

# DANIEL'S FINAL VISION —PART III

## (DAN 11:35B-12:13)

By Dr. Hal Harless

Foundation Fellowship of Greenville, TX

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### I. Introduction

A. Please turn to Dan 11:35.

B. While you are turning ...

In one of his lighter moments, Benjamin Franklin penned his own epitaph. He didn't profess to be a born-again Christian, but it seems he must have been influenced by Paul's teaching of the resurrection of the body. Here's what he wrote:

The Body of B. Franklin, Printer  
Like the Cover of an old Book  
Its contents torn out,  
And stript of its Lettering and Guilding,  
Lies here, Food for Worms,  
But the Work shall not be wholly lost:  
For it will, as he believ'd,  
Appear once more  
In a new & more perfect Edition,  
Corrected and amended by the Author.<sup>1</sup>

### II. Exposition

A. Background

1. We are now at the end of Daniel's final vision.
2. God sent the prophet the angel Gabriel with a message of what the future held for his people, Israel.

3. This week we will look at the portion of these prophecies that have yet to be fulfilled.
  4. The sweep of this part of the final revelation to Daniel will include the career of the Antichrist, the tribulation, and the resurrection of the dead.
- B. Exposition: The message to Israel (Dan 8:1–12:13)—Daniel's final vision —Part III: the rise and fall of the Antichrist (Dan 11:35b–12:13)
1. The rise: the first half of the tribulation (Dan 11:35b–39)

<sup>35b</sup> **until the end time; because it is still to come at the appointed time.**  
<sup>36</sup> **Then the king will do as he pleases, and he will exalt and magnify himself above every god and will speak monstrous things against the God of gods; and he will prosper until the indignation is finished, for that which is decreed will be done.** <sup>37</sup> **He will show no regard for the gods of his fathers or for the desire of women, nor will he show regard for any other god; for he will magnify himself above them all.** <sup>38</sup> **But instead he will honor a god of fortresses, a god whom his fathers did not know; he will honor him with gold, silver, costly stones and treasures.** <sup>39</sup> **He will take action against the strongest of fortresses with the help of a foreign god; he will give great honor to those who acknowledge him and will cause them to rule over the many, and will parcel out land for a price (Dan 11:35b–39).**

- a. The angel then suddenly jumped from Antiochus IV who was a type of the Antichrist to the "end time" events and the career of the Antichrist.<sup>2</sup>
  - 1) Jesus Christ placed these events in the future when He referred to them in Matthew 24 (Matt 24:21–22, 29–31).
  - 2) Therefore, Antiochus Epiphanes did not fulfill these events.<sup>3</sup>
- b. "Then" refers to the "end time" mentioned in the previous verse.
- c. The king in view is now the Antichrist, who "will do as he pleases."

d. This verse tells us four key things about the Antichrist:

1) First, the Antichrist "will do as he pleases."

a) He will consider himself to be above the law. That is why Paul calls him "the man of lawlessness" (2 Thess 2:3).

b) He will be an absolute dictator, and will initially succeed at achieving his own will.

c) What a contrast with Jesus Christ, "For I have come down from heaven, not to do My own will, but the will of Him who sent Me" (John 6:38)!

2) Second, the Antichrist will claim to be God.

a) Paul wrote that the man of sin, another name for Antichrist, "opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God" (2 Thess 2:4).

b) Daniel has already revealed this, "He [the coming Roman Antichrist] will confirm a covenant with many for one 'seven' [of years]. In the middle of the 'seven' [of years] he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him" (Dan 9:27 NIV).

