

Xenos Christian Fellowship
Christian Ministry Unit 1
Predictive Prophecy
Week 2 – Double Reference & Daniel's Visions

Editors' note:

- Italics (lower case or ALL CAPS) show what students should write in their student outline.
- Bold (including bold italics and bold ALL CAPS) shows what appears in the student outline.**
- Regular text is used for lecture notes; ALL CAPS are used for emphasis.

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Introduction

Last week we discussed the Old Testament expectation of the Messianic Kingdom, which we are calling the “Millennial kingdom.” This term is based on John’s description of a 1000-year reign of Christ in Revelation 20 that follows his return. In this lesson, we’ll add more detail to this timeline...



We will expand our end-times framework by studying the visions in the book of Daniel. This will complete our short survey of what the Old Testament teaches about eschatology. Next week, we will add further details to our prophetic timeline by considering New Testament teaching on the end times.

In this lecture:

- First, we will study an important phenomenon in Old Testament prophecy - double reference.

- Then we will study Daniel's prophetic visions, which illustrate the double reference phenomenon and provide a prophetic framework for God's future dealings with Israel.
- Lastly, we'll get started in our study of how the New Testament brings the end times scenarios into greater focus.

Double Reference in Biblical Prophecy

As we saw last week, some prophecies in the Old Testament have a primary application to the millennial kingdom or the eternal kingdom, but are fulfilled in part in the church age. This week we will study prophecies which seem to focus on the immediate historical context of the prophet, yet there is a more complete fulfillment later. This tendency to speak of two events that are separated by time as though they were not separated is called the principle of double reference.

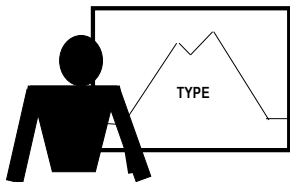
If you can grasp this concept, your understanding of biblical prophecy will deepen dramatically!

Definition: "Two events, widely separated as to the time of their fulfillment, may be brought together into the scope of one prophecy. This was done because the prophet had a message for his own day as well as for a future time . . . It was the purpose of God to give the near and far view so that the fulfillment of the one should be the assurance of the fulfillment of the other."¹

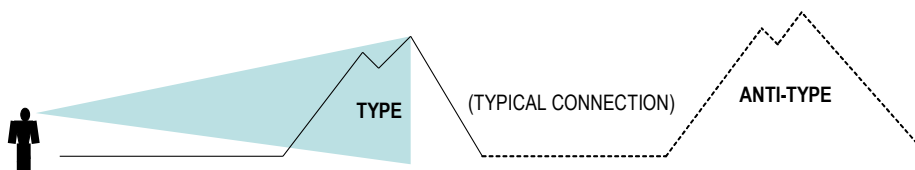
The phenomenon of double reference prophecy is common in and unique to the Bible. The Old Testament employs four different kinds of double-reference prophecy: Type, Gap, Type-gap, and Unforeseen partial. We'll look at examples of the first three.

Type

The prophet describes an event, person or institution...



Without realizing he was *also* describing a later event or person...



¹ J. Dwight Pentecost, *Things To Come* (Grand Rapids: Zondervan Publishing House, 1964), pp. 46,47.

Definition: The Old Testament prophet describes an event, person, or institution ("type") and later Scripture reveals the prophetic significance of this event, person, or institution ("anti-type").

In the case of a typical prediction, the seer's eyes are fixed on the closer of the two events exclusively (depicted by the shaded field of vision and solid line around the first mountain). In other words, details of the prophecy are completely satisfied by the earlier event or person. Yet scripture states (either in the original passage or elsewhere) that there is also a subsequent event or person foreshadowed by the prediction (anti-type). The similarity in the shape of the first and second mountain shows that the two events/people are similar. Typological interpretation is different than allegorical interpretation, because there must be some explicit scriptural basis for identifying the type and anti-type.

Examples:

Hebrews 11:17 By faith Abraham, when he was tested, offered up Isaac; and he who had received the promises was offering up his only begotten son; **18** it was he to whom it was said, "IN ISAAC YOUR DESCENDANTS SHALL BE CALLED." **19** He considered that God is able to raise men even from the dead; from which he also received him back as a type.

Type: Isaac	Anti-Type: Jesus
Abraham nearly sacrificed his only son Isaac, but received him back alive (Genesis 22).	Jesus - God sacrificed his only son Jesus and received him back alive from the dead.

"Type" in Hebrews 11:17-19 is the English translation of the Greek word *parabolay*, which means *a placing beside* or *comparison*. A type foreshadows the antitype - a future event or person that is similar to the type.

(Rom 5:14) “Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.”

Discussion: Who is the type and anti-type? How are they similar? Students should draw on the material from our week on anthropology.

Type: Adam	Anti-Type: Jesus
<i>As the head of humanity, his actions affect all of his physical descendants.</i>	<i>As the head of a new humanity, his actions affect all of his spiritual descendants</i>

(Num. 21:8,9) The LORD said to Moses, "Make a snake and put it up on a pole; anyone who is bitten can look at it and live." (9) So Moses made a bronze snake and put it up on a pole. Then when anyone was bitten by a snake and looked at the bronze snake, he lived.

(Jn. 3:14,15) Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, (15) that everyone who believes in him may have eternal life.

Discussion: Who is the type and antitype? How are they similar?

Type: <i>The bronze snake</i>	Anti-Type: <i>Jesus</i>
Snake-bitten people look to the serpent on the pole and live.	“Sin-bitten” people look to Jesus and get eternal life.

Earlier in the course, we showed how many of the symbols in the Old Testament sacrificial system pointed to Christ. Typology was present in many of the rituals we studied.

Notice also that the second event or antitype usually pertains to Christ or the events surrounding one of his comings.

How do we know if something in scripture was intended as a type?

- *There must be some explicit scriptural basis for identifying the type and anti-type.* Typological interpretation is different than allegorical interpretation, because we rely on the Bible to let us know when we are encountering a type. In each of the above examples, the earlier person or event was either explicitly identified as a type (Romans 5:14 & Hebrews 11:17-19) or a clear connection was being made between two events (Numbers 21:8,9 & John 3:14,15).

