

Nebuchadnezzar's Dream

THE GENTILES

The scriptures speak of three classes of people on the earth, the Jews, the Gentiles, and the Church. The Church is made up of both Jew and Gentile. Outside the Church all who are not Jews are Gentiles.

- A) Up to the call of Abraham all the people of the earth were Gentiles. The "Twelve Tribes: were God's "chosen people" (Psalms 105:6), a people particularly set aside for His blessing; from which the promised Redeemer should come. But Israel fell into idolatry and were carried into captivity (the Ten Tribes to Assyria B.C. 721; the Two Tribes to Babylon in 606 B.C.) and they were supplanted by the Gentiles.
- B) The date of 606 B.C. marked the beginning of the "Times of the Gentiles", which are not to be confounded with the "Fulness of the Gentiles," spoken of by Paul in Romans 11:25. This latter refers to the Gentiles that are "gathered out" to make up the Church, and "blindness in part" will continue among the Jews until the "Fulness (the whole number of the elected) of the Gentiles be come in, then the Church is 'caught out'", and the Jews restored to their own land.
 - a) The "Times of the Gentiles" is the time when Gentile nations have dominion over the Jews; this has been a continuing thing since 606 B.C. and will not fully end until Christ shall return at His Revelation, slaying the AntiChrist, the whole Jewish nation being converted; and once for all He breaks the yoke of Gentile dominion from off the neck of the Jew
 - b) The Times of the Gentiles are fully outlined in the Book of Daniel.

NEBUCHADNEZZAR'S IMAGE

The full history from 606 B.C. to their end is found pictured in Nebuchadnezzar's dream, Daniel 2. A description of the image is given in v.31-35 and the interpretation in 36-45.

- A) The "Colossus" or Image symbolised the World Kingdoms in their unity and historical succession. Gentile dominion is represented by a huge "Metallic" man. The degeneration of the "World Kingdoms" is seen in the diminishing value of the metals used. Silver is worth less than gold, brass than silver, iron than brass, and clay than iron.
- B) The four metals of which the "Colossus" was formed represent four world-wide empires which were to arise in succession. From Nebuchadnezzar to the "second coming" of Christ for the Kingdom of the Millennium, there will only be four great world empires.

A. Babylon.

The "*Head of gold*" vs.37, an absolute autocracy. This kingdom being the head seems to point to the unity and compactness of the Chaldean empire, as being dominated by one People under the absolute control of one

sovereign.

B. Media-Persia.

"another kingdom inferior to you" - silver - v.39; 5:31. This government was not an autocracy, because the monarch depended upon the support of a hereditary aristocracy. The King by no means could go as he willed, Daniel 6:14; also Ahasuerus could not rescind his order for the slaughter of the Jews, but could only issue a counter-decree permitting them to stand for their lives and slay all who would assault them.

- a) The breast and arms, a twofold part, are assigned to the Medo-Persian empire - the right arm and breast signifying the Persians, the stronger of the two nations; the left indicating the Medes.

C. Greeks.

"Third kingdom of brass, which shall rule over all the earth" v.39. The identity of this kingdom is found in Daniel 8:20, 21; 10:20.

- a) The belly and the thighs, or rather, with the thighpart, a combination of two portions of the body associated respectively with strength and vigour, aptly represent the kingdom of Alexander, in which the ever active Greek ruled over the placid Asiatic, but could not imbue him with his own qualities. The government of Alexander the Great was a Monarchy supported by a Military group, that was as weak as the ambitions of its leaders.

D. Rome.

v.40-43 (Daniel 9:26, here is predicted that Messiah should be cut off, and that, afterwards, Jerusalem and the Temple should be cut off, and that, afterwards, Jerusalem and the Temple should be destroyed by the people of a great Prince destined to meet his end in the last indignation, that is, by the people of the Fourth World Empire. We know this was fulfilled by Rome in 70 A.D.

- a) The legs point to the great division of Rome into the Eastern and Western empires, and the toes to the final division into ten kingdoms. The two great nationalities of the fourth kingdom were united for a while; they did not amalgamate. The Greeks, though conquered, were never really completely merged in the Empire, until at length the artificial bond of union was severed.
- b) The iron power of the Caesars showed a still further depreciation. For they were nominally elected by the people; they were merely called First Magistrates of the State, or Generals; and for a long time they wore no diadem, but only the laurel crown of a successful commander. They also had a Senate which was supposed to counsel and control them. Yet underneath they usually wielded an absolute power. The people were not allowed to interfere, and if a senator grew too independent, he was banished.
- c) The Empire thus remained metallic; it was coherent and strong as iron. But it was not long until those northern hordes began to assert their

superiority, and gradually they brought in the "clay" democracy.