- c) John confirmed this since the nations, or Gentiles, "will tread under foot the holy city for forty-two months [three and one-half years]" (Rev 11:2).
  - d) Therefore, the desecration of the temple by the Antichrist will take place at the midpoint of the tribulation.
    - i) At this time, Antichrist will turn against Israel, but God will protect them for three and one-half years (Rev 12:14).
    - ii) At the beginning of the tribulation, Antichrist will make a defense pact with Israel for seven years, but, in the middle of those seven years, he will declare himself God in the temple, and break the defense pact by turning on Israel.
- 3) Third, the Antichrist will blaspheme God speaking monstrous things.
- a) The Heb. word translated "monstrous things" (DARBY, NASB) means "be surpassing, extraordinary.... presumptuous words."<sup>4</sup>
    - i) Antichrist's blasphemous speech consists of extraordinarily presumptuous words.
    - ii) This has been translated, "astonishing things" (ESV, RSV), "outrageous things" (HCSB), "presumptuous things" (NET), "unheard-of things" (NIV), and "incredible blasphemies" (NJB).

- b) The "little horn," another name for Antichrist, of Daniel 7, "possessed eyes like the eyes of a man and a mouth uttering great boasts" (Dan 7:8, see also Dan 7:20).
  - c) Daniel predicted that "he [Antichrist] will speak out against the Most High" (Dan 7:25).
  - d) John writes of the Antichrist, "There was given to him a mouth speaking arrogant words and blasphemies" (Rev 13:5).
- 4) Lastly, the Antichrist will succeed for a time.
- a) However, a definite limit has been set, "until the indignation is finished."
    - i) The Antichrist, referred to as the "little horn," will be "waging war with the saints and overpowering them" (Dan 7:21).
    - ii) When God has finished dealing with Israel for its rebellion, the Antichrist will be finished.
    - iii) Daniel wrote that the Antichrist's campaign against God's people would last, "until the Ancient of Days came and judgment was passed in favor of the saints of the Highest One, and the time arrived when the saints took possession of the kingdom" (Dan 7:22).
  - b) We know from other prophecies that Antichrist's career will be limited to seven years (Dan 9:27).

- i) The worst of this will be the second three and one half years, or the great tribulation, when "authority to act for forty-two months was given to him" (Rev 13:5).
  - ii) This has been translated, "He will succeed until the time of wrath is completed" (NET).
  - iii) In the tribulation, people ask the mountains and rocks to "fall on us and hide us from the presence of Him who sits on the throne, and from the wrath of the Lamb; for the great day of their wrath has come, and who is able to stand?" (Rev 6:16–17).
- 5) Nevertheless, in all of this God is sovereign, and "that which is decreed will be done."
  - a) God is not bound by His creation time.
  - b) He has always known all things.
  - c) Human beings make their decisions, but God's plan has already considered them.
  - d) What God has decided will be done.
- e. This verse elaborates on Antichrist's blasphemous claims.
  - 1) First, the Antichrist will show no respect for the religious beliefs of his culture.
    - a) The Heb. word translated "regard" means "*observe, mark, give heed to, distinguish, consider* (with attention)."<sup>5</sup>

- b) This has been translated, "will not respect" (NET), and "shall pay no attention" (ESV).
  - c) The Heb. word translated "gods" (*'ēlōhîm*) may be translated as either plural, "gods" (ASV, CJB, ESV, GW, HCSB, JPS, NAB, NASB, NET, NIV, NJB, NLT, NRSV, RSV), or singular, "God" (DARBY, DR, KJV, NJPS, NKJV, WEBSTER).<sup>6</sup>
    - i) Some have speculated that, if it is singular, the phrase "the God of his fathers" would indicate that the Antichrist is Jewish.
    - ii) However, the same could be said whether Antichrist's background was Christian or Muslim.<sup>7</sup>
- 2) Second, Antichrist will have no respect for the Israel, the temple, or the Messiah.
- a) Some have understood "neither shall he regard ... the desire of women" to indicate that the Antichrist will be sexually perverse.
    - i) However, the text says literally that he will not regard what women desire.<sup>8</sup>
    - ii) This has been translated, "the one desired by women" (NIV).
    - iii) Therefore, the translation, "He will have no ... desire for women" (GW) is inaccurate.

