" vision, in which God revealed that the complete restoration would require the Messiah to come twice (Dan 9).
1. In 539 BC, under the rule of Darius, Daniel read Jeremiah 25:11-12, which stated that the exile would last 70 years (605-536 BC), or only three years away (9:1-2).
 2. The nearness of restoration compelled Daniel to confess God's just judgment of Israel's sins and ask God to restore Jerusalem's temple (9:3-19).
 - a) Seeing the nearness of the restoration to the land, Daniel confessed that Israel had sinned by disobeying the Law of Moses (9:3-11).
 - b) Daniel admitted that God had faithfully subjugated his people to Gentiles as he said he would (9:12-15; cf. Deut. 28:48-57, 64-68).
 - c) Daniel requested God to mercifully restore the Jerusalem temple for his name's sake (9:16-19).
 3. Gabriel brought to Daniel the 70 "sevens" vision, in which God revealed that the complete restoration would require the Messiah to come twice (9:20-27).
 - a) Gabriel appeared to Daniel while he confessed Israel's sin and asked God for the restoration (9:20-23).
 - b) God's vision of 70 "sevens" (490 years) showed the end of the captivity, Christ's first coming, and events before Christ's return (9:24-27).
 - (1) Seventy "sevens" (490 years) after the captivity ends, Israel will believe in Christ and enter the kingdom at his return (9:24).
 - (a) Israel will embrace Christ's atonement during the Tribulation to end the 490 years (70 "sevens") after the captivity ends (9:24a-c).
 - (i) Israel's disobedience will end at Christ's Second Coming when it embraces him as Messiah and Savior (9:24a).
 - (ii) Israel's sin will be punished in Christ as its Substitute so that the nation's sin will be removed when it repents (9:24b).
 - (iii) Israel's wickedness will be satisfied by Christ's blood when the nation trusts him as Savior at his Second Coming (9:24c).
 - (b) Israel will experience the millennial kingdom blessings after the 490 years (70 "sevens") that follow the captivity (9:24d-f).
 - (i) Israel will come into a righteous age at the end of the 490 years, or 70 "sevens" (9:24d).
 - (ii) Israel's kingdom will fulfill all of God's promises in visions and prophecies in his covenant with Israel (9:24e).
 - (iii) Israel's millennium will begin with Christ's holy coronation or by dedicating the sacred temple of Ezekiel 40-46 (9:24f).
 - (2) The 70 "sevens" will have three distinct eras from Artaxerxes' decree to rebuild Jerusalem (444 BC) to the end of the Tribulation (9:25-27).
 - (a) Sixty-nine "sevens" (483 yrs.) will occur from Artaxerxes' rebuilding Jerusalem (444 BC) to the Triumphal Entry (9:25; AD 33).
 - (i) Seven "sevens" (49 yrs.) after Artaxerxes I decrees to rebuild Jerusalem (5 Mar 444 BC), the city will be rebuilt (9:25a; 395 BC).

- (ii) Sixty-two "sevens" (434 yrs.) later, Jesus will appear to Israel as Messiah at the Triumphal Entry (9:25b; 30 Mar AD 33).
 - (iii) Jerusalem will surely be rebuilt with streets and a trench, but only amid much opposition in Nehemiah's time (9:25c).
 - (b) After 62 "sevens" (after 30 Mar AD 33), Messiah will die, Titus will destroy the city, and Israel will suffer until Messiah's return (9:26).
 - (i) After 62 "sevens" (after 30 Mar AD 33), Christ will die with no kingdom for Israel due to the nation's rejection (9:26a).
 - (ii) Between weeks 69 and 70 (AD 33 to Christ's Second Coming), Romans will destroy Jerusalem and the temple (9:26b; AD 70).
 - (iii) Israel will suffer during the Church Age until Christ's Second Coming (9:26c).
 - (c) In the middle of the "seven" (7-year Tribulation), Antichrist will replace his temple sacrifice covenant with self-worship (9:27).
 - (i) At the center of the 7 years, Antichrist, Titus' antitype (cf. 9:26b), will end his 7-year covenant of revived sacrifices (9:27a).
 - (ii) Antichrist will force people to worship his temple image until the end of the Tribulation (9:27b; cf. Rev. 13:14; 20:10).
- C. Gabriel revealed Israel's intertestamental future and the Tribulation until Christ's Second Coming to show God's rule over the nations (Dan 10–12).
 - 1. Gabriel appeared to Daniel after a delay by a demon to strengthen him about Israel's future and show God's rule over all nations (10:1–11:1).
 - a) In 536 BC, while Cyrus rebuilt the temple, God told Daniel that Israel would have a great war in the land, so he mourned for three weeks (10:1-3).
 - b) Gabriel appeared to Daniel in great splendor at the Tigris River while he was in a deep sleep (10:4-9).
 - c) He tried to come earlier, but a demon of Persia delayed him as Daniel was highly esteemed and needed to know Israel's future (10:10-14).
 - (1) One of Gabriel's purposes for appearing to Daniel was because he was highly esteemed (10:10-11).
 - (2) Gabriel started to come to Daniel when he began mourning, but was delayed by the demon assigned to Persia (10:12-13).
 - (3) Gabriel's other purpose for appearing to Daniel was to tell Daniel about Israel's future (10:14).
 - d) Gabriel gave Daniel strength to understand the message he was to receive (10:15–11:1).
 - 2. Israel's intertestamental future would include Persian and Greek rule, prophetically showing God's rule over the nations (11:2-35).
 - a) Israel's future under Persia will span four more kings, the last being the wealthy Xerxes, who will fight against Greece (11:2).
 - b) Israel's turbulent future, marked by the rule of Greek rulers (Alexander, the Ptolemies, and the Seleucids), will reveal God's rule through Antiochus IV's temple sacrilege (11:3-35).
 - (1) Alexander the Great will rule with great power and then have his kingdom divided into four empires (11:3-4).

- (2) Various Ptolemaic and Seleucid rulers will fight one another over Israel's land (11:5-20).
- (3) The Seleucid Antiochus IV Epiphanes will first defeat the Ptolemies but later lose and desecrate the Jerusalem temple (11:21-35).

The Ptolemies and the Seleucids in Daniel 11:5–35					
Ptolemies			Seleucids		
(Kings "of the South," Egypt)			(Kings "of the North," Syria)		
Daniel	11:5	Ptolemy I Soter (323–285 B.C.)*	Daniel	11:5	Seleucus I Nicator (312–281 B.C.) Antiochus I Soter † (281–262)
	11:6	Ptolemy II Philadelphus (285–246)		11:6	Antiochus II Theos (262–246)
	11:7–8	Ptolemy III Euergetes (246–221)		11:7–9	Seleucus II Callinicus (246–227)
				11:10	Seleucus III Soter (227–223)
				11:10–11, 13, 15–19	Antiochus III the Great (223–187)
	11:11–12, 14–15			Ptolemy IV Philopator (221–204)	
	11:17	Ptolemy V Epiphanes (204–181)			
				11:20	Seleucus IV Philopater (187–176)
	11:25	Ptolemy VI Philometer (181–145)		11:21–32	Antiochus IV Epiphanes (175–163)

J. Dwight Pentecost, "Daniel," in *The Bible Knowledge Commentary*, 1:1367

* The years designate the rulers' reigns.

† Not referred to in Daniel 11:5–35.

3. Israel's future will see the Antichrist's self-deification and military power end at Christ's Second Coming to show God's rule over all nations (11:36–12:3).
 - a) The Antichrist will set himself up as God to rule by military might (11:36-39).
 - b) The Antichrist will be attacked repeatedly and will die at the Second Coming of Christ that ends the Tribulation (11:40-45).
 - (1) The Antichrist will defeat Egypt and its southern allies, along with a northern Arab alliance and many other countries (11:40-43).
 - (2) A looming invasion of [200 million Chinese] eastern soldiers and northern Arab nations will incite Antichrist to kill many in a rage (11:44).
 - (3) Antichrist will pose as Christ from Jerusalem over a world rule and religion but die at Christ's Second Coming (11:45; cf. Rev. 19:19-20).
 - c) Michael will protect Israel before the millennium and resurrections will decide entrance into the kingdom or punishment (12:1-3).
 - (1) The archangel Michael will protect the nation of Israel during these difficult times (12:1).
 - (2) A resurrection will lead the righteous into the millennium and the wicked into punishment (12:2-3).
4. These prophecies will bless Israel during the Tribulation and reveal judgment for unbelievers, encouraging Israel with God's rule (12:4-14).
 - a) Gabriel told Daniel to seal up these prophecies until the Tribulation, when travel and knowledge will increase rapidly (12:4).
 - b) Gabriel declared that a 3.5-year Great Tribulation will lead unbelievers to punishment and Israel will enter the Kingdom (12:5-13).
 - (1) The setting was Daniel's observations of two angels standing on opposite sides of the Tigris River (12:5; cf. 10:4).
 - (2) The Great Tribulation will last 3.5 years or 1260 days (12:6-7).
 - (a) One of two angels requested Gabriel, the third angel above the Tigris River, about the length of the Great Tribulation (12:6).
 - (b) Gabriel responded that the Great Tribulation will last a time, times, and half a time, or 3.5 years or 1260 days (12:7).
 - (3) The Great Tribulation will judge unbelievers worshipping Antichrist but bless Israel with the kingdom (12:8-13).
 - (a) Daniel asked Gabriel the second question on the outcome of the Great Tribulation (12:8).
 - (b) Gabriel said that unbelievers during the Great Tribulation will worship Antichrist, but Israel will enter the kingdom after 1,335 days (12:9-13).
 - (i) People will be polarized after the Great Tribulation, so Daniel need not be concerned about it (12:9-10).
 - (ii) Antichrist worship will last through the Great Tribulation (1290 days), but Israel's reward will come after 1335 days (12:11-12).
 - (a) Antichrist worship will replace sacrifices 1290 days before the end of the Great Tribulation (12:11).

- (b) God will judge unbelievers after 1290 days but reward believing Israel after 1335 days (12:12).
- (iii) Daniel will die but still receive his inheritance to enjoy in the kingdom after the Great Tribulation (12:13).

Names of Daniel and His Friends

Names are significant. We tend to live up to them or down to them, as the case may be. Yet Daniel and his friends, brought into exile, did not stoop to the low meaning of their new names. Nebuchadnezzar's chief official changed their Hebrew names ending with the name "God" (-*el*) or "LORD" (-*iah*) into names that honored Babylonian deities. Daniel's new name was never used again in the book except by the king himself (4:9, 18), whereas the others *only* used their new names. However, despite these name changes, all four of these men stayed true to their God.

