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The Times of the Gentiles 2:1 to 7:28

ADONAI begins to reveal to Dani'el the initial revelation regarding the Times of the Gentiles. He provides an initial overview of the four empires that will govern this period. But as the book progresses, God's revelation becomes increasingly specific, reaching their climax in Chapter 12.



Understanding prophecy means understanding **the times of the Gentiles**. A definition of **the times of the Gentiles** can be gleaned from **Luke 21:24** that says: **They will fall by the sword and be taken as prisoners to all the nations. Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled. The times of the Gentiles** can best be described as that long period of time from the Babylonian captivity in 586 BC (see the commentary on **Jeremiah**, to see link [click Gu](#) - **Seventy Years of Imperial Babylonian Rule**), to the Second Coming of **Messiah** at the end of the Great Tribulation, during which time **the Gentiles** will dominate the City of **Jerusalem** and the Jews. This does not rule out temporary Jewish control of the city, but all such Jewish control will be temporary until the Second Coming. Such temporary control was exercised during the Maccabean Period (164-163 BC), the First Jewish

Revolt against Rome (AD 66-70), the Second Jewish Revolt (the Bar Cochba Revolt) against Rome (AD 132-135), and since 1967 as a result of the Six Day War. This, too, is temporary, as **Gentiles** will continue to trample **Jerusalem** down for at least another three-and-a-half years during the Great Tribulation (**Revelation 11:1-2**). As a result, any Jewish takeover of the city of **Jerusalem** before **Messiah** returns must be viewed as temporary and does not mean that **the Times of the Gentiles** have ended. There is no phasing out, but a sudden end once and for all. Thus, **the Times of the Gentiles** can only end with the climatic Second Coming of **Yeshua Messiah**.

To understand the course of **the times of the Gentiles** there are four passages in the book of **Dani'el** and two passages in the book of **Revelation** that need to be studied. In this section we will study **Dani'el 2:31-45, 7:1-28, 8:1-25, and 11:3-45**. But later, while we study the book of **Revelation** itself, we will look more closely at **Revelation 13:1-10** and **17:7-14**. There are several visions in **Dani'el**, but **four visions** specifically pertain to **the times of the Gentiles**. Each one of these visions builds and elaborates on the previous ones.

First, in **Daniel 2:31-25**, **King Nebuchadnezzar** had a vision that **Dani'el** successfully interpreted. **Dani'el** saw an awesome statue having a head of gold (Babylonian Empire), the breast and arms of silver (Medo-Persian Empire), the belly and thighs of brass (the Greek Empire), legs of iron (the Imperialists), ending with the feet and toes of part iron and clay (the Ten Kingdoms Stage). This passage provides a timeline of all that will follow.

Secondly, in **Chapter 7**, **Dani'el** elaborated on the four **Gentile** kingdoms that were seen in the statue of **Chapter 2**. We can compare these chapters in three ways. *First, they are visionary.* In **Chapter 2** the visionary was a pagan king, **Nebuchadnezzar**, but in **Chapter 7** the visionary was **Dani'el himself**. *Secondly, we can compare the interpreters.* **Dani'el** was the interpreter in **Chapter 2**, but an angel was the interpreter in **Chapter 7**. *Thirdly, we can compare the two perspectives.* **Dani'el 2** gives us the perspective of **the times of the Gentiles** from a human viewpoint as something majestic, but **Dani'el 7** gives us the perspective from **God's** viewpoint as something dreadful. There were **four kingdoms**, pictured as **four beasts**.

Thirdly, in **Chapter 8**, **Dani'el** describes the second vision **ADONAI** gave **him**. The vision concerns a portion of the overall period of time symbolized in the first vision; namely, regarding Medo-Persia and Greece. Reference is made also to the

antichrist of future time in the interpretation of the vision in this chapter. Once more, animals are used for symbolism, but in place of the bear and leopard that were used in the first vision, a two-horned ram and a one horned goat are used. In this vision also, a little horn appears. **He** would be a foreshadowing of the antichrist that will follow his pattern in the Great Tribulation of the future.

Lastly, in **his** third vision, **Dani'el** first describes the near historical future of the ensuing battle between the Ptolemies of Egypt and the Seleucids of Syria after Alexander's death (**Dani'el 11:5-35**). Then **he** turns to the far eschatological future to give us a more detailed look at the antichrist (**Dani'el 11:36-39**). **Daniel** prophesies about the Ten Kingdoms that the antichrist will conquer to establish **his** absolute imperialism (**Dani'el 11:40-44**), and then **Dani'el** even goes on to describe **his** eventual death (**Dani'el 11:45**).

Thus, **four Gentile Empires** will control **the times of the Gentiles** before it is succeeded by **the Messianic Kingdom (Dani'el 7:17-18)**. **First** would be **the Babylonians** (see **Ay - The First Empire: A Head of Gold**), **second** would be **the Medo-Persians** (see **Az - The Second Empire: Chest and Arms of Silver**), **third** would be **the Greeks** (see **Ba - The Third Empire: Belly and Thighs of Bronze**), and **fourth** would be **the Imperialists** (see **Bb - The Fourth Empire: Imperialism**). But, the last **Empire**, or more accurately, **Kingdom**, will crush all those kingdoms, and it will be **the Messianic Kingdom (Bg - The Fifth Empire: The Kingdom of God)**.³⁷