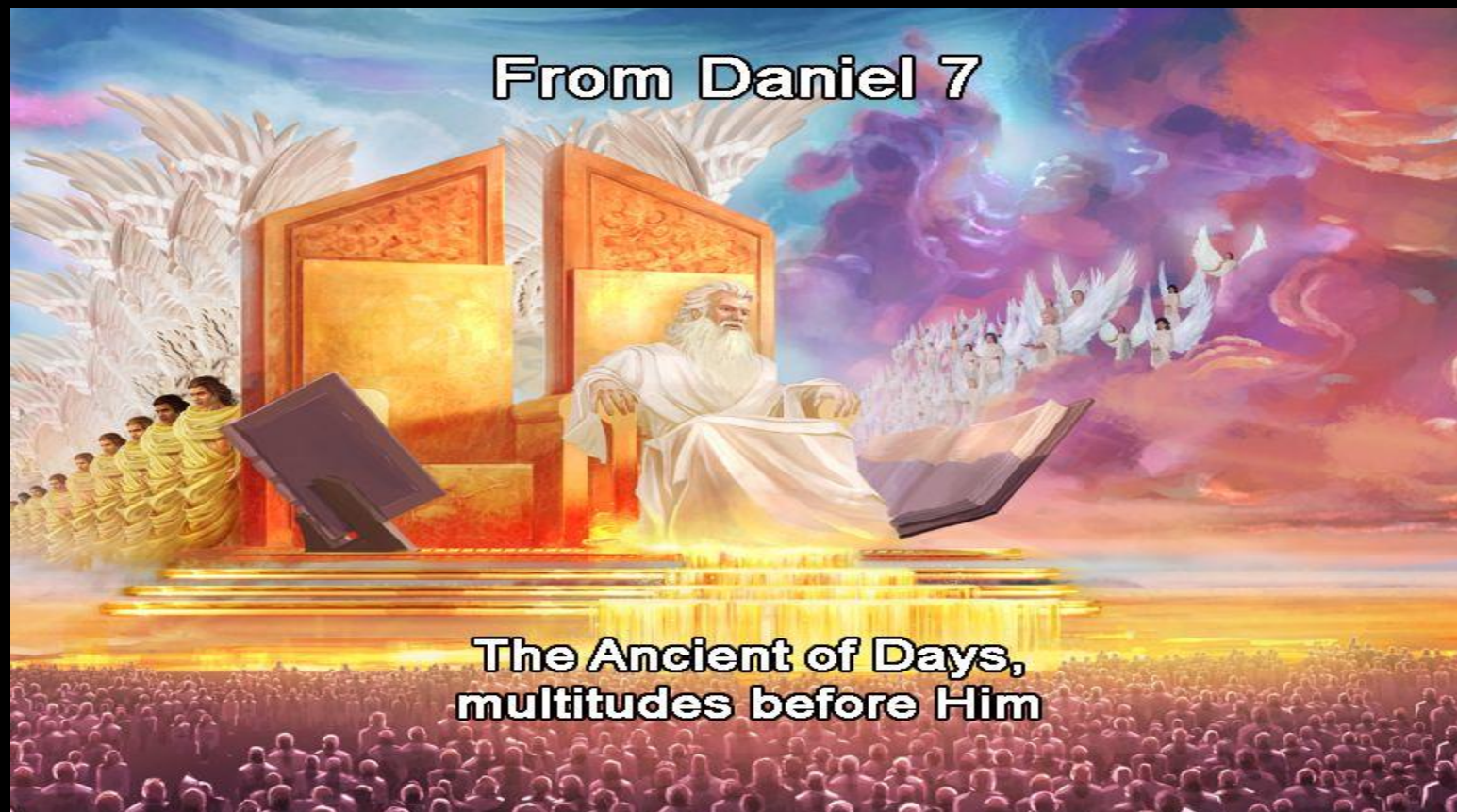


# ***Daniel Chapter 7 – Part 3***

## ***The Judgement Scene***



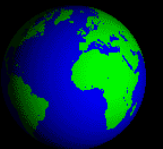
**Past** > **Present** > **Future**



[www.prophecylive.org](http://www.prophecylive.org)



**Learn from the Past > Understand the Present >  
Prepare for the Future**



# ***Inreach & Outreach Resource***



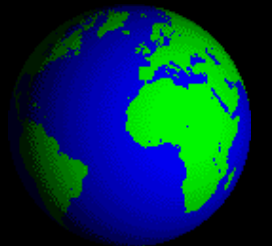
This booklet is an eye opener of what's happening in the world.

This 40 page A5 size booklet has the key aspects of the –

**PAST, PRESENT & FUTURE.**

It's available at the cost of printing & postage for bulk orders.

PDF is available on [ProphecyLive.org](http://ProphecyLive.org)



# ***Enter The Ark of Hope***

The Great Controversy between God and  
Satan is primarily over

**“WORSHIP”**

Who will you Choose?



# ***Get into the Ark***

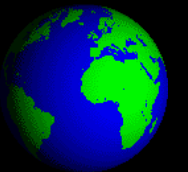
## **Sanctuary**



**And let them  
make me a  
sanctuary;  
that I may dwell  
among them.**

– Exodus 25:8

**Psalms 77:13**



# Health Snippet – Activated Charcoal (*cont'd*)

## **Benefits and uses of activated charcoal** (*Seek Medical Advice*)

Activated charcoal is a popular home remedy for several ailments and for other household and cosmetic purposes.

### **Promotes kidney function:**

Activated charcoal promotes kidney function by reducing the number of waste products that your kidneys have to filter. This may be particularly beneficial for people with chronic kidney disease. Healthy kidneys are normally very well equipped to filter your blood, but this condition inhibits your kidneys' ability to remove urea and other toxins. Urea and other waste products can pass from the bloodstream into your gut through a process known as diffusion. In your gut, they bind to activated charcoal and get excreted in stool.

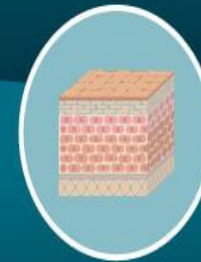
### **Reduce cholesterol levels:**

Research suggests that activated charcoal may bind to cholesterol and cholesterol-containing bile acids in your gut, preventing them from being absorbed.

Study shows, taking 24 grams of activated charcoal per day for 4 weeks lowered total and LDL (bad) cholesterol by 25% each while raising HDL (good) cholesterol by 8%.