Hebrew Names	Babylonian Names
<i>Daniel</i> "God is judge"	<i>Belteshazzar</i> "Bel, protect his life!"
<i>Hananiah</i> "The LORD is gracious"	<i>Shadrach</i> "Command of Aku (moon god)"
<i>Mishael</i> "Who is what God is?"	<i>Meshach</i> "Who is what Aku is?"
<i>Azariah</i> "The LORD helps" (or "Whom the LORD helps")	<i>Abednego</i> "Servant of Nego" (or Nebo, i.e., the god Nabu)

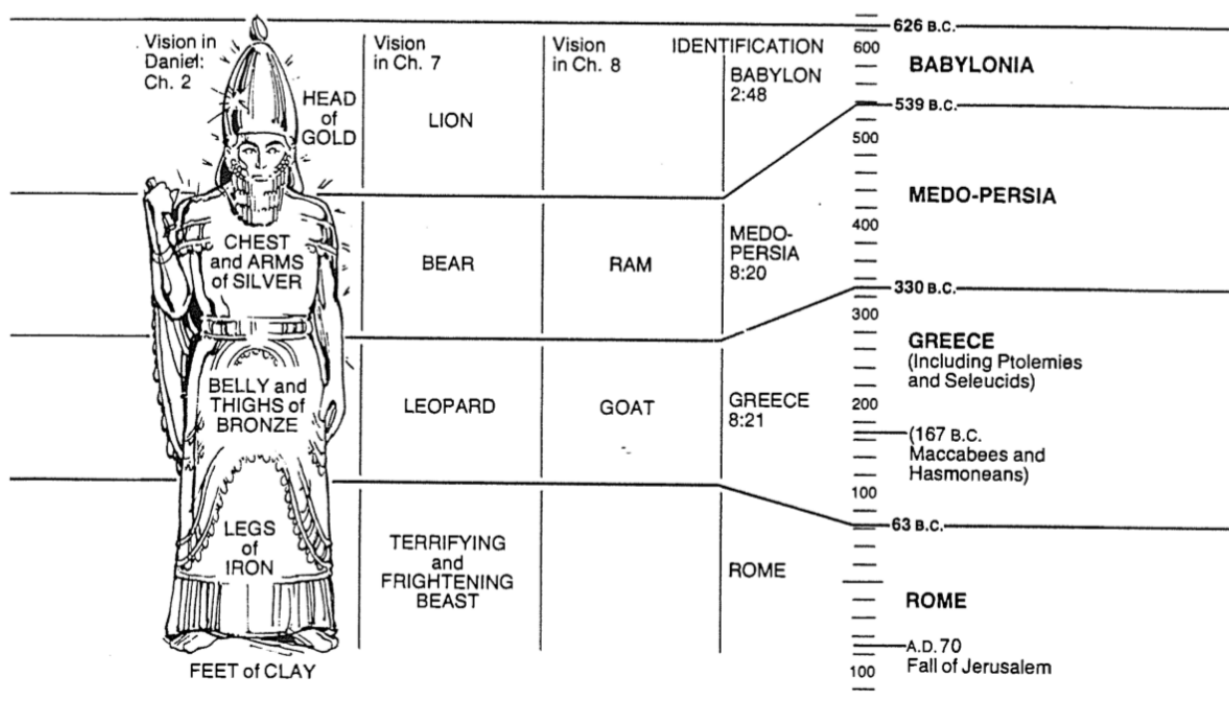
Despite taking pagan names, these men exemplified many *principles of obedience*:

1. Choose your battles carefully—for example, don't insist on your "godly" name (1:7)
2. Resolve to obey God even when others compromise (1:8a)
3. Appeal to the proper authority when asked to do something wrong (1:8b)
4. Test the Lord's faithfulness in a plan to set yourself apart (1:11-16)
5. Show "staying power" despite changes in authorities (1:21)
6. Appeal to proper authority when threatened (2:16)
7. Wait upon God's answer rather than doing something rash (2:16)
8. Involve others in solving problems (2:17)
9. Pray to God for wisdom and mercy (2:18)
10. Give God the credit for the abilities he has given you (2:19, 28-30)
11. Worship God alone despite the outcome (3:12; 6:7)
12. Accept the consequences of obedience (3:16-18; 6:16)
13. Humble yourself so God will not have to humble you (4:28-37; 5:22)
14. Handle all your affairs with utmost integrity (6:3-4)
15. Obey publicly, not just privately (6:10)
16. Respect your persecutors with authority even over your life (6:21-22)

The Four Kingdoms and Map of the Babylonian Empire

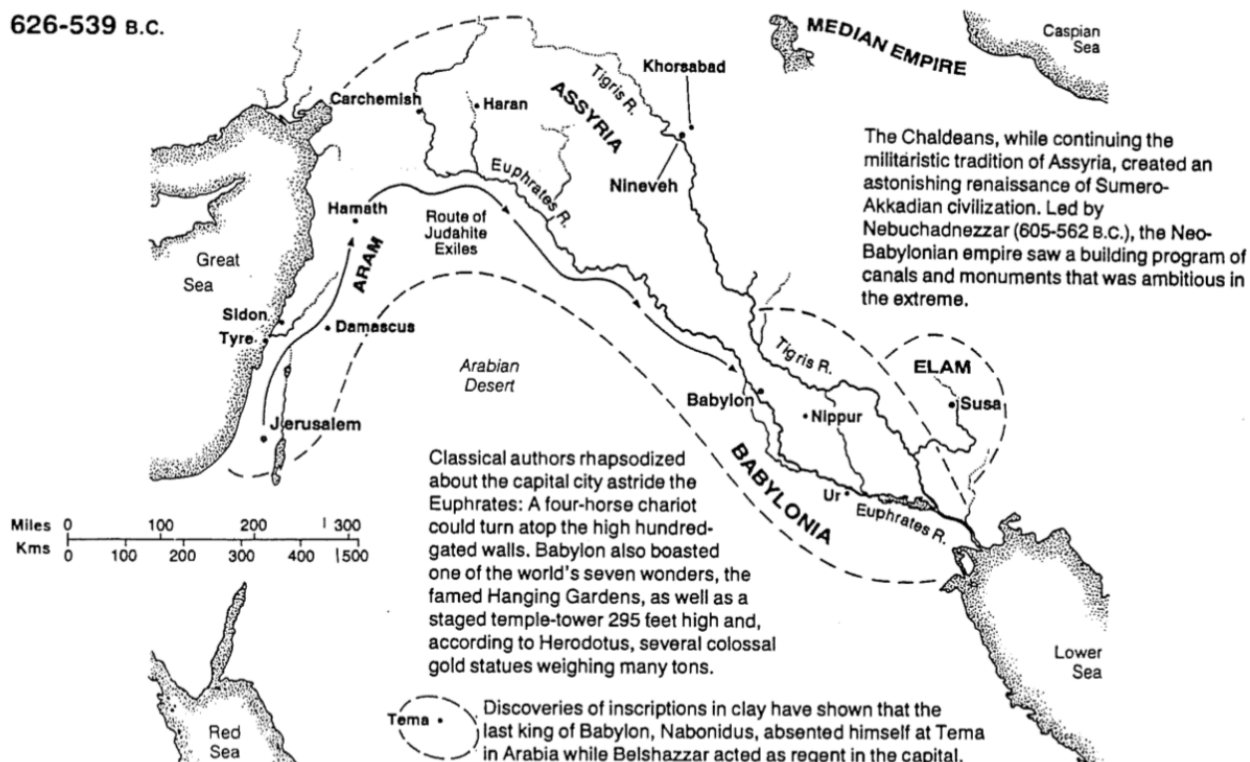
Identification of the Four Kingdoms

Chronology of Major Empires in Daniel



The Neo-Babylonian Empire

626-539 B.C.

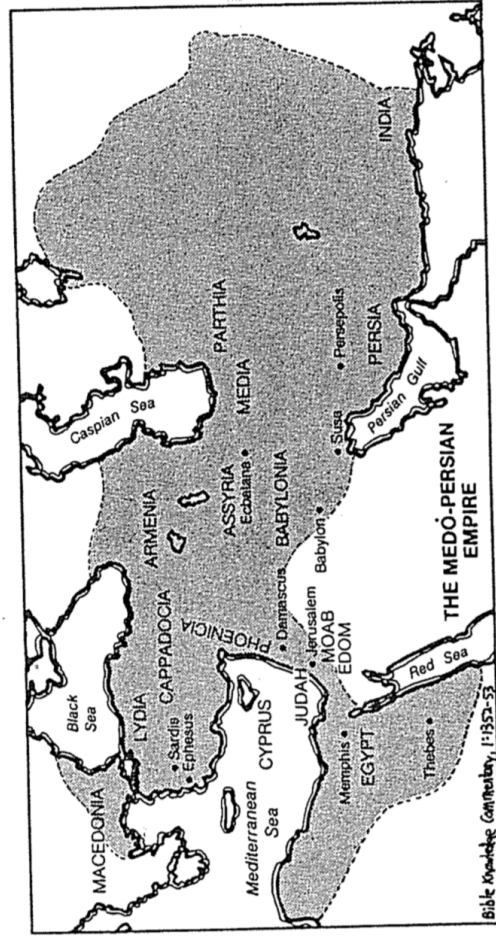
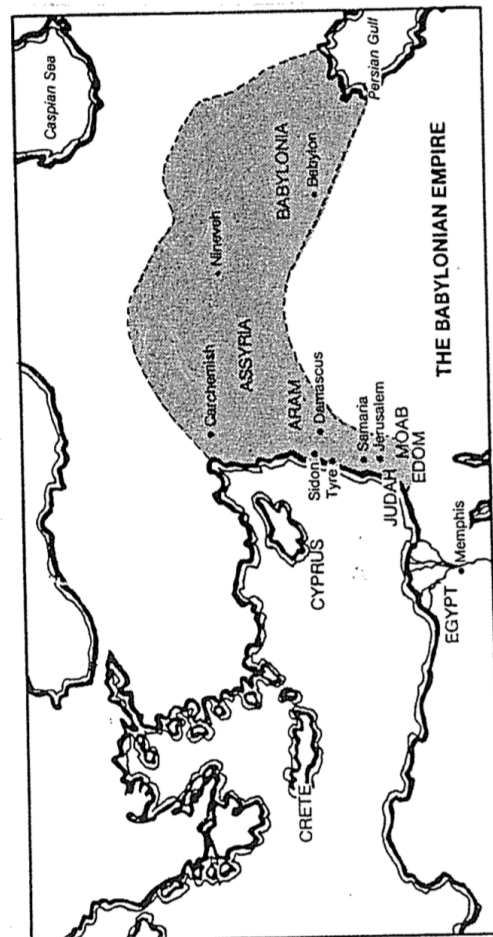
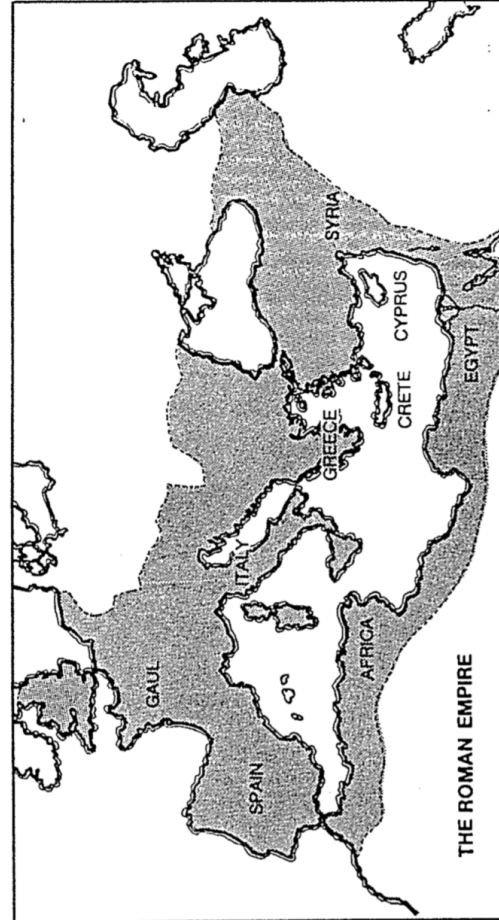
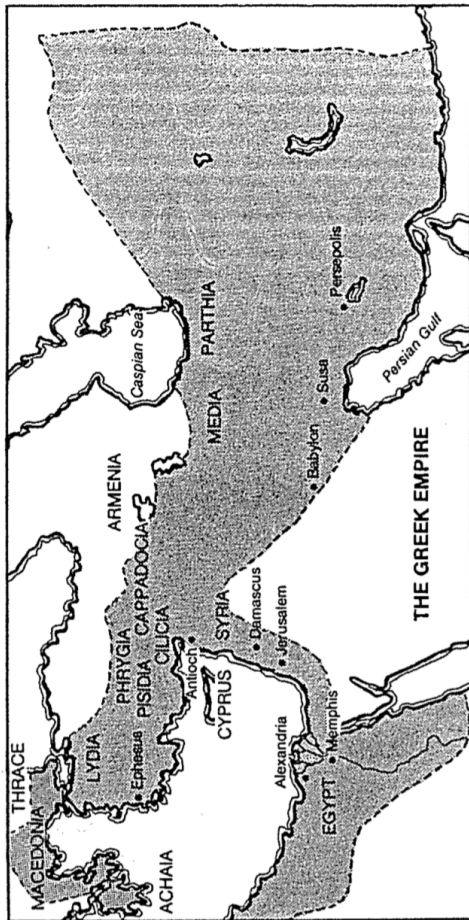


