



Major Prophecies of

DANIEL



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Daniel

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I. The Metal Man *(Based on Daniel 2)*

This image's head was of fine gold, its chest and arms of silver, its belly and thighs of bronze, its legs of iron, its feet partly of iron and partly of clay. Dan. 2:32, 33

While some people question the validity of the Bible, one thing that makes this book unique is its ability to tell the future. God has predicted the events leading up to the end of the world in no uncertain terms because only God knows “the end from the beginning” (Isa. 46:10). In this regard, the Bible is unlike any other book. Those who say the prophecies of the Bible are so obscure that they could mean anything clearly have not read the prophecy of Daniel 2, in which the Bible records the dream of a large metal man given to an ancient Babylonian king. Check it out for yourself.

Around 600 B.C., a prophecy was given that would foretell the rise of future nations. At that time, the king of Babylon had a strange dream. Upon waking, he could not remember the dream, so he called all the wise men of the kingdom together, urging them to tell him the dream that he had, along with its meaning. While these men were unable to tell the king his dream, one of the Israelites, named Daniel, asked the king for time to appeal to God for the answer to this mystery. That night God answered Daniel's prayer by giving him the same dream and revealing its secret meaning.

The next morning, Daniel explained the dream to the king, describing an image of a huge metal man which the king had seen in his dream. “This image’s head was of fine gold, its chest and arms of silver, its belly and thighs of bronze, its legs of iron, its feet partly of iron and partly of clay” (Dan. 2:32, 33). As he watched, a huge rock came hurling down from the sky and “struck the image on its feet of iron and clay, and broke them in pieces. Then the iron, the clay, the bronze, the silver, and the gold were crushed together, and became like chaff from the summer threshing floors; the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth” (Dan. 2:34, 35).

As the king listened, the dream began to come back to him. He realized that this was the dream he had and listened intently as Daniel then went on to explain what the dream meant, saying, “This is the dream. Now we will tell the interpretation of it before the king. You, O King, are a king of kings. For the God of heaven has given you a kingdom, power, strength, and glory; and wherever the children of men dwell, or the beasts of the field and the birds of the heaven, He has given them into your hand, and has made you ruler over them all—you are this head of gold. But after you shall arise another kingdom inferior to yours; then another, a third kingdom of bronze, which shall rule over all the earth” (Dan. 2:36-39). Amazingly, this prophecy here predicts the rise of three leading monarchies that would rule the ancient world; Babylon, Persia, and Greece.

While Nebuchadnezzar is depicted as the head of gold, it is not so much the king himself, but the kingdom of Babylon that is being referred to by the prophet. We know this because the prophecy goes on to detail the rise of kingdoms, as the king is told that he would be followed by “another kingdom inferior to yours.” As silver is inferior to gold, we find that the medals successively become less beautiful in splendor, but stronger as they progress. In the same way, while Persia (also known as Medo-Persia) was stronger in power than Babylon, it was inferior in wealth and splendor. The third kingdom of Greece, which overthrew Babylon, was stronger still, but its glory faded quickly with the death of its king, Alexander the Great.

After Babylon, Persia, and Greece, came a “fourth kingdom... as strong as iron, inasmuch as iron breaks in pieces and shatters all things; and like iron that crushes, that kingdom will break in pieces and crush all the others” (Dan. 2:40). Historically, we know that after Greece fell, the Roman Empire came. As described in the prophecy, not only was the Roman Empire characterized as the iron age, but its brutality was worse than any of the previous kingdoms, using such torture methods as death by the cross, burning people at the stake, and feeding people to wild beasts in the Roman Colosseum.

Of course, the prophecy doesn't end there. After describing the fourth kingdom as the legs of iron, Daniel continues, “Whereas you saw the feet and toes, partly of potter's clay and partly of iron, the kingdom shall be divided; yet the strength of the iron

shall be in it, just as you saw the iron mixed with ceramic clay” (Dan. 2:41). Here we see that the kingdom following Rome is a mixed kingdom that has iron in it, which represents Rome. That means, according to the Bible, Rome would continue to exist in part, but it would be mixed with some other power.

While iron here represents Rome, the clay represents God’s people. Isaiah 64:8 says, “But now, O Lord, You are our Father; we are the clay, and You our potter,” therefore, the feet of iron and clay following Rome represent a mixture of Rome and Christianity. Anyone familiar with history knows that as the Roman Empire was falling, it latched onto the Catholic Church, and the church became known as the Roman Catholic Church, later morphing into the Holy Roman Empire. This church-state union between Rome and Catholicism is what gave birth to the Christian era, perfectly fulfilling the ancient prophecy of Daniel.

