

1. Last week I taught verse thirty-three and thirty-four and when time ran out I was teaching verse thirty-five.
2. Before continuing the analysis of Dan 2:35, I want to review an expanded translation of Dan 2:31-34.

Dan 2:31 What you saw Oh King was this: there before you stood a great statue. This great image was awesome in brightness; its colorful appearance signified several future glamorous empires; its form was terrifying; a symbol of the great power of the empires to come.

Dan 2:32 The golden head represented you Oh King as ruler of Chaldea, the breast and arms of silver represent the Kingdom of the Medes and the Persians to follow and the belly and thighs of bronze represent a Grecian empire whose Kingdom will supplant the Medo-Persians.

Dan 2:33 The legs of the image were made of iron representing the Roman Empire and the feet were made of both iron and clay representing the Revived Roman Empire.

Dan 2:34 Then you saw a large uncut stone rolling down a steep grade; it struck the base of the image and the iron and clay were smashed into many pieces. The Stone represented Jesus Christ in His Second Advent Role.

3. Now let's continue our study of the destruction of the Revived Roman Empire.

1. The Stone, as noted was Christ Himself.
2. Christ being referred to as a stone is not unusual.
3. Last week we noted several of these uses in Psa 118:22; Mar 12:10; Mat 16:18 ;1Pe 2:4-5; 1Co 10:4; Rom 9:32-33; Rom 11:9 and 1Co 1:23
4. Now let me review some of that learned last week and then we will return to our study of Dan 2:35.
5. Daniel writes of these same events in chapter eleven.

Dan 11:40 "At the time of the end the king of the South will engage him in battle, and the king of the North will storm out against him with chariots and cavalry and a great fleet of ships. He will invade many countries and sweep through them like a flood.

Dan 11:41 He will also invade the Beautiful Land . . .

Dan 11:42 He will extend his power over many countries; Egypt will not escape.

Dan 11:43 He will gain control of the treasures of gold and silver and all the riches of Egypt ...

Dan 11:44 But reports from the east and the north will alarm him, and he will set out in a great rage to destroy and annihilate many.

Dan 11:45 He will pitch his royal tents between the seas at the beautiful holy mountain. Yet he will come to his end, and no one will help him.

6. Ezekiel also speaks of these same events.

Eze 38:18 This is what will happen in that day: When Gog attacks the land of Israel, my hot anger will be aroused, declares the Sovereign LORD.

Eze 38:21 I will summon a sword against Gog on all my mountains, declares the Sovereign LORD. Every man's sword will be against his brother.

Eze 38:22 I will execute judgment upon him with plague and bloodshed; I will pour down torrents of rain, hailstones and burning sulfur on him and on his troops and on the many nations with him.

Eze 38:23 And so I will show my greatness and my holiness, and I will make myself known in the sight of many nations. Then they will know that I am the LORD.'

Eze 39:1 "Son of man, prophesy against Gog and say: 'This is what the Sovereign LORD says: I am against you, O Gog, chief prince of Meshech and Tubal ...

Eze 39:4 On the mountains of Israel you will fall, you and all your troops and the nations with you. I will give you as food to all kinds of carrion birds and to the wild animals.

Eze 39:5 You will fall in the open field, for I have spoken, declares the Sovereign LORD.

Eze 39:6 I will send fire on Magog and on those who live in safety in the coast lands, and they will know that I am the LORD.

Eze 39:7 "I will make known my holy name among my people Israel. I will no longer let my holy name be profaned, and the nations will know that I the LORD am the Holy One in Israel.

7. Now let's pick up where we left off last week.

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Dan 2:35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

NIV

Dan 2:35 Then the iron, the clay, the bronze, the silver and the gold were broken to pieces at the same time and became like chaff on a threshing floor in the summer. The wind swept them away without leaving a trace.

But the rock that struck the statue became a huge mountain and filled the whole earth.

1. We have seen companion passages in Daniel chapter seven where Daniel himself had a dream; the same five empires described by Daniel in chapter two (but with different imagery) and the coming of our Lord at the Second Advent are described again.

2. Daniel saw four creatures representing:

1.1 First World Empire Dan 7:4, Babylon;

Dan 7:4 "The first was like a lion, and it had the wings of an eagle. I watched until its wings were torn off and it was lifted from the ground so that it stood on two feet like a man, and the heart of a man was given it.

1.2 Second World Empire Dan 7:5, Medo Persian;

Dan 7:5 "And there before me was a second beast, which looked like a bear. It was raised up on one of its sides, and it had three ribs in its mouth between its teeth. It was told, 'Get up and eat your fill of flesh!'

1.3 Third World Empire Dan 7:6, Greece;

Dan 7:6 "After that, I looked, and there before me was another beast, one that looked like a leopard. And on its back it had four wings like those of a bird. This beast had four heads, and it was given authority to rule.

1.4 Fourth World Empire Dan 7:7 and 8, Roman/Revived Roman;

Dan 7:7 "After that, in my vision at night I looked, and there before me was a fourth beast--terrifying and frightening and very powerful. It had large iron teeth; it crushed and devoured its victims and trampled underfoot whatever was left. It was different from all the former beasts, and it had ten horns.