Comparison of Daniel 2, 7, 8, 9, 11, and Revelation 13

Dr. Homer Heater, Dallas Theological Seminary, 1988, adapted

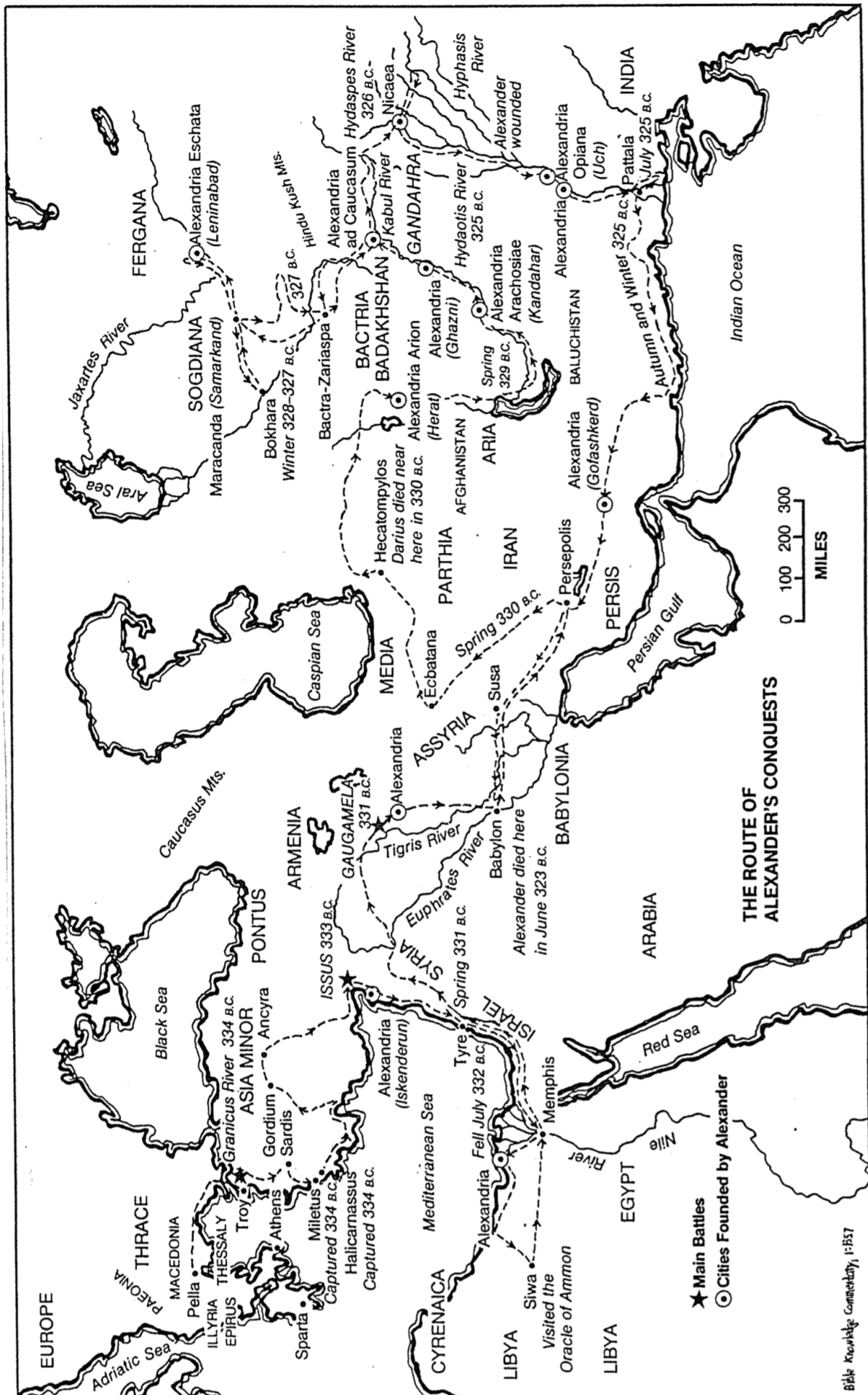
Daniel 2	Daniel 7	Daniel 8	Daniel 9	Daniel 11	Revelation 13
Head of Gold (Babylon)	Lion				Leopard
Breast of Silver (Medo-Persia)	Bear	Ram (two horns)	Decree to build the city	11:2	Bear
Belly & thighs of Bronze (Greece)	Leopard	Goat (one horn) (four horns) (little horn)	V 69 SEVENS V Messiah the Prince	11:3-35	Lion
Legs of Iron (Rome)	Awful Beast				Beast
Feet/toes of clay/iron (Last days kingdom)	Ten horns Little horn		Seventieth Seven — Covenant Broken —	11:36	Ten horns Seven heads
Stone from mountain (God's kingdom)	Thrones set (God's judgment) Son of Man				
Kingdoms destroyed	Beast killed				
Kingdom established	Kingdom established				

Maps of the Four Empires in Daniel



Bible Knowledge Commentary, 1:553-53

The Route of Alexander's Conquests (Dan. 8:5-8)



Outline of End-Time Events Predicted in the Bible

Outline of End-Time Events Predicted in the Bible*	Antichrist destroy the world church (Rev. 17:16-18) and sealed (Rev. 7:1-8)*	"abomination" (Antichrist's image) in the temple (Matt. 24:15-26) Jerusalem overrun by Gentiles (Luke 21:24; Rev. 11:2)	into the lake of fire (Rev. 19:20)
I. Events Before, During, and After the Seven-Year End-Time Period (This seven-year period is the 70th "seven" of Daniel, Dan. 9:27.) A. Events immediately before the seven-year period <ol style="list-style-type: none"> Church raptured (John 14:1-3; 1 Cor. 15:51-52; 1 Thes. 4:16-18; Rev. 3:10) Restraint removed (2 Thes. 2:7) Judgment seat of Christ (in heaven, 1 Cor. 3:12-15; 2 Cor. 5:10) B. Events at the beginning of the seven-year period <ol style="list-style-type: none"> Antichrist (the coming "ruler") makes a covenant with Israel (Dan. 9:26-27) Two witnesses begin their ministry (Rev. 11:3)* C. Events in the first half of the seven-year period <ol style="list-style-type: none"> Antichrist rises to power over the Roman confederacy (Dan. 7:20, 24)* Israel living in peace in the land (Ezek. 38:8) Temple sacrifices instituted (Rev. 11:1-2) World church dominates religion and the Antichrist (Rev. 17) D. Events perhaps just before the middle of the seven-year period <ol style="list-style-type: none"> Gog and his allies invade Palestine from the north (Ezek. 38:2, 5-6, 22)* Gog and his allies destroyed by God (Ezek. 38:17-23)* E. Events at the middle of the seven-year period <ol style="list-style-type: none"> Satan cast down from heaven and energizes the Antichrist (Rev. 12:12-17) Antichrist breaks his covenant with Israel, causing her sacrifices to cease (Dan. 9:27) The 10 kings under the 	F. Events of the second half of the seven-year period These three-and-one-half years are called "the Great Tribulation" (Rev. 7:14; cf. "great distress," Matt. 24:21; "time of distress," Dan. 12:1; and "a time of trouble for Jacob," Jer. 30:7) <ol style="list-style-type: none"> Rebellion (apostasy) against the truth in the professing church (Matt. 24:12; 2 Thes. 2:3)* Antichrist becomes a world ruler (1st seal,* Rev. 6:1-2) with support of the Western confederacy (Rev. 13:5, 7; 17:12-13) Antichrist revealed as "the man of lawlessness," "the lawless one" (2 Thes. 2:3, 8-9) (2nd, 3rd, and 4th seals,* Rev. 6:3-8) War, famine, and death Converted multitudes from every nation martyred (5th seal,* Rev. 6:9-11; 7:9-14; Matt. 24:9) Natural disturbances and worldwide fear of divine wrath (6th seal,* Rev. 6:12-17) Antichrist's image (an "abomination") set up for worship (Dan. 9:27; Matt. 24:15; 2 Thes. 2:4; Rev. 13:14-15) The false prophet promotes the Antichrist, who is worshiped by nations and unbelieving Israel (Matt. 24:11-12; 2 Thes. 2:11; Rev. 13:4, 11-15) Mark of the beast used to promote worship of the Antichrist (Rev. 13:16-18) Two witnesses slain by the Antichrist (Rev. 11:7) Two witnesses resurrected (Rev. 11:11-12)* Israel scattered because of the anger of Satan (Rev. 12:6, 13-17) and because of the 	G. Events concluding the seven-year period <ol style="list-style-type: none"> The king of the South (Egypt) and the king of the North fight against the Antichrist (Dan. 11:40a)* Antichrist enters Palestine and defeats Egypt, Libya, and Ethiopia (Dan. 11:40a-43)* Armies from the East and the North move toward Palestine (Dan. 11:44; Rev. 16:12) Jerusalem is ravaged (Zech. 14:1-4) Commercial Babylon is destroyed (Rev. 16:19; 18:1-3, 21-24) Signs appear in the earth and sky (Isa. 13:10; Joel 2:10, 30-31; 3:15; Matt. 24:29) Christ returns with the armies of heaven (Matt. 24:27-31; Rev. 19:11-16) Jews flee Jerusalem facilitated by topographical changes (Zech. 14:5) Armies unite at Armageddon against Christ and the armies of heaven (Joel 3:9-11; Rev. 16:16; 19:17-19)* Armies are destroyed by Christ (Rev. 19:19, 21)* The "beast" (Antichrist) and the false prophet are thrown 	H. Events following the seven-year period <ol style="list-style-type: none"> Final regathering of Israel (Isa. 11:11-12; Jer. 30:3; Ezek. 36:24; 37:1-14; Amos 9:14-15; Micah 4:6-7; Matt. 24:31) A remnant of Israelites turn to the Lord and are forgiven and cleansed (Hosea 14:1-5; Zech. 12:10; 13:1) National deliverance of Israel from the Antichrist (Dan. 12:1b; Zech. 12:10; 13:1; Rom. 11:26-27) Judgment of living Israel (Ezek. 20:33-38; Matt. 25:1-30) Judgment of living Gentiles (Matt. 25:31-46) Satan cast into the abyss (Rev. 20:1-3) Old Testament saints resurrected (Isa. 26:19; Dan. 12:1-3) Tribulation saints resurrected (Rev. 20:4-6) Daniel 9:24 fulfilled Marriage supper of the Lamb (Rev. 19:7-9) Christ begins His reign on earth (Isa. 9:6-7; Dan. 2:14-35, 44; 7:13-14; Zech. 9:10; Rev. 20:4) II. Characteristics and Events of the Millennium A. Physical characteristics <ol style="list-style-type: none"> Topography and geography of the earth changed (Isa. 2:2; Ezek. 47:1-12; 48:8-20; Zech. 14:4, 8, 10) Wild animals tamed (Isa. 11:6-9; 35:9; Ezek. 34:25) Crops abundant (Isa. 27:6; 35:1-2, 6-7; Amos 9:13; Zech. 14:8) Human longevity increased (Isa. 65:20-23) B. Spiritual and religious characteristics and events <ol style="list-style-type: none"> Satan confined in the abyss (Rev. 20:1-3) Millennial temple built (Ezek. 40:5-43:27) Animal sacrifices offered as memorials to Christ's death (Isa. 56:7; 66:20-23; 13

*Though premillennialists differ on the order of some of these events (see notes at the end of this outline) they do include all these events in the pattern of the end times.

