

## Introduction

Tonight we want to take a more thorough look at Old Testament prophecy. 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.

## Double Reference in Biblical Prophecy

There are a number of prophecies in the Old Testament which have a primary application to the millennial kingdom or the eternal kingdom, but are fulfilled in part in the church age. Furthermore, there are 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 events that are separated by time as though they were not separated is called the principle of **double reference**.

### Definition:

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

**The phenomenon of double reference prophecy to reveal God's plan 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.

### Type

#### 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").**

This subsequent event usually pertains to Christ or the events surrounding one of his comings.

Typology is also present in many Old Testament rituals.

Typological interpretation is different than allegorical interpretation, because there must be some explicit scriptural basis for identifying the type and anti-type.

Note to the instructor: "Type" 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. "Antitype" comes from the Greek word *antitupon*, which is literally *to be struck back* or *to correspond to*. Think of an antitype as a mold, and the type as the thing being molded.

**Examples:** Num. 21:9 (see Jn. 3:14,15); Gen. 6;

**(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.

In Num. 21:9, God predicts to Moses that if anyone looks to the brazen serpent Moses lifts up, they will be healed from the serpents' venomous bite.

**Fulfillment:** Jesus declares that this event foreshadowed him being lifted up (on the cross) so that whoever believes in him may be forgiven.

**(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.

#### Additional Examples:

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

#### Definition:

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

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 two events separated by the time gap usually relate to the two comings of the Messiah, of which the Old Testament prophets were unaware (1 Pet. 1:10-12).

**Examples:** Isa. 61:1-9 (see Lk. 4:17-21); Dan. 2:40-44; Dan. 7:7-12

**(Isa. 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."

**Fulfillment:** In Isa. 61:1,2, Isaiah is unaware that vs.1,2a refer to Jesus' first coming, while vs. 2b-9 refer to his second coming. Jesus revealed this in Lk. 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 by Jesus' second coming.

**(Lk. 4:17-21 17)** 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."

**Additional Example:** Isa. 11:1-5

In Isa. 11:1-5, 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.

### **Type-Gap**

#### **Definition:**

**The prophet predicts two similar events or people widely separated.** The first event foreshadows the later event (in most cases the later event concerns the end of the age). In this case, the prediction of the earlier event or person is typical of the later, but the description of the later event or person does not completely fit the earlier event.

#### **Example:**

**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.<sup>21</sup> "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;<sup>22</sup> because these are days of vengeance, in order that all things which are written may be fulfilled.<sup>23</sup> "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,<sup>24</sup> 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.**

**Compare to Matt. 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),<sup>16</sup> then let those who are in Judea flee to the mountains;<sup>17</sup> let him who is on the housetop not go down to get the things out that are in his house;<sup>18</sup> and let him who is in the field not turn back to get his cloak.<sup>19</sup> "But woe to those who are with child and to those who nurse babes in those days!<sup>20</sup> "But pray that your flight may not be in the winter, or on a Sabbath;<sup>21</sup> for then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever shall.<sup>22</sup> "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.**

**Additional Examples:**

**(Isa. 13:1-16)** An oracle concerning Babylon that Isaiah son of Amoz saw: (2) Raise a banner on a bare hilltop, shout to them; beckon to them to enter the gates of the nobles. (3) I have commanded my holy ones; I have summoned my warriors to carry out my wrath— those who rejoice in my triumph. (4) Listen, a noise on the mountains, like that of a great multitude! Listen, an uproar among the kingdoms, like nations massing together! The LORD Almighty is mustering an army for war. (5) They come from faraway lands, from the ends of the heavens— the LORD and the weapons of his wrath— to destroy the whole country. (6) Wail, for the day of the LORD is near; it will come like destruction from the Almighty. (7) Because of this, all hands will go limp, every man's heart will melt. (8) Terror will seize them, pain and anguish will grip them; they will writhe like a woman in labor. They will look aghast at each other, their faces aflame. (9) See, the day of the LORD is coming —a cruel day, with wrath and fierce anger— to make the land desolate and destroy the sinners within it. (10) The stars of heaven and their constellations will not show their light. The rising sun will be darkened and the moon will not give its light. (11) I will punish the world for its evil, the wicked for their sins. I will put an end to the arrogance of the haughty and will humble the pride of the ruthless. (12) I will make man scarcer than pure gold, more rare than the gold of Ophir. (13) Therefore I will make the heavens tremble; and the earth will shake from its place at the wrath of the LORD Almighty, in the day of his burning anger. (14) Like a hunted gazelle, like sheep without a shepherd, each will return to his own people, each will flee to his native land. (15) Whoever is captured will be thrust through; all who are caught will fall by the sword. (16) Their infants will be dashed to pieces before their eyes; their houses will be looted and their wives ravished.

