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The Significance of Dani'el Chapter 1 to the Times of the Gentiles



Luke describes this period of **time** when **he** wrote: **They will fall by the sword and will be taken as prisoners to all the nations. Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled (to see link click [Ao](#) - The Times of the Gentiles).** This can best be defined as that long period of **time** from the Babylonian Captivity (see the commentary on [Jeremiah Gu](#) - **Seventy Years of Imperial Babylonian Rule**) to the Second Coming of **Messiah**, during which **time the Gentiles** have complete dominance over **Jerusalem**. This does not rule out temporary **Jewish** control of **the City** until the Second Coming. Such temporary control was exercised during the Maccabbean Period (164-163 BC), the First **Jewish** Revolt against Rome in 66 AD, and the Second **Jewish** Revolt (the Bar Cochba Revolt) against Rome (132-135 AD), and since 1967 as a result of the Six Day War. This, too, was temporary, since **Gentiles** will **trample down the holy City** for at least another **1,260 days** (see the commentary on [Revelation Bx](#) - **The Tribulation Temple**). Therefore, any **Jewish** takeover of **the City** of **Jerusalem** before the Second Coming must be viewed as temporary and does not mean that **the Times of the Gentiles** have ended. **The Times of the Gentiles** can only end when **the Gentiles** no longer trample down **the City** of **Jerusalem**.³⁶

As Arnold Fruchtenbaum teaches in his commentary on **Dani'el**, each of **Dani'el's** historical chapters provides certain lessons for the main theme of the book, **the time of the Gentiles**. There are **two lessons** in **Chapter 1**. **The first lesson is**

that there is always a believing remnant of Isra’el. The concept of a remnant is important when studying eschatological events. It began with **Elijah (First Kings 19:18)** and was primarily developed by **Isaiah** (for example, **Isaiah 8:9-18, 10:20-23, and 28:5**). The principle, however, is seen throughout the Scriptures: **ADONAI** always had a remnant among **the Jewish people** who believed in **Him** and were faithful to **Him**. **Dani’el’s** prophecies regarding the future of **Isra’el** confirm this concept. Today, Messianic **Jewish** believers in **Yeshua Messiah** form this remnant. One of the reasons for the Babylonian Captivity was **Jewish** disobedience to the Torah. **The people** were involved in the most wicked forms of idolatry. Yet, **Dani’el, Hananiah, Mishael, and Azariah** were not guilty of this sin, nor did **they** wish to break any other mitzvot of the Torah. In summary, regardless of how far into sin the nation as a whole has gone, there is always a believing remnant of **Isra’el**.

The second lesson is that this believing remnant may not be guilty of the sins of the nation, but it still suffers divine punishment. In **Jewish** history, the only exception to this rule was the destruction of **Jerusalem** (see the commentary on **The Life of Christ Mt - The Destruction of Jerusalem and the Temple Remembered on Tisha B’Av in 70 AD**). That destruction and the subsequent Diaspora of **the Jewish people** were physical punishments for the national rejection of **the Messiahship** of **Yeshua**. It was a divine judgment. It was inevitable and deadly, but believers in **Messiah** had a chance to save their physical lives and leave their country before it was destroyed by the Romans during the First **Jewish** Revolt against Rome from 66 AD to 70 AD, when **Jerusalem** was destroyed. Consequently, there is not one account of a **Jewish** believer who died in 70 AD due to the Roman attack. At the same time, **Jewish** believers today are still living in the Diaspora because of **Isra’el’s** rejection of the Messiahship of **Yeshua**. Among the six million **Jews** who were killed in the Holocaust, an estimated 250,000 were believers. **Dani’el, Hananiah, Mishael, Azariah, and Ezeki’el** were not guilty of idolatry. Yet, **they** still went into the Babylonian Captivity. The remnant suffers the fate of **the whole nation**.³⁶