- I. From this we see that the world governments will continue, until the Lord's Kingdom, to be mixed with democracy, "clay" and monarchy, "iron". In short the Image shows the Gentile dominion passes gradually from the HEAD, the organ which ought to direct the members, to the FEET, which are only made to carry the body whither the head directs. We see that the first of the Kingdoms was a UNIT, the second a DUAL, the third a QUADRUPLE (Daniel 7:6; 8:8), and the fourth, in its final form, becomes TEN-TOED.
- II. It has been suggested that since the ten kingdoms of the toes are five on each foot, that five of the last day kingdoms will be from the Eastern part of the Empire and five from the Western part.

E. Daniel shows us the "TIMES OF THE GENTILES" coming to a close during the reign of these ten kings (the toes). v.44. The destruction shall be accomplished by a "stone cut out of the mountain without hands" (not quarried) and the Holy Spirit gives the interpretation of this in v.43. "*In the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed*". The image and all its power is to be destroyed completely in such a manner that they will never arise again, "it shall break in pieces and consume all these kingdoms, and it (the Kingdom of Christ) shall stand forever."

- a) From this we see that the Times of the Gentiles cannot fully come to an end until the revelation of Christ to set up His Kingdom. Revelation 19:11-16; Matthew 25:31.
- b) This dream had only to do with the Gentiles and their history, and the most significant thing is that this chapter is not written in Hebrew, but in the language of the world empire, Chaldean. This is also true of the vision given to Daniel which encompasses the same history in Chapter 7.

THE FOUR BEASTS OF DANIEL'S VISION.

- a) Forty-eight years after the dream of Nebuchadnezzar God gave to Daniel a vision of the TIMES OF THE GENTILES. Here God shows them in their true nature as RAVISHING BEASTS. DANIEL 7.
 - b)
 - c) The vision came to Daniel from the "great sea" or Mediterranean Sea and the "beasts" came up out of the sea. So it is believed by some that all of these four kingdoms must needs border on the Mediterranean, and it has definitely been so.
 - d) The Four winds of the heaven strove upon the great sea seems to point to the universality of the influence, and shows that people of all regions of the earth would be affected by it, and moved hither and thither in violent
- A. The Lion v.4. Babylon, v.17. The combination of the lion, "The Kings of the east", and the eagle, "The King of the Birds", corresponded to the Royalty of the "Head of Gold" of the Image.
- a) The lion with the wings of an eagle was a very familiar sight to Daniel in

Babylon. Many of them have been dug up from the ruins of the city and some of them are now in the British Museum. It would immediately suggest this Kingdom to Daniel.

- b) The "plucking of the wings thereof" by most authorities it is agreed, speaks of the insanity of Nebuchadnezzar, Daniel 4:20-27.

B. The BEAR - Media-Persia, v.5. - corresponds to the arms and breasts of the Image

- a) The bear is the strongest beast after the lion, it has none of the majesty and agility of the lion, is awkward in its movements and effects its purpose with comparative slowness; by brute force and sheer strength. These were the characteristics of the Media-Persia Empire. It was ponderous in its movements and gained its victories by overwhelming its enemies by hurling vast masses of troops against them. Zerxes' expedition against Greece was accomplished with an army of 5,000,000.
- b) The bear "*raised itself up on one side*" - this would be Persia which was the strongest part of the two-part kingdom.
- c) The bear had "*three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise devour much flesh.*" These three ribs are the three kingdoms Lydia, Babylon, Egypt, which formed a "Triple Alliance" to check the Medo-Persian power, but were all destroyed by it.