Notice that after the fall of Rome, we see this same mixture of Rome and Catholicism in the toes. The prophecy says that “as the toes of the feet were partly of iron and partly of clay, so the kingdom shall be partly strong and partly fragile” (Dan. 2:42). Since the ten toes come out of Rome, these must represent ten groups that rise to bring about the fall of Rome. This prophecy was fulfilled in the ten Germanic tribes which brought about the fall of Rome; the Ostrogoths, Visigoths, Heruli, Vandals, Suevi, Anglo-Saxons, Franks, Burgundians, Lombards, and Alemanni. While “three” of these ten kingdoms (the Heruli, Vandals, and Ostrogoths) were “plucked out,”

or destroyed, as later predicted in Daniel 7:8, the remaining seven would grow up to become major nations in Europe. The Franks became France, the Anglo-Saxons became England, the Suevi became Portugal, the Burgundians became Switzerland, the Alemanni became Germany, the Visigoths became Spain, and the Lombards became Italy

The prophecy then goes on to say that these European nations will try to unite but will not be able to. The king was told, “As you saw iron mixed with ceramic clay, they will mingle with the seed of men; but they will not adhere to one another, just as iron does not mix with clay” (Dan. 2:43). According to prophecy, the nations of Europe will try to unite, but they will not stick. The union will ultimately fail. Throughout history, the nations of Europe have tried to unite with multiple failed attempts, led by Stalin, Kaiser Wilhelm II, Napoleon, Louis XIV, Charles V, Charlemagne, Mussolini, and Hitler. These and more have attempted to unite Europe. The British exit from the European Union, known as “Brexit,” was another fulfillment of this prophecy, revealing the failed attempts to unite Europe.

According to the prophecy, these nations will try to mix all the way down until the end of time. We know this because we find an extension of the ten toes identified as “ten horns” in a parallel prophecy of Daniel, and then they again show up in the book of Revelation, where we are told, “the ten horns which you saw are ten kings who have received no kingdom as yet, but they receive authority for one hour as kings with the beast” (Rev. 17:12). This final attempt

to unite is fulfilled when the European nations unite with the beast to institute the mark of the beast, but the union will ultimately fail as God intervenes.

Daniel concludes the prophecy by saying, “in the days of these kings [nations of Europe] the God of heaven will set up a kingdom which shall never be destroyed” (Dan. 2:44). These days are now. We are living in the final days of this prophecy. All of it has been fulfilled except the last part, the return of Christ, when the Bible says we will “see the Son of Man coming on the clouds of heaven with power and great glory” (Matt. 24:30).

Just as sure as the prophecy accurately predicted the rise and fall of nations, the end of this prophecy will also soon be fulfilled. Prophecy declares, “The dream is certain, and its interpretation is sure” (Dan. 2:45). As the European nations continue their attempt to unite, Jesus will finally come back and set up His kingdom, which will last forever. Jesus said, “I have told you before it comes, that when it does come to pass, you may believe” (John 14:29). God has foretold the history of the world through the rise and fall of Empires so that we may know without a doubt that the end of this prophecy will come. The final part of this prophecy is soon to take place. Revelation 1:7 says, “Behold, He is coming with clouds, and every eye will see Him.” As Jesus is soon to return and bring a final completion to the ancient prophecy, God is calling the world to get ready with the appeal, “‘Surely I am coming quickly.’ Amen. Even so, come, Lord Jesus” (Rev. 22:20)!

II. Beasts from the Sea

(Based on Daniel 7)

Daniel spoke, saying, "I saw in my vision by night, and behold, the four winds of heaven were stirring up the Great Sea. And four great beasts came up from the sea, each different from the other. Dan. 7:2, 3

While captive in Babylon, Daniel had a vision, noting, "I saw in my vision by night, and behold, the four winds of heaven were stirring up the Great Sea. And four great beasts came up from the sea, each different from the other" (Dan. 7:2, 3). Troubled by the scene, he approached an angel in his vision and asked, "What does this mean?" The angel replied, "Those great beasts, which are four, are four kings which arise out of the earth... The fourth beast shall be a fourth kingdom on earth" (Dan. 7:17, 23). And in these words, the foundation of the vision is laid.

According to the interpreting angel, these beasts, or animals, represented kingdoms (led by kings). Daniel then explains the kingdoms, stating, "The first was like a lion, and had eagles wings. I watched till its wings were plucked off; and it was lifted up from the earth and made to stand on two feet like a man, and a man's heart was given to it" (Dan. 7:4). Since the vision was given during the kingdom of Babylon, this first kingdom represents the Babylonian Empire, which is historically represented by a lion with wings. While the term "lion-heart" shows bravery and heroism, the fact that this lion was made to stand up on two feet, and was given a man's

heart, reveals the loss of power that this kingdom suffers right before the next beast rises up and conquers it.

As the first beast falls, Daniel sees “another beast, a second, like a bear. It was raised up on one side, and had three ribs in its mouth between its teeth. And they said thus to it: ‘Arise, devour much flesh’” (Dan. 7:5). The kingdom that followed Babylon was Persia, represented by the bear. While Persia united with the Medes to conquer Babylon, we notice that the bear is raised up with one side higher than the other. This shows that the Persians would dominate the kingdom. Since the bear is told to “devour,” the three ribs in its mouth must represent the three main conquests during its reign; Babylon, Egypt, and Assyria. Finally, Persia was defeated, giving rise to the next kingdom.