***Activated charcoal is safe for most adults for short-term use.***

## BEST USES OF ACTIVATED CHARCOAL



Improves Skin Health



Binds to Toxic Chemicals



Reduces Gas and Bloating



Whitens Teeth



Cleanses Digestive Tract



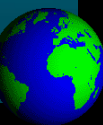
Relieves Insect Bites and Bee Stings



Improves Cholesterol Levels



Helps Prevent Hangovers



# Can We Trust Bible Prophecy?



# Yes we Can!

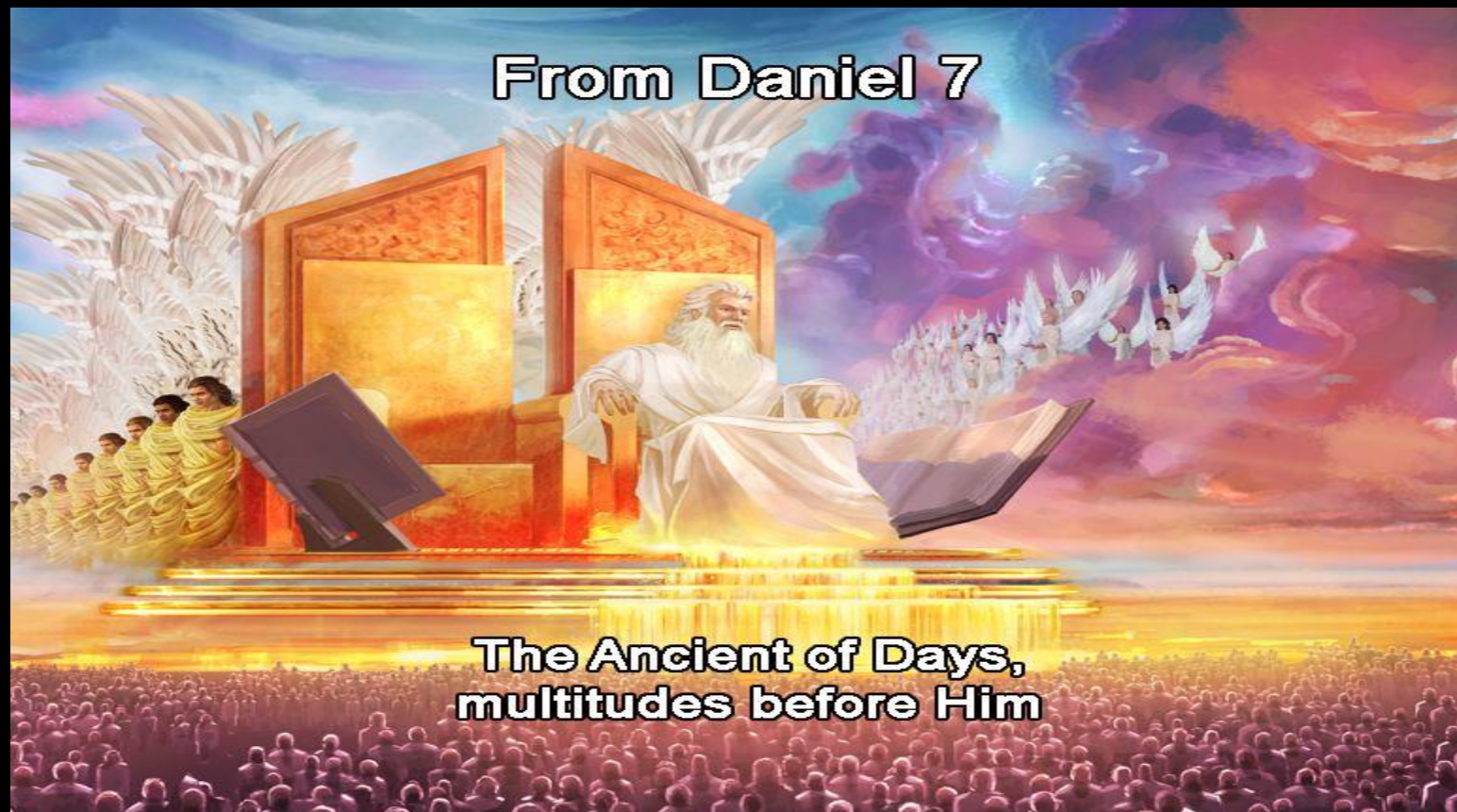
AS CHARCOAL TO EMBERS  
AND AS WOOD TO FIRE,  
SO IS A QUARRELSOME PERSON  
FOR KINDLING STRIFE.

PROVERBS 26:21



# ***Daniel Chapter 7 – Part 3***

## ***The Judgement Scene***

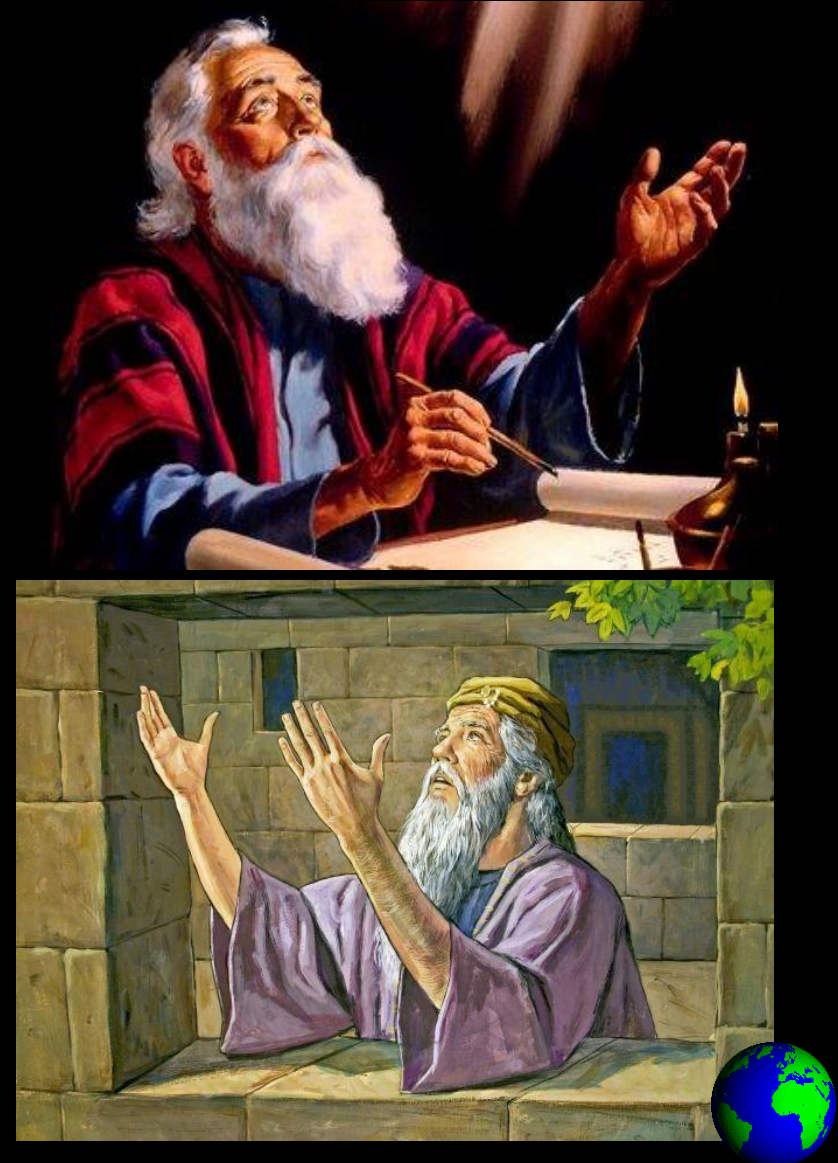


**Past** > **Present** > **Future**



# Introduction

The seventh chapter of Daniel reveals the future of God's people; not only the Hebrew nation, but the true, the spiritual Israel. **This vision was given to Daniel in the first year of the reign of Belshazzar, about 540 B. C.** **The mere giving of this view bears the strongest testimony to the results of Daniel's education when a youth, to his steadfastness of purpose, and his growth in spiritual things.** At the age of eighty-five, after sixty-seven years of court life, with all its allurements, and the natural tendency of human nature to sink to a purely physical existence, his eye of faith was so undimmed that at the bidding of Michael, Gabriel could carry Daniel into heaven itself, there to behold the Father and Son in the final work of the sanctuary above. **Moses once saw these things from the top of Mount Horeb when the tabernacle was to be built, and so great was the glory that he veiled his face before the common people could behold him.** Daniel's heart was with God, hence things which eye hath not seen nor ear heard, could be revealed unto him by the Spirit. **SDP 89.1**



# Introduction (cont'd)

The angel had said to Daniel, "As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged." Each one, before being destroyed, was merged into the succeeding one. The same truth was represented in chapter four when the tree representing Babylon was cut down, but the roots remained in the ground. The roots represented the foundation principles upon which Babylon was built, and they have remained in the earth ever since. When Medo-Persia fell, she left her principles of government, education, and religion still alive, transmitting them to her posterity, the nations of earth. Greece did likewise, and with each succeeding empire, those foundation principles which were so clearly portrayed in Babylon, which were placed there by the prince of the power of the air, instead of appearing in a weakened state, sprung into life with renewed vigor. So it was that when the fourth kingdom appeared, those principles of government which were the counterfeit of heaven's underlying principles were so strong that no natural beast could symbolize even pagan Rome. SDP 93.1



# Introduction (cont'd)

Rome in religion renewed all the religious errors of Babylon, and in education she followed in the footsteps of her great mother. **But as the prophet watched, things still more wonderful appeared.** The fourth beast, Rome, which succeeded Greece in 161 B. C., had ten horns, which, said the angel, "are ten kings that shall arise." This fourth beast is identical with the legs of iron in the image shown to Nebuchadnezzar, and the ten horns correspond to the mixture of iron and clay in the feet of that image. Each of the preceding kingdoms had fallen into the hands of some strong general who took the rule, but with Rome the case was different. The details of this history are given in the eighth chapter of Revelation under the symbol of the seven trumpets. Barbarian hordes from the north of Europe and Asia swept over the Roman empire between the years 351 and 483 A. D., crushing the government into ten parts. SDP 93.2