C. The Leopard with four heads and four wings, v.6. refers to the middle parts of the Image.

- a) The leopard is the most agile and graceful of creatures; but its speed is here still further assisted by "wings". Slight as is its frame, but strong, swift, and fierce. Its characteristics render it a fitting symbol of the rapid conquests of the Greeks under Alexander the Great, who followed by a small but well-equipped and splendidly brave armies, moved with great speed and in the 10 years overthrew the unwieldy forces of Persia, and subdued the whole civilized world.
- b) *The "four heads"* represent the "Four Kingdoms" into which the Empire of Alexander was continued until, in B.C. 31, Egypt, the last survivor of them, was destroyed by the Romans. From 323 B.C. to B.C. 30 there was no worldwide Kingdom, there being this break or parenthesis between the Grecian and the Roman Empires, showing that while there was to be "four" world-wide Empires, it did not necessarily follow that there should be no break between them.

D. The Dreadful and Terrible Beast. v.7,8; 15-28. It was unlike any beast that Daniel had ever seen or heard about.

- a) "The iron teeth" correspond to the iron legs of the image and the "ten horns" to the "ten toes" of the Image. This with v.23, 24 tells us that this is the fourth empire.

- b) "There came up among them (the ten horns) another little horn, before whom there were three of the first horns plucked up by the roots," - is explained in The Anti-Christ shall arise among ten kings and shall displace three of them, until with himself there shall be eight kings left. Here we have a revelation that goes beyond the vision of the Image.
- I. This little horn will be a man of great intellectual and oratorical powers (v.8:20). "*He shall speak great words against the most High*" - this clause may refer to blasphemy against God, but more naturally refers to self-exaltation to a place alongside of God. This latter is indeed what Paul says the AntiChrist shall do (2 THESSALONIANS 2:4) and of which Christ speaks in MATTHEW 24:15.
- II. The Anti-Christ will make war and persecute the people known as the saints of the most High," (v.25). V.18 identifies them as the Jews. The word "*saints*" is only used three times in Daniel and all of these are found in this chapter, v.18,25,27 - and each of these three are not Gentiles, but Jews.
- III. The Jews shall be given into his hand for "a time, and times and the dividing of time," or 3h years, Revelations 11:2,3. (This will also correspond to the last half of the 70th week of Daniel 9:27.)
- a) Revelations 12:14 the same expression is used of the preservation of the sealed Jews during the terrible time of Great Tribulation. Revelations.
- IV. The destruction of this man is foretold in v.26.
- a) The destruction of the beast is shown in v.11, 12 which corresponds to the destruction of the Image.
- b) As in the Image, so here do we find the Kingdom with Christ sitting upon the throne immediately following the destruction of the Gentile World Dominion, v.14, 27.

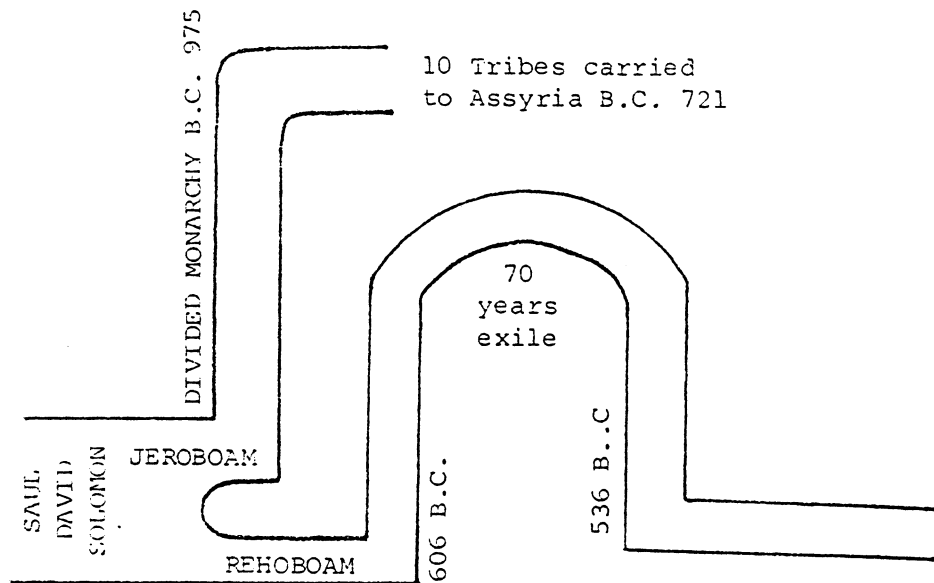
Daniel's Seventy Weeks

INTRODUCTION.