Daniel continues, “After this I looked, and there was another, like a leopard, which had on its back four wings of a bird. The beast also had four heads, and dominion was given to it” (Dan. 7:6). The third kingdom that arose was Greece, led by Alexander the Great. The four wings depict the speed of its conquests under the leadership of Alexander. Strangely, the prophecy tells us that this kingdom has four heads that are given dominion. This was fulfilled when Alexander tragically died at the height of his power, and the kingdom was divided among his four leading generals—Cassander, Ptolemy, Seleucus, and Lysimachus—but under their rule, the kingdom was never quite as strong, and eventually, it was overthrown by another power (See Dan. 8:21-23).

The fourth kingdom is described as “dreadful and terrible, exceedingly strong. It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet” (Dan. 7:7). This dreadful beast represents Rome. Historically, we know that the Roman Empire overthrew Greece. The violent depiction of this beast represents the violent nature of Rome, which burned people at the stake, nailed them to crosses, and threw them into the Colosseum to be devoured by lions, as sport for on-looking spectators, in order to deter anyone who dared to go against Rome. The cruelties of Rome were unparalleled up to this time, yet prophecy says that this was to be the last of the four leading world empires. Amazingly, Rome was the last leading power in the sequence of empires that dominated Europe, but the fall of Rome came gradually.

The prophecy tells us that this beast had “ten horns,” which we are told would be “ten kings who shall arise from this kingdom” (Dan. 7:24). The gradual decline and fall of Rome came through the attacks of Germanic tribes. The ten horns which rise up represent the ten main Germanic tribes that brought about the fall of Rome, seven of which would turn into leading nations in Europe, as seen in the vision of Daniel 2. The Visigoths became Spain, the Anglo-Saxons became England, the Alemanni became Germany, and so on. Of course, the Bible predicted that the final three tribes, the Ostrogoths, Vandals, and Heruli, would never grow into nations.

Daniel writes, “I was considering the horns, and there was another horn, a little one, coming up

among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, were eyes like the eyes of a man, and a mouth speaking pompous words” (Dan. 7:8). Historically, we know that the fall of Rome gave birth to the Christian era, during which time Rome united with Catholicism. Because the three Germanic tribes—the Ostrogoths, Vandals, and Heruli—were of the Aryan faith, they opposed the union between Rome and Catholicism; therefore, they had to be overthrown before the Roman Catholic union could materialize. The Ostrogoths were the last of the three tribes to be overthrown, which occurred in 538 A.D. After this, prophecy says the little horn would come to power.

We are told that this power would “subdue three kings. He shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law. Then the saints shall be given into his hand for a time and times and half a time” (Dan. 7:24, 25). A ‘time’ represents a year, ‘times’ are two years, and ‘half a time’ is half a year. Since there were thirty days to a month at the time this was written, this is a period of “one thousand two hundred and sixty days,” as referenced in Revelation 12:6. Since prophetic days are symbolic of years, “a day for each year” (Ezek. 4:6), this time period represents the 1,260-year reign of the Catholic Church during the Middle Ages, when popes ruled the world. This rule would finally come to an end exactly 1,260 years later, in 1798, when French General Berthier took back the city of Rome from the Catholic Church and put the pope in prison.

The eyes “like a man” represent the man at the head of this power, which is the pope. We are told that this head would “speak pompous words against the Most High.” The pope has made such claims, calling himself infallible, claiming to be a mediator between God and man, and claiming to have the power to forgive sins. Through these claims, the pope has pompously claimed the very position of Christ, “the Most High.” In addition, other claims have been made against God’s word. During the Middle Ages, the Catholic Church invented such doctrines as purgatory, the sale of indulgences, the Immaculate Conception, and saint worship, none of which can be supported by the Bible. Still, we are told that this power would do something even more tragic. We are told that it would “intend to change times and law.” It would attempt to change the very law of God, the Ten Commandments. Of course, anyone who knows history realizes that this is exactly what happened.

Because the pagans of Rome worshipped the sun on the first day of the week, the Catholic Church gradually replaced the seventh-day Sabbath of God’s law to Sunday, stating, “The Catholic church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday” (*Catholic Mirror*, Sept. 23, 1893). “Sunday is a Catholic institution... from the beginning to the end of scripture there is not a single passage that warrants the transfer of the weekly public worship from the last day of the week to the first” (*Catholic Press*, Aug. 25, 1900). Multiple Catholic documents confirm this.

We are further told that this same Roman-Catholic union would “persecute the saints of the Most High,” as history affirms. During their rule, all who opposed the church were persecuted or put to death. It is estimated that at this time, over fifty million people were killed by the Catholic Church, under the direction of the popes, through such tyrannical inventions as the Inquisition and the Crusades. Some of these instances are detailed in the Christian classic, *Foxes Book of Martyrs*. Many believers had to flee to the mountains to escape persecution during this 1,260-year reign, as the saints were “given into his hand” (Dan. 7:25).

Still, strangely, the identity of this beast in connection with the little horn has been overlooked by many, as it continues to roam our streets. This should be no surprise since the prophecy says that this power would continue until the end of time. While other beasts “had their dominion taken away, yet their lives were prolonged for a season and a time,” this power would continue until the end when, at the judgment, “the beast was slain, and its body destroyed and given to the burning flame” (Dan. 7:12, 11). Through Catholicism, Rome will continue until the end of time, and the Bible follows its trail of blood through various symbols. Outside of the dragon-like beast and the little horn in Daniel, it is also depicted as the beast of Revelation, the dragon with seven heads, the man of sin, the harlot woman, and more, and according to prophecy, it will make one final attack on God’s people in the final days of earth’s history, igniting the great tribulation.

