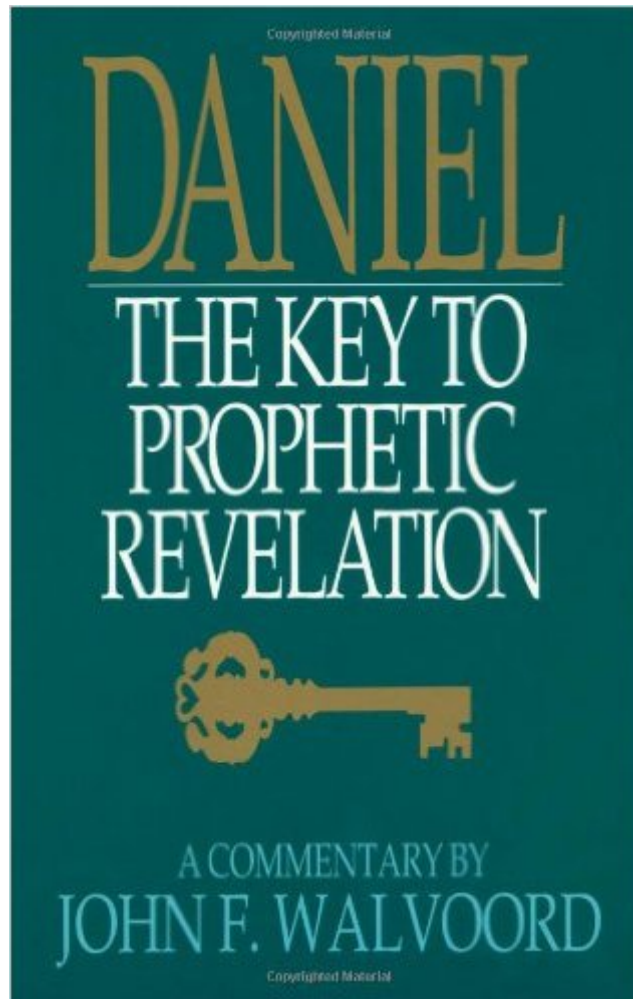


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Daniel: The Key To Prophetic Revelation



Synopsis

This Walvoord masterpiece presents the beauties of Daniel's prophecies in the light of modern archaeological evidence. Companion to The Revelation of Jesus Christ, this major contribution to prophetic research emphasizes the value and genuineness of Daniel. It considers alleged historical inaccuracies, difficult-to-interpret phrases, apocryphal additions, major textual problems, use of Persian and Greek words, historical background of Bible events, and past and future fulfillments of specific prophecies. Daniel goes beyond a mere presentation of the author's interpretation of Old Testament prophecy. It quotes Bible scholars from different corners of the theological ring to help the reader discover the meaning of Scripture for himself. Unusually thorough and well outlined, this commentary captures the heartbeat of a young prophet who spoke boldly for God.

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Customer Reviews

John Walvoord's commentary on Daniel has been a great help as I have endeavored to understand the Book of Daniel. I thought that Walvoord argued his interpretation well and felt his inclusion of scholars such as Keil, Leupold, Gaebelein, and others provided excellent insight. Walvoord is concerned with showing the discrepancies and inaccuracies in the interpretation of liberal scholars, such as Montgomery. Walvoord contronts those who take a second century B.C. date for the Book of Daniel head on, and shows the illogical process of their thought. Walvoord shows both their preconceived misconceptions of prophecy and authorship, as well as inaccurate conclusions on

those misconceptions. The book also discusses evangelicals who are different in interpretations from amillennial and premillennial positions. There are arguments among scholars over the smallest of things such as rivers, and to things of enormous significance, such as the interpretation of Media-Persia as the second empire, or the second and third empires. However, it was clear that Walvoord wrote from a scholarly standpoint and was not very concerned with the edification of the reader. While the mind was challenged greatly to think, the heart was hardly even warmed over the historical, and hermeneutical debate. Walvoord fails to explain the significance of the Book of Daniel as giving great hope to us that God is faithful to his promises, that He is sovereign over the governments of men, and that upon the culmination of the end, He will still be in complete control. This is why I say the book is four stars rather than five. The book fed the mind in ample portions, but the spirit is only fed by the actual Biblical text on which Walvoord comments.

