

# DANIEL (Pt.4)

## The Kingdom, the Name & the Gentile Times

### When does (did?) the Kingdom Come? (ch 4)

Chapter 4 is the source of Witnesses' most important distinctive doctrine, the length of the 'Gentile times', now called the 'appointed times of the nations' (Luke 21:24, NWT). Point out to them the *official interpretation* of the dream (vv.24-27), and that it has already been fulfilled (vv.28-34). Remind the Witness of the warning of 1 Cor.4:6 (NWT), "Do not go beyond the things that are written".

[4:22] *It is you, O King:* With these words, the interpretation proper began. The words are direct, in the vein of Nathan's words to David years before: "You are the man" (2 Sam.12:7). [Wood 115]

### Was Daniel told how long? (chapters 7 and 8)

Point out that in the visions of chapters 7 and 8, Daniel **WAS** given certain time indicators in regard to the last days, but that none of them concerned the 'appointed times of the nations', and none of them involved the day=year assumption of *The Watchtower* (Dan.7:12,25; 8:13,14). Point out, too, that Daniel kept the visions to himself, and admits he didn't understand the significance of them (7:28; 8:27). Most importantly, the angelic messenger did NOT reveal when the 'definite time arrived that the holy ones took possession of the kingdom itself' (7:22, NWT). Add the solemn warning of Acts 1:7.

Three important factors mark Daniel 8 as the beginning of a new section. First, beginning with this chapter, the language returns to Hebrew instead of the Aramaic used by Daniel from 2:4 through 7:28. Second, the change of language is in keeping with the change of thought introduced by this chapter. From here to the end of Daniel, the prophecy, even though it concerns the Gentiles, is occupied with human history as it relates to Israel. [Walvoord 178]

#### The lesson of Daniel 4 – Let us fear before God's revelation

Nebuchadnezzar was to cease from committing sin. The story shows that a principal area of sin in view concerned Nebuchadnezzar's acts of pride. Verses which follow in the text indicate that a continued display of pride, after Daniel's interpretation and counsel, was what particularly prompted the fulfillment of the dream's warning. [Wood 117]

[on 4:5] The expression *made me afraid* is actually much stronger in the original and indicates extreme terror or fright. [Walvoord 99]

### With which restoration promises does Daniel connect the Name JEHOVAH? (chapter 9)

To their credit, *Watchtower* leaders resisted the temptation to insert the Tetragram into their translation of Daniel. With the exception of 1:2 (a disputed text, Heb. *adhonai*), the Tetragram only occurs in ch.9, and there 18 times (NWT), 7 times (KJV, ASV, NAS, Green Interlinear,) 8 times (JPS, NIV, NRSV, the additional occurrence being the only use in direct address, v.8)

#### NOTE: The *undisputed* uses of YHWH

1. In connection with *revelation* - v.2, 'the word of YHWH'; v.10, 'the voice of YHWH our God'

2. In connection with *personal prayer* - v.4

[9:4] In beginning his prayer to the Lord, Daniel relies upon the fact that the majesty of God's person and the greatness of His power are manifested especially in His fulfilling His covenant promises and manifesting mercy to those who love Him and keep His commandments. As Nelson Glueck has brought out in his study of the word "mercy" (*hesed*), the word connotes not only forgiveness but loyalty in keeping His covenant with Israel. This loyalty of God to His covenant is contrasted with the inexcusable disloyalty of the people of Israel. [Walvoord 206]

3. In connection with the *character and attributes of God* - vv.13,14 (but notice attributes as revealed in the law of Moses, 'Thy truth', 'His voice')

[v.9,10] The thought is that Israel is in no position to mend the relationship and her only possible plea is the character of God. The lengths to which God would go to make reconciliation possible (Rom.3:21-26) were not yet revealed. [Baldwin 166]

4. In connection with *Israel's sin and the holy mountain of my God*, v.20

Now that the subject is the future of the Promised Land and may be echoing Jeremiah, the covenant-name Yahweh, LORD, replaces the more distant names for God, usual in chapters 1-8. [Baldwin 164]

#### NOTE AGAIN: Daniel explicitly connects **THE NAME** with what?

5. The *deliverance of Israel* - v.15

In making his petition in verses 15-19, Daniel addresses God only as *Adonai* and *Elohim* and no longer uses the term *Jehovah* as he did in verses 4-14. Strangely, most commentators have ignored this significant change in address. [Walvoord 211]

6. The *city which is called by Thy Name* - vv.18, 19

[on Jeremiah 25 and 29] On the basis of these remarkable prophecies, Daniel was encouraged to pray for the restoration of Jerusalem and the regathering of the people of Israel ... Daniel took the seventy years literally and believed that there would be literal fulfillment. Even though Daniel was fully acquainted with the symbolic form of revelation which God sometimes used

to portray panoramic prophetic events, his interpretation of Jeremiah was literal and he expected God to fulfill His word. [Walvoord 203,205]

7. ***Thy people ... called by Thy Name - v.19***

In many respects, this is the high point of the book of Daniel. Although previously Gentile history and prophecy recorded in Daniel was related to the people of Israel, the ninth chapter specifically takes up prophecy as it applies to the chosen people. [Walvoord 201]

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**NEXT STUDY: THE WHEN WE ABSOLUTELY  
NEED TO KNOW! (Read 9:20-12:13)**