In chapter nine Daniel received a Revelation of "Seventy Weeks" that were determined on his "*People*" (the Jews) and *the Holy City* (Jerusalem) to finish "*their transgressions*" and make an "end of their sins", and bring in "everlasting righteousness". DANIEL 9:24. This revelation of the "SEVENTY WEEKS" is one of the most important revelations in many aspects made in the Scriptures. It set the date of the First Coming of Christ, and gives the length of the reign of Antichrist.

The date of the "Vision" is important. The first verse of the chapter locates it in the "First Year" of Darius the Median, or the same year as the "fall of Babylon", B.C. 538. Daniel had been studying the Prophecy of Jeremiah, and learned from it that the 70 years of "Captivity" of his people were drawing to a close, for the "Captivity" began in B.C. 606, and 68 years had elapsed since then. Jeremiah 25:11. This discovery thrilled Daniel and he set his face toward God and poured out his soul in one of the most wonderful prayers recorded in the Scriptures. (verses 3-19). It is a model of confession, supplication and intercession. His prayer was interrupted by the appearance of the angel Gabriel, who had been sent at its commencement to give him "*understanding in the matter*". verses.20-23. Daniel was concerned about the end of the "seventy years" of the "Captivity", and doubtless Gabriel relieved his mind as to that, but Gabriel had something more important to reveal to Daniel and that was the period of "Seventy Weeks".

The purpose of Gabriel's visit was to show Daniel that while his people would be restored to their own land at the end of the "Seventy Years", that did not mean the restoration of their National Life, but was only the commencement of a longer period, which the angel called the "Seventy Weeks", that must elapse, containing special events in Jewish history. This period was "determined" upon Daniel's people, and upon the Holy City. This is very important. Note the meaning of the word "determined". It is a very significant word. In the original Hebrew it means "cut off" or "cut out". And if we were to put it into modern English it would be something like this: "Four hundred and ninety years are cut out". That is to say, they are taken out of the entire period of time. God thinks of the whole period. Then He says, "I will cut this piece out." It is a portion, you see, separated from the rest in which certain things will happen, and that portion in this case is exactly 490 years. It discloses the fact that the "Seventy Weeks" have nothing to do with the Gentiles or the Church. It also discloses another fact that the "Seventy Weeks" or 490 years, only cover the period when the Jews are, by God's permission, dwelling as a people in their own land. It does not cover the period of their Dispersion. It especially concerns Jerusalem and certain events that will occur in that city.



THE SEVENTY WEEKS

The expression "Seventy Weeks" should read "Seventy Sevens". Whether those "sevens" are days, weeks or years is to be determined by the context. The "Period" of "Seventy Weeks" is divided into three periods of "Seven Weeks", "Threescore and Two Weeks" and "One Week", and it was to be 7 plus 62 equal 69 weeks from the going forth of the "commandment" to Restore and Build Jerusalem unto "MESSIAH THE PRINCE".

As historical dates are almost impossible to verify, and any attempt to do so would be pure speculation, in view of the differing opinions of commentators, we will give only the general figures which any student can easily see are definitely fulfilled in Christ. It is the years that are important and not in this case the day of the week or date of the month.

We can accurately establish the beginning of the "69 week period". Both the scriptures (NEHEMIAH 2:1) and history bear this out as B.C. 445 in the month Nisan; the twentieth year of Artaxerxes 1, who began his reign in 465 B.C. Historians are not agreed on the actual dates of Jesus' birth. It was approximately 4-3 B.C. We know that He was about 30 years of age when He began His ministry. This brings us to about A.D. 27. He ministered for 3½ years until His crucifixion in approx. A.D. 31 in the month of Nisan. A casual observation will reveal that from 445 B.C. until about A.D. 31 is 476 years which does not coincide with 69 lateral weeks.

What explanation can we give for this? It is clear to every careful student of the Word of God that there is a "Time Element" in Scripture. We come across such divisions of time as "hours", "days", "weeks", months," "times", "time and the dividing of time". To be intelligible and avoid confusion they must all be interpreted on the same scale. What is that scale? It is given in Numbers 14:34. "After the number of days in which ye have searched the land, even forty days - Each day FOR A YEAR, shall ye bear your iniquities, even forty Years." also see Ezekiel 4:6.

The Lord's Scale then is: "A Day Stands for a Year". Let us apply this scale to the "Seventy Weeks". We found that the time between the "commandment" to restore

and build Jerusalem, and "Messiah the Prince." was to be 69 weeks, or 69 by 7 equals 483 days, or if a "day" stands for a year, 483 years. But we found that from B.C. 445 to A.D. 31 was 476 years, a difference of 7 years. How can we account for the difference?