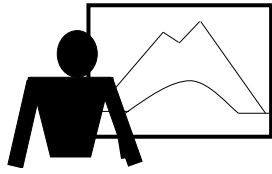
Additional examples:

If students haven't demonstrated mastery of this concept in discussion, practice more with the following passages:

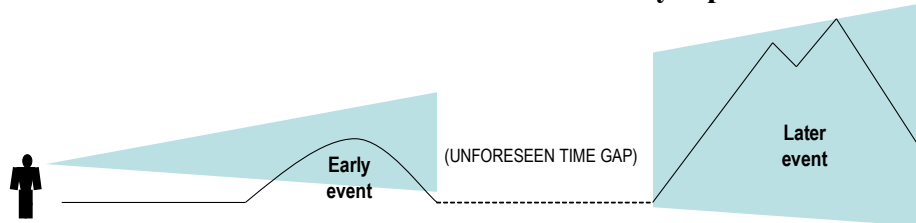
Gen. 6: Noah's rescue from the flood through the Ark foreshadowed believers' rescue from God's judgment through "baptism" into Christ (1 Pet. 3). Old Testament atonement rituals (see Heb. 8-10); Dan. 8:17-26; Jer. 31:15 (see Mt. 2:17,18)

Gap

The prophet looks into the future and sees two coming events...



But doesn't realize that the two events are widely separated in time...



Definition: The prophet predicts two dissimilar events, widely separated by time, as though they were one event.

When the prophet predicts one event or person, followed without notice by a reference to a later event or person, this constitutes a "prophetic gap." It should be noticed in this case that the predictive material referring to the later event will not fit the earlier event. Neither will the description of the earlier event fit the later event.

- The shaded field of vision and solid line around both the hill and mountain show that the prophet is writing about BOTH events.
- The difference in shape between the hill and the mountain show that the two events being described are different.
- The dashed line between the hill and mountain indicates that there is an unforeseen gap in time between the two events.

Unlike a type, because the events are different, one does not foreshadow the other. The two events separated by the time gap usually relate to the two comings of the Messiah.

Example:

Luke 4:17-21 and Isaiah 61:1-9

In Luke 4, Jesus enters the synagogue in his home town of Nazareth, opens a scroll from Isaiah, and quotes a prophecy:

(Luke 4:17-21) The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: (18) "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and

recovery of sight for the blind, to release the oppressed, (19) to proclaim the year of the Lord's favor." (20) Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, (21) and he began by saying to them, "Today this scripture is fulfilled in your hearing."

Jesus was quoting Isaiah 61:1-9, which promises that a Messiah will come who will restore Israel's fortunes:

(Isaiah 61:1-9) The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, (2) to proclaim the year of the Lord's favor and the day of vengeance of our God, to comfort all who mourn, (3) and provide for those who grieve in Zion — to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the LORD for the display of his splendor. (4) They will rebuild the ancient ruins and restore the places long devastated; they will renew the ruined cities that have been devastated for generations. (5) Aliens will shepherd your flocks; foreigners will work your fields and vineyards. (6) And you will be called priests of the LORD, you will be named ministers of our God. You will feed on the wealth of nations, and in their riches you will boast. (7) Instead of their shame my people will receive a double portion, and instead of disgrace they will rejoice in their inheritance; and so they will inherit a double portion in their land, and everlasting joy will be theirs. (8) "For I, the LORD, love justice; I hate robbery and iniquity. In my faithfulness I will reward them and make an everlasting covenant with them. (9) Their descendants will be known among the nations and their offspring among the peoples. All who see them will acknowledge that they are a people the LORD has blessed."

Discussion: What was unusual about the way Jesus read this text? Why did he stop so abruptly in the middle of verse 2?

Isaiah is unaware that vs.1,2a refer to Jesus' first coming, while vs. 2b-9 refer to his second coming. What Isaiah didn't realize, is that there would be a gap in time between the fulfillment of the first and second half of this prophecy. Jesus revealed this in Luke 4:17-21 by only reading vs. 1,2a and then closing the scroll and announcing, "Today this scripture has been fulfilled in your hearing." Isa. 61:2b-9 will be fulfilled when Jesus comes again.

Isaiah 11:1-5

Instructors: skip this unless students don't seem to be grasping how a gap prophecy works. Isaiah is unaware that vs. 2,3 refer to Jesus' first coming (see Jn. 5:30 for vs 3), while vs. 4,5 refer to his second coming.

Daniel 2:40-44 and Daniel 7:7-12

We will go over these passages in detail later in this lecture.

Could the prophets write about something they didn't fully understand?

According to Peter, that is what they often did, and they longed to know more.

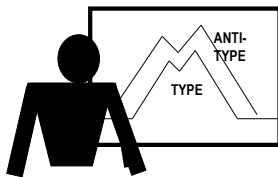
1 Peter 1:10-12 As to this salvation, the prophets who prophesied of the grace that would come to you made careful search and inquiry, 11 seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow. 12 It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven--things into which angels long to look.

How do we know if a passage contains a gap?

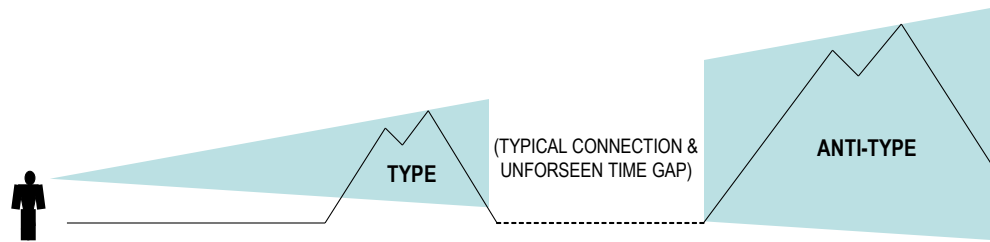
- *When a biblical author implies that a gap exists (like we saw with Luke above).*
- *When something in the CONTEXT of the passage itself suggests that a gap exists (we'll see examples of this later).*

Type-Gap

The prophet looks into the future and describes two similar, but separate events...



But isn't clear as to the timing of the two events...



Definition: The prophet predicts two similar events or people widely separated in time.

Here, a type and gap are combined in the same prediction.

- The shaded field of vision and solid line around both mountains show that the prophet is writing about BOTH events.
- The similarity in the shape of the first and second mountain shows that the two events are similar. But the description of the latter event doesn't completely fit the earlier event.
- The dashed line between the mountains indicates that there is an unforeseen gap in time between the two events.