Outline of End-Time Events Predicted in the Bible

- Jer. 33:17-18;
Ezek. 43:18-27; 45:13-46:24;
Mal. 3:3-4)
4. Feasts of the New Year, Passover, and Tabernacles reinstituted (Ezek. 45:18-25; Zech. 14:16-21)
5. Nations worship in Jerusalem (Isa. 2:2-4; Micah 4:2; 7:12; Zech. 8:20-23; 14:16-21)
6. Worldwide knowledge of God (Isa. 11:9; Jer. 31:34; Micah 4:5; Hab. 2:14)
7. Unparalleled filling of and empowerment by the Holy Spirit on Israel (Isa. 32:15; 44:3; Ezek. 36:24-29; 39:29; Joel 2:28-29)
8. New Covenant with Israel fulfilled (Jer. 31:31-34; Ezek. 11:19-20; 36:25-32)
9. Righteousness and justice prevails (Isa. 9:7; 11:4; 42:1-4; Jer. 23:5)
- C. Political characteristics and events
1. Israel reunited as a nation (Jer. 3:18; Ezek. 37:15-23)
 2. Israel at peace in the land (Deut. 30:1-10; Isa. 32:18; Hosea 14:5; 7; Amos 9:15; Micah 4:4; 5:4-5a; Zech. 3:10; 14:11)
 3. Abrahamic Covenant land-grant boundaries established (Gen. 15:18-21; Ezek. 47:13-48:8, 23-27)
 4. Christ in Jerusalem rules over Israel (Isa. 40:11; Micah 4:7; 5:2b)
 5. Davidic Covenant fulfilled (Christ on the throne of David, 2 Sam. 7:11-16; Isa. 9:6-7; Jer. 33:17-26; Amos 9:11-12; Luke 1:32-33)
 6. Christ rules over and judges the nations (Isa. 11:3-5; Micah 4:2-3a; Zech. 14:9; Rev. 19:15)
 7. Resurrected saints reign with Christ (Matt. 19:28; 2 Tim. 2:12; Rev. 5:10; 20:6)
 8. Universal peace prevails (Isa. 2:4; 32:17-18; 60:18; Hosea 2:18; Micah 4:2-4; 5:4; Zech. 9:10)
 9. Jerusalem made the world's capital (Jer. 3:17; Ezek. 48:30-35; Joel 3:16-17;
- Micah 4:1, 6-8; Zech. 8:2-3)
10. Israel exalted above the Gentiles (Isa. 14:1-2; 49:22-23; 60:14-17; 61:5-9)
11. The world blessed through Israel (Micah 5:7)
- D. Events following the Millennium
1. Satan released from the abyss (Rev. 20:7)
 2. Satan deceives the nations (Rev. 20:8)
 3. Global armies besiege Jerusalem (Rev. 20:9a)
 4. Global armies destroyed by fire (Rev. 20:9b)
 5. Satan cast into the lake of fire (Rev. 20:10)
 6. Evil angels judged (1 Cor. 6:3)
 7. The wicked dead resurrected (Dan. 12:2b; John 5:29b)
 8. The wicked judged at the Great White Throne (Rev. 20:11-14)
 9. The wicked cast into the lake of fire (Rev. 20:14-15; 21:8)
- III. Eternity
- A. Christ delivers the mediatorial (millennial) kingdom to God the Father (1 Cor. 15:24)
 - B. Present heavens and earth demolished (Rev. 21:1)
 - C. New heavens and new earth created (2 Peter 3:10; Rev. 21:1)
 - D. New Jerusalem descends to the new earth (Rev. 21:2, 10-27)
 - E. Christ rules forever in the eternal kingdom (Isa. 9:6-7; Ezek. 37:24-28; Dan. 7:13-14; Luke 1:32-33; Rev. 11:15)
- Notes
1. Some Bible scholars say the work of the two witnesses will be in the second half of the seven-year period.
 2. Some identify Antichrist's initial rise to power with the first seal judgment (Rev. 6:1-2)
 3. Some place the battle of Gog and his allies at the very middle of the seven-year period; others place it later.
 4. Some say the 144,000 will be saved and sealed in the first half of the seven-year period.
 5. According to some, this apostasy will begin in the first half of the seven-year period.
 6. Many premillennarians place the seal judgments in the first half of the seven-year period.
7. Others suggest that the two witnesses will be slain and resurrected in the first half of the seven-year period.
8. Some equate these events with the battle of Gog and his allies.
- Source: *The Bible Knowledge Commentary* Old Testament Ed. pp. 139-152.

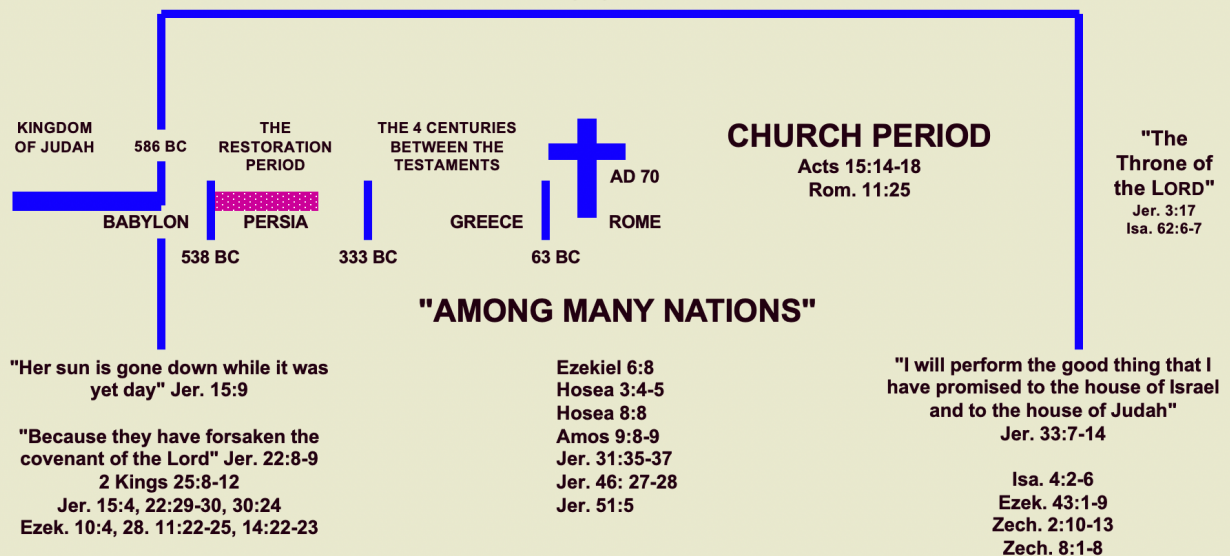
The Times of the Gentiles

R. Ludwigson, *A Survey of Bible Prophecy*, 181
(cf. "Luke," NT Survey, 106; Luke PPT, slide 185; cf. Daniel 8–12 PPT, slide 68)

Times of the Gentiles (Luke 21:24)

"TIMES OF THE GENTILES"

Luke 21:24



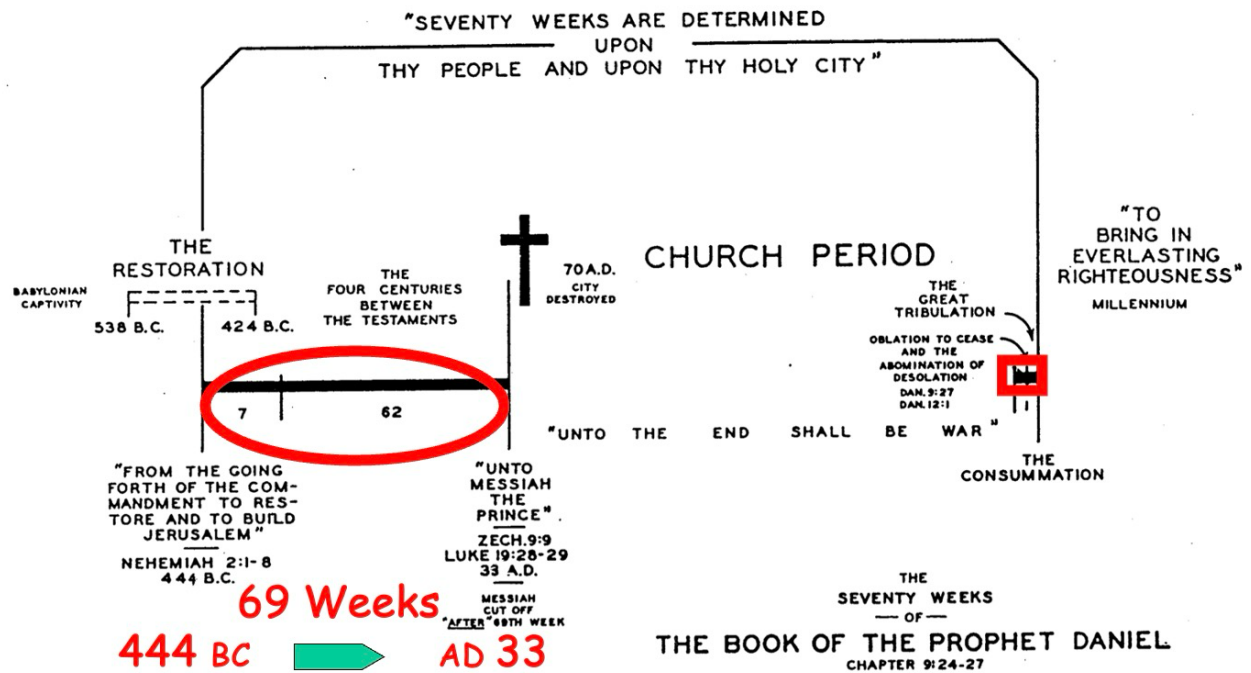
Adapted from Raymond Ludwigson, *A Survey of Bible Prophecy* (Grand Rapids: Zondervan, 1975), 181

Chart of Daniel's Seventy Weeks

R. Ludwigson, *A Survey of Bible Prophecy*, 49
(cf. Daniel 8–12 PPT, slide 90)

Daniel's 70 Weeks (Dan. 9:24-27)

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Determinations of the Seventy Weeks

(cf. Daniel 8–12 PPT, slides 71-72)

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Determinations of the Seventy Weeks

March 5, 444 B.C.
Nisan 1 of Artaxerxes' 20th Year
Nehemiah 2:1-8

March 30, A.D. 33
Triumphal Entry on Nisan 10 A.D. 33
Luke 19:28-40

69 WEEKS

*** CHURCH
AGE**

70th WEEK

1/2 Week

1/2 Week

$69 \times 7 \times 360 = 173,880$ days
March 5, 444 B.C. + 173,880 days = March 30, A.D. 33

Verification

444 B.C. to A.D. 33 = 476 years

$476 \text{ years} \times 365.24219879 \text{ days} = 173,855 \text{ days}$
+ days between March 5 & March 30 = 25 days
173,880 days

*Messiah cut off after 69 weeks—April 3, A.D. 33.

Rationale for 360-Day Years

1/2 week—Dan. 9:27
Time, times, 1/2 time—Dan. 7:25, 12:7;
Rev. 12:14
1,260 days—Rev. 12:6, 11:3
42 months—Rev. 11:2, 13:5
Thus: 42 months = 1,260 days = time,
times, 1/2 time = 1/2 week
Therefore: month = 30 days; year = 360 days

Harold Hoehner, *Chronological Aspects of the Life of Christ*, 139

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Determinations of the Seventy Weeks

The 483 Years in the Jewish and Gregorian Calendars

Jewish Calendar
(360 days per year*)

$(7 \times 7) + (62 \times 7) \text{ years} = 483 \text{ years}$

483 years
 $\times 360 \text{ days}$
173,880 days

Gregorian Calendar
(365 days a year)

444 B.C. to A.D. 33 = 476 years†

476 years
 $\times 365 \text{ days}$
173,740 days
+ 116 days in leap years‡
+ 24 days (March 5–March 30)
173,880 days

*See comments on Daniel 9:27b for confirmation of this 360-day year.