**Daniel 2**



**Daniel 7**

Babylon  
605-539 BC



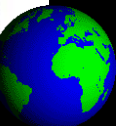
Medo-  
Persia  
539-331 BC



Grecia  
331-168 BC



Rome  
168 BC-476 AD



# *Introduction (cont'd)*

But Roman history did not end with the division. Daniel watched, "And, behold, there came up among them another little horn, before which there were three of the first horns plucked up by the roots." A new power, a power outside the empire is here represented by the little horn. The three divisions which were plucked up were the Heruli in 493, the Vandals in 534, and the Ostrogoths in 538 A. D. Justinian, the emperor, whose seat was at Constantinople, working through the general Belisarius, was the power which overthrew the three kingdoms represented by the three horns, and the reason for their overthrow was their adherence to Arianism in opposition to the orthodox Catholic faith. The details of the overthrow, and the religious controversy which was the root of the trouble, are fully given by Gibbon in the "Decline and Fall of the Roman Empire," by Mosheim in his church history, and by others. SDP 94.2

The little horn which was in power on the plucking up of the three, was diverse from all the others. It had eyes "like the eyes of a man, and a mouth speaking great things;" his look also was more stout than his fellows. SDP 95.1



# ***Daniel 7:9-10 - The judgement Scene***

**Daniel 7:9** *I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.*

**10** *A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.*

**After the vision of the four animals and the activities of the little horn, the prophet sees a scene of judgment in heaven (Daniel 7:9-10, Daniel 7:13-14). As the court convenes, thrones are put in place and the Ancient of Days takes His seat. As the heavenly scene shows, thousands and thousands of heavenly beings minister before the Ancient of Days, the court is seated, and the books are opened.**



# Examining the verses...

Beheld till the thrones were cast down - Daniel continued to look at this scene until thrones were cast down. The casting down is not in the way of destroying but to set in place, in the original language.

Ancient of Days - Here we are given a personal description of the Ancient of Days. This we know to be God the Father as Christ, the Son of Man, comes to Him in verse 13. God the Father came and sat upon the throne of judgment. We see that the throne has wheels and can thus be moved as Ezekiel 1 & 10 also shows us.

Thousand thousands ministered... - These are not sinful beings before the throne ministering, but they are the angels and living creatures as John tells us in Revelation 5:11. They all stood before the throne where the Father sat.

Judgment was set...books were opened - “The closing up of the ministration of Christ, our great High Priest, in the heavenly sanctuary, is the work of judgment here introduced. It is an investigative judgment. The books are opened, and the cases of all come up for examination before that great tribunal, that it may be determined beforehand who are to receive eternal life when the Lord shall come to confer it upon His people.” - Daniel and the Revelation, U. Smith, p 120.



# *The Ancient of Days*

Two things strike us about this judgment scene: **its awesome solemnity and the intense movement.** The expression “Ancient of Days” underlines the Father’s eternity, while the white garments and hair represent His spotless moral purity and uprightness. **The throne ablaze with flames and the wheels as burning fire represent the purging process of the judgment** (see, Malachi 3:3-5; Matthew 3:12; Psalm 50:3; 97:1-14; Isaiah 30:27-28). **The Father’s sovereign will is implemented by millions of angels who stand before His throne, an idea to which we will return shortly.** **The emphasis on movement is obvious.** Notice the progression:

**First thrones are “cast down.”** At this point no one is sitting on them (7:9). The Chaldee word for “cast down” is the same that is used to describe Daniel being “cast” into the lions’ den and his three friends being “cast” into the fiery furnace. It is also the same word which Daniel used to depict the work of casting down that the little horn performed in Daniel 8: 10, 11, 12. The little horn cast down the place of the sanctuary, the stars and the truth but now God will respond by turning the tables and “casting down” thrones to judge it for its misbehaviour.



# *The Ancient of Days (cont'd)*

After the thrones were “cast down,” (which clearly shows that they were not there before!) the Ancient of Days “did sit.”

The question immediately suggests itself: Where was the Father before He sat down? Was He just standing there where the thrones were put in place or was He in some other location and then came to where the thrones were placed?

Daniel 7:9 does not tell us but Daniel 7:22 does. We are told there, that the Ancient of Days came to the place of judgment which means He was not there before (The same Aramaic word is used in Daniel 7:13 where the Son of man “came” and was “brought” before the Father).

Once again we ask, Where was the Father before he sat down on his newly placed throne?

The answer to this question is found in the Hebrew sanctuary.



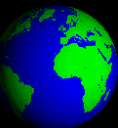
# *The Ancient of Days (cont'd)*

There were four key places in the Hebrew sanctuary: **the encampment, the court, the holy place and the most holy place.** The encampment was the place where needy sinners resided. **The court was the location where the sacrifices were offered.** In the holy place the blood of the sacrifices was applied by the priest and in the most holy place sins were blotted out once a year at the end of the year.

**It is obvious that the encampment and the court symbolized the earth.** It is on earth where needy sinners reside and it was on earth where Jesus Christ was sacrificed for sin.

Where did Jesus go upon His ascension? **The Bible tells us that He sat down at the right hand of God (his role as king of the kingdom of grace.** After all, kings sit on thrones) and that He was standing at the right hand of God (His role as ministering High Priest, because priests stand ministering before God) [[Acts 7:55](#); [Hebrews 1:3](#)]. **Obviously, both the Father and the Son were in the same place upon the ascension.**

But, which place? **There can be no doubt that it is the holy place.** And why? **The geography of the Hebrew sanctuary dictates it because after the court was the holy place.**



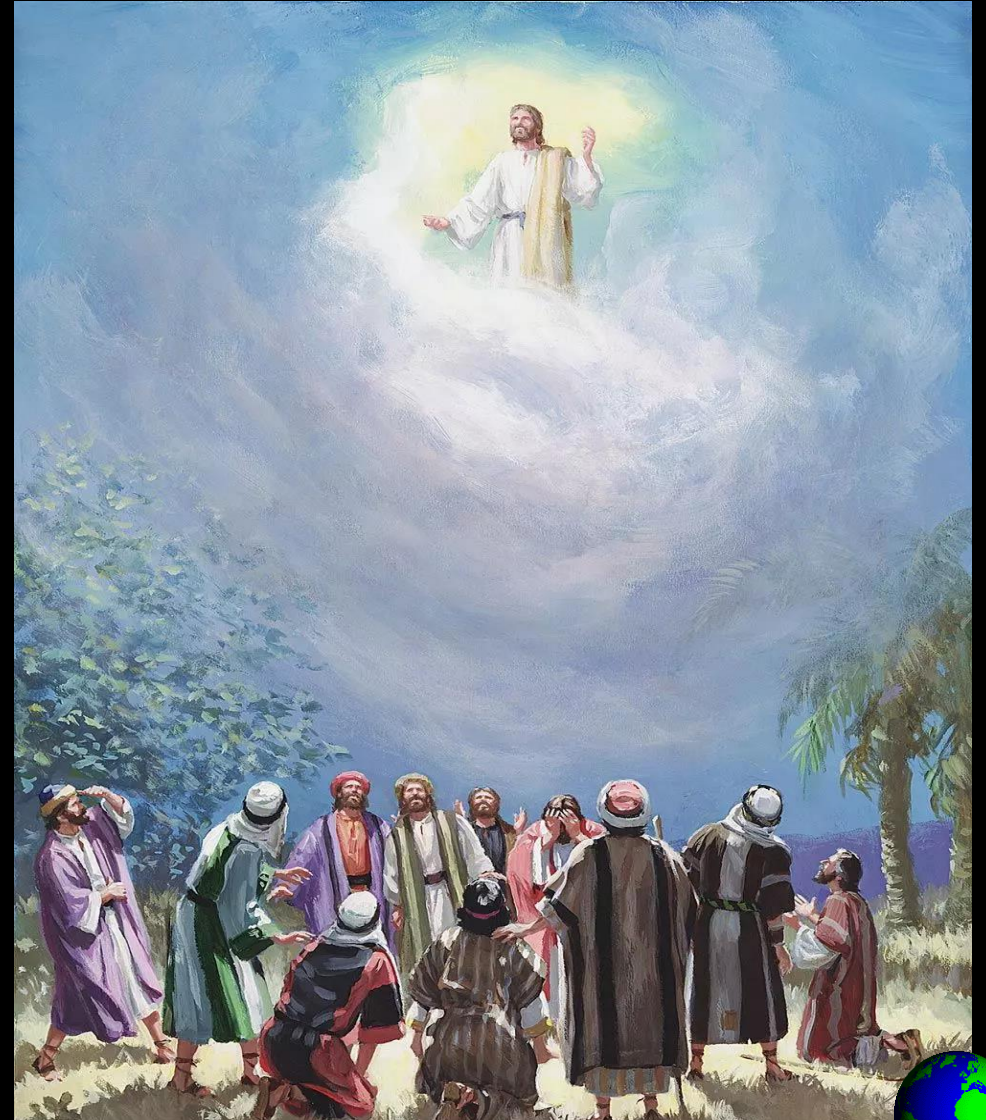
# ***Where did Jesus Ascend to in 31 AD?***