- b) The Heb. word for "desire" was used to refer to Israel (Ps 106:24; Jer 3:19; Zech 7:14).
  - c) Ezekiel uses a related Heb. word to refer to the temple (Ezek 24:21, 25; see also Isa 64:11; Lam 1:10).
  - d) It might refer to the Messiah since all Jewish women would desire to be the mother of Messiah.<sup>9</sup>
  - e) The angel may have been vague on purpose to include all of these key areas of Jewish hope and expectation.
- 3) Third, Antichrist will have no respect for the religious beliefs of any culture, "for any other god."
- a) The Antichrist will denigrate all world religions.
  - b) He will seek to establish a religion based upon himself.
    - i) This has been translated, "He will not respect any god; he will elevate himself above them all" (NET).
    - ii) As Paul wrote, he, "opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God" (2 Thess 2:4).
- f. The Antichrist will worship military might, "the god of fortresses."
- 1) However, this is a novel religion, "whom his fathers knew not."
  - 2) Nonetheless, Antichrist will spare no expense in his pursuit of military strength.
- g. With the help of his god, "military might," he will conquer.

- 1) This has been translated, "claiming this foreign god's help" (NLT).
- 2) The Heb. word translated "foreign" is from the same Heb. root as "acknowledge."
  - a) Antichrist will conquer with the aid of an unacknowledged god.
  - b) However, he will honor those who acknowledge him with political office.
- 3) There will be some sort of land redistribution. This will probably favor his supporters.

2. The decline: the second half of the tribulation (Dan 11:40–45)

**<sup>40</sup> At the end time the king of the South will collide with him, and the king of the North will storm against him with chariots, with horsemen and with many ships; and he will enter countries, overflow them and pass through. <sup>41</sup> He will also enter the Beautiful Land, and many countries will fall; but these will be rescued out of his hand: Edom, Moab and the foremost of the sons of Ammon. <sup>42</sup> Then he will stretch out his hand against other countries, and the land of Egypt will not escape. <sup>43</sup> But he will gain control over the hidden treasures of gold and silver and over all the precious things of Egypt; and Libyans and Ethiopians will follow at his heels. <sup>44</sup> But rumors from the East and from the North will disturb him, and he will go forth with great wrath to destroy and annihilate many. <sup>45</sup> He will pitch the tents of his royal pavilion between the seas and the beautiful Holy Mountain; yet he will come to his end, and no one will help him (Dan 11:40–45).**

- a. The angel then revealed to Daniel the military campaigns of the tribulation, "at the end time."
- b. There will be a conflict between Egypt, Syria, and the Roman Antichrist over Israel.

- 1) Since "the king of the South" has previously referred to Egypt, it probably has the same meaning here.<sup>10</sup>
  - 2) The Heb. word translated "collide" means "*engage in thrusting with, wage war with.*"<sup>11</sup>
  - 3) Additionally, since "the king of the North" has previously referred to Syria, it probably has the same meaning here.<sup>12</sup>
  - 4) The Heb. word translated "storm against" means "sweep or whirl away (of storm-wind)."<sup>13</sup>
  - 5) The attack will involve chariots, horsemen, and many ships.
    - a) The Heb. word translated "chariot" (*rekeb*) is from the same root as *merkāvāh*, which is used in modern Heb. for "tank."
    - b) The Heb. word translated "horsemen" is often used with "chariot" (*rekeb*) to denote "*chariotry.*"<sup>14</sup>
    - c) The phrase "many ships" has been translated, "a large armada of ships" (NET), and "a great fleet of ships" (NIV).
  - 6) Egypt and Syria will blockade Israel's coast in an attempt to prevent the landing of Roman troops, and simultaneously attack with a *blitzkrieg* from both the North and the South with troops and tanks.
- c. Since the Antichrist will make a defense pact with Israel (Dan 9:27), the Egyptian invasion of Israel will provoke a response from the revived Roman Empire.
- 1) The pronouns "he" and "him" continue to refer to the Antichrist.