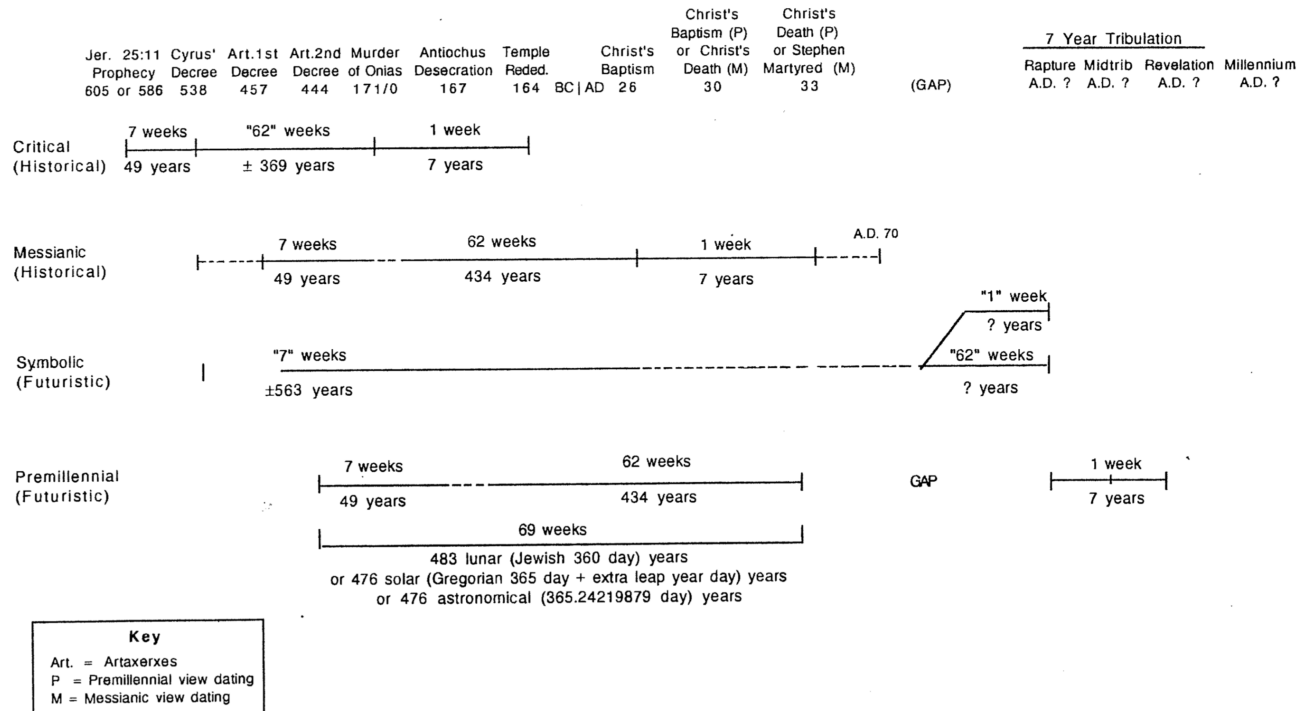
†Since only one year expired between 1 B.C. and A.D. 1, the total is 476, not 477.

‡A total of 476 years divided by four (a leap year every four years) gives 119 additional days. But three days must be subtracted from 119 because centennial years are not leap years, though every 400th year is a leap year.

J. Dwight Pentecost, "Daniel," in *The Bible Knowledge Commentary*, 1:1363

Summary of Views on Daniel 9:24-27

(cf. Daniel 8–12 PPT, slide 65)



Evaluating Views on Daniel 9:24-27

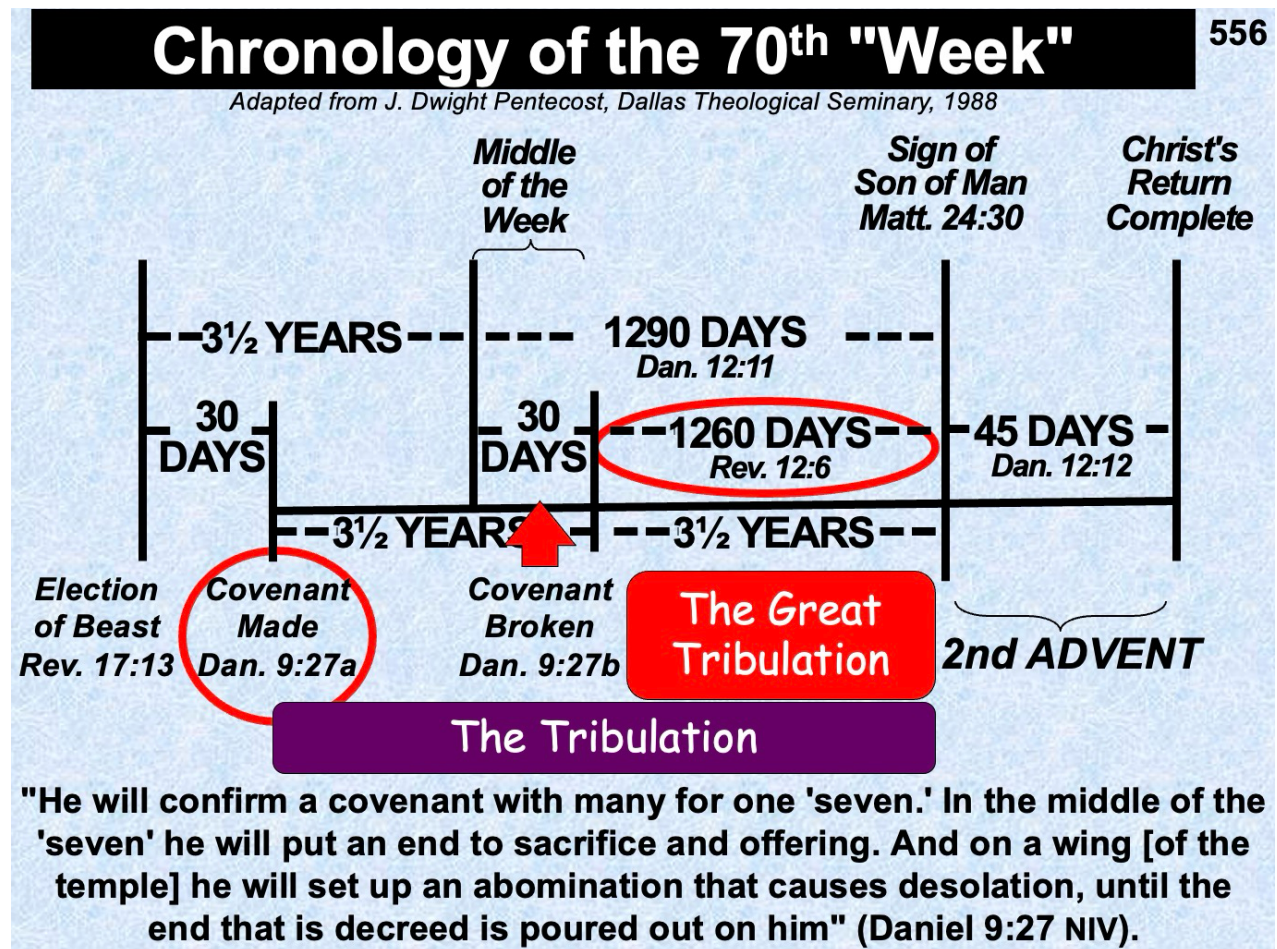
(Correlate with previous page and a more detailed chart in Payne, *The Theology of the Older Testament*, 250-52)

	Historical		Futuristic	
	Critical	Messianic	Symbolic	Premillennial
Who's decree begins the 70 "sevens" (v. 25)?	Jeremiah (Jer. 25:11), referring to 605 BC or 586 BC (better)	Cyrus (538 BC) or Artaxerxes' 1st decree (457 BC, Ezra)	Cyrus (538 BC)	Artaxerxes' 2nd decree (444 BC, Nehemiah)
When do the 70 "sevens" end (v. 27)?	Temple Rededication (164 BC)	Stephen's death and Paul's call (AD 33)	Rapture of the Church (no 7 yr. Tribulation)	Christ's return after the Tribulation
Who is the "Anointed One" and when does he "come" (vv. 25-27)?	Cyrus (538 BC) in v. 25 but Joshua the High Priest (457 BC) in v. 26	Christ at His baptism (AD 26)	Christ at His baptism (AD 26)	Christ at His triumphal entry (AD 33)
Who destroys the city and the Temple (v. 26)?	Antiochus Epiphanes desecrates the Temple	Titus destroys Jerusalem and the Temple (AD 70)	Antichrist destroys the visible Church	Titus destroys Jerusalem and the Temple (AD 70)
Is there a gap between the 69th and 70th "7"?	No	No	No	Yes
Who makes covenant/ends sacrifice (v. 27)?	Antiochus Epiphanes (170-164 BC)	Christ (AD 26-33)	Antichrist	Antichrist (as antitype of Titus)
What's the covenant?	(Noncommittal view)	New Covenant	Covenant of terror	Peace with Jews
With whom is the covenant confirmed (who are the "many")?	Jerusalem Jews tired of Hellenistic (Greek) rule	Disciples at the Last Supper (extended to the church)	The Gentile masses who follow the Antichrist	End-time Jews (who are "[Daniel's] people," v. 24)
What is "the end to sacrifice" (v. 27)?	Offering a pig on the Temple altar	Christ's death	Antichrist overthrows Church's worship	Antichrist stops future Tribulation sacrifices
Who causes the desolation's (v. 27b)? How?	Antiochus sets up a pagan emblem on the temple porch	Titus destroys Jerusalem and the Temple (AD 70)	Antichrist's idols—materialism, goals, paradise w/o God, etc.	Antichrist insists that the Jews worship his image (Rev. 13:14-15)
Problems	<ul style="list-style-type: none"> Says prophecy is a forgery after the fact Inconsistent identity of the Anointed One (vv. 25, 26) Antiochus made no covenant with Jews Antiochus did not destroy the city or temple (desecrated it only) and Jesus saw this as future (Matt. 24:15; Mark 13:14) The city was <i>ruined</i> in 586, not <i>rebuilt</i> as required by v. 25 538 to 170 BC is only 369 yrs. (not the required $62 \times 7 = 434$)—65 years off target Accuses Daniel of mathematical errors 	<ul style="list-style-type: none"> Inconsistent use of the word "seven" (in 538 BC reckoning) Christ didn't make a covenant in AD 26 Christ's death didn't end sacrifices—they continued to AD 70 See "abomination" as AD 70 but before "week" of AD 26-33 A 7 yr. period re: Christ does not exist Not 7 yrs. between Christ's death and AD 70, so v. 27 not fulfilled literally Rev. 13:5, 14-15 (written AD 95) are future fulfillment "He" (v. 27) looks back to Titus as antecedent (v. 26b), not to Christ (v. 26a) 	<ul style="list-style-type: none"> Why all the specific "sevens" if each is indefinite—not years? "City and sanctuary" are allegorized to be the Church Daniel's people (Israel) is addressed, not the church/masses Stretches it to call "sacrifice & offering" the Church's worship Overlapping of the 62 "sevens" and 70th "sevens" improbable Francisco's teaching that Jerusalem has not yet been destroyed and that the present age is the last half-week denies history and allegorizes the text 	<p>Support:</p> <ul style="list-style-type: none"> The decree of 444 BC is the best date since it included both the city and walls (cf. Neh. 2:3, 5, 8) Employs 360-day (lunar) years of the Jewish calendar but still works with the Gregorian and even astronomical calendar Deals fairly with a gap "after the 62 sevens" (v. 26) Allows a literal fulfillment of vv. 24, 27—neither of which is presently fulfilled Considers v. 27 as future in line with Dan. 7:25; Rev. 12, 13, 19
Advocates	Montgomery (ICC), Hartman & DiLella (AB), F. F. Bruce (but he notes future significance too)	E. J. Young, Pusey, J. Barton Payne	Leupold, Keil, McComisky, Francisco, <i>Review & Expositor</i> 57 (April 1960): 126-37	Hoehner, Anderson, Walvoord, Whitcomb, Archer (but he says 457 BC—AD 27 for the 69 "sevens")
Perspective	Liberal critical	Conservative amil or premil	Conservative amillennial	Conservative premillennial

† Due to varying opinions even within each of the four views, the chart mostly reflects the opinions of their first advocate.