Those who believe that Jesus went directly into the most holy place upon His ascension are at a loss to explain why Jesus would leap from the court to the most holy place upon His ascension thus totally bypassing the holy place. Both Peter and Paul clearly inform us that Jesus went to heaven with His blood to be our intercessor, a work which clearly belongs to the holy place (Hebrews 7:25-26; 1 Timothy 2:5; Romans 8:34; Acts 2:16-39). This is why Jesus, after His ascension, is depicted as one walking among the seven candlesticks and ministering before the golden altar of incense (Revelation 1; 8:3-5). It doesn't take the brain of a rocket scientist to figure out that if the Father and the Son were in the holy place in 1798 and then moved for the judgment at some point thereafter, they must have moved to the most holy place. There are no other options because the work of judgment must be performed in the most holy place where the Ark of the Covenant and the Law of God are found!! (study Revelation 11:15-19 where this is made crystal clear). **Thus we conclude that both the Father and the Son were in the holy place until the beginning of the judgment.**



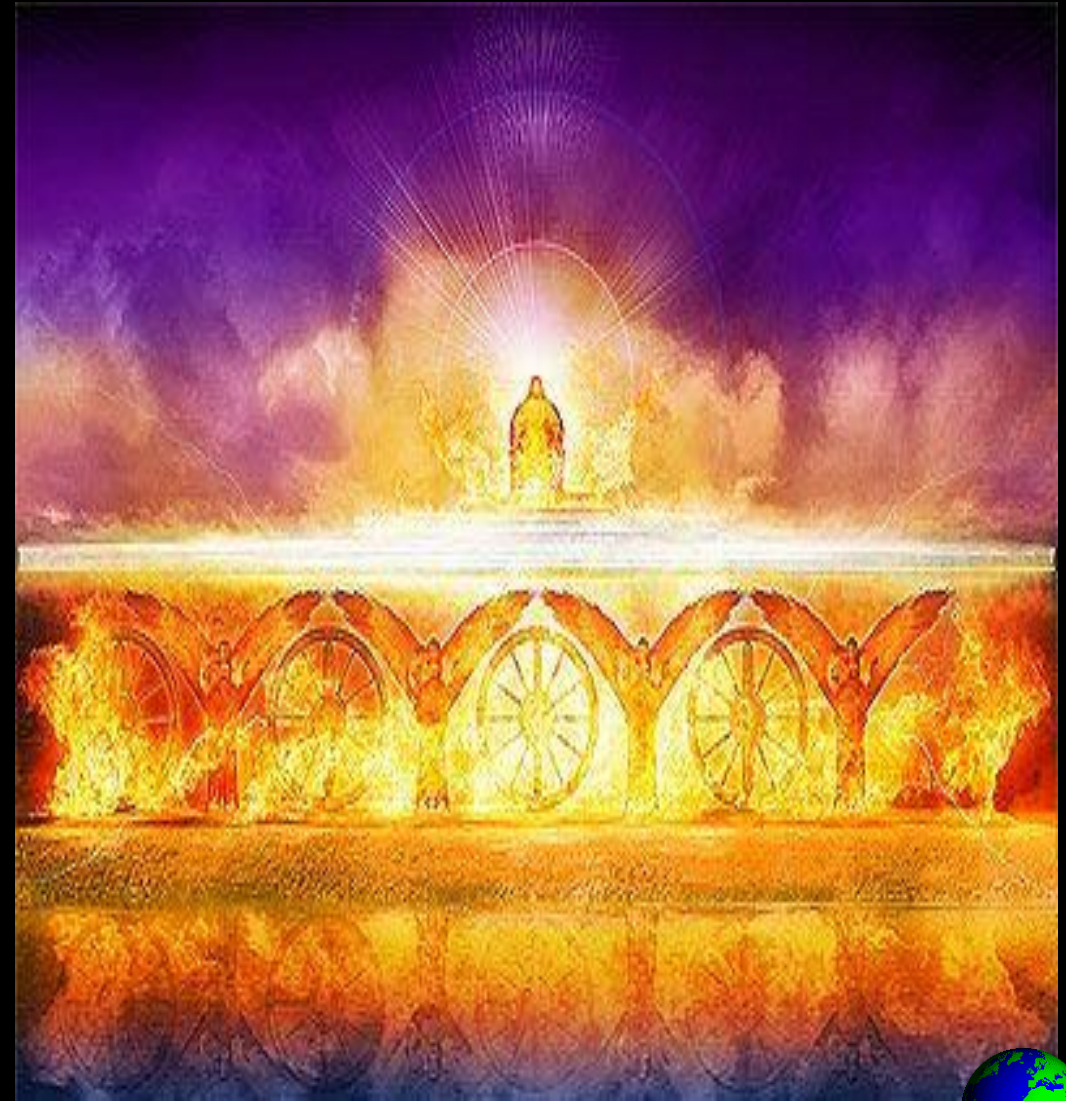
# *Where did Jesus Ascend to in 31 AD? (cont'd)*

But sometime after 1798, the Father moved from the holy to the most holy place. This movement is highlighted by the fact that the Father's throne, as seen in the synonymous parallelism, has wheels-fiery wheels!! **"His throne was ablaze with flames, Its wheels were a burning fire,"** The angels actually move the wheels ([Daniel 7:10](#); see the description of the same throne in [Ezekiel 1](#)) as they bring the Father into the most holy place. But note that there is not only one throne. There are thrones [plural]. How many are there and who sits upon them? We are not told in [Daniel 7](#) but one thing is certain, it is not the angels who sit on the thrones. How do we know this? The Bible makes it clear that the angels are constantly on the move. They are ministering spirits sent out to minister to those who will inherit salvation ([Hebrews 1:14](#)). In the Bible the angels always stand before God and are sent to minister throughout the universe.



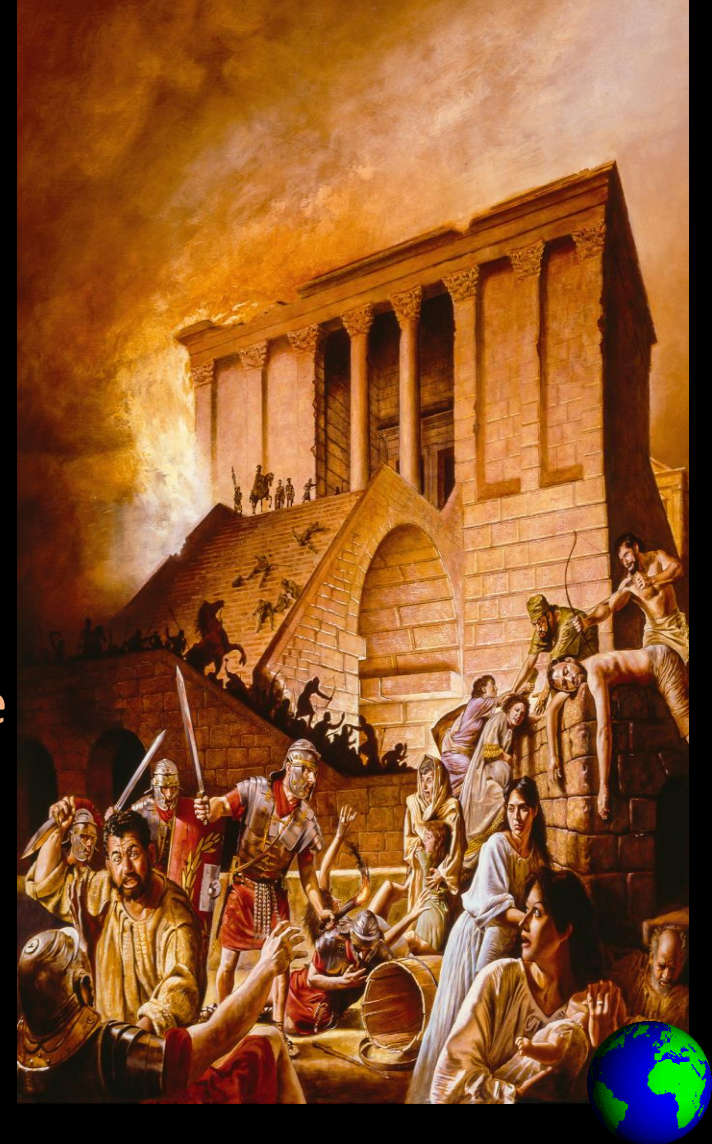
# *The Chariot-throne of God*

Revelation 5:11 makes it abundantly clear that God is surrounded by ten thousand times ten thousand and thousands of thousands of angels. But it is not the angels who sit upon the thrones but rather the 24 elders (Revelation 4:4). As we study Daniel 7 and Revelation 4-5 together, we discover that there are 24 thrones and the elders sit upon them. But who these elders are and what their role is, remains to be seen. There is undoubtedly a close link between Daniel 7 and Revelation 4-5 which we must return to later, but before we do, we must make a few remarks about the relationship between Daniel 7 and Ezekiel 1-11. Even a hasty glance at these two passages will reveal their close relationship. In both we have a chariot-throne, angels who guide the wheels, fire, clouds, and an awesome being who sits on the chariot-throne. In both, the idea of judgment is at the forefront.