III. The Messianic Prophecy

(Based on Daniel 9)

Seventy weeks are determined for your people and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy... Dan. 9:24

The book of Daniel includes a prophecy that clearly foretells when the Messiah would begin His ministry, and the exact year He would die, yet sadly many people have overlooked this amazing prophecy. Let's check it out.

During the time of Jeremiah, the nation of Israel was taken captive by Babylon, but the prophet told Israel in advance that this captivity would only last seventy years, then God promised to restore Israel after the "seventy years are completed" (Jer. 29:10). While still a prisoner in captivity, Daniel was reading the prophecy when he noticed that the time period "given through Jeremiah the prophet" was almost fulfilled (Dan. 9:2). As he pondered how long Israel would remain captive, God gave Daniel a vision, revealing the future of Israel, the coming of the Messiah, and the final destruction of Jerusalem.

God told Daniel regarding his people, Israel, "Seventy weeks are determined for your people" (Dan. 9:24). While seventy weeks is only 490 days, the key to understanding this prophecy is the day for a year principle, recognized by most Bible scholars. As previously noted, time prophecies in the Bible are

often presented symbolically as “a day for each year” (Ezek. 4:6). This principle was used when Israel refused to enter Canaan after spying out the land for forty days, and they were told, “for each day you shall bear your guilt one year, namely forty years” (Num. 14:34), as well as other places. Many Bible scholars have found that when this day for a year principle is applied to Bible prophecy, it works.

As we apply the day for a year principle to the prophecy of Daniel, we find that it does not merely span a period of seventy weeks or 490 days, but 490 years! This time period would be given for the Jews “to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy” (Dan. 9:24). In essence, Israel was given 490 years to get their act together before the Messiah would come and be anointed, fulfilling the prophecy. This was the final probationary warning for Israel.

Now, once we are given the time span of the prophecy, we are then given the starting point. The Bible says that “from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks; the street shall be built again, and the wall” (Dan. 9:25). The first seven weeks, or 49 years, were to rebuild Jerusalem, the street and the wall, then Israel would have a remaining sixty-two weeks (or 434 years) before the Messiah was to come and be anointed. Amazingly, the prophecy pointed to the exact year the Messiah would come, and yet many people still missed it.

We are told that the 483 years would begin “from the going forth of the command to restore and build Jerusalem.” This command is found in the book of Ezra, where we are told that the Jews built the city “according to the command of Cyrus, Darius, and Artaxerxes king of Persia” (Ezra 6:14). We notice that this decree was given at three different times, but the final decree to set the Jewish people free was given in the “seventh year” of Artaxerxes, in 457 B.C., marking the starting date of the prophecy and giving us the foundation of the great Messianic prophecy (Ezra 7:8). While some Bible commentaries may slightly differ on the exact year of the prophecy, the overall points of the prophecy are agreed on.

According to the prophecy, the Messiah would come 483 years after 457 B.C. Keeping in mind that there is no year zero, that would bring us to the year 27 A.D. According to the prophecy, that is the year that they would “anoint” the Messiah (Dan. 9:24). Amazingly, we are told that in that exact year, Jesus said the Father “anointed Me to preach the gospel” (Luke 4:18). In the spring of 27 A.D., Jesus was anointed at His baptism and began His ministry. The year of His baptism is confirmed by the historical markers given in Luke 3:1, right before the baptism.

We are then told that sometime after the seven and “sixty-two weeks Messiah shall be cut off, but not for Himself” (Dan. 9:26). The prophecy says that the Messiah would not be cut off (or die) for Himself but for His people, and then it gives us the exact year this would occur. We are told, “he shall confirm a covenant with many for one week; but in the middle

of the week He shall bring an end to sacrifice and offering” (Dan. 9:27). The last week of the prophecy began in the spring of 27 A.D. We are told that right in the middle of this seven-year period, three and a half years later, the Messiah would die. This was fulfilled in the fall of 31 A.D. when Jesus was crucified.

According to the prophecy, the Messiah would “confirm a covenant with many.” As Jesus was about to die, He affirmed this, stating, “this is My blood of the new covenant, which is shed for many” (Matt. 26:28). We are also told that His death would “bring an end to sacrifice and offering.” The moment Jesus died, “the veil of the temple was torn in two from top to bottom” by the hand of God, showing that the sacrificial system was finished (Mark 15:38). Since these things symbolically pointed forward to Christ, the cross brought an end to the sacrificial system, as the prophecy stated. This is why Christians today no longer sacrifice animals or worship the Old Testament feasts.

Up to this point, the prophecy was perfectly fulfilled. The nation of Israel was restored, and the Messiah came and died in the exact year He was prophesied. Still, there remained three and a half years left in the prophetic timeline. According to the prophecy, 490 years were given to Israel as a probationary period to get their act together. Jesus confirmed a covenant for “seven years” with the nation of Israel. This means that while the Messiah died in the autumn of 31 A.D., the prophecy was to continue until the spring of 34 A.D. God, in His

mercy, was giving Israel three and a half years after the death of Christ on the cross to repent. Now, looking back upon the events of Calvary, they were given one final chance to search the Scriptures and see that Jesus Christ clearly fulfilled all the prophecies regarding the Messiah.

