

The Book of Daniel

INTERLUDE

Helpful Information for the Coming Revelations

A Blessed Nation: Genesis 12:1-4

Following Satan's successes in corrupting the nations of the world, God chose a man to create a new nation, a nation distinct and separate. This man would be called from the seat of the world's corruption, "Ur of the Chaldees," unto a land of promise, Immanuel's land. It would be from this land and through this great nation that God would begin His reoccupation of the earth that was lost due to sin, and Satan's policy to be like the Most High.

Blessings and Curses: Leviticus 26: vss. 1-13 (*Blessings*); vss. 14-46 (*Curses*) | Deuteronomy 28: vss. 1-14 (*Blessings*¹); vss. 15- 68 (*Curses*²)

The history of the nation of Israel is one in which they merit all the curses from the contractual agreement they entered at Mount Sinai. Leviticus 26 lays out five punishments the nation would bear if they failed to follow the Law. These five penalties would be consecutive, each curse leading to the next, and culminating in the fifth punishment, the Babylonian captivity (Lev. 26:27-33). Leviticus promised the nation five punishments, but it was not until they were enduring the fifth, that God revealed to Daniel that their captivity in Babylon would be only the first of five *installments*³. Their fifth punishment would be five-fold. The visions given in the Book of Daniel reveal five nations Israel will be subservient to until the final Kingdom of our Lord Jesus Christ.

¹ Head of the nations vs. 13

² Tail of the nations vs. 45

³ 1st Installment: Babylon Empire

2nd Installment: Medo-Persian Empire

3rd Installment: Grecian Empire

4th Installment: Greco-Roman Empire

5th Installment: 10 Nation Confederacy

Outline of the Prophetical Judgments of the Nations in Leviticus 26:

1st Course of Punishment (vss. 14-17): Judges - I & II Samuel

2nd Course of Punishment (vss. 18-20): I Kings 12 -22

3rd Course of Punishment (vss. 21-23): II Kings 1-10:31

4th Course of Punishment (vss. 24-26): II Kings 10:32 - 18:12

5th Course of Punishment (vss. 27-33): II Kings 18:30 - 25:30

The Babylonian Captivity:

Israel's culmination of punishment was marked by their being carried away into captivity. It was at this time God brought forth three notable prophets: Jeremiah, Ezekiel, and Daniel. Each of these prophets would be the voice to the nation as to what would transpire both historically and prophetically. Their books cover details pertaining to all five empires that make up Daniel's image, including the sixth and final Kingdom of our Lord Jesus Christ at the end.

Jeremiah's Prophecy: Through Jeremiah God reveals the timeframe for Israel's captivity (Jeremiah 25:8-14 cf. 29:10). The nation of Israel would be held in Babylon for 70 years. However, Babylon would only be the first empire whom Israel would suffer under; there would more. Jeremiah refers to "many nations" (Jeremiah 25:14), and the nation's capture by the Babylonians marked only the beginning of the "times of the Gentiles."

Times of the Gentiles: The captivity of God's people was not the end of the punishment they had earned. As stated, it only marked the beginning of Gentile rule over Israel (**Luke 21:24**). All five kingdoms represented by the image of Daniel 2, starting with the head Babylon, are those that make up the "times of the Gentiles." It must be stated here that this time is not the same as the "*Fullness of the Gentiles*" mentioned by Paul in **Romans 11:25**. Paul was not talking about the "times of the Gentiles" but rather how long Israel's blindness will continue during this dispensation of Gentile grace. There are no "times" associated with this dispensation, only a *fullness* aspect: "until the fulness of the Gentiles be come in." There is a fullness to this dispensation that God has in view. Only God knows when it will be accomplished, but when it is, He will rapture the Church, the body of Christ, and resume His dealings with the nation of Israel, as Paul points out in the

following verses: **“And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins” (Romans 11:26-27).**

The Five Revelations of Daniel Create the Time Schedule:

1st Revelation (Chapter 2) – This first revelation is a very general scope; there are five kingdoms that will rule over Israel until the Lord establishes His Kingdom. There are no times associated with this first revelation, with the exception of the head of gold, Babylon which is given to Jeremiah (**Jeremiah 25:8-14 cf. 29:10**). In this first revelation only Babylon and the Lord’s Kingdom are specifically mentioned (**vss. 37-38**).