We must not forget that there are years of different lengths. The Lunar year has 354 days. The Calendar year has 360 days. The Solar year has 365 days. The Julian, or Astronomical year has 365 $\frac{1}{4}$ days, and it is necessary to add one day every 4 years to the calendar.

Now which of these years are to be used in our calculation? We find the "Key" in the Word of God. In Genesis 7:11-24; 8:3,4, in the account of the Flood, we find that the 5 months from the 17th day of the 2nd month, until the 17th day of the 7th month, are reckoned as 150 days, or 30 days to a month, or 360 days to a year. This is also true of the dates in Revelation referring to the end time. Revelation 11:2, 12:6,14; 13:5 give three different descriptions of the same period. 1260 days, or a time (1 year) times (2 years) and half a time (half a year) making 3½ years and also 42 months. Simple arithmetic will show that 42 months of 30 days = 1260 days or three and a half years of 360 days each. So we see that we are to use "Prophetical Chronology" a "Calendar" of 360 days.

According to ordinary chronology, the 476 years from B.C. 445 to A.D. 31 are "Solar" years of 365 days each. Multiplying these 476 years by 365 (the number of days in a Solar Year) we have 173,740 to which add 119 days for leap years, and we have 173,859 days. The number of days in the 483 years of Daniel's vision as reckoned by the Prophetic Years scale is 173,880. This leaves a difference of 21 days which no doubt could be reconciled exactly if we had an accurate historical date of Jesus' entry in Jerusalem as Messiah the Prince. In any case it can be easily seen that the "69 weeks" of years were completed right at the Passover season when Jesus gave Himself for the world. Note that the prophecy of Daniel clearly says that "after" the 69 weeks shall the Messiah be cut off - but not for Himself. This reference (DANIEL 9:26) leads us to the conclusion that the time period would have an exact fulfillment to the very day in Jesus' Triumphant entry to the city on Palm Sunday. It was after this that He was to die.

We must carefully notice that nothing is mentioned as occurring between the "seven weeks" and the "threescore and two weeks," and that Daniel was to understand that the latter followed the former without a break. The words that follow, "the street shall be built, and the wall, even in troublous times", doubtless refers to the "first period" or 49 years, occupied by Ezra and Nehemiah in the work of restoring and rebuilding the City of Jerusalem. We see from this that if the "Students of Prophecy" of Christ's day had been on the alert, and had understood Daniel's prophecy of the "Seventy Weeks", they would have been looking for Him, and would have known to a certainty whether He was the Messiah or not. While there was no break between the "Seven Weeks" and the "Threescore and Two Weeks", there is a break between the "Sixty-ninth" and "Seventieth Week", in which several things were to happen.

Daniel 9:26 contains an amazing prophecy which has been fulfilled in perfect detail, *"the people of the Prince that shall come shall destroy the city and the sanctuary"*. This took place in A.D. 70 when Jerusalem and the Temple were destroyed by the Roman Legions. Notice the exact rendering of the scripture passage "the people of the Prince". This prophecy could never have come out of the mind of mortal man:

Titus the Roman Leader was not there. He sent an urgent message to his army ordering them not to destroy the city. They ignored his orders and sacked the city and temple and about 1,000,000 people died. But the "Prince" was not there, it was "his people" who fulfilled the prophecy.

Most of these events were to take place during the "69 weeks". But Daniel had a Revelation of "70 weeks". One week is not fulfilled yet and is spoken of in Daniel 9:27. This week is separated from the rest by the Church Age. The only thing said of the intervening period is that "wars and desolations would continue until the end" (9:26 - Living Bible). What an accurate description of the last 2,000 years. Now as Daniel describes the last week of the revelation notice that "he" is spoken of. This "he" is the Antichrist who is to come at the end of the age. He will make a covenant with the Jews for 7 years, perhaps to settle the Middle East conflict or to assist the rebuilding of the Temple and re-establishment of the Sacrificial Order. However after three and a half years he will suddenly break his covenant and a time of great trouble for the Jewish people will begin again. This event will usher in the end of the world and the Kingdom of Christ will be established in Jerusalem after the overthrow of the Antichrist by the Lord.