Because the events are similar, the first event foreshadows the second. In most cases the second event concerns the end of the age.

Example:

Isaiah 13:1-14

In this passage, Isaiah begins predicting the destruction of Babylon.

Discussion: Ask students to read Isaiah 13:1-14. Did they notice anything unusual about the passage? Show them vs. 11-13. God predicts his judgment of the Babylonians by the Medes. But the passage goes on to describe a worldwide judgment at the end of the age (Isaiah returns to the judgment of Babylon in vs. 17). The first event is similar to the second; the judgment of Babylon foreshadows God's future judgment of the nations.

It's a double reference prophecy because one prophecy describes two events: the destruction of Babylon and a future day of the Lord where God punishes "the world for its evil." (v. 11)

Discussion: Why is this a type? Because the two events are similar; the first foreshadows the second.

Why is this a gap? Because there is an unforeseen gap in time between the two events.

Notice that the context itself suggests that a gap exists. Isaiah shifts from describing a local to a global judgment. Babylon was destroyed just as Isaiah describes, but we have yet to see God punish the entire world. We may debate precisely where the break is between the first and second event, but there clearly is a gap in time between them.

Luke 21:21-24 and Matthew 24:15-22

Instructors: Skip this example and the next unless your students need more practice.

The Olivet Discourse as presented in Luke 21 and Matt. 24 where Jesus predicts the invasion of Jerusalem by the Romans in 70 AD as a type of the invasion of Jerusalem at the end of the age. We need to examine both passages to understand this prophecy which was given by Jesus.

(Luke 21:20-24) "But when you see Jerusalem surrounded by armies, then recognize that her desolation is at hand.²¹ "Then let those who are in Judea flee to the mountains, and let those who are in the midst of the city depart, and let not those who are in the country enter the city; ²² because these are days of vengeance, in order that all things which are written may be fulfilled.²³ "Woe to those who are with child and to those who nurse babes in those days; for there will be great distress upon the land, and wrath to this people,²⁴ and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles be fulfilled.

This invasion of Jerusalem is followed by the "times of the Gentiles" (the church age). This answers the question asked of Christ in verse seven concerning when the temple would be destroyed. Therefore it refers to Jerusalem's invasion by the Romans in 70 AD under Titus. Now, let's compare what we've just read to Matthew 24:15-22.

(Matthew 24:15-22) "Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand),¹⁶ then let those who are in Judea flee to the mountains;¹⁷ let him who is on the housetop not go down to get the things out that are in his house;¹⁸ and let him who is in the field not turn back to get his cloak.¹⁹ "But woe to those who are with child and to those who nurse babes in those days!

20 "But pray that your flight may not be in the winter, or on a Sabbath;
21 for then there will be a great tribulation, such as has not occurred
since the beginning of the world until now, nor ever shall.22 "And
unless those days had been cut short, no life would have been saved;
but for the sake of the elect those days shall be cut short.

Note the differences: This invasion of Jerusalem is preceded by the
"ABOMINATION OF DESOLATION" and ends with the return of
Christ. It also answers the question in verse three, "What will be the
sign of your coming and the end of the age." Therefore, it refers to the
invasion of Jerusalem at the end of the age.

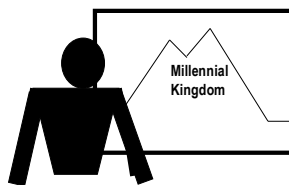
Joel

Joel 1 predicts that a swarm of locusts will invade Israel as God's
judgment upon them to bring them to repentance. Joel 2 describes the
invasion of Israel by a human army at the end of the age (see 2:10) to
bring them to repentance. The language in 2:18-3:21 clearly describes
the events immediately prior to the millennial kingdom. The
typological connection between these two events is that in both cases,
God sends an invading army into Israel to bring the Jews to
repentance.

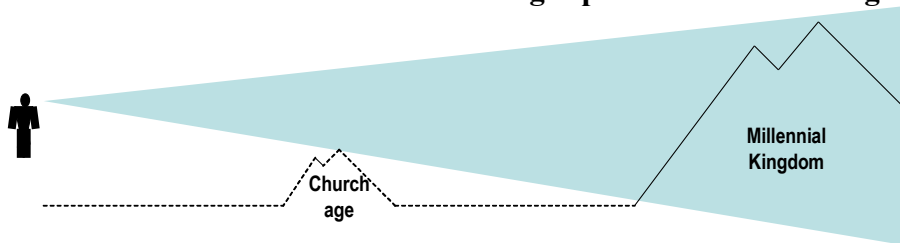
Unforeseen Partial

Instructors: this is FYI only for students. Skip this and move on to the summary.

**The prophet looks into the future and describes the coming millennial
kingdom...**



But doesn't realize he is also describing aspects of the church age...



Definition: The prophet predicts aspects of God's kingdom at the end of the age.

In the final kind of double reference, the prophet's focus is exclusively on the later event. Subsequent scripture reveals that there is also an earlier event which, although unforeseen, is a real, but incomplete fulfillment of the prophecy. Usually, the unforeseen event concerns the Church Age which was not revealed to the Old Testament prophets.

- The shaded field of vision and solid line around the second mountain show that the prophet is writing about the second event.
- The dashed line between the mountains indicates that there is an unforeseen gap in time between the two events.
- The dashed line around the first mountain indicates that prophecy was partially fulfilled in a way unforeseen by the author.

Examples:

Jeremiah 31:31-34.

Jeremiah predicts that God will bless Israel at the end of history:

(Jer. 31:31-34) "The time is coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah. (32) It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them, " declares the LORD. (33) "This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. (34) No longer will a man teach his neighbor, or a man his brother, saying, 'Know the LORD,' because they will all know me, from the least of them to the greatest," declares the LORD. "For I will forgive their wickedness and will remember their sins no more."

Jeremiah seems to be focused exclusively on future blessings for the nation of Israel. He is describing the spiritual blessings that the Israelites will enjoy when God inaugurates his New Covenant with them at the end of the age.

