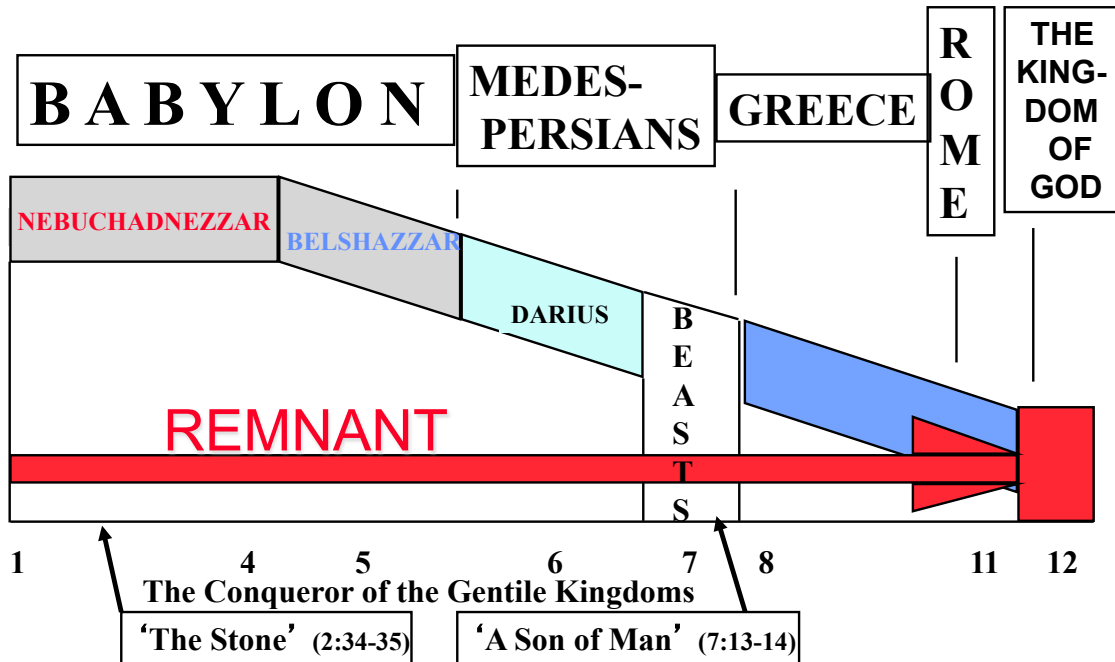


Daniel¹

PART III



THE BOOK OF DANIEL
THE 'TIMES OF THE GENTILES'

¹ A note of credit is given for these notes to Dr. Elliott E. Johnson and his notes, as well as Dr. J. Dwight Pentecost and his notes from "Daniel and Revelation." Formal sources used are *The Bible Knowledge Commentary*, "Old Testament Edition," Edited by John Walvoord and Roy Zuck, as well as Dr. Thomas Constable's notes at www.soniclight.com. While these notes are my own work in the text, their influence cannot be dismissed and may be represented throughout, particularly in the identification of historical dates, nations, rulers, etc..

Chapters 7—12

- I. Chapters 7--12:** The decline of the Gentile Kings and the protection of God's nation, Israel, to the ultimate kingdom.
- 7 The survey of the 4 gentile kingdoms and the final Jewish kingdom of God.
- 8 The transfer of kingdoms from Medo-Persia to Greece and their persecution of Israel.
- 9 The repentance of Daniel and the time to the final restoration.
- 10 The arrival of the heavenly messenger in answer to Daniel's prayer.
- 11 The movement from Greece to end time Rome.
- 12 The establishment of the Kingdom of God in the Nation Israel.

II. Chapter 7: The Beasts: The four gentile kingdoms and God's kingdom.

1-14 Daniel's Revelation:

15-27 Interpretation by a heavenly being:

<u>Being</u>	<u>Kings</u>	<u>Interpretation</u>
Lion with eagle wings	Babylon	Babylon in the person of Nebuchadnezzar stands with human mind
Bear	Medo-Persia	The Medes and Persians took the kingdom from Babylon (Daniel 5)
Leopard with four wings and four heads	Greece	Greece takes the kingdom. Alexander the Great divides his kingdom among four generals.
Dreadful beast	Rome	10 kings will arise out of the kingdom, and with 10 horns an eleventh will arise and subdue three kings. He will overpower the remnant of Israel.
One like a Son of Man	Israel	The Ancient of Days (God the Father) holds judgment and a Son of Man (Christ) receives dominion and the kingdom which will never end.