2nd Revelation (Chapter 7) – This is the first of two beastly revelations given in Daniel, the other being in chapter eight. This revelation gives additional information pertaining to the 4th and 5th kingdoms and the Lord’s Kingdom.

3rd Revelation (Chapter 8) – This is the second beastly revelation. Chapters seven and eight are tied together like a part A & B concept (**7:2,13 cf. 8:1-3 cf. 8:26**). Again, this further information is to be built upon that given in the previous revelations. We are told the names of the second and third kingdoms are the Medo Persian and Grecian empires. It also gives expanding details concerning the fifth nation and Lord’s Kingdom at the end.

4th Revelation (Chapter 9) – This is the revelation of the time schedule for the entire course of Israel’s punishment. There will be a total of seventy weeks (or 490 years) for the remaining four kingdoms (**vs. 24**). This time is to be added to the that given to Jeremiah, the 70 years in Babylonian captivity. Thus, the entirety of the time schedule will be 560 years. This chapter also breaks down other segments of time within 490 years, such as 7 weeks (or 49 years) and 62 weeks (or 434 years) (**vss. 25-26**).

5th Revelation (Chapters 10-12) – These chapters make up the fifth and final revelation; the main thrust being details concerning the fifth kingdom and things pertaining to the establishment of the Lord’s Kingdom. The information is massive in detail, especially in chapter eleven, and should be added to the previous revelations concerning the fifth kingdom. Chapter eleven gives further dates pertaining to the fifth kingdom and beyond its establishment, specifics such as 1,290 days and 1,335 days (**Daniel 12:11-12**).

Building Knowledge: The revelations of Daniel 7-12 not only correspond to the first revelation in chapter two, but they also increase in detail. More information is offered in each chapter, and that is layered on what has already been given. This building of information is absolutely necessary. All forthcoming revelations must be placed upon the

original revelation found in chapter two, and thereby a building of knowledge can be achieved. Many commentators make this mistake and try to divorce the information given in chapter seven from the information in chapter two. This is also done by many with regard to the revelation in chapters eight and seven concerning the “little horn” (7:7-8, 24-25 cf. 8:9-12, 23-25). To fully understand what is set forth by these revelations you must keep the information building in a progressive manner throughout the Book of Daniel.

Time Schedule “Weeks”: In Daniel chapter nine we must understand how to reckon the time that is given. When giving the revelation in chapter nine Daniel simply says **“Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy”** (Daniel 9:24).

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. (Daniel 9:25)

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. (Daniel 9:27)

First, we must understand the language being used as it pertains to the word “week.” Among the Hebrew speaking people there is no confusion to the meaning of the word *heptad*, meaning a unit of measure. A *heptad* is used to designate a collection of seven things just as we would use the word “dozen” to designate a collection of twelve things. If we were to walk into a grocery store and ask for a “dozen,” the clerk would reply, “A dozen of what?” Do you want a dozen eggs, a dozen donuts or a dozen of something else?

Gabriel therefore said seventy sevens are determined against thy people.... But seventy sevens of what? The answer is found at the beginning of our text. Daniel understands by reading the book of Jeremiah (**Jeremiah 25:11,12 & 29:10**) that God would accomplish seventy **years** in the desolations of Jerusalem (**Daniel 9:1-2**):

And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon,

and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. (Jeremiah 25:11-12)

For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. (Jeremiah 29:10)

Therefore, Daniel understands the first kingdom reigning over Israel has just come to an end, for he is reading in the first year of Darius (**vs.1**). However, Daniel now wants to know, and seeks by prayer to find, the timeframe that will include the remaining kingdoms unto the end. This is the information Gabriel gives him in verses **24-27**. If the first kingdom (*the head of gold*) is presented with a unit measure in *years* then it would follow that the remaining kingdoms would be measured that way as well. Years are therefore the unit of measure. Therefore, in places where no unit of time is given, we understand it is to be interpreted in years, such in the case of Daniel 7:25: **“And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time”** (Daniel 7:25 also 12:7).