- 2) The Romans will respond with an overwhelming force that sweeps away anything in its path.
  - 3) This has been translated, "He will invade lands, passing through them like an overflowing river" (NET).
- d. The Roman forces will sweep into the land of Israel.
- 1) As before, "the Beautiful Land" refers to Israel (Dan 8:9; 11:16).<sup>15</sup>
  - 2) The Romans will defeat the forces arrayed against them, "many will fall" (NET).
  - 3) The Jordanians will remain neutral and avoid the conflict.
    - a) "Edom, Moab," and "Ammon" are all tribes that make up the modern state of Jordan.<sup>16</sup>
    - b) This has been translated, "these will escape: Edom, Moab, and the Ammonite leadership" (NET).
    - c) The capital of Jordan is Amman.
- e. The Antichrist will deal with Syria and continue into Egypt.
- f. He will plunder Egypt and be at the point of attacking Libya and Ethiopia.
- g. However, alarming reports of troop movements from the North and the East will cause him to turn back in anger.
- 1) The report from the North is probably the Russian army coming to support its allies Syria, Ethiopia, Libya, and Iran (Ezek 38:5).
    - a) This attack is predicted in detail in Ezek 38–39.

b) Ezekiel describes the supernatural destruction of this invading army (Ezek 38:18–23).<sup>17</sup>

2) The report from the East would be the 200 million-man army of the "kings of the East" headed for the battle of Armageddon (Rev 9:13–19; 16:12–16).<sup>18</sup>

h. The Antichrist will lose this battle, which will be cut short by the personal return of Jesus Christ.

1) John writes:

And I saw the beast and the kings of the earth and their armies assembled to make war against Him who sat on the horse and against His army. And the beast was seized, and with him the false prophet who performed the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image; these two were thrown alive into the lake of fire which burns with brimstone. And the rest were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh (Rev 19:19–21).

2) In the end, this man who would be king will stand alone and defeated before God's Messiah.

3. The fall: the end of the tribulation (Dan 12:1–4)

**<sup>12:1</sup> Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued. <sup>2</sup> Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt. <sup>3</sup> Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever. <sup>4</sup> But as for you, Daniel, conceal these words and seal up the book until the end of time; many will go back and forth, and knowledge will increase" (Dan 12:1–4).**

a. At the conclusion of the tribulation, the archangel Michael will arise in defense of Israel.

- 1) There had already been a battle in heaven between Michael and his angels and Satan and his angels (Rev 12:7).
  - 2) This battle will now spill over to earth.
- b. It will be an unparalleled time of distress surpassing even WWII and the Holocaust.
- c. Those Israelis who are found in the book of life will be rescued (Dan 7:10).
- 1) Jeremiah prophesied, "Alas! For that day is great, there is none like it; and it is the time of Jacob's distress, but he will be saved from it" (Jer 30:7).
  - 2) Jesus said, "For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will" (Matt 24:21; see Mark 13:19).
  - 3) God told Zechariah:

I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn (Zech 12:10).

- 4) Thus, just as Paul wrote, "and so all Israel will be saved; just as it is written, 'THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB'" (Rom 11:26).
- d. The angel describes two resurrections.
- 1) That is the reason that he used "many" and not "all."

2) Tregelles translated this, "And many of them that sleep in the dust of the earth shall arise; these (who arise) shall be unto everlasting life; but those (who do not arise at this time) to shame and everlasting contempt."<sup>19</sup>

3) The first resurrection was the Lord Jesus Christ:

But now Christ has been raised from the dead, the first fruits of those who are asleep. For since by a man came death, by a man also came the resurrection of the dead. For as in Adam all die, so also in Christ all will be made alive. But each in his own order: Christ the first fruits, after that those who are Christ's at His coming (1 Cor 15:20–23).

4) The second resurrection will be those who have died in Christ before the rapture:

But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. Therefore comfort one another with these words (1 Thess 4:13–18).

5) After the tribulation, the OT saints and those killed during the tribulation will be raised for the kingdom:

Then I saw thrones, and they sat on them, and judgment was given to them. And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years. The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection. Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be

priests of God and of Christ and will reign with Him for a thousand years (Rev 20:4–6).