28 Daniel's Reaction

III. Chapter 8: Vision: The transfer of power from Medo-Persia to Greece and their persecution of Israel.

1-12 Daniel's Revelation:

13-26 Interpretation by a heavenly being:

<u>Being</u>	<u>Kings</u>	<u>Interpretation</u>
Ram	Media/ Persia	Babylon in the person of Nebuchadnezzar
Shaggy goat	Greece	Large horn is the first king (Alexander the Great). Four horns are the four generals. Small horn is Antiochus Epiphanes who desecrates the temple.

27 Daniel's Reaction

IV. Chapter 9: Prayer: Daniel's repentance and the restoration prophecy

1-19 Daniel's Prayer:

20-23 Interpretation by a heavenly being:

Note: The term for "weeks" is literally "sevens." It may mean a 7 day week or a 7 year period. In 9:2 Daniel refers to the 70 years that Israel had been exiled. Lev. 26:34-35, 43 speaks of this judgment as being of a length to make up for the sabbath years which they had ignored. Thus the 70 years of exile would replace 490 years of ignoring the sabbath year. This 490 years then would parallel the 490 years of the seventy "sevens."

<u>Weeks</u>	<u>Years</u>	<u>Interpretation</u>
7 + 62	483	444 B.C., March 4 - Decree to rebuild temple to 33 A.D., March 29 - Triumphal Entry
1	7	First 3-1/2 years begins with Israel covenanting with 10 kingdoms, and ends with breaking of covenant. Second 3-1/2 years begins with breaking of covenant ends with Christ's return. Last 3-1/2

years are utter (great) tribulation.

Daniel 9:24 "Seventy weeks have been decreed for your people and your holy city, to finish the transgression², to make an end³ of sin⁴, to make atonement for iniquity⁵, to bring in everlasting righteousness⁶, to seal up vision and prophecy,⁷ and to anoint the most holy place. 25 "So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks⁸; it will be built again, with plaza and moat, even in times of distress⁹. 26 "Then after¹⁰ the sixty-two weeks the Messiah will be cut off

² The use of "transgression" or "transgressors" in the book seems to indicate that he is speaking about the Gentile oppression (rule) over the Jews.

³ This is the word for "seal up" used in 12:4 and 12:9 regarding "seal up the book". It appears as this with the next statement is saying that sin will come to an end and that it will be atoned for. Perhaps it is a reference to the end of sinning (the new life) and the judgment in Christ for their sin (participation with Christ in death).

⁴ The word for "sin" is used only elsewhere in Daniel in 9:20 to refer to the sin of Israel that caused them to be exiled to Babylon in the first place.

⁵ The word here, "iniquity", only occurs in Daniel in respect to the sin of Israel against God.

⁶ The term "eternal" is always used in Daniel with the sense of "forever". Righteousness indicates that justice and righteousness that emanates from above. Thus men are led to know God's (YHWH's) righteousness. Thus this seems to indicate that God's righteousness will come (and be present) to man and exist on earth.

⁷ In this sense, it seems (though it is the same word as previous) that it means to bring to completion. That is, that as sin is brought to its full end, so also visions and prophecy are brought to their full end. This would come to pass in Christ. All these things end in Christ. While they will not be realized by man (visibly) they will all be resident in Christ. It is He who will enact all prophecy.

⁸ There is a question as to what the 7 weeks brings about. Pentecost says it is the finishing of the temple and city under Nehemiah/Ezra. However others (Dyer as I recall) say that it is simply a way of saying numbers and there is no significance to the break. It should be noted that the text, while it breaks it out, does not emphasize any event as occurring at the end of the 7 weeks.

⁹ This is very important. Daniel is told that the temple will be rebuilt, but *under the Times of the Gentiles*. Thus while Israel will have her temple, she will not have dominion returned, and will be protected by Gentile governments.

¹⁰ There are two things in the verse that indicate that there will be a gap in between the 69th and 70th week. First of all the Messiah is cut off after the 69th week, as

and have nothing¹¹, and the people of the prince who is to come will destroy the city and the sanctuary¹². And its end will come with a flood¹³; even to (the) end there will be war; desolations are determined. 27 "And he¹⁴ will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate."