We understand this passage to mean a time (*1 year*), times (*2 years*) and a dividing of time (*1/2 year*), for a total of 3 ½ years.

An example of this is in Genesis 29:15-28. Here the period that Jacob agreed to work for Laban so that he might have Rachel for his wife, is referred to interchangeably by the two expressions, “seven years” and “one week”: **“Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also”** (Genesis 29:27-28).

Here the terms “week” and “seven years” are used synonymously.

The Hebrew people had three classifications of “**weeks**.” **First** there was the week of days, reckoning from one Sabbath day to another (**Ex. 20:8-11**). **Secondly**, there was the week of years, which was reckoned from one Sabbatical year to another, which consisted of seven years (**Leviticus 25:3-4**). **Thirdly**, there was the week of seven times seven years, or forty-nine years, which was reckoned from one Jubilee to another (**Leviticus 25:8**).

Two Time Schedule Issues Not Foreseen: There are two timeline issues pertaining to the schedule given to Daniel that are not addressed in his revelations. The **first** issue is the one-year extension of mercy in the re-offer of the Kingdom to the nation of Israel, especially its leadership. The nation had already rejected the witness of **God the Father**

under the preaching of John the Baptist. It was John, a prophet for God who first heralded the Kingdom to the nation (**Matt. 11:7-14**). The nation however rejected the witness of God the Father under John's ministry, eventually having him imprisoned and then beheaded (**Matt. 3:7-12, 4:12-17, 14:10**). The second witness to the nation was the Son Himself. Jesus picked up proclaiming the gospel of the Kingdom upon the imprisonment of John the Baptist (**Matt. 14:12-17**). But the nation also rejected their Messiah and the offer of the Kingdom from the Son of God, shouting with one voice, "**...Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar**" (**John 19:15**).

The leadership of the nation rejected the Kingdom by crucifying the Son of God. This is where Daniel's time schedule leaves us, at the "cutting off of the Messiah" (Daniel 9:26a). Our Lord however, in mercy and forbearance cried on the cross, "**Then said Jesus, Father, forgive them; for they know not what they do**" (**Luke 23:34**). It was at this cry that God the Father harkened to God the Son and extended to the nation one last chance to receive the Kingdom under the ministry of the Holy Ghost, the third and final member of the Godhead. The Holy Spirit comes down and begins to bear witness through the apostles with signs and wonders to the nation. Peter himself makes this reoffer very clear in Acts 3:19-20: "**Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you**" (**Acts 3:19-20**). As Peter said, the "times of refreshing shall come"... the Kingdom would have come if they had repented. This final, one-year extension of mercy is not recorded in Daniel's time schedule.

Israel did not repent at the final offer either. The religious leaders stoned Stephen, and thereby the witness of the Holy Ghost, sealing Israel's fate and their coming judgment. According to Daniel's time schedule, at that time the fifth kingdom would have risen in the land, beginning the final seven years of Daniel's time schedule.

This leads us to the second timeline issue not explained by Daniel. As we are all aware, the last seven years of Daniel's time schedule did not come to pass, a covenant was not signed, the ten kings are nowhere to be found. Instead of commencing the final seven years of Daniel's schedule, God put it on pause and ushered in this present dispensation of grace. Therefore, our present dispensation is not revealed in Daniel's time schedule.

