



End-Time Issues...

An e-publication of *Prophecy Research Initiative*
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This ministry is dedicated to a progressive understanding of truth apropos to the last generation to live on earth.

Welcome to *EndTime Issues...*

This lesson is critical to prophetic study. With a crescendoing denial of dual application or reapplication of apocalyptic messages, this study strikes at the root of that error. Daniel explicitly reveals a divine purpose to prophecy in a historical setting **and** with a more important eschatological objective for the final generation. Daniel 8–12 are no exceptions.

Notice: This ministry just lost hundreds of recent emails through a computer virus. Though we intensively try to prevent this – it occurred. If you have been in active correspondence with us or if you have sent an email for which you expected a response, please resend it. Our apologies.

END-TIME NARRATIVE EMERGES

(Daniel 7 – Part Three)

“I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame” (Daniel 7:11).

Verses 9 and 10 addressed the judgment. Suddenly we pick up *what initially appears* to be a continuation of verse 8. The judicial scene in heaven was given as a “commentary insert.” God simply was saying, “Before we go on with the little horn story, at some point after that power is energized with words defying God, a divine judicial proceedings will get underway.”

The last observation Daniel had of that little horn was of its eyes and then its mouth speaking blasphemy against God. The **prophetic story** now picks up from there.

“I beheld then because of the voice of the great words which the horn spake:” (vs 11)

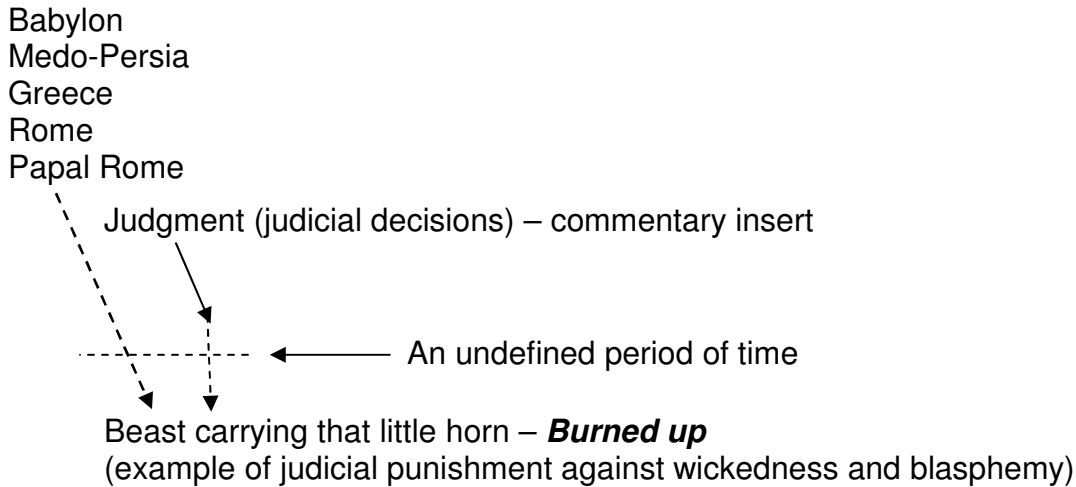
The NIV translation is clearer: “*Then I continued to watch because of the boastful words the horn was speaking.*” Daniel does not record what he heard. His attention is riveted on the “words” more than the supernatural “talking horn.” The seer has been a committed loyalist to God. He has unselfishly sought to elevate His honor. One can only assume that what the horn is saying is opposite to what Daniel believes.

Many scholars conclude that because of the story sequence, the divine court (vss 9-10) put this horn on trial. That could easily be assumed. But the Bible doesn’t say that. The literary

structure is of a “commentary insert” for verses 9 and 10, so common in prophetic prose. Neither the beast nor the little horn is brought before the court! Verse 11 brings a *major shift in time* to this little horn narrative.