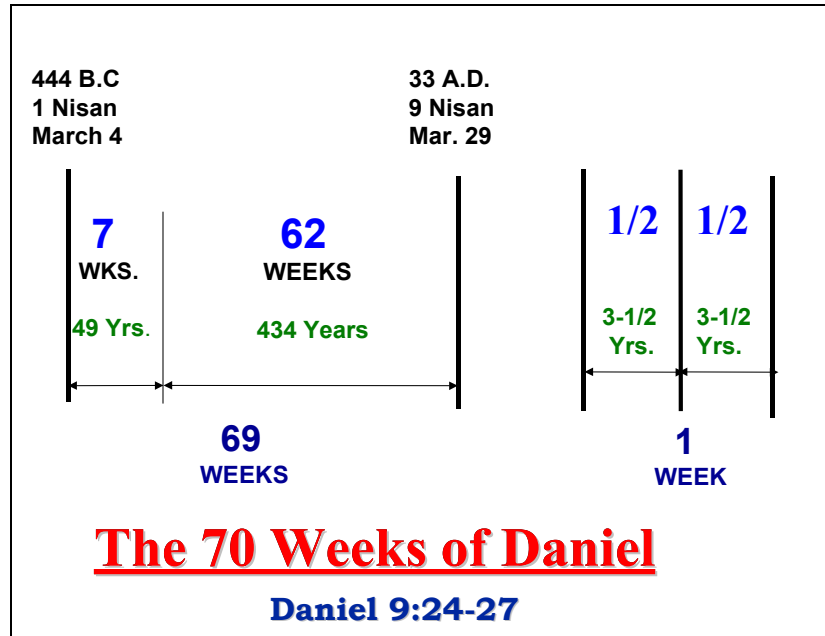
well as the temple destruction by the people of the fourth Gentile ruler (Rome). The notation of the prince who is to come indicates a later time, since the prince is not around during the destruction of the temple. Since, in the following verse he appears for the covenant signing (or most certainly the covenant breaking), there is indicated a different time, a much later time (at least long enough for him to appear and come to power apart from the time of the destruction of the temple).

¹¹ This points out that the Messiah will be executed *following* the 69th week. He will have nothing (or no one) indicates the complete devastation of the Messiah (and by contrast the success of the Gentile government.)

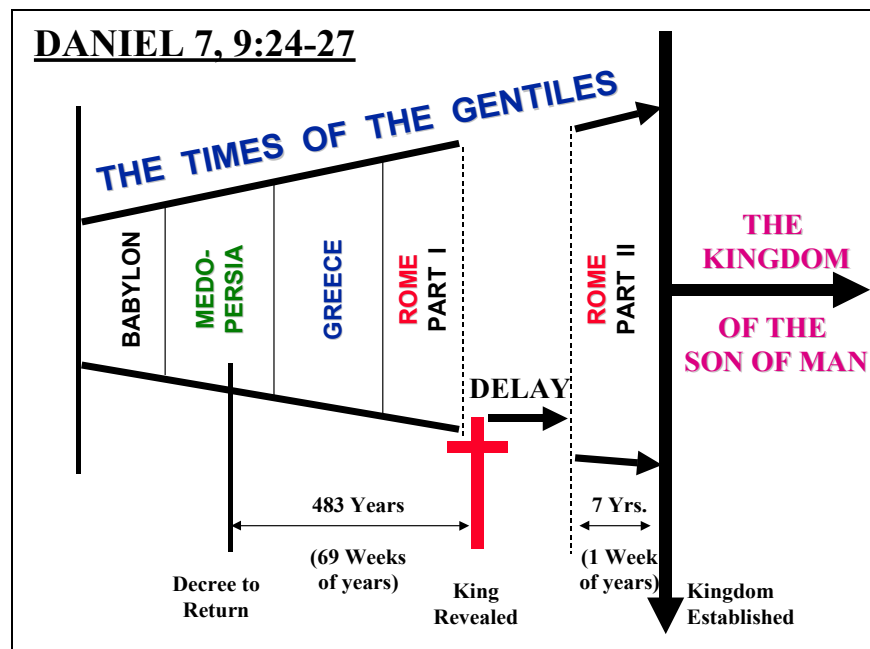
¹² Thus, after having the sanctuary built under the Gentile government, it will be destroyed by the final Gentile Empire (the fourth one, since it decrees this is the government of the prince who is to come, or the final ugly beast of Daniel 7.) Thus, the identity of the fourth Gentile government is given; it is the one who destroys the temple, rebuilt under the second Gentile government. Also the genealogy of the ultimate antichrist is given. He is of the people who will destroy the temple.

¹³ The use of "flood" here is also used throughout Daniel 11 (10, 22, 26, 40) as an "overflow" normally of armies who wipe out the oppressor.