CHART 1 | THE TIMES OF THE GENTILES

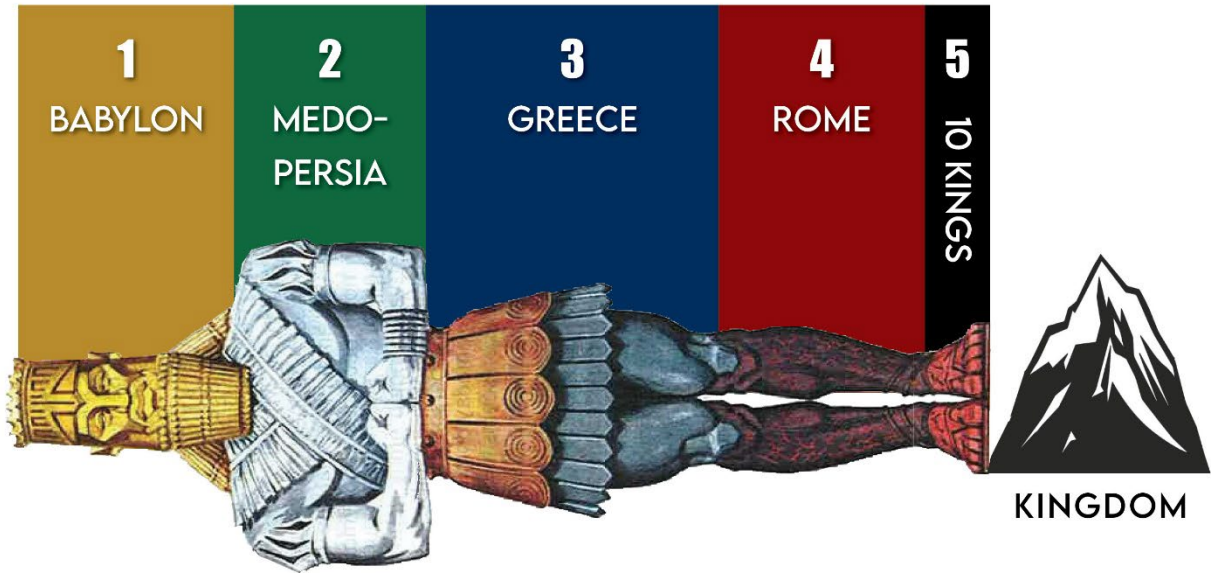


CHART 2 | COURSES OF PUNISHMENT ACCORDING TO LEVITICUS 26

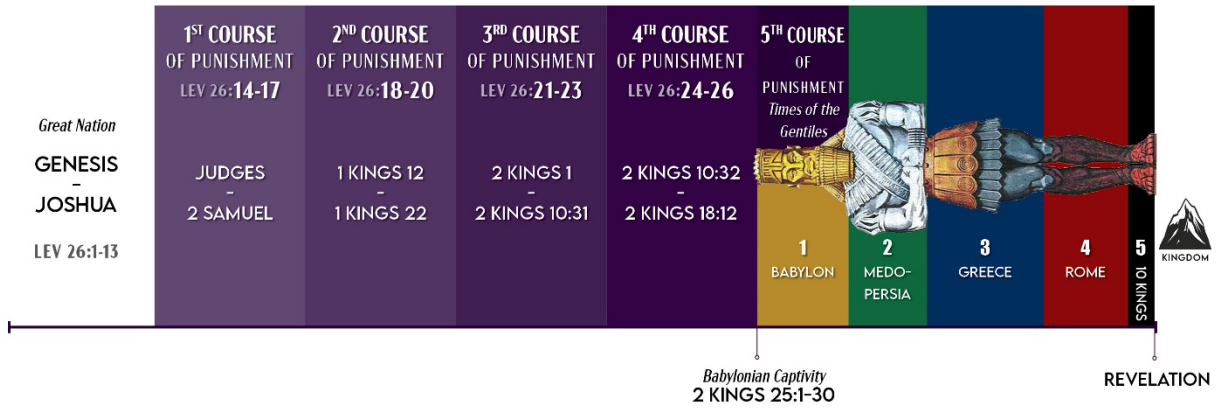


CHART 3 | LAYERED INFORMATION IN DANIEL'S REVELATIONS