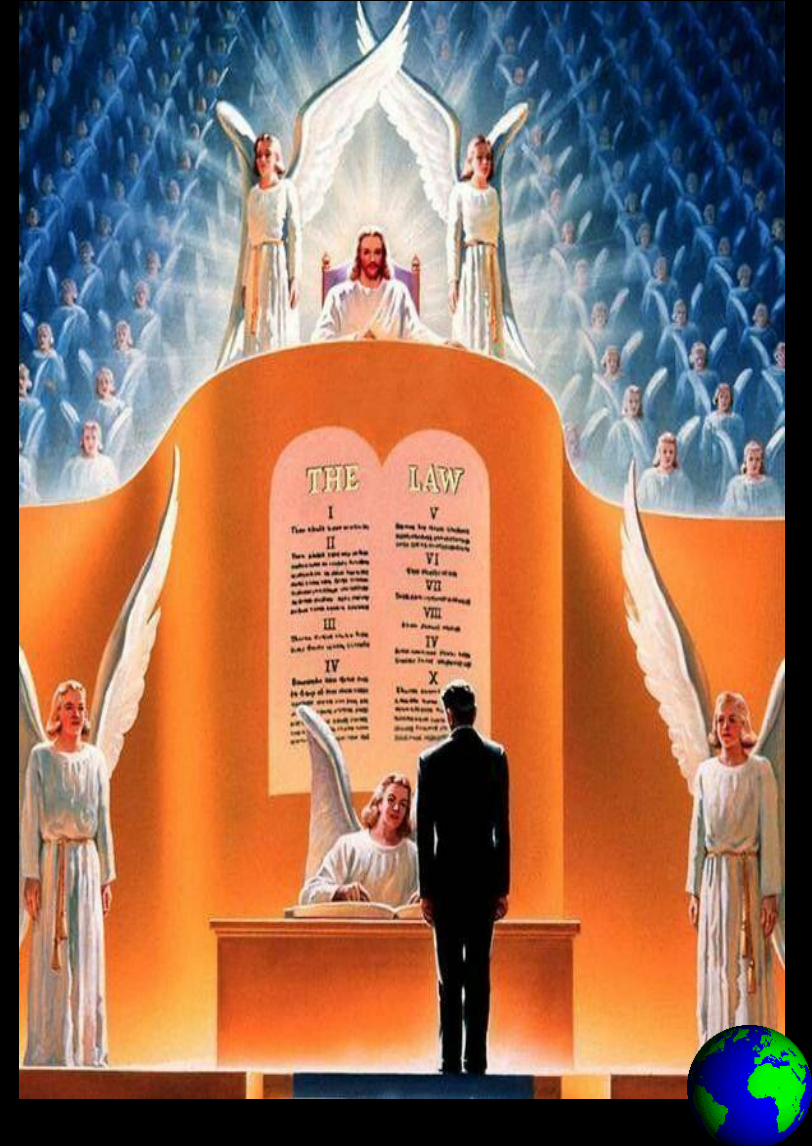
# Example: Judgement of Jerusalem

Ezekiel 1 describes the journey of God from heaven to earth to judge apostate Jerusalem. The date for Ezekiel 1 is 592 B. C. It is of critical importance to remember that in Ezekiel it is God's apostate people who are in view. They are committing abominations, the greatest of which is sun-worship (8:16), they are called a harlot (chapter 16), they are shedding innocent blood, the priests do violence to the law, and prophets and kings are corrupt. But in their midst is a remnant who sigh and cry because of the abominations which are being committed. These will be sealed for salvation while the apostate ones will be marked for destruction (9:1-6). Finally, the Shekinah departs (11:22-23), the city is left desolate and Nebuchadnezzar comes and executes God's judgment upon it in 586 B. C.. Like Daniel, Ezekiel presents three steps in the judgment process: Investigation (9:1-4), sentence (11:22-23, the Shekinah leaves), execution of the sentence (9:5-6). What happened with Jerusalem locally and historically (Ezekiel's account) is a type of what will take place universally and prophetically (Daniel's account). In other words, Ezekiel depicts the type while Daniel presents the antitype. In Ezekiel God comes to judge Jerusalem, but in Daniel 7 God comes to judge a worldwide apostate Christianity.



# Final Judgement of Apostate Christianity

As we have already shown, Daniel seven's little horn symbolizes an apostate Christian power. This power is committing abominations (Matthew 24:15; Revelation 17:5; Daniel 11:31), it is described as a harlot (Revelation 17:1), **it sheds innocent blood** (Revelation 17:6), **it thinks it can change the law** (Daniel 7:25), **it persecutes a remnant who remain faithful to God** (Daniel 7:21, 25). **God's faithful ones will be sealed for salvation** (Revelation 7:1-4) **whereas the apostates will be marked for destruction** (Revelation 14:9-11). **The Shekinah will depart the heavenly temple** (Revelation 15:5-8) **and then desolation and destruction will come upon the apostates in the form of the seven last plagues** (Revelation 16-19). **The key point we should remember here is that both Daniel and Ezekiel portray a judgment process which has God's professed people in view.** Clearly, among those who claim to be God's people, there are genuine and counterfeit believers. The judgment process has the purpose of separating these two groups.



# *The Judgement Scene*

What's important to note about this judgment is that it occurs after the 1,260-year period of the little horn's activity (A.D. 538-1798) but prior to the establishing of God's final kingdom.

In fact, three times in the vision the following sequence appears:

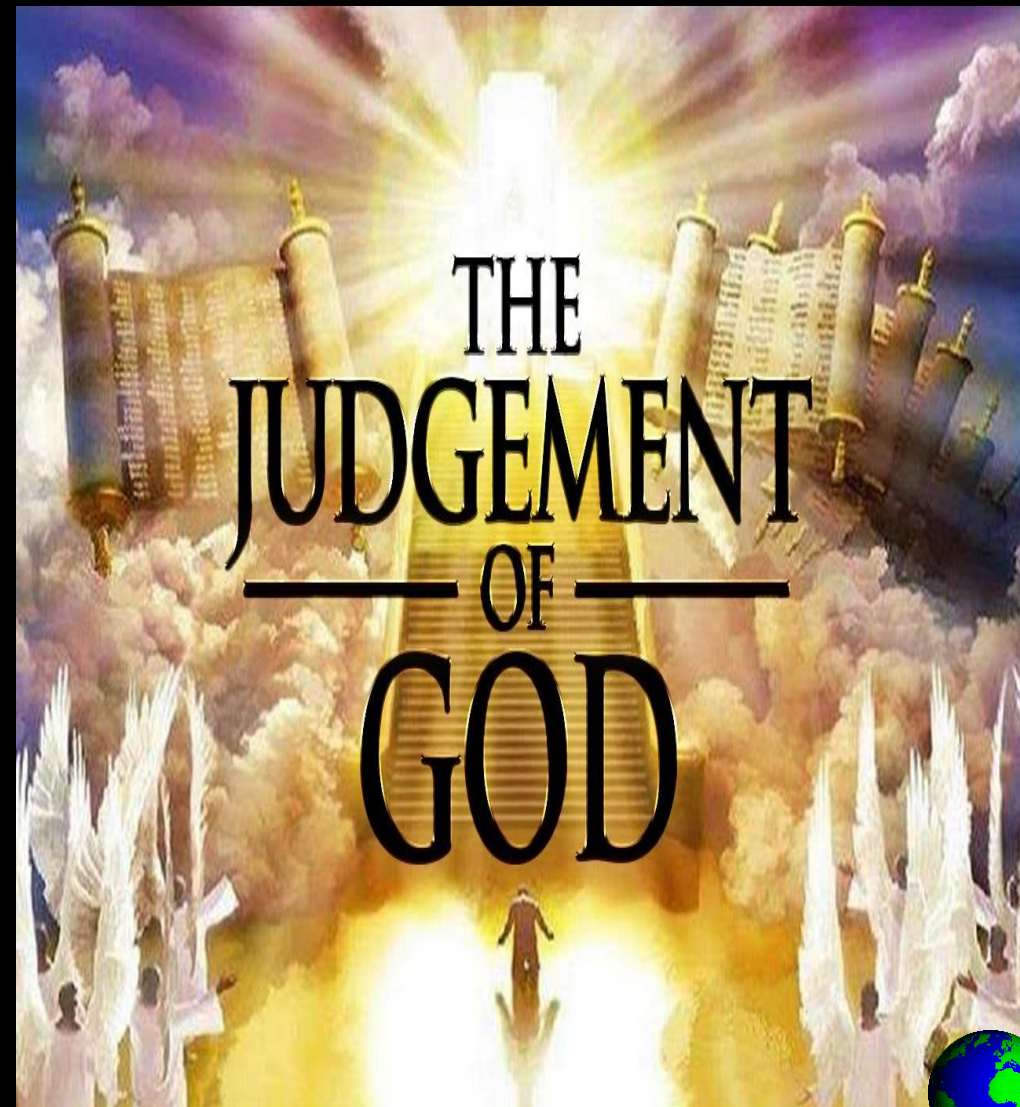
1. Little horn phase (538-1798)
2. Heavenly judgment
3. God's eternal kingdom