But the author of Hebrews declares that these same blessings have been given to all who believe in Jesus during the Church Age:

(Heb. 10: 15-18) The Holy Spirit also testifies to us about this. First he says: (16) "This is the covenant I will make with them after that time, says the Lord. I will put my laws in their hearts, and I will write them on their minds." (17) Then he adds: "Their sins and lawless acts I will

remember no more." (18) And where these have been forgiven, there is no longer any sacrifice for sin.

So this passage is partially fulfilled in an unforeseen way in the church. But as we argued last week, this partial fulfillment does not negate a future, literal fulfillment for the people of Israel.

Joel 2:28-32 and Acts 2:16-21

Joel 2:28-32 describes the pouring out of God's Spirit upon all people who believe in him prior to Messiah's reign. Peter says that this prophecy also speaks to the outpouring of the Spirit in his own day. From this we infer that Joel 2:28-32 was fulfilled in a partial and unforeseen way on the day of Pentecost, when those who believed in Jesus (in his first coming) received the Holy Spirit.

Isaiah 49:6 and Acts 13:47

In Isaiah 49:6, God says that his Servant will restore Israel to him and be a light to the nations so that his salvation may reach to the ends of the earth. Isaiah evidently understood this to refer to the rule of Messiah in the millennial kingdom. But in Acts 13:47, Paul quotes this same passage as a description of the church's mission work to the Gentiles. This phase of Messiah's redemptive work with the Gentiles (through the Body of Christ) was unforeseen by Isaiah.

Summary:

God uses double-reference prophecy to assure us that his predictions about the end of history will indeed come true. Isaiah predicted that the Messiah would “preach good news to the poor,” “bind up the broken hearted,” “proclaim release from darkness,” and “proclaim the year of the Lord’s favor.” During Jesus’ ministry, all of these things occurred. Isaiah also predicted that Babylon would be destroyed, and it was, just as he described. *All of these near-term prophecies came true, sending the reader a clear message: the far-term predictions will come to pass as well.*

Armed with an understanding of double-reference prophecy, we are now in a better position to study the book of Daniel.

Daniel Overview

Author:

Daniel identifies himself as the author of the book (see 9:2 and 10:2) and Jesus corroborates this claim in Matthew 24:15. Daniel was deported to Babylon as a boy in

605 BC. He spent the rest of his life there as a statesman and prophet, serving the Babylonian and Medo-Persian governments.

Setting:

Daniel wrote against background of turmoil. In 605 BC, Nebuchadnezzar, the king of Babylon, defeated Pharaoh Necco at the Battle of Carchamesh. Nebuchadnezzar's victory resulted in upheaval in the Middle East as power shifted from Egypt to Babylon. Instead of experiencing God's miraculous deliverance, in 597 B.C. and 587 B.C., the Jews were subjugated and deported out of the Promised Land.

We can only imagine how the Jewish prisoners felt as they were marched out of the land God gave them and east toward Babylon. As they entered the greatest city of the ancient world, they must have wondered, "where is God?" To them it probably looked like the Babylonian empire (and not God's promise to Abraham) was going to last forever.

It was in this time of hardship that God gives a series of visions to Daniel. Daniel wove these visions into a narrative of events that occurred during his life to produce what we have today as the book of Daniel.

Purpose:

The book of Daniel was written to remind exiled Jews that *God has everything under control!* Mankind can build all his kingdoms, but God's kingdom will ultimately prevail. God is sovereign over history and will honor his covenants to his people.

Date:

Daniel wrote around *530 BC*. This date is disputed by many critics because the book of Daniel has detailed prophecies that came true in the 2nd century B.C. If the book was written in 530 BC, its author succeeded in predicting the future!

The rejection of Daniel's authorship by liberal theologians is based primarily on their naturalistic, *a priori* dismissal of the supernatural. They reject the possibility that this book contains prophecies that have actually come true. They argue instead that the book was written pseudonymously sometime after 167 BC to encourage the Jews during the Maccabean revolt.

Here are **reasons why we support the early date:**

- **There are Qumran (Cave 4) fragments of Daniel dating as early as 120-145 BC.** These copies contain enough scribal errors that a textual tradition had developed. If Daniel was written after 167 BC, then within 22-47 years it would have to have been copied enough times for a textual tradition to develop. Therefore, Daniel was probably written many years before 167 B.C.

- **Jewish authors quote from Daniel and treat it as history from the 2nd century BC.**

1 Maccabees 2:59-61 "Hananiah, Azariah, and Mishael had faith, and they were saved from the flames. Daniel was a man of integrity, and he was rescued from the lion's jaws. So bear in mind how in the history of the generations no one who trusts in Heaven ever lacks strength."

1 Maccabees 2:59-61 (dated 140-100 BC) has Mattathias referring to portions of Daniel during an event which took place in 167 B.C. Therefore, Daniel was already written and regarded as a historical figure before 167 B.C.

- **Josephus** (approximately 70 A.D.; *Antiquities*, Book XI, chapter 8, section 5) **says that portions of Daniel were shown to Alexander the Great when he came to Jerusalem around 330 BC.** The Jews received decent treatment from Alexander because they showed him passages from Daniel that predicted him (e.g., Daniel 7,8,11). Therefore, Daniel was written enough before 330 BC that Alexander would have viewed it as fulfilled prophecy.

(Josephus) "... and he (Alexander) came into the city; and when he went up into the temple, he offered sacrifice to God, according to the high priest's direction, and magnificently treated both the high priest and the priests. And when the book of Daniel was showed to him, wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended . . . The next day he called them to him, and had them ask what favors they pleased of him . . . (and) he granted all they desired."²

- **Ezekiel (written around 575 BC) mentions Daniel (see Ezekiel 14:14-20; 28:3).**
- **Several predictions in Daniel came true *after* the second century BC, so the prophetic element cannot be dismissed.**
 - The symbolism connected with the fourth kingdom makes it unmistakably predictive of the Roman empire (see 2:33; 7:7, 19), which did not take control of Syro-Palestine until 63 B.C.
 - Also, the prophecy concerning the coming of "the Anointed One, the ruler," 483 years after "the issuing of the decree to restore and rebuild Jerusalem" (9:25), works out to the time of Jesus' ministry.

Relevance for our study:

² Josephus, *Antiquities of the Jews*, book , chapter 8, paragraph 5.