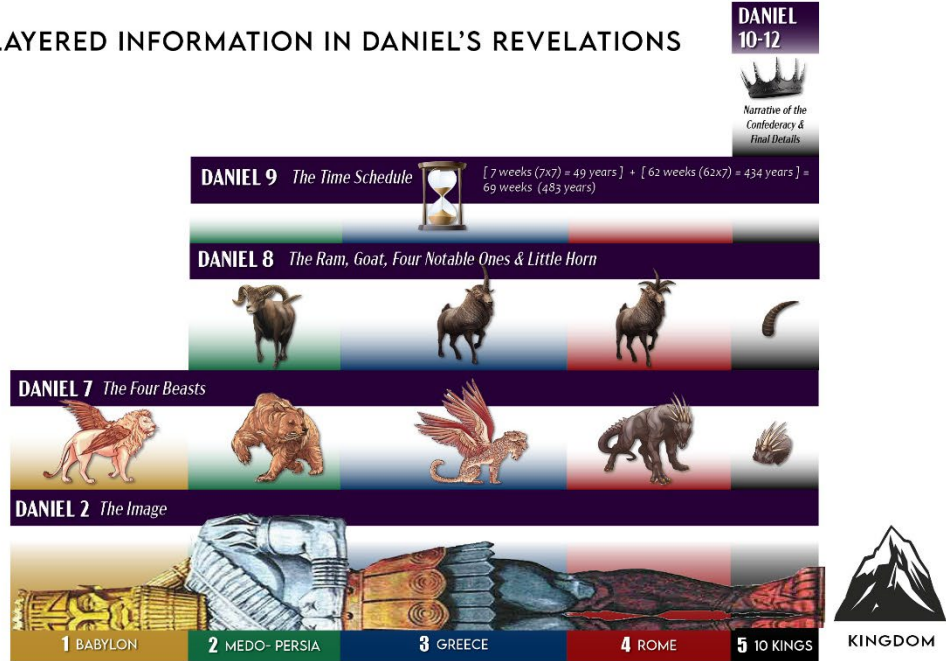


CHART 4 | DANIEL'S 70 WEEKS

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. DANIEL 9:24

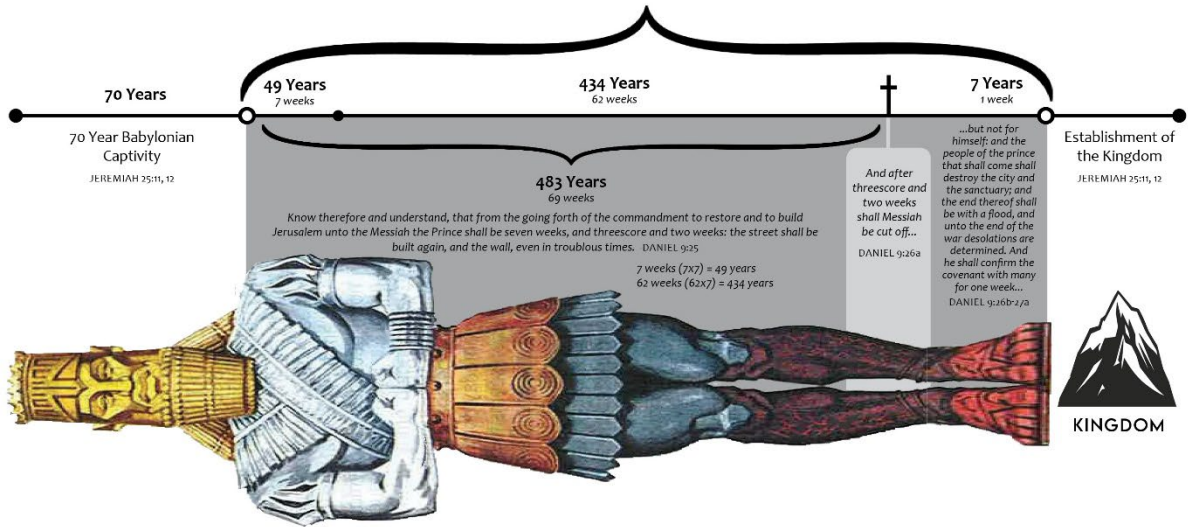


CHART 5 | THE END OF THESE THINGS

O my Lord, what shall be the end of these things? DANIEL 12:8-13