Read Daniel 7:13-14; 21-22; 26-27.

In what ways does the judgment benefit God's people?

The Old Testament describes several acts of judgment from the tabernacle and temple, but the judgment referred to here is different.

This is a cosmic judgment that affects not only the little horn but also the saints of the Most High, who will eventually receive the kingdom.



# *The Judgement Scene (cont'd)*

Daniel 7 does not describe the judgment or give details about its beginning and closing. But it implies that the judgment is undertaken in the wake of the little horn's attack against God and His people. The point here, then, is to emphasize the beginning of a judgment of cosmic proportions. From Daniel 8 & 9, we will learn about the time of judgment's beginning and the fact that this judgment is related to the purification of the heavenly sanctuary on the heavenly Day of Atonement. The lesson here is that we clearly will have a pre-Advent judgment in heaven that will be in favour of God's people (Daniel 7:22).

Psalms 5:3-6 – This psalm pictures God coming to judge His people, alluding to Daniel 7:9-10.

Daniel 7:21-22 – Judgment is given in favour of God's people.

Daniel 7 clearly reveals that the judgment is composed of two stages: Investigative in heaven and Executive on earth.

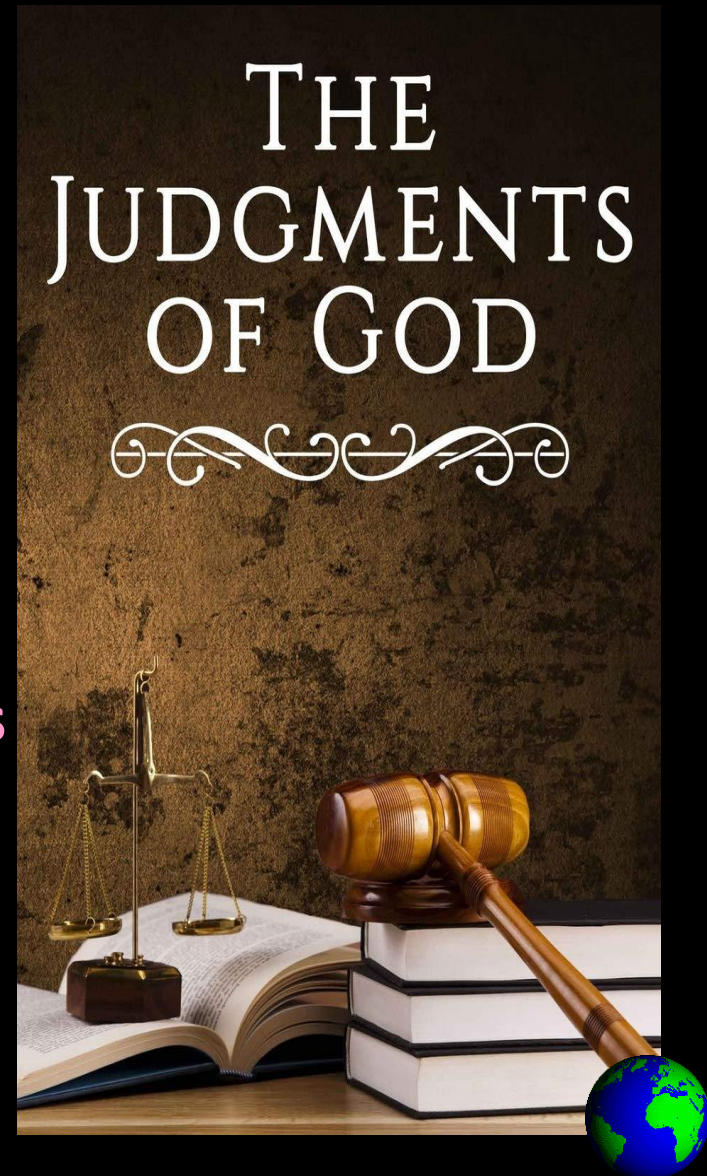


# *The Judgement Scene (cont'd)*

Every man's work passes in review before God and is registered for faithfulness or unfaithfulness.

Opposite each name in the books of heaven is entered with terrible exactness every wrong word, every selfish act, every unfulfilled duty, and every secret sin.

- The Ancient of Days is God the Father who functions as judge. The symbols describing Him point to His purity, experience, wisdom, and omnipotence.
- This judgment is not a secret judgment. Heavenly beings take part in it.
- Records are being consulted.
- The judgment affects the little horn & the 3 animal powers
- At the same time, God vindicates the persecuted saints.
- This judgment happens after AD 1798 and before the Second Coming. Then the saints will finally receive the kingdom.
- In this judgment the Son of Man appears—Jesus Christ. Believers are not directly involved.