Dan 7:8 "While I was thinking about the horns, there before me was another horn, a little one, which came up among them; and three of the first horns were uprooted before it. This horn had eyes like the eyes of a man and a mouth that spoke boastfully.

1.5 Christ's Coming Kingdom, Dan 7:9-12

Dan 7:9 "As I looked, "thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze.

Dan 7:10 A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened.

Dan 7:11 "Then I continued to watch because of the boastful words the horn was speaking. I kept looking until the beast (the Antichrist) was slain and its body destroyed and thrown into the blazing fire (at the GWT).

Dan 7:12 The other beasts (Satan and his demons) had been stripped of their authority, but were allowed to live for a period of time (at the end of the Millennium).

## 1.6 The destruction of the clay federation.

Dan 7:19 "Then I wanted to know the true meaning of the fourth beast, which was different from all the others and most terrifying, with its iron teeth and bronze claws--the beast that crushed and devoured its victims and trampled underfoot whatever was left.

Dan 7:20 I also wanted to know about the ten horns on its head and about the other horn that came up, before which three of them fell--the horn that looked more imposing than the others and that had eyes and a mouth that spoke boastfully.

Dan 7:21 As I watched, this horn was waging war against the saints and defeating them, Dan 7:22 until the Ancient of Days came and pronounced judgment in favor of the saints of the Most High, and the time came when they possessed the kingdom.

Dan 7:23 "He gave me this explanation: "The fourth beast is a fourth kingdom that will appear on earth. It will be different from all the other kingdoms and will devour the whole earth, trampling it down and crushing it.

Dan 7:24 The ten horns are ten kings who will come from this kingdom. After them another king will arise, different from the earlier ones; he will subdue three kings.

Dan 7:25 He will speak against the Most High and oppress his saints and try to change the set times and the laws. The saints will be handed over to him for a time, times and half a time.

Dan 7:26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

Dan 7:27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

2. Before gleaning principles from Daniel 2:35, I want to read you some of that written about Daniel and his eschatology. First from:

John Walvoord in his book *The Nations in Prophecy*

"That the ten-nation confederacy is a Roman confederacy and a revival of the Roman Empire is brought out in the second stage of the development, not mentioned in Daniel two, but is revealed in Daniel 7:8. Here according to the Scriptures, out of the ten horns or the original ten kings ... a king conquers three of the kings and apparently secures the subjection of the others.

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things" (Daniel 7:8). As the prophecy indicates, the little horn is described as a man in that he has eyes like the eyes of a man and a mouth speaking great things such as a man would speak. In the interpretation of the vision in Daniel 7:24 he is described in the words, 'Another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.' It is quite obvious that this character is a man who conquers three of the kings by war with the implication that the others submit to him.

“His blasphemous character is indicated in Daniel 7:25 and his destruction will occur at the second advent in Daniel 7:26-27. The fact that he is a Roman prince is a deduction from Daniel 9:26-27. According to this Scripture in the chronology of Daniel's seventy-sevens of years, the Messiah was to be cut off in the interval between the sixty-ninth seven (483) and the seventieth seven. This refers, of course, to the death of Christ. The prophecy continues, "and the sanctuary" (Daniel 9:26). The most sensible interpretation of this reference is that it concerns the destruction of Jerusalem under the Roman general Titus in 70 A.D. which also occurred in the interval between the sixty-ninth seven (483) and the beginning of the seventieth seven. The peculiar expression "the people of the prince that shall come" must be interpreted as referring to the Roman people for they were the ones who destroyed the city. It then follows that "the prince that shall come" is also Roman ... it follows that if he is Roman, then the empire also is Roman.

As the destruction of Jerusalem came approximately forty years after the Messiah was cut off, it demonstrates clearly that the last seven years of Daniel 9:27 in which a covenant is made with the people of Israel must be subsequent to the destruction of Jerusalem. Therefore, the chronology requires a time period between the sixty-ninth seven and the seventieth seven which has extended to the present day. The prophecy of Daniel 9:27 can only be fulfilled when the Roman prince appears who will make the covenant and when he is in a position of power to do so. It would therefore follow that the covenant will be signed only after the little horn of Daniel 7 has conquered the ten kings and has reached ... also a political supremacy ..."

Pentecost, J. Dwight in his book *Prophecy for Today* “Now let us move on into chapter 9 of Daniel. Daniel is speaking in 9:24 of the coming Messiah and the work that Messiah will do. Messiah will finish the transgression, make an end of sin, and make reconciliation for iniquity. He will bring in everlasting righteousness, seal up the vision and prophecy, and anoint the most holy place, or the Most Holy One. The work of Messiah will bring to fulfillment all that God had promised to Israel. But Messiah is going to be rejected at His coming. That is prophesied in verse 26, as Daniel says that Messiah shall be cut off.