History reveals that even after the allotted time, Israel refused to repent and accept Christ as the Messiah. Their final rejection came three and a half years after the cross, when the apostle Stephen was making a final appeal, and the Jews “stopped their ears, and ran at him with one accord; and they cast him out of the city and stoned him” (Acts 7:57, 58). After that, the apostle Paul was converted and told to “bear My name before Gentiles” (Acts 9:15). Peter then received a vision in which he was informed that “God has also granted to the Gentiles repentance to life” (Acts 11:18). This rejection of Israel took place in 34 A.D., just as the prophecy said it would.

After 34 A.D., the Jewish people could still individually be saved, but they were rejected as a nation after the seventy weeks, or seventy sevens. Jesus alluded to this when Peter asked how long a person could be forgiven, and Christ replied, “up to seventy times seven” (Matt. 18:22). While Christ was saying that God’s forgiveness was endless to those who truly repent, He was also making a direct reference to the tragic rejection of Israel after the seventy-week prophecy.

Sadly, the prophecy of Israel ends in tragedy. Daniel goes on to say that after the death of the Messiah, “the people of the prince who is to come

shall destroy the city and the sanctuary” and “on the wing of abominations shall be one who makes desolate” (Dan. 9:26, 27). Jesus later says, “when you see the ‘abomination of desolation’ spoken of by Daniel the prophet...then let those who are in Judea flee to the mountains” (Matt. 24:15, 16). Luke records the words with a little addition stating, “when you see Jerusalem surrounded by armies, then know that its desolation is near. Then let those in Judea flee to the mountains” (Luke 21:20, 21). This event was speaking of the destruction of Jerusalem in 70 A.D.

After Israel rejected the Messiah, their doom as a nation was secured, the gospel went to the Gentiles, and God’s protecting hand was removed from Israel. While God still works to save the Jewish people, their only safety is in accepting Messianic prophecies like this and others throughout their ancient writings. The many prophecies that reveal the place, manner, year, and events surrounding the birth of the Messiah, as well as the place of His childhood, the time of His baptism, the rejection of His people, the manner and year of His death, His resurrection, and many other details, all point to one Man, “the Man Christ Jesus” (1 Tim. 2:5). Jesus has been affirmed as the Messiah “by many infallible proofs” (Acts 1:3). Tragically, the Jewish people misinterpreted the prophecies and secured their own doom. Still, the prophecy remains for all who wish to accept it. God is still calling for people to accept Jesus in light of the evidence. The prophecy was given “that when it does come to pass, you may believe” (John 14:29). The evidence is there. Won’t you accept Jesus as your Messiah?

IV. The Sanctuary Prophecy *(Based on Daniel 8)*

Then I heard a holy one speaking; and another holy one said to that certain one who was speaking, "How long will the vision be ... And he said to me, "For two thousand three hundred days; then the sanctuary shall be cleansed." Dan. 8:13, 14

In the ancient sanctuary service, animals like lambs, goats, and rams were sacrificed, and then their blood was taken into the sanctuary tent where it was sprinkled in order to atone for sins, but this system was prophetic, pointing forward to the greater work that Jesus would one day do for us in the heavenly sanctuary, after His death (See Heb. 9:11, 12, 24). In some ways, the earthly sanctuary was like a model car. It didn't actually work. It simply showed what the real sanctuary in heaven would look like and how it worked with Christ as our heavenly High Priest (See Heb. 10:4, 11).

Since the earthly sanctuary service was just a model, symbolic of the work that would take place in the heavenly sanctuary, God gave Daniel a vision to illustrate the greater work to be done in the heavenly sanctuary. The prophecy begins in Daniel 8. While still a prisoner in Babylon, Daniel had a vision in which he saw a goat with one large horn attacking a ram with two horns. We notice from the start that this vision is related to the sanctuary, because the animals represented in the vision were the sacrificial animals used in the sanctuary service (See Lev. 16:5).

In the vision, the goat attacks the ram, breaking its two horns, but as the goat is still going strong, his horn breaks, and four horns grow up in its place, followed by another horn that grows out of one of the four. As Daniel contemplates the scene, a voice says, “Gabriel, make this man understand the vision” (Dan. 8:16). The angel Gabriel explains, “The ram which you saw, having the two horns—they are the kings of Media and Persia. And the male goat is the kingdom of Greece. The large horn that is between its eyes is the first king. As for the broken horn and the four that stood up in its place, four kingdoms shall arise out of that nation, but not with its power” (Dan. 8:21, 22).

So far, this prophecy parallels the previous prophecies of Daniel. Just as Daniel 2 and Daniel 7 predicted the rise and fall of nations like Babylon, Medo-Persia, Greece, and Rome, this prophecy also predicts the rise and fall of nations. Since the vision is given just before the fall of Babylon, the prophecy starts with the subsequent kingdom of Persia, also known as Medo-Persia, followed by Greece, as we are told, “The ram which you saw, having two horns—they are the kings of Media and Persia. And the male goat is the kingdom of Greece. The large horn,” that broke at the height of its power, “is the first king” (Dan. 8:20, 21). As predicted, the first king of Greece, Alexander the Great, died relatively young, while still at the height of his power, and his empire was divided among his four leading generals: Ptolemy, Lysimachus, Cassander, and Seleucus.