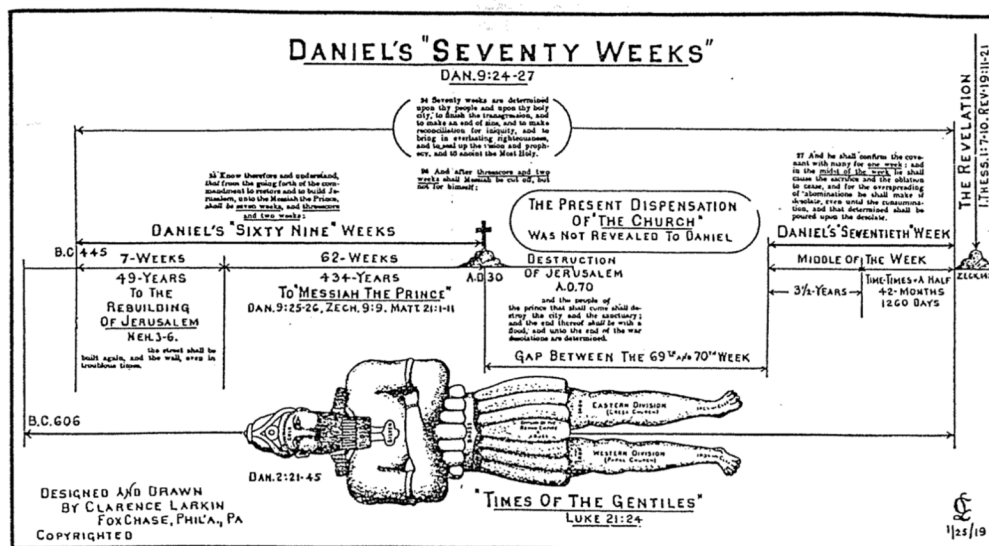
Chronology of the Seventieth Week

(cf. Daniel 8–12 PPT, slide 93)



Daniel's Seventy Weeks Compared with Revelation

(cf. Daniel 8–12 PPT, slides 91-92)



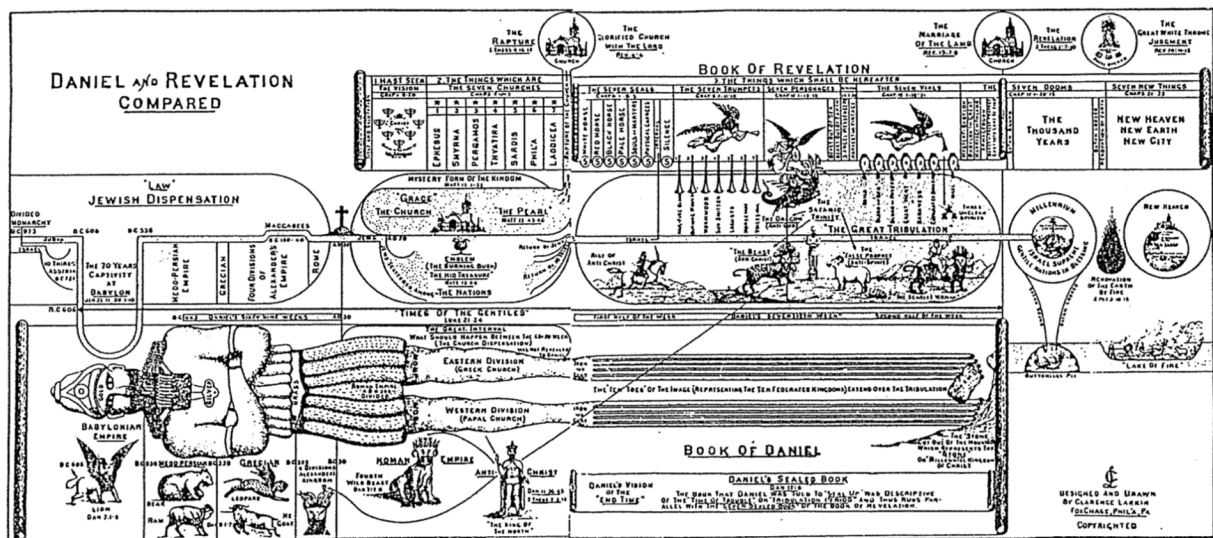
Secondary Source:

George M. Marsden
Fundamentalism and
American Culture

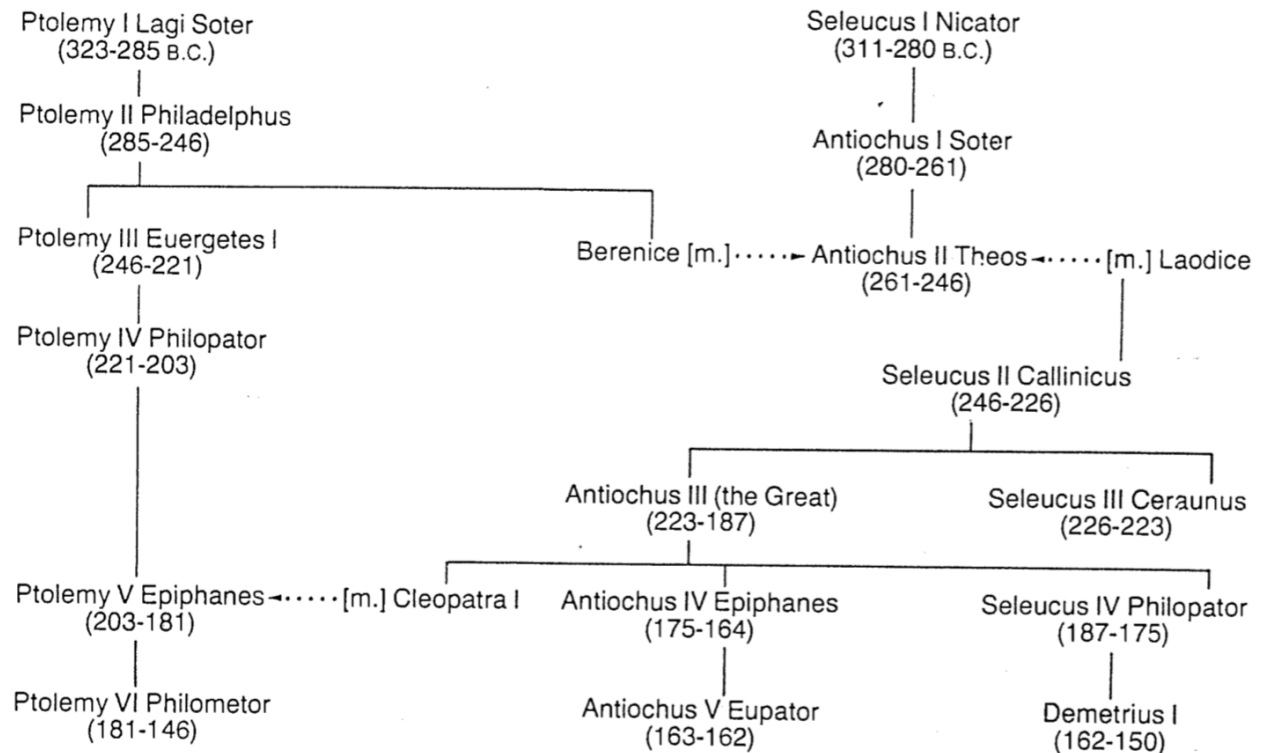
New York: Oxford Univ.
Press, 1980

← p. 53
pp 58-59

From *Dispensational Truth or God's Plan and Purpose in the Ages* (Philadelphia, 1920 [1918]). (out of print)



Ptolemies and Seleucids (cf. Daniel 8–12 PPT, slides 150-151)

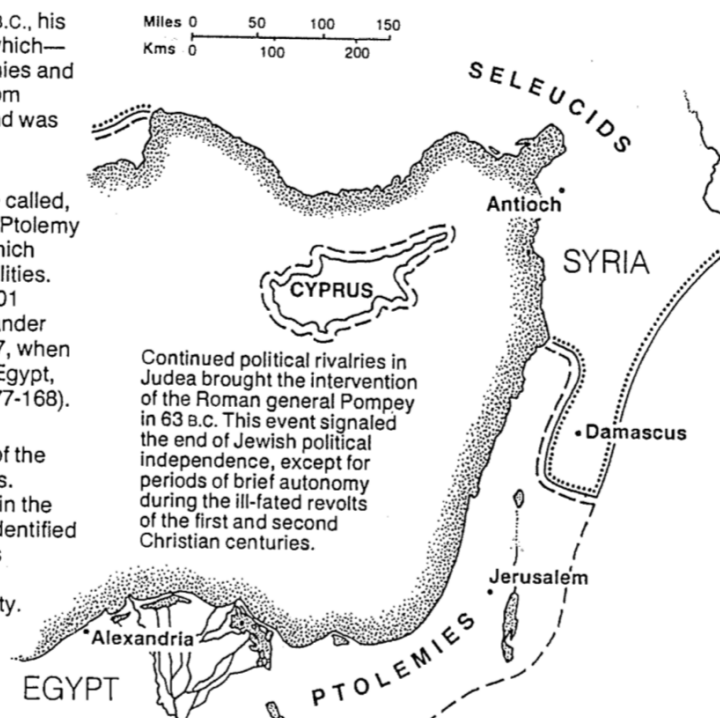


Soon after the death of Alexander the Great in 323 B.C., his generals divided his empire into four parts, two of which—Egypt and Syria—were under the rule of the Ptolemies and Seleucids respectively. Palestine was controlled from Egypt by the Ptolemaic dynasty from 323 to 198, and was subsequently governed by the Seleucids of Syria from 198 to 142.

The Diadochi, as the successors of Alexander were called, struggled bitterly for power over his domain. At first Ptolemy I seized his own satrapy, Egypt and North Africa, which had splendid resources and natural defense capabilities. Seleucus gained Syria and Mesopotamia, and by 301 Lysimachus held Thrace and Asia Minor and Cassander ruled Macedon. The situation changed again by 277, when only three major Hellenistic kingdoms stabilized in Egypt, in Syria, and in Macedonia under the Antigonids (277-168). Each continued until the eventual triumph of Rome.

Da 11 treats the “king of the South” and the “king of the North,” describing their conflicts, wars and alliances. Their hostility toward the people of God culminated in the “abomination that causes desolation” (Da 11:31), identified historically with the reign of Antiochus IV Epiphanes (175-164). The Maccabean revolt followed, leading eventually to the founding of the Hasmonean dynasty.

Borders shown } PTOLEMIES — — — — —
c. 240 B.C. } SELEUCIDS



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STUDY-GRAPH

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BABYLONIAN CAPTIVITY

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P. O. Box 544

Winona Lake, IN 46590

JOHN C. WHITCOMB, Th.D.