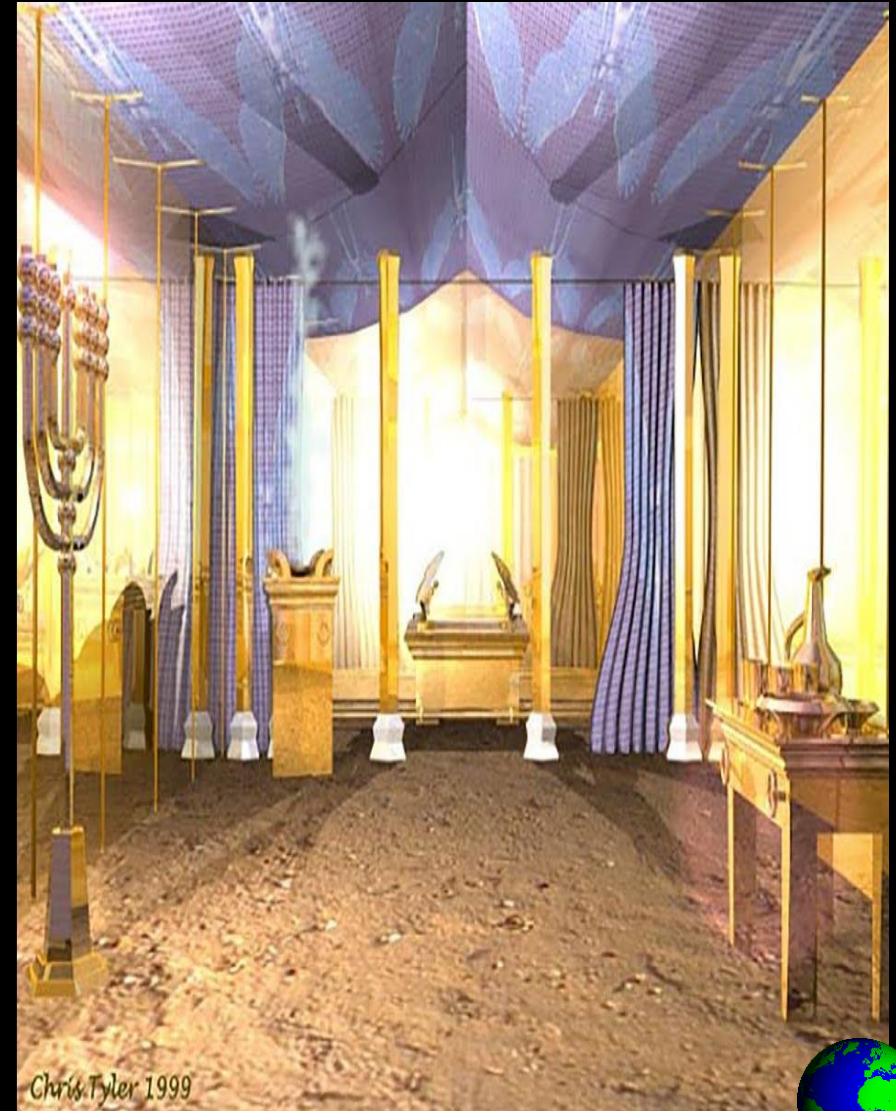


# *The Judgement Scene (cont'd)*

Sometime after the appearance of the little horn, Daniel saw a judgment scene in heaven. **God the Father, the Ancient of Days, was seen sitting on, as Ezekiel describes it, His chariot-like throne.** The Bible tells us that God's chariot is the Ark of the Covenant:

**1 Chronicles 28:18** *"And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out their wings, and covered the ark of the covenant of the LORD."*

God's sanctuary has two rooms: **The Holy Place and the Most Holy Place.** The priests ministered in the Holy Place daily, but, one time a year, on the Day of Atonement, the High Priest entered the Most Holy Place to ask God a cleansing of the sins of his people had committed throughout the year, and to cleanse the sanctuary from the people sins. **The Ark of the Covenant was in the Most Holy Place.** Therefore, the judgment scene of **Daniel 7** must be located in the Most Holy Place of the Heavenly Sanctuary.



# *The Judgement Scene (cont'd)*

This judgment not only transpires after 1798 but it also takes place before the second coming. And why is this?

Because in Daniel 7:13 Christ goes to the Father in heaven to judge and only after He has finished does He come back to earth to give the kingdom to His people. The same sequence is found in the book of Revelation. In Revelation 14:6-12 we find God's final warning message to the world.

Three angels are seen descending from heaven to deliver this three-part message.. The first angel (Revelation 14:7) announces that the hour of God's judgment has come (past tense in Greek). It is clear that the judgment begins before the second and third angel have delivered their messages. If the judgment begins before the second and third angels messages are delivered, then the judgment must be before the second coming. It would be nonsensical to say that Jesus will come before the second and third angels messages have been delivered. Not until all three messages have been delivered is Jesus seen seated on the cloud coming to the earth! (Revelation 14:14)



# *The Judgement Scene (cont'd)*

Needless to say, this proves that the judgment did not take place at the cross or in the time of the apostles because the little horn had not yet ruled. Paul makes it crystal clear that the judgment was still future in his day ([Acts 17:30-31](#); [1 Corinthians 5:10](#)). The above perspective also proves that we are not judged the moment we die. After all, why would God proclaim a specific hour for the judgment to begin if people already went to heaven or hell when they died? If the judgment begins after 1798 and before the second coming, then it did not take place when people died.

The Bible is very clear that the location of the judgment is the most holy place of the sanctuary where the Ark of the Covenant and the law are found.

Since 1798 there has been no earthly most holy place so the judgment must have begun in heaven, not on earth!

Another question comes to the fore:

[Who is the judge in this heavenly judgment?](#)

The Bible seems to be equivocal on this point.

But is it really? Let's take a look at the evidence.



# *The Judgement Scene (cont'd)*

Daniel 7 informs us three times that the Ancient of Days is the judge (vs 9, 13, 22). This would seem to indicate that God the Father is the judge. However, there are other Biblical texts which indicate that the Father judges no man but has committed all judgment to the Son of Man.

In 2 Corinthians 5:10 the apostle Paul tells us that we must all stand before the great judgment seat of Christ. And John 5:22, 27 unequivocally states that the Father has committed all judgment to the Son. What is all the more amazing about these verses in the gospel of John is that they have three clear links with the judgment scene in Daniel 7: God, the Son of man, and judgment.

**How do we solve this apparent discrepancy?**

Let's look at an analogous case:

In the Bible, God the Father is identified as the Creator (Revelation 4:11). Yet the Bible tells us that the Father executed the works of creation through Jesus (John 1:1-3; Colossians 1:16-17; Hebrews 1:2).

We conclude, then, that the Father presides the judgment in a supervisory role, while the Son is the active agent who deals with the "literal work."



# ***Daniel 7:11-12 - Little Horn Destroyed***

**Daniel 7:11** *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.*

**12** *As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.*

**In the judgment, special books are used by God to discern between the righteous and the unrighteous. In this sense, the books protect God's people from injustice.**

**After the judgment, the Little Horn Power will be destroyed by fire.** Our study in Daniel 3 showed that those who were not in harmony with God could not survive the fiery presence of His glory.

**Here are some parallel passages of Scripture that show the destruction of the Little Horn Power/Beast/Antichrist.**



# Examining the verses...

Beheld then, because of the voice of the great words which the horn spake - Whilst in prophetic vision Daniel saw one event rapidly following another. Now Daniel has moved forward in time from the judgment scene to the time when, because of the great words that the little horn spake, this beast is destroyed and given to the burning flame. This is a reference to the destruction of the wicked one at the second coming of Christ, (2 Thessalonians 2:8, Revelation 19:19-21) parallel to the stone cut out without hands that smote the image. (Daniel 2:44-45) Thus this beast continues through to the second coming and is destroyed.

Rest of the beasts...dominion taken away...lives were prolonged... - The rest of the beasts before it had there dominion taken away and their lives prolonged for a season and a time. This was true concerning Babylon, as its territory was made subject to Persia but the subjects of Babylon were allowed to live on. Thus it was with Persia when Greece took over, and with Greece when Rome took over. But with this fourth beast and little horn, judgment shall sit and his dominion shall be taken away to be consumed and destroyed v26.



# ***The Little Horn Will Be Destroyed***

This shows to us that there will be no other kingdom that will succeed the fourth kingdom, no government or state in which mortals have any part as destruction comes with the end of the fourth beast. There are no second chances, no millennial reign of peace or second probationary time.

The Little Horn/Beast power will be destroyed by fire, and to those who try to harm God's witnesses, fire will devour them.

*2 Thessalonians 2:8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:*

*Revelation 19:20 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. (see also Revelation 11:3-5)*