After this, we are told that a little horn would rise out of one of the four horns. As also seen in the

parallel prophecies of Daniel 2 and 7, and affirmed by history, Rome arose on the tail of Greece to become an exceedingly great and brutal power, but according to the prophecy, Rome would eventually start to make war against God, and once again sanctuary images come into the prophecy. We are told that Rome “grew up to the host of heaven; and it cast down some of the host and some of the stars to the ground, and trampled them. He even exalted himself as high as the Prince of the host; and by him the daily sacrifices were taken away, and the place of His sanctuary was cast down” (Dan. 8:10, 11). Historically we see this occur after the fall of the Roman Empire, as it united with Catholicism.

After the fall of the Roman Empire, Rome continued to exist through the Catholic Church, later morphing into the Holy Roman Empire, led by popes and priests, all through the Middle Ages. However, the union of Rome and Catholicism did not come without a price. In mingling with the pagans of Rome, Catholicism adopted many pagan practices, including the mass, priestly confession, and papal infallibility, to name a few. After His death on the cross, Christ became our great High Priest in the heavenly sanctuary, but the pope hijacked the role of Christ and claimed the role as our earthly mediator.

Through the false doctrines that entered Rome, “the place of His sanctuary was cast down,” and truth was cast “to the ground” (Dan. 8:11, 12). Through popes and priests, Rome would continue to rule the world beyond the fall of the Roman Empire and down through the Middle Ages, as affirmed in the

prophecy. When asked, “How long will the vision be,” the response was given, “For two thousand three hundred days; then the sanctuary shall be cleansed” (Dan. 8:13, 14), but as the angel, Gabriel, starts to explain the last part of the vision about the two thousand three hundred “evenings and mornings,” Daniel “fainted” (Dan. 8:26, 27). When he finally woke up and tried to explain the vision, “no one understood it” (Dan. 8:27).

Gabriel had explained every part of the prophecy now except the “two thousand three hundred days” that referred “to the time of the end,” “for at the appointed time the end shall be” (Dan. 8:14, 17, 19). But how could the two thousand three hundred day prophecy extend to the end of time? The answer is simple. As most Bible scholars understand that prophetic time uses the “day for each year” principle (Ezek. 4:6), we can easily conclude that the vision does not refer to a period of days, but a much longer period of 2,300 years, as we will see.

After some time passes, Daniel says, “Gabriel, whom I had seen in the vision in the beginning,” returned to finish explaining the vision (Dan. 9:21). Since Gabriel didn’t fully finish his task of making Daniel “understand the vision,” he returned to give him the “skill to understand” (Dan. 8:16; 9:22).

Gabriel returns in Daniel 9:24 and announces, “Seventy weeks are determined for your people.” The original word “determined” means to “cut off,” so Gabriel is telling Daniel that 490 years are cut off for His people, the Jewish nation. But what are they cut off from? The 2,300 days, of course! Since Daniel

fainted before Gabriel could explain the end of the 2,300-day prophecy, he returns to explain it and begins by telling him that 490 years are cut off for his people, the Jews. Clearly, the 490 days are cut off of the longer time period of 2,300 days.

Now let's review the prophecy of Daniel 9, which we looked at in the previous chapter, and see its connection to the present prophecy. Gabriel marked the start of the prophecy "from the going forth of the command to restore and build Jerusalem," which began in 457 B.C., explaining that the prophecy would continue until the "Messiah" came and was sacrificed in the middle of the prophetic week, detailing how Jesus was baptized in 27 A.D., crucified in 31 A.D., and finally rejected, sending the gospel to the Gentiles in 34 A.D. While some of the dates may slightly vary, Bible scholars agree that this prophecy is perfectly fulfilled by the day for a year principle, which means it must also lay the foundation for the 2,300-day prophecy.

You see, when Gabriel returns, promising to give understanding for the previous vision, he starts by saying that 490 days are cut off of the longer 2,300-day prophecy. He then gives Daniel the "skill," or key, "to understand" by showing him the starting date of 457 B.C. Once we have the starting date, the prophecy becomes clear. The first 490 years of the 2,300 years were set aside for the Jewish nation to "finish the transgression," giving them time to repent, extending from 457 B.C. until 34 A.D. (Dan. 9:24). Sadly, the Jewish nation rejected God, and in 34 A.D., the gospel went to the Gentiles. Just as the

Jewish nation was judged at the end of the 490 years, the Gentile's judgment begins at the end of the 2,300 years when "the times of the Gentiles are fulfilled" (Luke 21:24). That time period would mark the beginning of the final stage of earth's history, and God has given us that date.