“I beheld even till the beast was slain, and his body destroyed, and given to the burning flame” (vs 11)

The Danelic sequence directs us to this summary thinking:

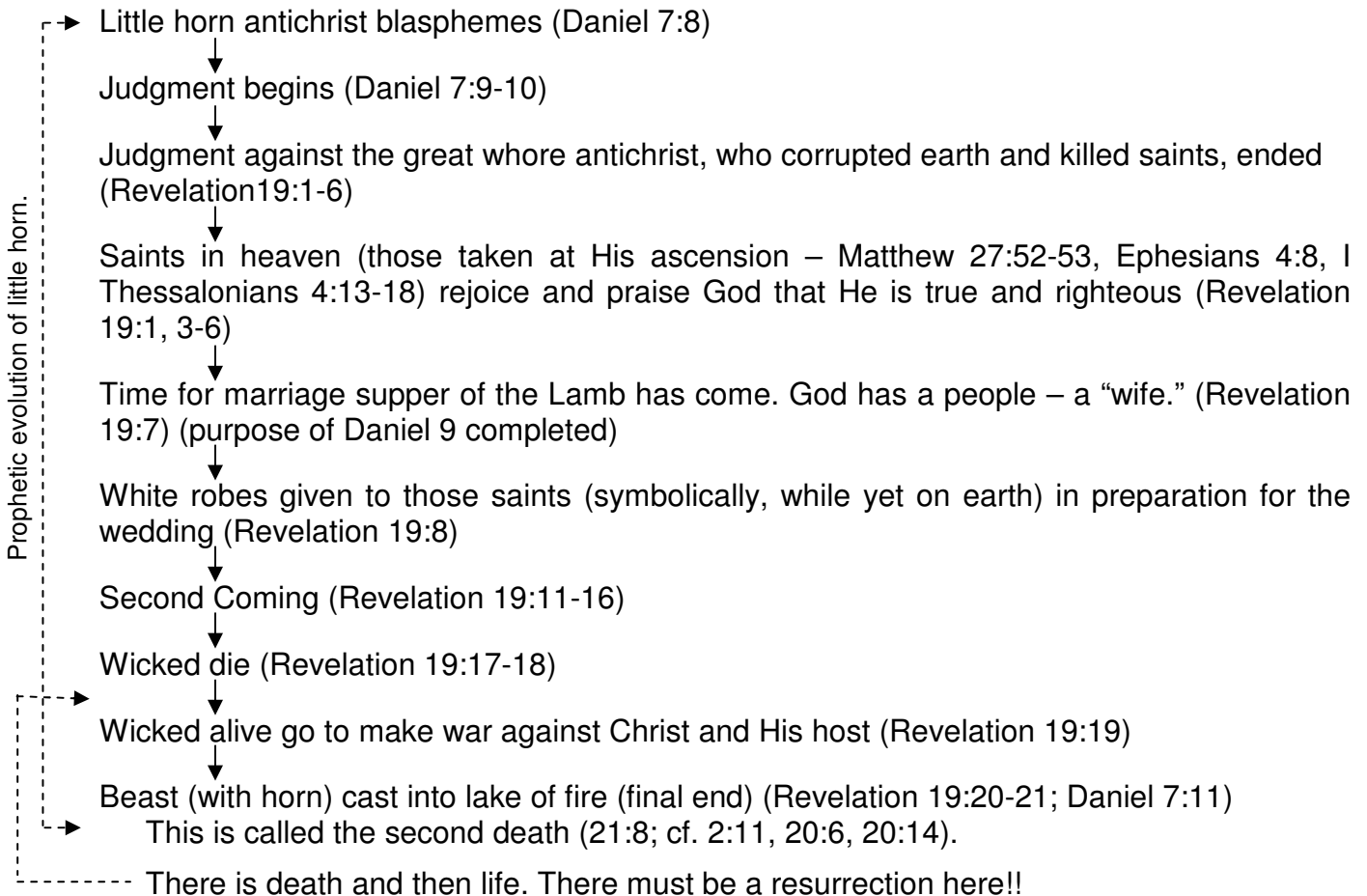


A trilogy is introduced – a tool ancient writers often used for emphasis.

Slain
Destroyed
Burning Flame

John describes the **same scene** in the apocalypse: “*And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were **cast alive into a lake of fire** burning with brimstone*” (Revelation 19:20). This is what Daniel is seeing in 7:11!