Professor of Theology and Old Testament

Grace Theological Seminary

Winona Lake, Indiana

NOTES

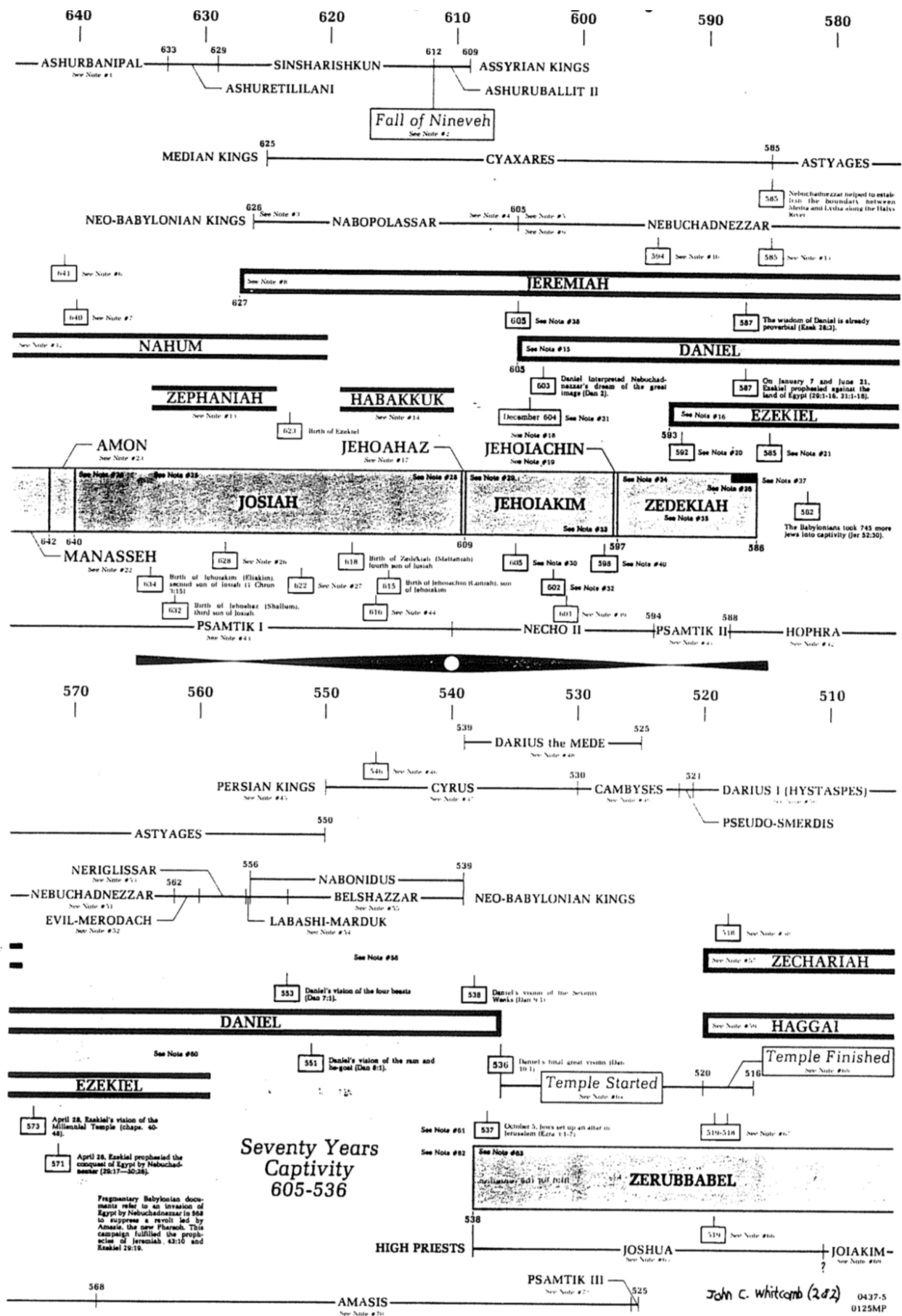
1. Ashurbanipal (688-633) was famous for his campaigns against Egypt and Elam and for his interest in culture and education. In 663, archaeologists uncovered the library of his royal palace, which contained thousands of cuneiform tablets, some containing copies of the Babylonian flood and creation stories (discovered by George Smith at the British Museum, 1872). Soon after his death, the Assyrian Empire collapsed.
2. Nineveh had been under siege by the armies of Cyaxares the Mede. Final destruction (612) was produced by the combined attack of Cyaxares, the Scythians, and Nabopolassar of Babylon. The Medes took the regions east and north of the Tigris, and the Babylonians took the regions to the west and south. Sennacherib died in Nineveh, but a remnant of Assyrians held out in Hama under Ashurbanipal until 605 and in Carchemish until 605.
3. Shamash-shum-ukin (brother of Ashurbanipal) was made ruler of Babylon (688) by his father, Esarhaddon. He led a revolt (651) against his Assyrian overlords, but was defeated by his brother (648) and committed suicide. The Assyrian province of Babylon was then ruled by Kanishu (648-627). Nabopolassar, his successor, took advantage of Assyria's increasing troubles to gain independence for Babylon and establish the Neo-Babylonian Empire. He assisted Cyaxares the Mede in destroying Nineveh (612).
4. In May 605, Nabopolassar (in poor health) sent his son Nebuchadnezzar against the Egyptians at Carchemish. He died (August 15) while his son was in battle.
5. Hearing of his father's death, Nebuchadnezzar took the short route across the Arabian Desert, sending his prisoners (including Daniel) the long route (Josephus, Ant. 10:11:1). He was crowned king (September 6, 605), beginning his first official year the following spring (April 2, 604).
6. Elam revolted against the Assyrians, but Ashurbanipal crushed the Elamites, either killing or deporting them (cf. Ezra 4:9). Their territory was taken over by the Persians, who were still subject to the powerful Medes.
7. Western kings who took advantage of the Elamite revolt to withhold their tribute were crushed by the Assyrians. Posing Amon was murdered by an anti-Assyrian party in Jerusalem. The "people of the land" sought to avoid Assyrian retaliation by executing his murderers (2 Kings 21:23-24).
8. Jeremiah, son of Hilkiah (not the high priest who discovered the Book of the Law), was born in Anathoth, near Jerusalem. He was of the rejected line of the temple priests (1 Kings 2:26), who had lived in Anathoth since the days of Solomon, but God made him one of the greatest prophets (Dan 9:2; Matt 16:14). Called by God at an early age (Jer 1:7), he encouraged Josiah in his reformation, boldly denounced and suffered under the last four kings of Judah, survived the destruction of Jerusalem (586), and finally ministered to exiles in Babylon.
9. After defeating the Egyptians under Necho II at the Battle of Carchemish (May-June 605), Nebuchadnezzar "conquered all of the Hatti country" (Syria and Palestine) and besieged Jerusalem. Among the captives were Daniel and his three friends (Dan 1:1-2) and King Zedekiah, who was bound and carried to Babylon (2 Chron 36:6), but who was probably released after giving assurance that he would be a loyal vassal of Babylon.
10. An army revolt in Babylon was crushed by Nebuchadnezzar. Such revolts may have fostered plots among western kings (including Zedekiah) to regain independence, in spite of the warnings by Jeremiah (Jer 27-28).
11. Nebuchadnezzar began a partially successful thirteen-year siege of Tyre (Ezek 26:28; cf. 29:18). This island fortress was not captured until Alexander the Great (332) had built a giant causeway from the mainland.
12. Nabunus prophesied the destruction of Nineveh, using the destruction (663) of No-amon (Thebes) as an example (Isa 37:36-38). His prophecies were fulfilled when Nineveh fell (612), never to rise again (2:13, 3:19).
13. Early in Josiah's reign, Zephaniah preached against the sins of Judah (1:1-2:3, 3:1-7) and prophesied the fall of Nineveh (2:12-15).
14. Habakkuk foresaw the rise of Babylon as a world power (1:1-11), but was as shocked at the thought of this wicked nation being God's instrument for chastening Israel that he prayed for further light on this problem (1:12-2:1). God replied that the righteous remnant in Israel would live by faith, but wicked people and nations would be judged (2:4-20).
15. Daniel and his three friends were taken to the court of Babylon for intensive training (all 605).
16. Ezekiel saw in Babylon (July 31, 563) the vision of the four cherubim and the wheels (1:1-3), and the vision (September 17, 592) of the abominations in the Jerusalem Temple and the departure of God's glory (chaps. 8-11).
17. Jehoahaz (Shallum), a younger son of Josiah, was anointed king by the people, but after three months was deposed and taken to Egypt by Necho II.
18. Jehoiachin (also named Coniah and Jeconiah), a son of Jehoiakim, was eighteen when his father died. He reigned only three months and ten days.
19. Jehoiachin was taken captive by Nebuchadnezzar (March 16, 597). He left Jerusalem (April 22) to begin exile with ten thousand others, including Ezekiel.
20. A Babylonian tablet lists Jehoiachin and his five sons among those who received regular rations in Babylon. Later, however, he was treated more harshly (Jer 52:31-34).
21. Word reached Ezekiel (January 8) in Babylon that Jerusalem was destroyed (33:21). From March 3 to 17, he uttered lamentation over Pharaoh and the Egyptians in Shoa (chap. 32).
22. Though very wicked during most of his fifty-five-year reign, Manasseh repented when Ashurbanipal carried him off to Babylon in chains. His last days were occupied with rebuilding Jerusalem and removing its idols.
23. Amon, the wicked son of Manasseh, was murdered by his servants, who were then slain by the people of the land.
24. Josiah was eight years old when he began to reign. His father, Amon, was twenty-four when he was assassinated, so Josiah was born when Amon was sixteen.
25. Josiah began "to seek after the God of David his father" at the age of sixteen.
26. Josiah (aged twenty) began to purge Jerusalem, Judah, and the northern provinces.
27. Hilkiah (high priest) discovered the Book of Law in the Temple, and that year the greatest Passover since the days of Samuel was celebrated.
28. Josiah was killed (spring 609) by Necho II at Megiddo when he attempted to block Egypt's attempt to aid the Assyrians at Carchemish. He was mourned by Jeremiah (2 Chron