This commentary on the Old Testament book of Daniel is noteworthy for its detail and its coupling of the author's dispensational interpretation with presentation and analyses of alternate interpretations and their inadequacies. But for the endtimes ("eschatology") novice, I'd suggest first reading Renald Showers' Daniel commentary, 'The Most High God,' since its purpose does not include critiquing other views, but stays focused on a concise, readable, less overwhelming exposition of Daniel. (In case you're unfamiliar with Daniel altogether, Walvoord and Christians of dispensationalist theology consider Daniel to be the "Key to Prophetic Revelation" as title says, because Daniel chapters 2 and 7 give the broad panorama of Gentile kingdoms (including the final one to come), and most importantly, because Daniel chapter 9:24-27 tells of God's post-Babylonian captivity plan for Israel, including the upcoming 7-year period commonly referred to as "the tribulation," when the Antichrist reigns, and which is foundational for an understanding of the book of Revelation which details this period.)

The realm of biblical prophecy is filled with books pushing a specific interpretation of the author's favorite scriptures. This book is a welcome exception to that rule. Although the author unapologetically belongs to the dispensationalist school of thought, he is not determined to convince you of a specific interpretation within that school. He is not specifically pre or mid tribulational. He is not trying to inspire you with the soon coming of Christ. He is trying to interpret the book of Daniel accurately and well. He accomplishes his purpose. I read this book over 30 years ago, when I was a teenager, and its tone and methodology has permeated my life every since. I am now a Bible teacher myself and have come back to this book when I wish to give an over-view of the book of

Daniel to my students.

I have read some of Walvoord's other books and found him to be thorough. My wife and I have been studying Daniel, Matthew 24-25 and Revelation for a few years now, along with reading the Bible each year. To get a more thorough understanding of Revelation, you should understand Daniel and Matthew 24-25. To this end it has been a great book. If you want to know all the various philosophies of both conservative and liberal Christians, it is a great book. He tells you what all these various people think then gives you his conclusions. So far I have found his thought process to be right on.

Walvoord's work on Daniel avoids all the common pitfalls. He is not credulous, doesn't exaggerate, deals with data fairly, and accurately critiques liberal unbelief convincingly. Of the tons of books I've read dealing with Daniel, none can compare with Walvoord's scholarship and insight. If you want to understand Daniel, you must read this book carefully. Dennis McCallum, author *Organic Disciplemaking: How to promote Christian leadership development through personal relationships, biblical discipleship, mentoring, and Christian community*

This book should be in every Christian's library of biblical scholarship. The early Christians relied heavily on Daniel. Which is why there are so many liberal scholars who attack Daniel, especially the dating of Daniel. Walvoord responds to their criticisms, one by one, demolishing them utterly. "The denial that the book was in existence in the sixth century BC disregards the three citations referring to Daniel in Ezekiel" (p 10). Liberal scholars try to get around these citations by insisting they refer to a different Daniel. However, the Daniel they refer to worshiped Baal. The discoveries at Qumran has tended to push the dating for many of the books of the Old Testament. And it has done so also for Daniel. "The evidence against the canonicity of Daniel is without support" (p 21) today. Some liberal scholars refuse to believe that apocalyptic works were known in the 6th century BC. Walvoord points out this "is of course answered by the contemporary work of Ezekiel" (p 21). As for the unending number of textual problems liberal scholars claim to see, Walvoord points out that they contradict one another, "testifying to the subjective character of these criticism" (p 22). Some liberal scholars cite historical inaccuracies. However, they never note "that it would be most unusual for a writer in the second century BC to have had intimate knowledge of Babylonian history" (p 23) as, clearly, the author of Daniel does. A very fine book of scholarship, and written so that it is accessible for anyone interested in the subject.

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