In Revelation it is sequenced after Christ’s second coming. A most helpful apocalyptic, event-driven resume is in chapter 19, associated with that text:



Daniel sees a judgment process **begin** and John notes in a later prophecy (Revelation 11:1) when the judgment of the church and its **living** worshipers begins. That is the final judicial phase of the judgment. Initially, therefore, it must have been a review of those who had already died. This distinction is further noted in Revelation 7. John and one of the 24 elders are discussing who the innumerable throng was around the throne. Finally, that elder said:

- “And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb” (Revelation 7:14).
- They were among the **living** that went through the great tribulation and were translated.
- Thus, a distinction is made between those raised at the resurrection (I Corinthians 15:51-55) and those translated without seeing death.

Therefore, one can reasonably conclude that the first part of the judicial process in Daniel is of those who have died – the second part in Revelation, those living right at the end.

Atonement vs Trumpets in Judicial Imagery

The Feast of Trumpets was a unique time each fall for the Jewish nation. It always began on a Sabbath with the blowing of the *Shofar* (ram’s horn) (Numbers 29:1).

- The “*voice of the trumpet*” (God’s sounding from Sinai) was the first divine “voice” heard by those people (Exodus 19:16). This became a great metaphor.
- The book of Revelation begins with the “trumpet-like voice” of Jesus on a Sabbath day (Revelation 1:10). This is clearly a type of the Feast of Trumpets.
- That continues with a “trumpet voice talking” with John in Revelation 4:1 where a judgment process is underway (Revelation 4:2-3).

What does all this mean?

- The *Shofar* blowing or “trumpet-like voice,” was a call to repentance. This is seen through feast typology and prophetically because of its association with a judgment scene!
- This has another urgent Old Testament tie:
 - “*Blow the trumpet [shofar] in Zion, sanctify a fast, call a solemn assembly*” (to avert doom) (Joel 2:15).
 - “*Cry aloud, spare not, lift up thy voice like a trumpet [shofar], and show my people their transgression, and the house of Jacob their sins*” (a great call to revival) (Isaiah 58:1).

"In the trial imagery," writes Rabbi Irving Greenberg, "the shofar blast communicates: Oyez! Oyez! This court is in session! The Right Honorable Judge of the World is presiding!"¹

This call, to make all things right with God, comes because the court is now in session.² The implication is: “Your name is about to come under review.”

- Jewish people saw this fall feast as a time when their names would come up in the heavenly court.³
- Why? Those ten days “of awe” would end with the Day of Atonement **when** eternal destinies were made.

Thus, the imagery in Daniel and Revelation draw on the judgment scenes symbolized by the time of the Trumpet Feast, urgently anticipating the sacred time of Atonement.

- Since the review of the dead would be final (i.e., no repentance possible for them), it would occur within **Atonement typology**.
- For the living, that would be **Trumpet typology**. That ties directly to the first angel’s message in Revelation:
- “*Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters*” (Revelation 14:7).
- That is a message **for** the living because it contains a command to obey!

Therefore, in Daniel’s apocalypse, it would begin with an Atonement setting – and in the Book of Revelation, with the final Trumpet (*Shofar*) call!

¹ Rabbi Irving Greenberg, *The Jewish Way. Living the Holidays* (New York, 1988), p. 195.

² *Ibid.*, pp. 186-195.

³ *Ibid.*, p. 186.

- “Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: **for the day of the LORD cometh, for it is nigh at hand**” (Joel 2:1).
- “The great day of the LORD **is near, it is near, and hasteth greatly**, even the voice of the day of the LORD: the mighty man shall cry there bitterly.... A day of the trumpet and alarm against the fenced cities, and against the high towers” (Zephaniah 1:14, 16).

Rabbinical literature refers to the time of Trumpets as when the books are opened for the living.⁴ If preparation was incomplete at the end of this trial, the person was eternally lost (Leviticus 23:29).

When does this all occur? There is a direct link to an end-time little horn in Daniel 8. The same metaphors are used, but **then** Days of Atonement (evening–morning) are used when holiness will be vindicated or adjudicated (*qodesh nisdaq*) (Daniel 8:14). An end is anticipated in promise! That is part of the noted *mareh* vision which had a beginning in 458 B.C. (see endtimeissues.com, October 2007 issue, as to why it is not 457 B.C.) (Daniel 9:24-25 is also the same *mareh* vision – a continuation of the 8:14 verse of the previous chapter.)