(Walvoord) “Among the great prophetic books of scripture, none provides a more comprehensive and chronological prophetic view of the broad movement of history than the book of Daniel.”³

Daniel's prophetic visions illustrate the double reference phenomenon and provide a prophetic framework that we will continue to build on next week. Daniel's focus is on God's future dealings with Israel (the church is not in view). When we get to the New Testament, we will fill in additional details about the church's role in history and what happens during the end times.

Daniel's Prophetic Visions

Daniel 2: Statue

Overview: This vision is dated to 602 BC. It was granted to Nebuchadnezzar; Daniel interpreted it for him. Since it was given to Nebuchadnezzar, the statue portrays the human kingdoms as glorious (man's perspective). Daniel's visions about the same kingdoms reveal them as beasts (God's perspective).

The "latter days" (vs. 28) refers to "the future" (vs. 29). The vision describes God's work among the nations who affect Israel. It skips the Church Age without consideration of it because it does not concern Israel.

Note that the kingdoms decrease in value (moral quality?), but increase in strength (military?). The statue is extremely unstable—top-heavy and with a weak base—signifying human kingdoms from God's all-powerful perspective.

Daniel 2 is the basic prophetic framework; the subsequent visions in Daniel elaborate on various parts of this framework.

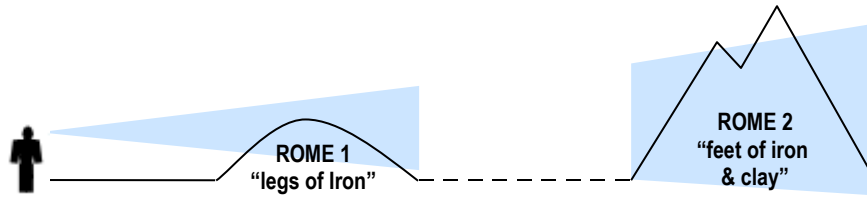
Head of Gold: *NEBUCHADNEZZAR* (vs. 38) and those *NEO-BABYLONIAN kings that come after him* (including Nabonidus and Belshazzar) from 626-539 BC. (All dates reflect rule over Israel.)

Breast & Arms of Silver: *MEDIA-PERSIA* (vs. 39a: ". . . after you . . . inferior to you . . ." in quality and administrative organization, not in size) from 539-333 BC.

Belly & Thighs of Bronze: *GREECE* (vs. 39b: ". . . will rule over all the earth" - wide geographic control??) from 333-63 BC.

Legs of Iron & Feet of Iron & Clay: *ROME* (Vs 40-43; one kingdom because vs. 40,41 both use same pronoun "it"). This kingdom, however, appears to have two phases.

³ John F. Walvoord, *Daniel: The Key to Prophetic Revelation* (Chicago, Illinois: Moody Press, 1989) p. 7.



Part I (vs. 40): Two legs encompass both east and west. It is much more powerful than the other kingdoms ("...crushes and shatters..."). This is a good description of the Roman Empire, which followed the Greek empire.

Part II (vs. 41-43): reasons for "iron and clay"

Vs 41: It is a divided kingdom, but has the toughness of iron.

Vs 42: Some of its nations are strong, while some of them are weak (diverse forms of government?).

Vs 43: There are evidently futile attempts to unify different nations and nationalistic interests through political alliances.

Reasons for seeing a *Prophetic Gap* between vs. 40,41: (more evidence for a gap will be provided in subsequent visions):

- *Anatomical distinction:* Vs 40 refers to the legs, while vs. 41 refers to the feet.
- *Composition distinction:* The legs are composed entirely of iron, while the feet are composed of iron and clay.
- *This second part of the vision is still unfulfilled.* Vs 44 says that "in the days of those kings" (the 10 nations), the God of heaven will set up a kingdom which will never be destroyed."

Stone That Becomes a Mountain (vs. 44): *GOD'S KINGDOM* evidently destroys the kingdom of iron and clay.

Daniel 7: Four Beasts

Daniel receives this vision in 553 BC (vs. 1), between the events of chapters 4 & 5. The "sea" (vs. 2) from which the beasts arise is equated with the "earth" (v. 17), and probably refers to Gentile humanity. The beasts themselves represent a succession of four kingdoms (v. 17). This vision clearly correlates with the vision in chapter 2. Note that the beasts descend in majesty (correlating to the metals' *value* in chapter 2), but *increase in terror* (corresponding to the metals' *strength* in chapter 2).

Lion with Eagle's Wings (vs. 4): *NEBUCHADNEZZAR* and *NEO-BABYLON*. Since the head of gold referred to Nebuchadnezzar and Babylon, it seems logical that the first beast is about the same kingdom. Jeremiah 4:7 uses similar imagery to refer to Babylon. Winged lions guarded the gates of the royal palaces. These are the two most

kingly of animals of the land and air respectively. The wings plucked and a human mind given to it probably refers to the events in Dan. 4:28-37.

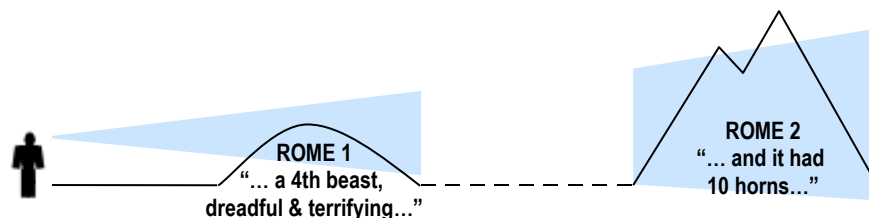
Bear (vs. 5): MEDIA-PERSIA. It was powerful and ferocious, but less swift than Neo-Babylon. "Raised up on one side" probably refers to the dominance of the Persians over the Medes. The Persians came up last, but were greater and absorbed the Medes (see 8:3,20). The "three ribs" may refer to three decisive battles, three geographical components of the empire (Media, Persia, and Babylon), or to three peoples subdued by them (Babylonians; Lydians; Egyptians).

Leopard with Four Wings & Four Heads (vs. 6): GREECE. The leopard was less grand, but far swifter and greatly feared as a beast of prey. The four wings emphasize great speed. Alexander the Great conquered most of the known civilized world (from Macedonia to India) within 10-15 years. The four heads refer to the four generals who divided his kingdom after his premature death in 323 BC (see 8:8 for details).