If the first 490 years of the 2,300 years were set aside for the Jewish nation, then the remaining 1,810 years following 34 A.D. must be left for the Gentiles. After that, we are told that the sanctuary must be cleansed. So adding 1,810 years to 34 A.D. brings us down to the year 1844. Just prior to that year, there were great revivals in relation to this prophecy. Many believed Christ would return in that year and bring an end to this world, but when the world did not come to an end, many concluded that they were wrong about the dates of the prophecy. Still, those who study the prophecy cannot avoid the fact that the dates undoubtedly point to 1844. So what does this mean? It means exactly what the prophecy said it meant. It said that on that date, "the sanctuary shall be cleansed" (Dan. 8:14). While some thought this referred to the final judgment at Christ's return, it actually referred to the starting of the judgment, as we will see. Let me explain.

When Daniel was told, "the sanctuary will be cleansed," he knew this was a reference to the Day of Atonement, when God would "make atonement for the Holy Place, because of the uncleanness of the children of Israel" (Lev. 16:16). Since the prophecy pointed to the "time of the end," long after the Jewish sanctuary service would end, it could not be talking

about the literal Day of Atonement. That's why Gabriel said that the events of the prophecy would bring an "end to sacrifice and offering" (Dan. 9:27), trying to point the eyes of Daniel off of the earthly sanctuary, with its yearly feasts, and instead to the heavenly sanctuary and the real Day of Atonement. Today, most Jewish people still recognize the Day of Atonement as a symbol of the coming judgment, but because they missed the Messiah, they do not realize that the heavenly judgment has begun, as foretold in the book of Revelation.

Just as the earthly sanctuary pointed forward to the literal sanctuary, the sanctuary feasts were also to be literally fulfilled. Just as the Passover was literally fulfilled when "Christ, our Passover, was sacrificed for us" (1 Cor. 5:7), the Day of Atonement is to be literally fulfilled in the judgment. In Revelation, we see a picture of the literal fulfillment of the Day of Atonement where we are told, "the temple of God was opened in heaven, and the ark of His covenant was seen in His temple" (Rev. 11:19). Since the only time the ark of the covenant was seen was on the Day of Atonement, symbolic of the final judgment, this must be a picture of the beginning of the judgment when the dead will "be judged" (Rev. 11:18). That's why we are soon after told, "Fear God and give glory to Him, for the hour of His judgment has come" (Rev. 14:7). This warning comes before the mark of the beast, so the judgment will begin on earth before the final tribulation (See 1 Pet. 4:17). This prophecy is a solemn warning for those living today that the hour of God's judgment has begun.

V. The Battle of Kings

(Based on Daniel 11)

...Behold, three more kings will arise in Persia, and the fourth shall be far richer than them all; by his strength, through his riches, he shall stir up all against the realm of Greece. Dan. 11:2

The Bible is full of symbolic messages which are, at times, difficult to decode. One of the most difficult mysteries in the Bible is the prophecy of Daniel 11. The foundation for decoding this prophecy is found at the beginning of the chapter, where we are told that the vision is given “in the first year of Darius the Mede” (Dan. 11:1). That means the prophecy begins during the rule of Persia, also known as Medo-Persia, which is why Daniel is immediately told, “Behold, three more kings will arise in Persia, and the fourth shall be far richer than them all; by his strength, through his riches, he shall stir up all against the realm of Greece” (Dan. 11:2). The three kings who followed Darius were Cambyses II, Pseudo-Smerdis, and Darius I. Xerxes was the fourth king who stirred up the nations against Greece, from which a mighty king would arise.

The prophecy goes on to say, “Then a mighty king shall arise, who shall rule with great dominion, and do according to his will. And when he has risen, his kingdom shall be broken up and divided toward the four winds of heaven, but not among his posterity nor according to his dominion with which he ruled” (Dan. 11:3, 4). This parallels an earlier prophecy of a

goat with a large horn that is broken, “and in place of it four notable ones came up toward the four winds of heaven” (Dan. 8:8). The horn that is broken is identified as “the first king” of Greece, Alexander the Great (Dan. 8:21). It goes on to say, “As for...the four that stood up in its place, four kingdoms shall arise out of that nation, but not with its power” (Dan. 8:22). Amazingly, both prophecies predicted the death of Alexander and the division of his kingdom among his four leading generals—Cassander, Lysimachus, Seleucus, and Ptolemy—who then fought for supremacy but never obtained the same power.

It was not long before Lysimachus overtook Cassander’s territory, then was killed by Seleucus, leaving only Seleucus in the northern territory of Syria and Ptolemy in the southern territory of Egypt, later referenced as the kings of the North and the South. The prophecy goes on to say that “the king of the South shall become strong, as well as one of his princes; and he shall gain power over him and have dominion. His dominion shall be a great dominion” (Dan. 11:5).

Eventually, the prophecy says that the two would “join forces, for the daughter of the king of the South shall go to the king of the North to make an agreement” (Dan. 11:6). In an attempt to unite forces, the two sought to unite on the condition that the king of the North, Antiochus Theos, separate from his wife, Laodice, and marry Bernice, the daughter of the king of the South. This union was short-lived because Antiochus soon brought back his first wife, who then

poisoned him and killed Bernice to try and establish her son's position on the throne.