The whole setting of chapters 7–12 are filled with legal issues in a courtroom/witness setting. It reflects the final stages of the conflict between Christ and Satan. Therefore, the blowing of the Trumpet or *Shofar* as a ram’s horn is figurative of the **final call** from Jesus the “Ram of God” before earth’s close! When the last Atonement comes, all decisions will be final. There will be no court of appeal.

- Intriguingly, at the “last trump” or sounding of the *Shofar*
- The dead are raised (I Corinthians 15:52)

That coincides with the blowing of a trumpet on the Day of Atonement, when a Jubilee begins.

Speaking of this time, expositor White was insightful when she wrote: “Then commenced the jubilee, when the land should rest.”⁵ The land won’t rest until Christ’s second coming. Thus, dramatic imagery is opened to our study.

Onset of Judgment (Daniel 7:9-10):

- **Starts at or** after a 2300 Days of Atonement cycles (8:14)
- Review of records of those who died

Trumpet voices on Sabbath (Revelation 1:10) **begin the second judicial phase** (cf. 4:1-3, 11:1).

- **Starts** at a Feast of Trumpets
- All ending on a final Day of Atonement with a trumpet sound, which raises the dead and begins a Jubilee (I Corinthians 15:52).

⁴ Bacchiochi, Samuele; *God’s Festivals*, vol. 2, p. 59.

⁵ White, Ellen G.; *Broadside 3*, April 7, 1847; cf. *Early Writings*, p. 35.

Since we can ascertain when the judgment begins initially, are there clues to tell when the judicial process starts for the living? They **are distinct** and clear. This is discussed elsewhere (see endtimeissues.com, Newsletters [107](#), [118](#) and [119](#)).

“As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time” (Daniel 7:12).

This verse is **pivotal** to understanding the rest of this book. The historical span of the beast is restricted. Clearly in 7:11, an end-time mention of the fourth beast and little horn is presented. But now a new level of thinking is introduced – just in case what was just said is missed. If the beast (ancient Roman Empire) and the little horn (papacy, which immediately followed) go to the end of time when they are killed, there must be a *reapplication* of those symbols at the end!!

Speaking of these other three beasts, “their dominion had been taken away,” with God implied as the agent of action [historical imagery].⁶ But these beasts were allowed **to live on** till the judgment of the court was complete and the final end comes.

This picture coincides with Nebuchadnezzar’s metallic image when **all** the kingdoms come to an end **at one time** (Daniel 2:35, 44-45).⁷ Again – a reapplication of these symbols as end-time metaphors is given. Understanding that helps to see the deep meaning of Daniel 8–12, when that imagery is repeated during earth’s final era. There is a kingdom reapplication. That is why “Babylon” is noted so much in Revelation when it “falls”!

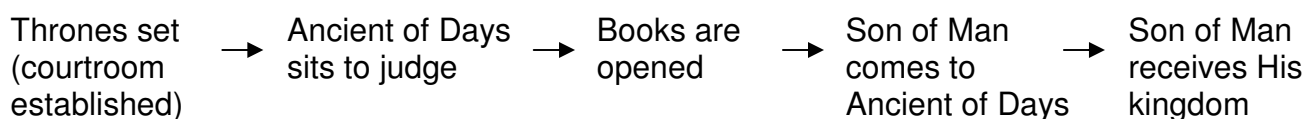
“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him” (Daniel 7:13).

“I saw in the night visions,” (vs 13)

Daniel has already informed us that these revelations were “upon his bed” (vs 1) at “night” (cf. 7:2). The first person statements are frequent in these missives: “I saw” – “I beheld” – “I considered.” This time he reminds us of the night, perhaps because the drama of viewing divine beings now makes an image transition as he recalls the experience.

“and, behold, one like the Son of man came with the clouds of heaven,” (vs 13)

God has, once again, drawn his attention from the earth to the heavenly court. There **is** a sequence between this verse and verses 9 and 10.



⁶ Steinmann, Andrew E.; *Daniel* (Concordia Publishing House – St. Louis), p. 354.