Terrible Beast (vs. 7-11,19-26): ROME. Like we saw in chapter 2, Daniel offers the most detail in his description of the fourth kingdom. Note the similarities with the statue (iron teeth; crushing and trampling down all before it). Like the legs and feet of the statue, the fourth beast represents two phases of one kingdom:

Part I (vs. 7a,23): It will be more powerful and have larger rule than the other kingdoms. Unlike the Greeks, who preferred to absorb culturally while granting relative political autonomy, Rome ruthlessly crushed and slew the peoples they conquered (e.g., Carthage where the Romans slew all the inhabitants, threw the buildings into the sea, and sowed the land with salt).

Part II (vs. 7b,8,24-26): A group of 10 kings will arise out of the 4th kingdom. Among these kings, another king will arise who speaks out against God and persecutes his people.



Reasons for seeing a *Prophetic Gap* between vs. 7a & 7b:

- Daniel sees a distinction in *MEANING* between the 4th beast (v. 19) and the 10 horns (v. 20).
- The 10 horns represent 10 kings that arise *OUT OF* the fourth beast (v. 21-24).
- The second part of the vision is still *unfulfilled*. The destruction of the 10 horns/10 kings and the little horn (vs. 7b,8,24,25) is followed by God's everlasting kingdom (vs. 26,27).

Son of Man's Eternal Kingdom (vs. 9-14,18,27)

Did you notice that the pattern we're seeing in Daniel 7 (Son of Man arrives, destroys the nations opposed to him, and sets up his kingdom) is similar to the pattern we saw last week (Messiah comes, destroys the nations opposed to him, and sets up his kingdom)?

Who is the "little horn" (vs. 8,11,20,21,24-26)?

The ten horns refer to ten kings (as in 2:44) who arise out of fourth kingdom, evidently ruling simultaneously.

The "little horn" is not one of the ten, but arises after they come into power and deposes three of them. This is the Anti-Christ. His "boasts" (vs. 8) are actually "speaking out against the Most High" (vs. 25). He persecutes Jewish believers (vs. 25) and attempts to make major changes in the Jewish calendar and law. "Time, times, and half a time" probably refers to the first 3.5 years of the tribulation (more on this later), during which God grants him authority (see Dan. 9:27). Vs 26 probably refers to the second 3.5 years, during which he is judged by God (Dan. 9:27)—or simply to his destruction when Messiah comes.

Instructors note: V. 12 contrasts the end of the first three kingdoms to that of the last. Unlike the last one, which is annihilated completely (evidently by God's kingdom), they are conquered by other human kingdoms but allowed to go on existing in some form.

Daniel 8: Male Goat & Ram

Ram with Two Horns (vs. 3,4): *MEDIA-PERSIA* (v. 20). Note the two horns' similarity to two shoulders of the bear in chapter 7. Just as one of the bear's two shoulders was higher than the other (7:5), so also one of the ram's two horns is longer than the other (8:3). This kingdom did in fact expand northward, southward, and westward.

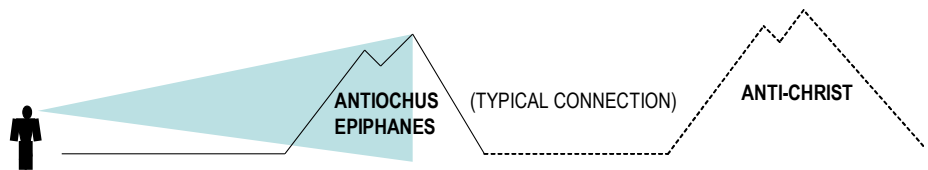
Male Goat (vs. 5-8a): *GREECE* (v. 21). Compare the description in 7:6 ("leopard with four wings of a bird") to 8:5 ("without touching the ground")—speed. The large horn is Alexander the Great, who defeated the Persians in three decisive battles in 334,333,331 BC. He died at the height of his power at 33 years old in 323 BC. Vs. 8b, 22 describe his four generals who divided his kingdom ("Give it to the strong"): Seleucus (Syria and lands to the east), Ptolemy (Egypt, Palestine and Arabia), Lysimachus (Turkey), and Cassander (Macedonia and Greece). During the Inter-testamental period, the Seleucid and Ptolemaic kingdoms took turns controlling Palestine because of its strategic importance on the trade route.

Who is the "small horn" (vs. 9-14, 23-25)? The small horn is the Seleucid king Antiochus IV Epiphanes, who ruled over Palestine 175-164 BC. What is his relationship to the "little horn" in chapter 7?

Similarities between him and the "little horn" of chapter 7: boasters (7:20; 8:11,25), "little horn" (7:8; 8:9), fight with saints (7:25; 8:24).

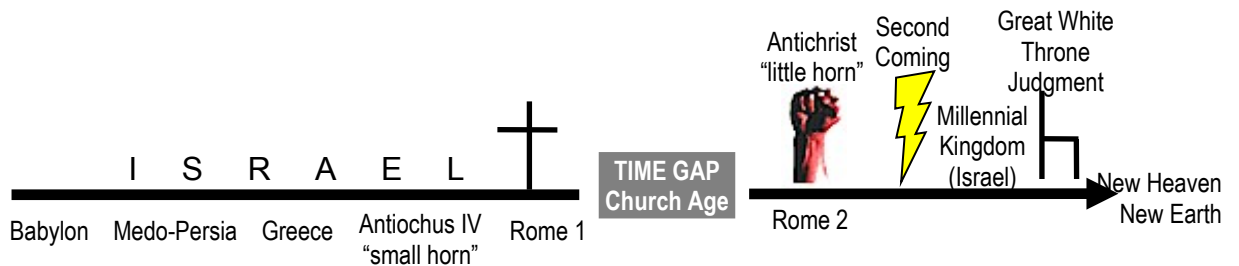
Differences from the "little horn" of chapter 7: They emerge from different kingdoms (AC is from fourth in Dan. 7; AE is from third in Dan. 8), and their period of dominance over Israel is of different duration (AC is 3.5 years; AE is 6.5 years/2300 days).

Resolution: Antiochus IV is a type of the Anti-Christ, which is inferred by 8:17,19 ("*pertains to time the end*").