But the prophecy said that from Bernice's "roots one shall arise in his place, who shall come with an army, enter the fortress of the king of the North, and deal with them and prevail. And he shall also carry their gods captive to Egypt" (Dan. 11:7, 8). In 246 B.C., Bernice's brother, Ptolemy III, attacked Syria, "the fortress of the king of the North," to avenge his sister's murder, and the idol "gods" which were previously stolen from Egypt were taken back, along with other "articles of silver and gold."

While a time of peace intervened, a series of subsequent battles eventually followed. In the midst of these, we are told that "the king of the North shall come and build a siege mound, and take a fortified city; and the forces of the South shall not withstand him. Even his choice troops shall have no strength to resist. But he who comes against him shall do according to his own will, and no one shall stand against him. He shall stand in the Glorious Land with destruction in his power" (Dan. 11:15, 16). Here we see the rise of Rome, as Pompey defeats Antiochus Asiaticus to become the king of the North. The reference to standing in the Glorious Land shows the connection between Rome and Israel, as seen in the days of Christ.

As Rome comes to power, Julius Caesar soon takes control of the kingdom, only to "fall, and not be found" when he is assassinated. He is succeeded by Caesar Augustus, "who imposes taxes on the glorious kingdom," as seen in the Roman tax decree that

brought Joseph and Mary to Jerusalem at the birth of Christ (Dan. 11:19, 20). After Augustus dies, we are told that “in his place shall arise a vile person,” rising during the time of “the prince of the covenant” (Dan. 11:21, 22). Despite his vile behavior, Augustus was urged by his wife to appoint Tiberius Caesar as his successor, who ruled during the time of Christ, the “Prince” of the “covenant” (Dan. 9:25; Matt. 26:28). The following verses address the conflict between Antony, Augustus, and Lepidus of the Second Roman Triumvirate, around the time Tiberius died.

We see a shift in the prophecy at this point, as it begins to reference a war “against the holy covenant” to “take away the daily sacrifices, and place there the abomination of desolation” (Dan. 11:28, 31). Jesus referenced the same “abomination of desolation,” stating that “when you see Jerusalem surrounded by armies, then know that its desolation is near,” a depiction of the destruction of Jerusalem in 70 A.D. (Matt. 24:15; Luke 21:20). However, Daniel 12:11 speaks of the time “the abomination of desolation is set up,” inferring that this is to be an ongoing event, referring to the union of Rome with organized religion. This union began in 538 A.D. when Rome united with the Catholic Church to rule the world for what the prophecy referred to as “many days,” or a period of time extending into the distant future (Dan. 11:33; See Dan. 8:26, 17).

Through the union of Rome and Catholicism, persecution broke out against the Christians, and we are told, “for many days they shall fall by sword and flame, by captivity and plundering. Now when they

fall, they shall be aided with a little help; but many shall join with them by intrigue. And some of those of understanding shall fall, to refine them, purge them, and make them white, until the time of the end” (Dan. 11:33-35). This parallels the prophecy which says this same Roman power “was making war against the saints, and prevailing,” adding, “Then the saints shall be given into his hand for a time and times and half a time” (Dan. 7:21, 25). Since a time is a year, times is two years, and half a time is half a year, this is a period of three and a half years, also known as the “one thousand two hundred and sixty days” of prophecy (Rev. 12:6). By the “day for each year” principle (Ezek. 4:6), this period represents the one thousand two hundred and sixty years during which the Catholic Church ruled the world from 538 until 1798, violently persecuting Christians.

To affirm this, we are told that this power will “exalt and magnify himself above every god, shall speak blasphemies against the God of gods, and shall prosper” (Dan. 11:36). This not only parallels the man of sin who “opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God,” but also the beast who “was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months,” or three and a half prophetic years (2 Thess. 2:4; Rev. 13:5)!

The prophecy begins to wrap up with the words, “At the time of the end the king of the South shall attack him” (Dan. 11:40). The reference to “the time of the end,” as noted in verse 35, began in 1798.

France now depicts the king of the South, or Egypt, as a spiritual symbol of atheism, “which spiritually is called Sodom and Egypt” (Rev. 11:8). The prophecy details the event which occurred in 1798 when, during the French Revolution, France turned against God, banned the Bible, and took the pope captive, crushing the power of Rome (the king of the North). But the prophecy does not end there. We are told that “the North shall come against him like a whirlwind,” and he “shall also enter the Glorious Land, and many countries shall be overthrown...and the land of Egypt shall not escape” (Dan. 11:40-42).

The Roman Catholic Church regained the city of Rome through the Concordat of 1929, once again rising in power to retaliate against spiritual Egypt, or atheism. While, from a Christian perspective, this may appear good on the surface, the church will once again take her liberties too far, and eventually make war against those Christians who oppose her, just as she did during her reign of terror all throughout the Middle Ages. As God’s people sound the warning against Catholicism, this “news from the east and the north shall trouble him; therefore he shall go out with great fury to destroy and annihilate many,” in an event the Bible refers to as the “great tribulation,” which will give rise to the mark of the beast (Dan. 11:44; Matt. 24:21). As in the past, his war against God’s people appears successful for a time, but soon enough, “he shall come to his end, and no one will help him” (Dan. 11:45). God will finally bring an end to the corrupt church which has brought such anguish upon the world.

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