⁷ Goldingay, John E.; *Daniel – Word Biblical Commentary*, vol. 30 (Word Books – Dallas, TX), p. 166.

The Son of man enters the courtroom when the judicial process is either underway or completed. The context must drive our understanding.

The “Son of man” is a phrase that Jesus applied to Himself (Matthew 24:30, 25:31, 26:64; Mark 13:26, 14:62; Luke 21:27). **Most of those are in the setting of His Second Coming.** In the Old Testament it is used 107 times, making clear that it refers to a *human being*. God refers to Ezekiel with these words 93 times. Thus, the allusion is simply that Daniel is seeing someone “like” a human being.⁸ Specifically – the Qumran text of Daniel does **not** state “Son of man.” It is “one like a human being.” The “Son of man” wording was started around 100 A.D. in 4 Ezra and 1 Enoch 46. Contextually, the imagery and its setting show that He is more than a mere human.⁹ Embellishing the focus on Jesus Himself, within the context of that New Testament apocalypse, Jesus directs biblical expositors to go to Daniel (Matthew 24:15, Mark 13:14). Thus, the attention is drawn to the Messiah who is in an end-time era.

Scholars still debate who this “man” might be. In verse 18 the saints of the “**Most High**” refer back to this “Son of man” through the “kingdom” portrayal. Only a divine being would have “saints” or holy beings. Daniel is observing the Messiah. This is also the prevalent view among ancient Jews.

Intriguing is Christ’s parable of the sower (Matthew 13:24, 43). It is the Son of Man who sowed good seed (vss 24, 37). He has a kingdom (v 41; cf. v 38), which unfolds in a judicial setting where good and bad have their rewards. This has been studied extensively, and the allusions to Daniel 7:13 and 14 in an end-time setting are amazing and stunning.¹⁰ **Thus, this Daniel 7 picture of judgment and Christ’s coming forward our understanding to an end-time message.**

The evidence strengthens through the apostle John, when He observes a being he refers to as “one like a Son of man” (Revelation 1:13 and 14:14), which is an exact translation of the Aramaic here in Daniel 7:13. John’s observation is accompanied by it being Jesus (Revelation 1:18), and his description (Revelation 1:13-15) is similar to what Daniel saw (Daniel 10:4-6, 10), referring to “a certain man”!

The dual nature of Christ as true man and true God is implicit in Daniel 7:13 and 14. He is “like” man who comes to God to receive His kingdom. **Jesus and the time of the end are both in view.**

“came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him” (vs 13)

Clouds are associated often with deity (Exodus 13:21-22, 19:9, 16; I Kings 8:10-11; Isaiah 19:1; Jeremiah 4:13; Ezekiel 10:4; Matthew 24:30, 26:64; Mark 13:26; cf. I Thessalonians 4:17, Revelation 1:7, Acts 1:9-11).¹¹

Jesus had told four of His disciples that the **sign** of His coming directly related to “clouds.”

⁸ Steinmann, *op. cit.*, p. 356.

⁹ Miller, Stephen R.; *The New American Commentary*, vol. 18 (Broadman & Holman Publishers, 1994), p. 207.

¹⁰ Collins, John J.; *Daniel* (Fortress Press, Minneapolis, MN – 1993), pp. 90-105.

¹¹ Whitcomb, John C.; *Daniel* (Moody Press; Chicago, IL – 1985), p. 98.

- “And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory” (Matthew 24:30 (cf. 26:64).
- Though here in Daniel 7:13 the coming is to the Ancient of Days, the imagery is one of preparation for His return to the earth. Jewish tradition identified those clouds as angels.¹²

Once again, merging imagery of the “Son of man” with “clouds,” “kingdom” and “coming” are terms associated with earth’s last period of time (Psalm 18:10, 97:2-4, 104:3; Isaiah 19:1; Nahum 1:3).

His coming to the Ancient of Days is one of the few Old Testament examples alluding to a separation between the Son of God and God the Father. Coming on clouds suggests that He is about to return to planet earth. Since that is **the sign** of **the** Second Coming.

“And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed” (Daniel 7:14).