8:11-14 was fulfilled when Antiochus IV removed the high priest Onias III from 171 BC until 164 BC (2300 days), when Antiochus died. The "abomination of desolation" (vs. 13: "the transgression causes horror") occurred on December 25, 167 BC, when Antiochus IV sacrificed a swine on the altar of the temple. This sacrilege precipitated the Maccabean Revolt (see Josephus, *Antiquities*, Book XII, Chapter 5; 1 Macc. 4:34ff.) and anticipated a future abomination of desolation committed by the Anti-Christ (Matthew 24:15).

Let's pause to **compare Daniel 2, 7, 8 to our timeline from last week:**



Daniel 9: The Prince Who Is To Come

Vs 24: Summary of the entire 70 "weeks" and what will happen afterwards (the millennial kingdom).

Daniel receives this vision in 538 BC (9:1), as the Jews are nearing the end of their 70-year exile for disregarding the land Sabbaths (9:2; see also Lev. 25:1-7; 26:34,35,43; 2 Chron. 36:20,21).

This context is the key to understanding the "weeks" as weeks of years. The Jews had disregarded the land Sabbath law for 490 years, since God exiled them one year for every land Sabbath disregarded. Now, God reveals to Daniel the next 490 years of his dealings with Israel.

Notice that the 70 weeks (490 years) seem to start at the time of Daniel and finish with the end of human history ("to bring in everlasting righteousness" – v. 24). Like the visions in Daniel 2 and 7, the first part of this prophecy is fulfilled, but the second part is not, implying that a gap in time is present.

Vs 25: Summary of the first 69 "weeks"—7 "weeks" for the rebuilding of Jerusalem, and 62 "weeks" intervening between the completion and Messiah.

“FROM the issuing of a decree to restore and rebuild Jerusalem UNTIL Messiah the prince” there will be a period of $7 + 62 = 69$ “weeks” of years, or 483 years. Converting from Daniel's 360-day lunar years to our present solar years makes 69 "weeks" just over 476 years long. The only decree that authorized a full rebuilding of Jerusalem (including fortifications) was the one given in 444 BC by Artaxerxes Longimanus (see Nehemiah 2:1-8). When we move 476 years forward on the timeline from 444 BC, we cross from BC to AD, requiring that we move one year further because there is no "zero" year. This brings us to 33 AD, the very year that Jesus rode into Jerusalem and was hailed as Messiah by the multitude of disciples (see Luke 19:35-44). We'll cover this incredible prediction in more detail in Unit 2 of Christian Ministry.

Vs 26: The gap of time between the 69th and 70th "weeks."

The break from describing this period as pertaining to the weeks strongly implies that it should be viewed as a gap of unspecified duration. Notice also that an extended period of time is also implied by the phrase “even to the end” (v. 26). During this gap, Messiah will be rejected and killed, the people of the prince to come (i.e., the Romans) will destroy Jerusalem and the Temple, and there will be many wars over Jerusalem.

We believe this gap corresponds exactly to the "gap" already deduced in chapters 2 and 7. Jesus calls this same period "the times of the Gentiles" which begins when the Romans destroy Jerusalem (Lk. 21:24). In our dispensational premillennial timeline last week, we called this gap in time the “Church Age.”

Who is “the prince who is to come” (v. 26,27)?

He is from the "people" who will destroy Jerusalem. The "people" are the Romans. Jerusalem fell to the Romans under General Titus in 70 A.D. Jesus also predicted this would occur in Luke 19:41-44; 21:20-24.

He will arise during the 70th week (v. 27) and desolate the Temple (v. 27). This can't be a reference to Antiochus IV, because it this prince appears at a different time in history.

He has already been mentioned in chapter 7 ("little horn") and will be mentioned again in chapter 11. He is the Anti-Christ who emerges from the second phase of the Roman Empire and who is judged by God himself immediately before he sets up Messiah's kingdom (7:7b,8,24-26; 9:24,27).

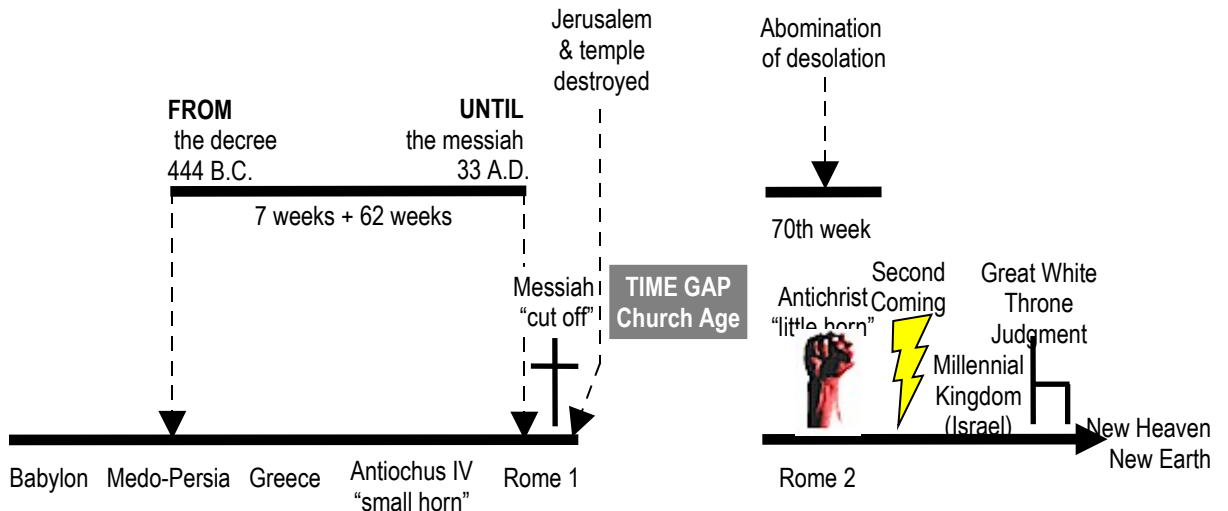
Vs 27: The 70th "week." This is the tribulation.

When we study what the New Testament says about the end-times next week, we'll agree that Daniel's 70th week is the tribulation - a seven year period of turmoil just prior to the return of Christ dominated by the Anti-Christ.