These are those resurrected "to everlasting life."

6) Finally, at the Great White Throne, the unsaved will be resurrected to stand judgment:

Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds. Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire (Rev 20: 11–15).

This is the resurrection of "the others to disgrace and everlasting contempt."

e. The two groups that will be especially rewarded are the teachers and the evangelists.

1) "Those who have insight" refers to those who accurately teach God's Word.

2) "Those who lead the many to righteousness" refers to evangelists since righteousness is only found through faith in Jesus Christ alone.

3) The angel compares the glory of these two groups with the stars in the heavens.

f. The angel told Daniel to conclude the book and secure its contents until the end times.

1) The Heb. word translated "conceal" means "*shut up, keep close*."<sup>20</sup>

2) The Heb. word translated "seal up" means to "keep it securely."<sup>21</sup>

3) This has been translated, "close up and seal the words of the scroll until the time of the end" (NIV).

4) It does not mean, "keep these words secret" (CJB, GW, HCSB, NJB, NJPS, NRSV; see BBE, NAB, NLT).

g. The angel describes the end times as a time of increased transportation, "many will go back and forth," and increased knowledge, "knowledge will increase."

1) I note that the angel did not tell Daniel that wisdom would increase only knowledge.

2) This does sound very much like our times.

4. How long until the end (Dan 12:5–13)?

**<sup>5</sup> Then I, Daniel, looked and behold, two others were standing, one on this bank of the river and the other on that bank of the river. <sup>6</sup> And one said to the man dressed in linen, who was above the waters of the river, "How long will it be until the end of these wonders?" <sup>7</sup> I heard the man dressed in linen, who was above the waters of the river, as he raised his right hand and his left toward heaven, and swore by Him who lives forever that it would be for a time, times, and half a time; and as soon as they finish shattering the power of the holy people, all these events will be completed. <sup>8</sup> As for me, I heard but could not understand; so I said, "My lord, what will be the outcome of these events?" <sup>9</sup> He said, "Go your way, Daniel, for these words are concealed and sealed up until the end time. <sup>10</sup> Many will be purged, purified and refined, but the wicked will act wickedly; and none of the wicked will understand, but those who have insight will understand. <sup>11</sup> From the time that the regular sacrifice is abolished and the abomination of desolation is set up, there will be 1,290 days.**

<sup>12</sup> **How blessed is he who keeps waiting and attains to the 1,335 days!**  
<sup>13</sup> **But as for you, go your way to the end; then you will enter into rest and rise again for your allotted portion at the end of the age" (Dan 12:5–13).**

a. Daniel noticed that there were two angels standing, one on either bank of the river.

1) This might be a veiled reference to the biblical concept that at least two witnesses were required (Deut 17:6; 19:15).<sup>22</sup>

2) One of these angels asked how long it would be until the end of these things.

b. The pre-incarnate Christ solemnly swore that these events would last three and a half years.

1) As discussed earlier, I believe that the Man over the waters of the river is a theophany, a pre-incarnate vision of Christ.<sup>23</sup>

2) Normally, only one hand was raised to swear an oath (Gen 14:22; Deut 32:40). The raising of both hands indicates the seriousness of the oath.<sup>24</sup>

3) We know from other Scriptures that this period is three and a half years (Dan 9:27; 12:11).

4) This will be a "shattering [of] the power of the holy people," i.e., a horrible time of persecution.

c. Daniel was confused and asked what would be the outcome of these events.

1) Daniel is told that these things will be understood better the closer that we are to the end times.