¹⁴ The difficulty with the "he" here is that it is a singular masculine pronoun, but while the "prince" is masculine, so also is the "people" in the previous verse. Thus it is difficult to tell whether it is the people or the prince who make the covenant. It seems that the verse introduces the prince in the end of the verse as "the one who makes desolate". Thus it might be more contextual to utilize the pronoun as referring to the people. However, on the other hand it is clear elsewhere that it is the antichrist who appears to cut off sacrifice, but then again . . . ?



The Seventy Weeks of Daniel¹⁵



¹⁵ From *The Bible Knowledge Commentary*, "Old Testament Edition," "Daniel," by J. Dwight Pentecost. "Thus the first two segments of the important time period—the 7 sevens (49 years) and the 62 sevens (434 years)—ran consecutively with no time between them. They totaled 483 years and extended from March 5, 444 B.C. to March 30, A.D. 33." See also Harold W. Hoehner, *Chronological Aspects of the Life of Christ*. Grand Rapids: Zondervan Publishing House, 1977, and Alva J. McClain, *Daniel's Prophecy of the Seventy Weeks*. Grand Rapids: Zondervan Publishing House, 1969.

- V. **Chapter 10--11:** The final prophecies moving with difficulty to the final kingdom.

10:1- Daniel's Revelation:

11:1

Vision: The strengthening of Daniel for the final prophecies.

11--12 Interpretation by a heavenly being:

11:2 **Persia**

Cyrus

Cambyses

Smerdis

Darius Hystaspis

Xerxes

11:3,4 **Greece**

Alexander

1. Egypt - Ptolemy (South)
2. Syria - Seleucia (North)
3. Macedonia - Casander
4. Thrace - Lycimicus

11:5-20 Ptolemies (South) vs. Seleucids (North)

11:21-35 Antiochus IV (Epiphanes)

11:36--12:4 At the end time (A shift in the text to the end time)

36 The King (definite article) a shift from previous king.

36a Relationship to God: A central focus of his reign, he will claim to be god.

36b Reigns until wrath on Israel is complete

37-38 Does not honor standard religious gods, but honors military might and honors Satan and his demons.

VI. Chapter 12: The Final Kingdom of Israel

12:1-4 The Angelic Interpretation: The final distress, protection of Israel, resurrection of Israel.

- 1 Middle of tribulation. Michael the archangel provides protection for the remnant during the time of distress before the end.
- 2 Following the tribulation, resurrection for the kingdom of the Old Testament saints, resurrection of the opposers for everlasting separation.¹⁶
- 3 Reward is to reflect glory of God in kingdom.
- 4 Time is to occur before end. Times will change.¹⁷

12:5-7 The Angelic Question: The time schedule of the end

- 5-6 The angelic interpreters bring up the question of timing
- 7 3 1/2 years from middle to end of tribulation.

12:8-13 Daniel's Response: The Outcome

- 8 The question: Outcome?

¹⁶ This passage is used by John in a major way. This is the place where the term "everlasting (or eternal) life" comes from. It is referenced in John 5:24-29, and particularly is the basis for the raising of Lazarus in John 11. This demonstrates that the prophecies of Daniel are now contained in a Man, Jesus Christ, the Son of God.

¹⁷ The phrase "knowledge will increase" is not referring to academic knowledge as is so often used, but knowledge of God which is revealed fully in Christ Jesus. "Going to and fro" is better translated "Go about". It tends to imply one on a journey to accomplish a purpose. If related to the "knowledge" then it would parallel not only the increase of the knowledge of God, but its spread throughout the whole world (Matt. 24:14, Rev. 14:6). Daniel was told to seal up the book since this was not going to happen imminently (in his day). It would happen in the "last days" (the fullness of times following the appearance of God in human form). This time would be identified in the fact that "knowledge would increase" (the fullness of Messiah) and the believers would go about throughout the whole earth with the gospel (the Book of Acts through Revelation). The term "many" is also significant since it occurs in this form (polloi) five times in the book (11:26,34; 12:2,4,10) and always to refer to a believing remnant of Jews. During the church age 12 Jewish apostles (who minister apart from Israel) take the gospel forth. During the final period of the tribulation, Israel itself will take it forth.

- 9-11 Nation to be purified (faithful remnant to be established as nation, wicked judged) in 30 days greater than the 3 1/2 years.
- 12 National kingdom to start 75 days greater than the 3 1/2 years.
- 13 Daniel (Old Testament Saint) assured of resurrection to reward in the kingdom.