The prince begins this period by making a covenant. He evidently breaks this covenant 3.5 years later by suspending legitimate worship in the Temple and setting up the abomination of desolation. This brings God's judgment on him over the next 3.5 years, culminating in the second coming of Messiah and the millennial kingdom.

Summary:

This diagram relates the events in Daniel 9 to the visions in Daniel 2, 7 & 8.



Thus we see that Daniel's prophetic revelations added significantly to the Old Testament picture of the end times. Next week we will add further details from New Testament.

Daniel 11,12: Warring Kingdoms

Instructors: Cover this section if there is time. Otherwise refer students to this material for later reference.

The first part of Daniel 11 contains detailed predictions about the history of the Jewish people between the fourth and second centuries BC...

11:1,2 Refers to four more kings of Persia—Cambyses, Pseudo-Smerdis, Darius I Hystaspes, and Xerxes I.

11:3,4 Refers to Alexander the Great and his four generals.

11:5-20 Describes the fate of two of the Greek kingdoms with reference to Israel.

The "king of the South" (vs. 5,8) refers to the Ptolemaic empire, while the "king of the North" (vs. 6,11,13,15) refers to the Seleucid empire. It deals with the battles between them during the 150 years following Alexander's death. This is covered in great detail (which is why the liberals late-date it) because it was of great concern for the Jews who went through it.

Example: Vs. 17 refers to when the Seleucid king Antiochus the Great gave his daughter (Cleopatra) to marry the seven year old Ptolemy V in 192 BC. This was a diplomatic marriage which failed because Cleopatra consistently sided with her husband against her father.

11:21-35 describes the rise and activities of Antiochus IV.

Reasons why there is a Type-Gap between 11:35 and 11:36

- Dan. 11:35 implies a gap ("... until the end time ...") as did Dan. 9:26
- Dan. 11:1-35 is clearly fulfilled, while Dan. 11:36-12:1 is clearly unfulfilled. Dan. 12:1,2 ("at that time") is the Great Tribulation described in Matt. 24:15ff. and Zech. 12-14.
- The two people are described differently. The "king" in Dan. 11:36 is a different name from the "despicable person" of Dan. 11:21. Dan. 11:36,37 do not fit Antiochus IV because he did not reject all gods and assume deity. The king in Dan. 11:40 attacks the "king of the North"—while Antiochus IV *is* the "king of the North" (11:15,21).
- Jesus says that the abomination of desolation is unfulfilled (Matt. 24:15).

11:36-12:1 describes the activity of the Anti-Christ during the last days.

- He claims deity (11:36,37).

- He is a warlike ruler (11:38).
- He has total economic control (11:39).
- He goes to war with the "king of the North" and the "king of the South" (11:40).
- He invades the Mideast after passing through countries, ignoring Edom, Moab, and Ammon (11:40,41).
- He carries the campaign into Egypt (11:42).
- Rumors from the northeast cause him to reverse direction and go to Israel (11:44,45).
- He is destroyed at Armageddon (11:45; 12:1).

12:1-4 describes the end of the tribulation, the resurrection of the tribulational martyrs (see also Rev. 20:4), and the millennial kingdom.

The 1260 days in 12:7 evidently covers from the Anti-Christ's abomination of desolation (see Matt. 24:15) to the second coming (3.5 years—see Dan. 9:27). 12:11 includes 30 more days, possibly for the judgment of Israel (see Ezek. 20:34-38). 12:12 includes 45 more days, possibly for the judgment of the nations (see Matt. 25:31-46). Those who are still alive after these judgments are "blessed" because they go into and inhabit (as mortals) the millennial kingdom.

Memory Verses

Daniel 2,7,8,9,11-12** - Daniel's prophetic visions concerning the future of Israel

Daniel 9:27* - The 70th "week" of God's dealings with Israel—the tribulation.

Assignment

- **Complete the Revelation 4-22 Assignment.**

Appendix 1: Summary of Daniel's Visions

CHAPTER 2 STATUE	CHAPTER 7 4 BEASTS	CHAPTER 8 GOAT & RAM	CHAPTER 9 70 WEEKS	CHAPTER 11,12 WARRING KINGDOMS	KINGDOM	DATE
HEAD OF GOLD (2:32,38)	LION WITH EAGLE'S WINGS (7:4)				BABYLON	626- 539 BC
BREAST & ARMS OF SILVER (2:32,39)	BEAR (7:5)	RAM WITH 2 HORNS (8:3-4, 20)	WEEK #1: DECREE TO COMPLETELY REBUILD JERUSALEM (9:25)	OVERVIEW OF MEDIA-PERSIAN CONQUEST (11:1,2)	MEDO-PERSIA	539- 330 BC
BELLY & THIGHS OF BRONZE (2:32,39)	LEOPARD WITH WINGS (7:6)	MALE GOAT & LITTLE HORN (8:5-14,21-26)		PTOLEMAIC & SELEUCID KINGDOMS BATTLE OVER ISRAEL (11:3-35)	GREECE	330- 63 BC
LEGS OF IRON (2:33,40)	TERRIBLE BEAST (7:7A)		WEEK #69: MESSIAH (9:25); INTERVAL: MESSIAH CUT OFF, JERUSALEM DESTROYED BY "PEOPLE OF PRINCE TO COME" (9:26)		ROME I	63 BC-70 AD
			INTERVAL: CONFLICT OVER JERUSALEM (9:26)		CHURCH AGE	33 AD-?
FEET OF IRON & CLAY (2:33,41-43)	TERRIBLE BEAST & LITTLE HORN (GAP - 7:7B-8,11,19 -21,23-25)	MALE GOAT'S LITTLE HORN (TYPE - 8:19,26)	WEEK #70: "PRINCE" MAKES COVENANT; DESOLATES TEMPLE; IS JUDGED BY GOD (9:27)	"KING" ARISES & IS ULTIMATELY DEFEATED (TYPE-GAP - 11:36-45)	ROME II	???
STONE GROWING INTO MOUNTAIN (2:34-35,44-4 5)	SON OF MAN'S ETERNAL KINGDOM (7:9-14,18,2 2, 26-27)		EVERLASTING RIGHTEOUSNES S & FULFILLMENT OF ALL PROPHECY (9:24)	MESSIAH RESCUES & RESURRECTS HIS PEOPLE (12:1-3,11,12)	MESSIANIC KINGDOM	???