- 35:25; cf. Zech 12:11), and was followed on the throne by three sons and a grandson.
29. Eliakim (elder brother of Jehoahaz) was made king by Necho II, who changed his name to Jehoiakim.
30. Jehoiakim became a vassal of Nebuchadnezzar.
31. Jehoiakim cut Jeremiah's scroll and threw it into the fire.
32. After serving three years, he rebelled against Nebuchadnezzar.
33. Jehoiakim died in Jerusalem (December 10, 598) and was given a disgraceful burial as prophesied (Jer 22:18, 36:30).
34. Mattaniah, Jehoiachin's uncle, was made king of Judah by Nebuchadnezzar, and his name was changed to Zedekiah. In spite of Jeremiah's warnings (chaps. 27-28), he plotted against Babylon.
35. When Jerusalem fell, Zedekiah tried to escape to Jordan. He was captured at Jericho, carried to Riblah, blinded after seeing his sons slain, and deported to Babylon, where he died.
36. The siege of Jerusalem lasted from January 15, 586, to July 18, 586.
37. One month after the fall of Jerusalem, Nebuzaradan, the captain of the guard, burned the city and Temple (Jer 39:16). Locusts ate the treasures, and brought Seraiah (high priest) and others to Nebuchadnezzar at Riblah for execution (2 Kings 25:8-21). Gedaliah was appointed governor of the land, and Jeremiah remained with him at Mizpah, the new capital (Jer 40:1-12). The hopes of this remnant were dashed when Gedaliah was murdered by Ishmael, a regicide Jew. Fearing reprisals from the Babylonians, they fled (under Johanan) to Egypt, taking Jeremiah along against his wishes (Jer 40:13-44:30).
38. In 605, Jeremiah prophesied the seventy-year captivity of Judah (chap. 25). That same year his scribe, Baruch, complained of his hard lot (chap. 45).
39. Necho II battled Nebuchadnezzar to a standstill on the border of Palestine and Egypt.
40. Nebuchadnezzar captured 3,023 Jews in a preliminary campaign (Jer 52:8).
41. Psamtik II attacked Phoenicia (590) to harass Nebuchadnezzar.
42. Pharaoh Hophra (Apries) came to the aid of Zedekiah, causing Babylon to lift its siege of Jerusalem temporarily (Jer 37:7, 11). This may have been the time of the captivity of the 832 Jews (Jer 52:29).
43. Psamtik I, the first pharaoh of the twenty-sixth (Saite) Dynasty, was put into power by Ashurbanipal in 663, following the Assyrian conquest of Egypt (667). He broke from Assyrian control in 654, and a revival of Egyptian culture followed.
44. In order to have a buffer state between Egypt and its potential enemies, Psamtik I moved north to support the tottering Assyrian Empire against the advancing Medes and Babylonians.
45. Until 550, Persians were vassals of the Medes. One vassal, Cambyses I (600-559) married Mandane, a daughter of Astyages, and their son was Cyrus II, the Great. Amytis, another daughter of Astyages, was a wife of Nebuchadnezzar. Her homesickness caused him to construct the famous Hanging Gardens of Babylon.
46. Croesus, the wealthy king of Lydia, refused to acknowledge the sovereignty of Persia. Cyrus defeated him and absorbed his kingdom into the empire. For the next six years, Cyrus prepared to conquer Babylon.
47. Cyrus II succeeded his father as king of the small Persian kingdom of Anshan (559). Soon he began to foment rebellion against his grandfather, the corrupt Astyages. He was encouraged by Nabonidus, the new king of Babylon. Astyages tried to crush the revolt, but his general, Harpagus, whom he had previously wronged, deserted him and brought his army over to Cyrus. The Median king was soon seized by his own men, and the Persians took the capital city of Ecbatana (559) without a battle. From then on, the Medes and Persians fought together under the leadership of Cyrus.
48. Darius the Mede, probably the "Gubaru" of the Nabonidus Chronicle, was a subordinate of Cyrus who appointed governors in Babylon (e.g., Daniel: Dan 6:1-3) on October 29, after Ugaru took the city. He was sixty-two (Dan 5:31), and the tablets indicate that he ruled Babylon, Syria, and Palestine until 525.
49. From 539 to 530, Cambyses lived in Sippar, representing his father, Cyrus (who was busy extending the eastern frontiers), at the New Year's festivals in Babylon. He was also to prepare for a great expedition against Darius, which he conquered in 525, five years after his father's death.
50. Darius I—Hystaspes (521-486) is known as Darius the Great because of his brilliant achievements in restoring the Persian Empire amidst the chaos following the death of Cambyses. Cambyses died (suicide?) while returning from the conquest of Egypt upon hearing that a pretender (who claimed to be Smerdis, another son of Cyrus whom Cambyses had secretly murdered for suspected disloyalty) had taken the throne of Babylon. The Achaemenid dynasty of Persia would have ended with Cambyses had not Darius, son of Hystaspes, retained the loyalty of the Persian army. In two months he captured and killed the pseudo-Smerdis (whose real name was Bardiya or Gaumata, and who ruled Babylon from March to September 522), and during the next two years he defeated nine kings in nineteen battles. His own account of those victories is recorded in a large trilingual cuneiform inscription (Old Persian, Babylonian, Elamite) on the face of the Behistun Rock. He is most famous for reorganizing the empire into satrapies and for his ill-fated efforts against the Greeks (493 and 480).
51. After building the city of Babylon and subduing his enemies, Nebuchadnezzar was punished by God for his pride. If the "times" of Daniel 4:32 refer to years (cf. 7:25), he was mad for most of the last seven years of his reign.
52. Evil-Merodach (Amd-Marduk), son of Nebuchadnezzar, lifted Jehoiachin out of prison April 2, 561, and honored him for the remainder of his life (Jer 52:2 Kings 25).
53. Nergal-shar-usur, a son-in-law of Nebuchadnezzar, murdered Evil-Merodach and seized the throne in August 560. A newly published tablet tells of his campaign to Cilicia (557). He was probably the Nergal-shar-usur who held the office of rob mag at the siege of Jerusalem in 586 (Jer 39:13).
54. Labashi-Marduk, son of Neriglissar, reigned but two months (May-June 556), and was murdered by some conspirators including Nabonidus, a Babylonian noble and son-in-law of Nebuchadnezzar.
55. From 553 to 539, while he attempted to build a commercial center at Tema in Arabia, Nabonidus left the administration of Babylon to his profligate son Belshazzar. That he had incurred the wrath of the official Marduk priesthood by

- concentrating his favors on the cult of the moon god Sin may explain his desire to live as far from Babylon as possible. When Cyrus threatened invasion, Nabonidus came to Babylon for the New Year's festival of April 4, 539, and sought divine protection for the city by bringing the images of Babylonian gods in from surrounding towns. It was too late. In September, the armies of Cyrus, commanded by Ugbaru, defeated the Babylonians at Opis. On October 10, Sippar (thirty miles north of Babylon) was taken without a battle, and Nabonidus fled. Two days later, Ugbaru's troops entered Babylon and killed Belshazzar.
56. For over two thousand years, the book of Daniel contained the only known historical reference to Belshazzar. In the late nineteenth century, some cuneiform tablets that refer to Bel-shar-usur (Bel protect the king) as "son of the king" (mor-sharri) were unearthed. In the early twentieth century, a tablet was published stating that Nabonidus "entrusted the kingship" to his son when he went to Arabia, indicating that he was the de facto king of Babylon when it fell. It is significant that Belshazzar's highest offer to Daniel was to make him "third ruler of the kingdom" (Dan 5:7, 16, 29). On October 12, 539, Daniel interpreted the handwriting on the wall and "in that night Belshazzar the Chaldean king was slain" (Dan 5:30).
57. In October or November 520, just after work on the Temple had been resumed, Zechariah began his ministry (1:1-6). On February 14, 519, he saw the eight night visions pertaining to Israel (1:7-8:6).
58. A delegation of Jews came from Bethel to Jerusalem to ask the priests and prophets about the need of continuing their mourning and fasting in commemoration of the destruction of Jerusalem. This became the occasion for an important message from God through Zechariah (chaps. 7-8).
59. On August 29, 520, Haggai began to exhort Jews to resume work on their Temple, which work had been left unfinished since 535 because of opposition from pagan neighbors (cf. Ezra 4:1-5). So effective was his ministry that the Jews under Zerubbabel and Joshua began to work again on September 20 (1:12-15; Ezra 3:1-2). On October 17, Haggai gave more words of encouragement to the workmen (2:1-9); and on December 18, he gave his final prophecies, including promise of great blessing for Zerubbabel, faithful governor of Judah (2:10-23).
60. That Ezekiel dated his prophecies according to the year of Jehoiachin's captivity indicates that he, rather than Zedekiah, was considered by the exiles to be the legitimate king of Judah. They also knew that the monarchy as they remembered it was at an end, for Jeremiah had said that no physical descendant of Jehoiachin could ever sit on the throne (23:30). At this point he excluded his grandson Zerubbabel (Ezra 3:2; 1 Chron 3:19) from royal privileges, but also required that Jesus (Jer 23:5) be adopted legally by Joseph rather than be begotten by natural generation.
61. In spite of the bitter bitterness of their captivity (cf. Psalm 137), the Jews settled down to a comfortable and prosperous life, as God had instructed (Jer 29:4-7). The majority were content to remain in Babylon and to give of their wealth to the remnant of fifty thousand who returned to Jerusalem in 537 (Ezra 1:6).
62. Cyrus the Great entered Babylon (October 29, 539) and presented himself as a gracious liberator and benefactor. He reversed the cruel Assyrian and Babylonian policies by permitting transplanted populations to return to their homelands. Cyrus permitted and encouraged the Jews to return to Palestine and rebuild their Temple (2 Chron 36:22-23; Ezra 1:1-4). About one hundred and fifty years before this, Isaiah had prophesied that Cyrus would be God's chosen instrument for liberating the Jews and initiating the restoration of the Temple (Isa 44:28; 45:1-7, 13). Cyrus was not a true believer (Isa 45:4), though he probably recognized the God of Israel as one of the chief deities, especially if Daniel showed him these prophecies of Isaiah, as Josephus claims (Ant. 11:111).
63. Zerubbabel laid the foundation of the second Temple (Ezra 3:8, 5:2; Zech 4:9); but in an official letter to Darius I, a Persian governor claimed that "Sheeshbazzar" did this (Ezra 5:18). Thus, Zerubbabel's name in Babylon was Sheeshbazzar (Ezra 1:8), even as Daniel's name was Belshazzar. His father was Shealtiel (Ezra 3:2), but in 1 Chronicles 3:19 he is listed as a son of Shealtiel's younger brother, Pedabai. This means Shealtiel died childless and Pedabai contracted a levirate marriage with his brother's widow. Because Shealtiel was the firstborn son of the exiled king Jehoiachin, Zerubbabel was a Messianic link between David and Joseph (Matt 1:12).
64. In April or May 536, the foundation of the second Temple was laid amid great celebration. Many of the older men who had seen the first Temple before its destruction in 586 wept aloud because of the sad contrast in both size and design (Ezra 3:8-13).
65. Joshua (Jehoshua) was in the direct line of the high priests. His father, Jozadak (Ezra 3:2) was taken captive by Nebuchadnezzar (1 Chron 6:15); his grandfather Seraiah was slain at Riblah (2 Kings 25:18-21); and Seraiah's grandfather Hilkiah discovered the Book of the Law in the Temple (2 Chron 34:14) in 622. In one of Zechariah's visions (5:19), Joshua was seen as representing the nation before God (Zech 3:2-9), but he did not see the Urim and Thummim to inquire of God (Ezra 2:63).
66. Joshua was crowned by the prophet Zechariah to symbolize the dual priest-king office that would be held someday by Messiah (Zech 6:9-15).
67. Tattenai, a Persian governor, wrote to Darius I to challenge the rebuilding of the Temple. Darius found the decree of Cyrus in his library at Ecbatana and commanded Tattenai to help the Jews.
68. The completion of the Temple in February or March 518 may be considered the end of a special seventy-year captivity for Jerusalem and its Temple (Zech 1:12, 7:5).
69. Jojakim, son of Joshua, is mentioned in Nehemiah 12:10-12, and Zechariah is listed as a contemporary (Neh 12:16).
70. As Necho II had tried to bolster the tottering Assyrian Empire for a buffer against Babylon, so Amasis tried in vain to hinder the growth of Persian power by alliances with Croesus of Lydia and Nabonidus of Babylon. He saw both of those allies destroyed, and a few months after his own death, Egypt fell before the Persians.
71. Psamtik II reigned only six months before Persia, under Cambyses, attacked him. His Egyptian army was defeated at Pelusium (525), and Cambyses took the throne as the first king of the twenty-seventh Dynasty. The Persian rule of Egypt continued until Alexander the Great conquered it in 332. After his death in 323, Egypt was ruled by the Ptolemies (six are mentioned in Daniel 11:5-25) until the death of Cleopatra (30 B.C.), when the Romans took over.

Babylonian Captivity

John C. Whitcomb (2 of 2: Chronology)
(cf. Daniel 8–12 PPT, slide 121)



Contrasting the Exilic Prophets

(cf. Daniel 8–12 PPT, slide 199)

	Daniel	Ezekiel
<i>Date</i>	605-536	597-570
<i>Beginning of Ministry</i>	First invasion of Nebuchadnezzar	Second invasion of Nebuchadnezzar
<i>End of Ministry</i>	After the exile	In the exile
<i>Length of Ministry</i>	longer (70 years)	shorter (27 years)
<i>Restoration</i>	Political	Religious
<i>God's</i>	Sovereignty	Glory/Holiness
<i>Occupation</i>	Administrator/prophet	Prophet
<i>Style</i>	Abstract	Concrete
<i>Length</i>	12 chapters	48 chapters
<i>Subjects</i>	Nations & Israel	Israel & Nations
<i>Proclamations</i>	Private	Public