What will happen after Messiah is cut off? The Lord said that the destruction of Jerusalem would be God's punishment upon the nation Israel for rejecting Christ. And here Daniel is prophesying of the destruction of Jerusalem that took place under Titus in the year 70 A.D. This destruction will be by "the people of the prince that shall come." The "prince that shall come" is a Roman prince and the "people of the prince that shall come" would be the Romans. So Daniel is revealing that the Romans will destroy the city of Jerusalem and the temple. In verse 27 Daniel gave a word concerning this one who is called the prince, that is, the "little horn," or "the king of fierce countenance." "He shall confirm the covenant with many for one week," that is, for seven years.

This world ruler when he comes to authority in the European federation of nations will look over to Palestine and see that the Arab-Israeli dispute threatens world peace. He is going to make an edict or a covenant with the Jews, saying to the Jews that he will guarantee their integrity in the land of Palestine and he will give Palestine to them. The nation will look to this man and conclude that the man who gives Palestine back to them must be the one of whom Abraham spoke. Of this passage and concerning the antecedent of the pronoun "he" as used in Dan 9:27 ..."

Dr. H. Thiessen writes: "If the sixty-nine weeks take us to the Cross of Christ, then the seventieth week must come after the Cross." But here we note first of all that there is an interval between the sixty-ninth and the seventieth weeks. Tregelles says: 'At the cutting off of Messiah, the recognition ends; then comes the interval, and the time is again taken up for one week at the close' ... During this interval "the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined: (Dan. 9:26). This points definitely to the coming of the Romans under Titus and their destruction of Jerusalem and the temple, which occurred in A.D. 70. Concerning the words, "the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined,"

H. A. Ironside has written:

"These words briefly describe the history of Palestine from the coming of the Roman armies under Titus to the present time. Jerusalem, and Palestine as a whole, have been trodden down of all nations, and shall be, 'until the times of the Gentile be fulfilled' ... Then we note that the city and the sanctuary shall be destroyed by the people of the prince that shall come, not by the prince himself. As we have seen, these people are the Romans, who fulfilled this prophecy in A.D. 70. The prince comes to the fore in v. 27. The verse reads as follows: "And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations shall come one that maketh desolate; and even unto the full end and that determined, shall wrath be poured out upon the desolate." There is however, considerable difference of opinion as to what is the antecedent of the pronoun "he."

"Most commentators think it is "the Anointed One," in the first part of v. 26; some, taking the pronoun as a neuter, "it," think it is the "week," as if the "week" would confirm the covenant with the many. But how, we would ask, can the reference be to Christ when we have just been introduced to the Roman prince? It seems necessary to make the pronoun refer to him. Furthermore, when did Christ make a firm covenant with many Jews for one week; and how can it be said of Him that "in the midst of the week" He caused "the sacrifices and oblations to cease," when the temple sacrifices continued for about forty years after Christ's death on the Cross? It would seem absurd to refer the pronoun to the "week." How can a "week" make firm a covenant and then break it in the midst of itself?

“It is more natural to refer the pronoun "he" to the prince mentioned in ... vs. 26, namely, the Roman prince; however not to Vespasian, Roman emperor from A.D. 69-79, nor to his son and successor, Titus who ruled from A.D. 79-81 ... The reference is to a Roman prince who shall come after the long interval of the last half of verse 26, which has already lasted 1,900 years; and the last week is still future. Tregelles takes the pronoun "he" of v. 27 to refer to "the prince that shall come" of v. 26, and says: “The prince who shall come is the last head of the Roman power, the person concerning whom Daniel had received so much previous instruction ...”

John Walvoord in his book *The Millennial Kingdom* has written:

“One of the most important Old Testament predictions comes from the pen of the Prophet Daniel and is contained in Daniel 9:27. If the futuristic interpretation of this passage be accepted, it yields an important chronology for the context of the millennium. The sixty-nine "weeks" of Daniel (9:24-26) have demonstrated by their fulfillment that the time unit is a year -- each "week" being a period of seven years. By this token the seventieth week described in Daniel 9:27 must also represent a period of seven years. As no such period followed immediately the fulfillment of the sixty-ninth week, the futuristic interpretation of the passage looks for fulfillment in the last seven years preceding the second advent of Christ to establish His millennial kingdom. The one making the covenant mentioned in Daniel 9:27 is identified with "the prince that shall come" of v 26 and is the same individual who becomes the dictator of the whole world during the tribulation time.

“The arguments for and against this interpretation have been stated in an abundance of scholarly literature and need not be debated again here. According to Daniel's prophecy, the last seven years before the Second Advent will begin with a covenant between the prince and the people of Israel. It is evidently a covenant of protection and of religious liberty under which Israel is free to re-establish their ancient system of sacrifices. In the middle of the seven years, the covenant is broken and the sacrifices cease. This may be done in connection with the effort to deify the world ruler of that day which would make the worship of Israel as well as the true faith of believers in Christ illegal.

Thus begins the great tribulation, the period of trial never before experienced for all who would worship the true God. This time of tribulation must run its course, "even unto the full end" (Dan. 9:27), but it is constantly reiterated in Scripture that deliverance will come with the second advent of Christ. According to Daniel's prophecy, this will occur seven years after the covenant is made, and three and one half years after the beginning of the great tribulation.

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