- 2) The persecution will purify some; the wicked will not understand, but those who have insight will. James wrote, "Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance. And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing" (Jas 1:2–4).
- 3) From the time that Antichrist breaks his treaty with Israel and sets up the abomination of desolation, there will be 1,290 days.
  - a) Three and a half 360-day lunar years is only 1,260 days.
  - b) What is the reason for the extra thirty days?
  - c) Perhaps thirty days will be required for the judgment of unbelieving Israelis (Ezek 20:33–38) and the Gentiles (Matt 25:31–46).<sup>25</sup>
  - d) It has been commented, "Although Israel as a nation will be delivered from their persecutors (Ro 11:26), individual Israelites will still face the searching judgment of Christ as to their spiritual preparation to enter the kingdom. For Jew as well as Gentile, the issue will be whether they have eternal life."<sup>26</sup>
- 4) Then the Lord extended the time another forty-five days.
  - a) Perhaps this time is necessary to set up the government of the kingdom.<sup>27</sup>

b) Those who reach this point are entering the kingdom of God,  
and are therefore blessed.

d. Daniel is told that he will die, rest, and be raised again to take his  
place in the kingdom of God.

### III. Applications

A. The message of the book of Daniel is that God is sovereign.

B. Those who do not believe must understand that they cannot defeat the  
sovereignty of God.

1. Rebellion against God cannot and will not succeed.

2. They face the certain judgment of a holy God.

3. God has provided only one way of salvation, Jesus Christ's death on  
the cross as atonement for our sins.

4. The only way to be reconciled to God is by simple trust in Jesus Christ  
alone for eternal life. .

C. Those who do believe must trust in the sovereignty of God. The fact that  
God is in control should give us stability and assurance in life

- <sup>1</sup> "Benjamin Franklin's Epitaph," *Bible.org: Sermon Illustrations* [on-line], accessed December 18, 2010, <<http://bible.org/illustration/benjamin-franklin%E2%80%99s-epitaph>>.
- <sup>2</sup> Walvoord, *Daniel* 270.
- <sup>3</sup> Showers, *Most High God* 163.
- <sup>4</sup> BDB 810.
- <sup>5</sup> BDB 106.
- <sup>6</sup> The Gk. LXX has "gods" (θεοὶς *theous*), but the Lat. Vulg. has "God" (*Deum*).
- <sup>7</sup> Showers, *Most High God* 164; Walvoord, *Every Prophecy* 271–72; Pentecost, "Daniel," *BKCOT* 1371; Wiersbe, "Daniel," *BECOTP* 304.
- <sup>8</sup> The Heb. word is used in the construct state. See Walvoord, *Daniel* 274; *Every Prophecy* 272.
- <sup>9</sup> Showers, *Most High God* 164; Pentecost, "Daniel," *BKCOT* 1371.
- <sup>10</sup> Showers, *Most High God* 166.
- <sup>11</sup> BDB 618.
- <sup>12</sup> Showers, *Most High God* 166.
- <sup>13</sup> BDB 973.
- <sup>14</sup> BDB 832.
- <sup>15</sup> Archer, "Daniel," *EBC* 7:148.
- <sup>16</sup> Pentecost, "Daniel," *BKCOT* 1372.
- <sup>17</sup> Walvoord, *Daniel* 277–78; Showers, *Most High God* 168–69.
- <sup>18</sup> Walvoord, *Daniel* 279–80; *Every Prophecy* 274; Pentecost, "Daniel," *BKCOT* 1372.
- <sup>19</sup> Biederwolf, *Second Coming Bible* 237.
- <sup>20</sup> BDB 711.
- <sup>21</sup> BDB 367. See Archer, "Daniel," *EBC* 7:153–54; Wiersbe, "Daniel," *BECOTP* 306.
- <sup>22</sup> Walvoord, *Daniel* 293.
- <sup>23</sup> Wiersbe, "Daniel," *BECOTP* 306.
- <sup>24</sup> Walvoord, *Daniel* 293.
- <sup>25</sup> Walvoord, *Daniel* 295–96; *Every Prophecy* 278; Showers, *Most High God* 171–72; 179–80; Pentecost, "Daniel," *BKCOT* 1374.
- <sup>26</sup> Walvoord, *Daniel* 284.
- <sup>27</sup> Walvoord, *Every Prophecy* 278; Biederwolf, *Second Coming Bible* 241; Pentecost, "Daniel," *BKCOT* 1374.