

the eventual winning of political independence for Judea, this is what actually occurred.

Each of these predictions has much in common with the earlier predictions of one crisis and little or nothing in common with the other. Thus verse 7 is reminiscent of the second sentence in 7:25: "The saints will be handed over to him for a time, times and half a time." That sentence was immediately followed by the prediction of a supernatural intervention leading to the establishment of a new situation that is to last forever, thus corresponding to the establishment of the universal kingdom of righteousness predicted in chapters 2 and 7.⁷ Similarly the prediction of the persecution by Antichrist in 12:1 is immediately followed by a prediction of the resurrection.

No such eschatological feature occurred in the earlier predictions of the persecution by Antiochus, either in chapter 8 or in 11:21-35. Like 12:10-12 these passages predict the abolition of certain religious rites for a limited period of time, followed by their resumption, but there is no suggestion of any great universal change.

In view of these facts it would seem evident that verse 7 refers to the crisis under Antichrist and that verses 10-12 refer to the crisis under Antiochus.

In verses 11-12 the messenger speaks of the desecration of the sanctuary and promises that the abominations produced by Antiochus' persecution will continue only for a limited time:

11. From the time that the daily sacrifice is abolished and the abomination that causes desolation is set up, there will be 1,290 days. 12. Blessed is the one who waits for and reaches the end of the 1,335 days.¹²

According to 1 Maccabees the desecration of the temple lasted about three years. Many interpreters consider the figure of "2300 evenings and mornings" in Daniel 8:14 to represent 1150 days, about two months more than three years. The "1290 days" in 12:11 would be about six and