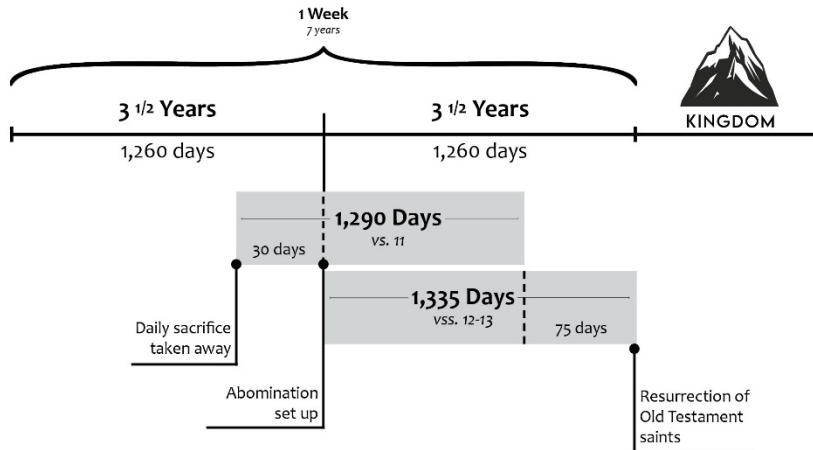


CHART 6 | THE INTERRUPTION OF GRACE

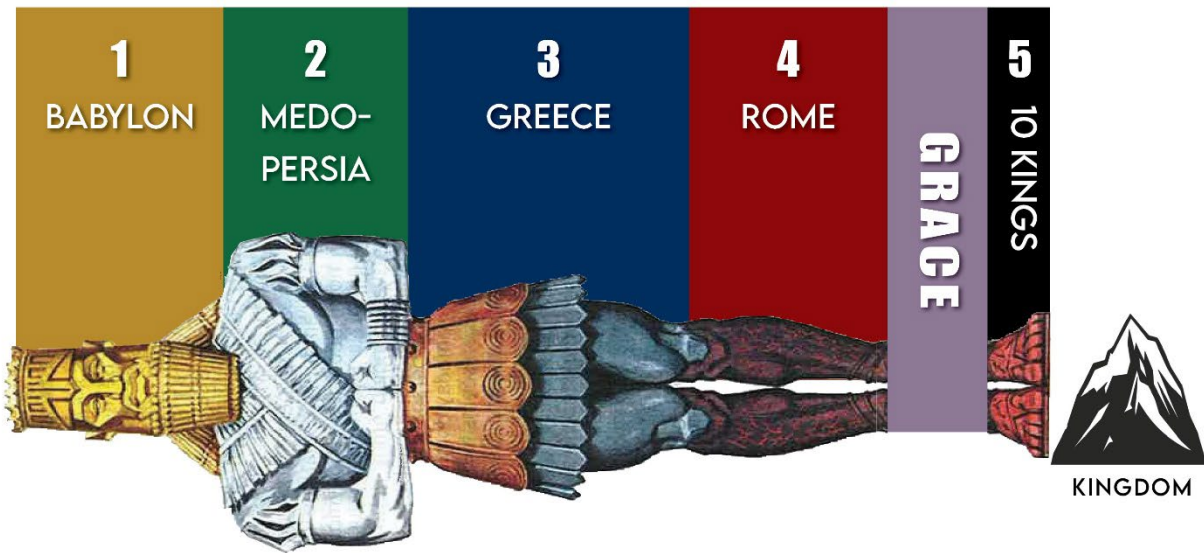


CHART 7 | MYSTERY OF THE DISPENSATION OF GRACE

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. DANIEL 9:24