“And there was given him dominion, and glory, and a kingdom,” (vs 14)

The sequence of vision events must be reviewed to understand the context:

- Babylon (lion)
- Medo-Persia (bear)
- Greece (leopard)
- Rome (non-descript beast)
- Papal Rome (little horn)
- Courtroom judicial process begins (judgment by God the Father)
- Reapplication of the beast
- Christ on clouds moves to Ancient of Days
- Christ – Son of Man – receives His eternal kingdom

To receive His kingdom, Jesus becomes king. Because of this sequence, it cannot refer to the inauguration of Christ, when He ascended to heaven. Yet Paul also says: “Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Philippians 2:9-11).

- “For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us” (Hebrews 9:24)
- “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession” (Hebrews 4:14).

¹² Collins, *op. cit.*, p. 311.

The evidence suggests that Christ received the legal standing of kingship upon His ascension. But that “function” was delayed until another key mission was complete. He took up dominion over the church first:

“Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, is his body, the fulness of him that filleth all in all” (Ephesians 1:20-23).

Though Jesus is noted to be on His Father’s throne (Revelation 3:21; cf. Hebrews 1:3, Acts 2:33), after the ascension He is depicted in a priestly role by Paul. This role is one of being “pastor” and “mediator” of the incredible benefits of the Cross. He is ruling on the “throne of grace” (Hebrews 4:16). When He comes, He is shown as *“King of kings, and Lord of lords”* (Revelation 19:16). When does that occur? At the seventh Trumpet, right at the very end.

- *“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever”* (Revelation 11:15).
- The temple of God is then *“opened in heaven”* (11:19). The work of Christ as High Priest – Mediator – within its precincts is complete.

Thus, the setting for Daniel 7:14 shows this sequence:

Courtroom judicial process begins (judgment by God the Father)

- Jesus – acts as our defense attorney during these proceedings
- *“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate **with** the Father, Jesus Christ the righteous”* (1 John 2:1).



Steps on cloud in preparation to come to this earth to receive the saints: *“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen”* (Revelation 1:7).



Just before He comes – He formally receives His kingdom: *“Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned”* (Revelation 11:17).



“And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.... And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS” (Revelation 19:11, 15-16).

- *“And then shall they see the Son of man coming in the clouds with great power and glory”* (Mark 13:26; cf. 14:62, Luke 21:27).
- Right after the three angels’ messages John sees Jesus again as the “Son of man.”

- *“And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle” (Revelation 14:14).*

The imagery of Daniel 7:13-14 was first presented in Psalms 2 and 110. Jesus connects Psalm 110 with Daniel 7 in Matthew 26:64 and Mark 14:62. Stephen saw these events at his martyrdom (Acts 7:55-56).

Thus, Christ now reigns over the kingdom of grace. He is functioning as a High Priest – especially as the judgment process moves forward by the Ancient of Days. Jesus can be seen as our attorney and friend in that courtroom scene. Just before He comes the second time, He receives the kingship of the “physical kingdom.” When He comes – that will have occurred!

Why was a kingdom given to Him?

“that all people, nations, and languages, should serve him:” (vs 14)

This means that when Christ’s kingdom is established, it will be a physical “government” that is a secure place for all peoples, nations and languages. All other kingdoms in this vision are real and tangible. Contextually – so will Christ’s kingdom be.

“his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed” (vs 14)

- *“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth” (Matthew 28:18).*

This reveals that His universal kingdom comes at the end of the great plan of redemption. Christ’s dominion and rule will be forever.

Another judicial process is announced in Revelation.

Revelation 20:4, 12

I saw thrones	[This is when the
”They” (saints) sat on them	review of all records of
Judgment given to them	those not saved
Books were open	occurs.]

The evidence suggests two phases of judgment:

1. Led by Ancient of Days
 - After the first rise of the little horn
 - This would lead to the end of the little horn
2. Led by saints (millennial) – after Second Coming
 - After the second rise of the little horn (Daniel 8:9-13 – a time event only)
 - Saints are in heaven (presumed from John 14:1-3, I Thessalonians 4:17)
 - We go to Christ’s “Father’s house”

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever” (Daniel 2:44).

The vision has ended. Gabriel then comes to help Daniel with explanations and further clues as to what is occurring.

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