God predicts his judgment of the Babylonians by the Medes. But the language in vs. 4-16 goes beyond this judgment to describe a worldwide judgment at the end of the age. Evidently, the judgment of Babylon is a type of God's future judgment of the nations. Isaiah then returns to the Babylonian judgment beginning in vs. 17.

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**

**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.) New Testament authors subsequently reveal that this prediction has been granted in a partial way to the church. (The prophets predictions will still be fulfilled at the end of the age.)

**Examples:** Joel 2:28-32 (see Acts 2:16-21); Jer. 31:31-34 (see Heb. 8:8-13;10:16-18); Isa. 49:6 (Acts 13:47)

**(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."

Jer. 31:31-34 describes the spiritual blessings that Israelites will enjoy when God inaugurates his New Covenant with them at the end of the age. The author of Hebrews declares that these same blessings have been given to all who believe in Jesus during the Church Age.

**Fulfillment:**

**(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.

**Additional Examples:** Joel 2:28-32 (see Acts 2:16-21); Isa. 49:6 (Acts 13:47)

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. In Isa. 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.

**Daniel**

**Purpose:**

**To remind the exiled Jews of God's sovereignty over history and his covenant faithfulness to them.** Daniel's prophetic visions illustrate the double reference phenomenon and provide a prophetic framework for God's future dealings *with Israel* (the church is not in view).

**Date:**

**This book was written by the statesman (for Babylon and Persia)-prophet Daniel around 530 BC.** He identifies himself as the author (Dan. 2), and Jesus corroborates this claim (Matt. 24:15). Liberal theologians' rejection of Daniel's authorship are based primarily on naturalistic *a priori* dismissal of authentic prediction of the future. Therefore, they claim the book was written pseudonymously sometime after 167 BC to encourage the Jews during the Maccabean revolt. The following facts 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 BC.
- **1 Maccabees 2:59-61 (dated 140-100 BC) has Mattathias referring to portions of Daniel during an event which took place in 167 BC.** Therefore, Daniel was already written and regarded as a historical figure before 167 BC.

"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."

- **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., Dan. 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."

- **Ezekiel (575's BC) mentions Daniel (see Ez. 14:14-20; 28:3).**

### **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 humans kingdoms as glorious (man's perspective). Daniel's visions about the same kingdoms reveals 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: 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.

Dan. 2 is the basic prophetic framework; the subsequent visions 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.

**Part I (vs. 40):** Two legs encompass both east and west. It is much more powerful than the other kingdoms (" . . . crushes and shatters . . . ").

**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 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."

**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.

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

#### **Daniel 7: 4 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" (vs. 17), and probably refers to Gentile humanity. This vision clearly correlates with the vision in chapter 2.

**Note:** 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. Jer. 4:7 uses similar imagery to refer to Babylon. Winged lions guarded the gates of the royal palaces. These are 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. 7a-11,19-26): ROME. Note the similarities with the statue (iron teeth; crushing and trampling down all before it). Note also the two phases:

**Part I** (vs. 7,23): 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): This is based on the **Prophetic Gap** in chapter 2, and the fact that there is no historical fulfillment yet.

**The ten horns refer to ten kings** (as in 2:44) who arise out of this 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, 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.

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

**Note:** Vs 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 (vs. 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 (vs. 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.

**The "little 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.).

#### **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.

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

The only decree that authorized a full rebuilding of Jerusalem (including fortifications) was the one given in 444 BC by Artaxerxes Langimanus (see Neh. 2:1-8).

Converting from Daniel's 360-day lunar years to our present solar years makes 69 "weeks" just over 476 years long. Crossing from BC to AD requires 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). Notice that when Jesus predicts the destruction of Jerusalem in Luke 19:42-44, he is merely repeating what Daniel predicted on Dan. 9:26 (see below).

**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. 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. This 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 other words, the Church Age.

The "prince who is to come" who desolates the Temple (9:26,27) has already been mentioned in chapter 7 ("little horn") and will be mentioned in chapter 11. This is clearly the Anti-Christ who emerges from the Roman Empire and who is judged by God himself immediately before he sets up Messiah's kingdom (9:24,27). He is from the "people" who will destroy Jerusalem—the Roman general Titus fulfilled this in 70 AD, which Jesus also predicted in Lk. 19,21.

**Vs 27: Summary of the 70th "week." This is the tribulation.** The prince begins it 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.

#### **Daniel 11,12: Warring Kingdoms**

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

**11:3,4 refer 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.

**[DANIEL'S VISIONS: A Chart Which Correlates The Four Visions With The Historical Era And Dates.](#)**

### **Memory Verses**

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

**Dan. 9:27\*** - The 70<sup>th</sup> "week" of God's dealings with Israel—the tribulation.