# ***Daniel 7:13-14 - The Son of Man***

**Daniel 7:13** *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.*

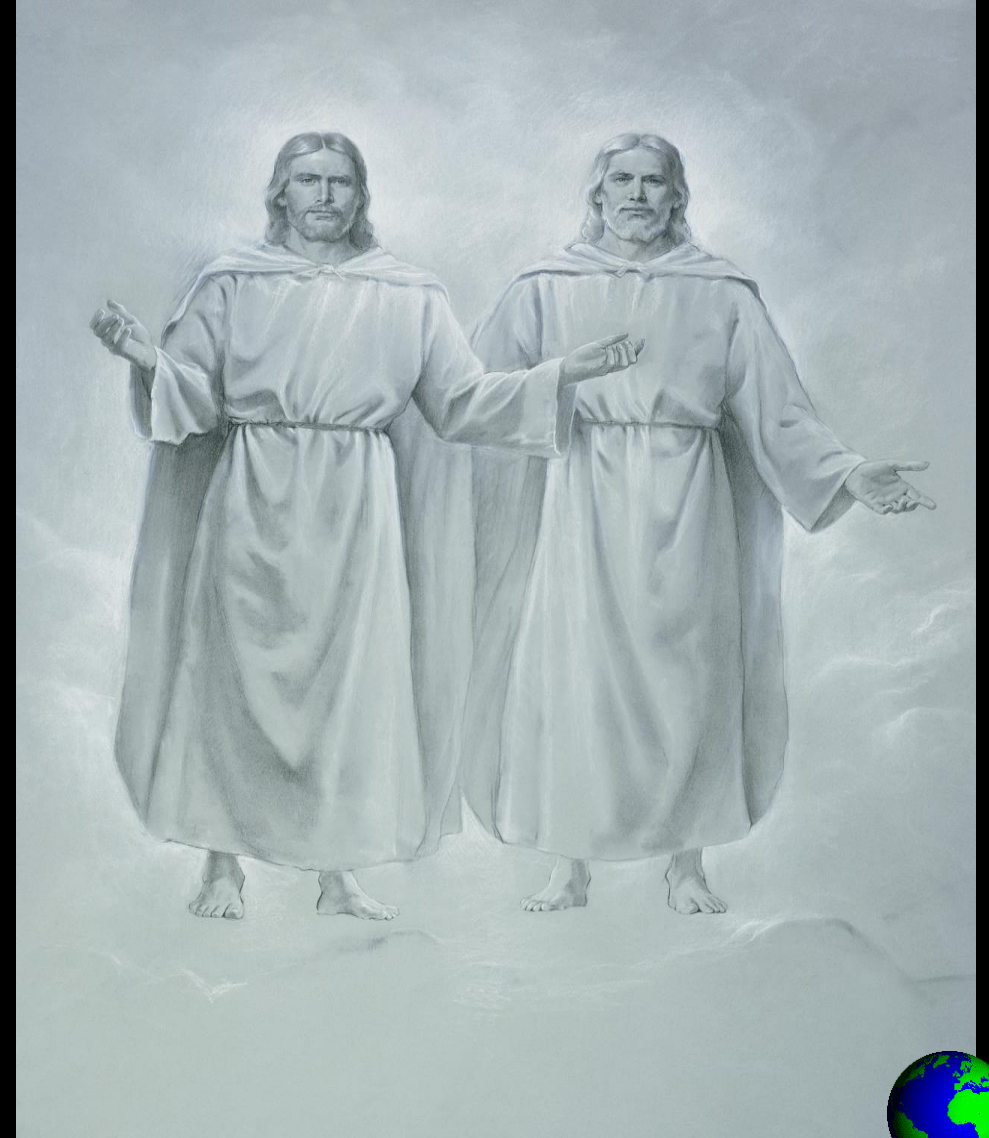
**14** *And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

## **Key Point:**

**In the four gospels, the term “Son of Man” is applied to Jesus 78 times. In vision, Daniel saw Jesus coming to the Father, and as a result of judgment, He receives His kingdom.**

**Mark 2:10** *But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)*

**John 5:22** *For the Father judgeth no man, but hath committed all judgment unto the Son:*



# Examining the verses...

One like the son of man - The Son of man is none other than Jesus Christ, Matthew 16:13.

Came with the clouds of heaven - Notice how the clouds of heaven brought Christ to the Father, thus showing that the clouds are Christ's transport. We know from Psalms 18:10 and 68:17 that the mode of transport that divinity uses is the angels. Thus the angels brought Christ into the presence of the Father.

Came to the Ancient of days - Note that this is not the second coming of Christ, but the coming of Christ to the Ancient of days/God the Father.

There was given him - That is, given the Son of man/Christ.

Dominion, and glory, and a kingdom - Christ came to God the Father to receive His kingdom, which is an everlasting kingdom that shall not be destroyed nor pass away. The judgment that is taking place is to show who will make up the subjects of that kingdom. We will see more of this in later studies.

All people, nations, and languages, should serve him - This is all the nations of them that are saved, (Revelation 21:24) which are those that keep the Commandments of God. (Revelation 22:14-15) For remember that the wicked are slain at the second coming.



# ***The Son of Man = Jesus***

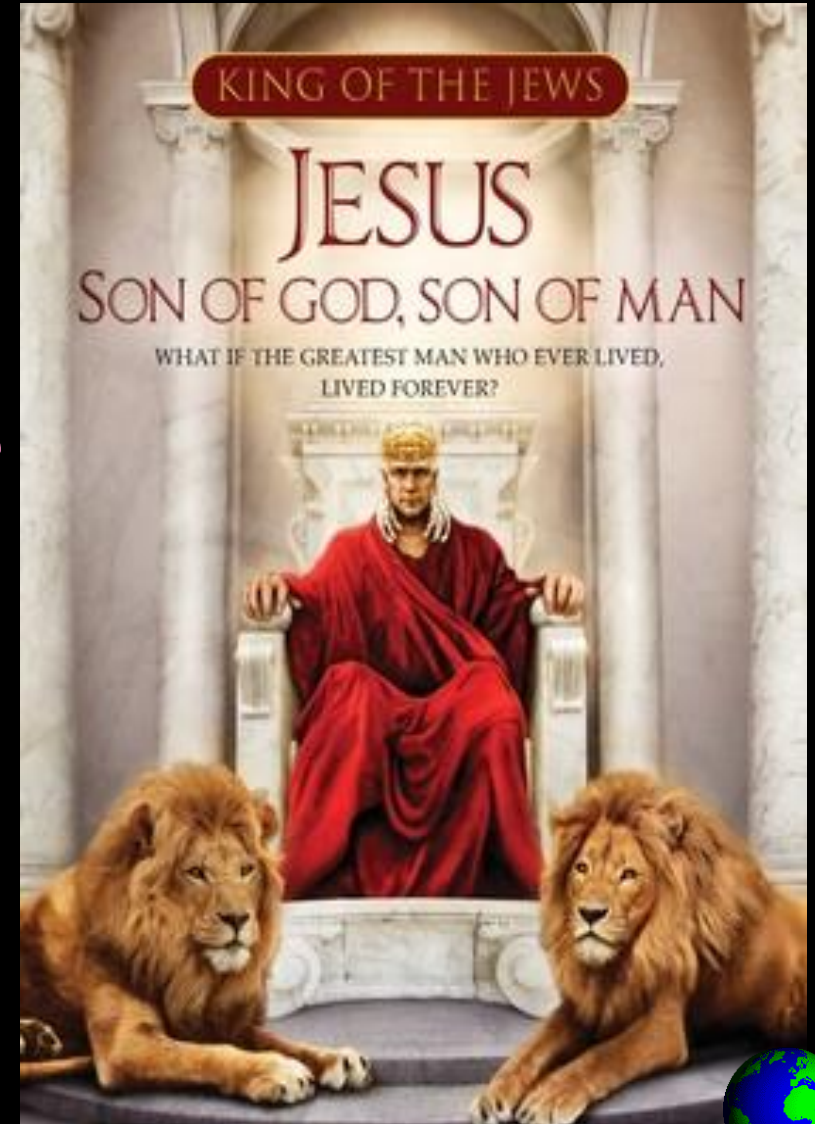
As the judgment unfolds, a most important figure enters the scene: the Son of Man. Who is He?

First, the Son of Man appears as an individual heavenly figure. But as the title implies, He also displays human traits. In other words, He is a divine-human individual who comes to play an active role in judgment.

Second, the Son of man coming with the clouds of heaven is a common image of the Second Coming in the New Testament.

However, in Daniel 7:13 specifically, the Son of man is not depicted as coming from heaven to earth, but as moving horizontally from one place in heaven to another in order to appear before the Ancient of days.

Third, the depiction of the Son of man coming with the clouds of heaven suggests a visible manifestation of the Lord. But this imagery is also reminiscent of the high priest who, surrounded by a cloud of incense, enters the Most Holy Place on the Day of Atonement to perform the purification of the sanctuary.



# *The Son of Man = Jesus (cont'd)*

The Son of man is also a royal figure. He receives “dominion and glory and a kingdom” and “all peoples, nations, and languages should serve Him” (Daniel 7:14). The verb “serve” can also be translated as “worship”. It appears nine times in chapters 1-7 (Daniel 3:12, 14, 17-18, 28; Daniel 6:16, 20; Daniel 7:14, 27) and conveys the idea of paying homage to a deity. So, as a consequence of the attempt to change the law of God, the religious system represented by the little horn corrupts the worship due to God. The judgment portrayed here shows that true worship is eventually restored. The worship system set by the papal system, among other elements, places a fallen human being as a mediator between God and humanity. Daniel shows that the only mediator capable of representing humanity before God is the Son of Man. As the Bible says, “For there is one God and one Mediator between God and men, the Man Christ Jesus” (1 Timothy 2:5).



# *The Son of Man = Jesus (cont'd)*

Christ comes to the Ancient of Days (His Father) to receive His kingdom. Jesus enters the throne room of the Most Holy Place to judge, and deliver His people by rescuing them from the Little Horn Power. Jesus receives (1) dominion, (2) glory, and (3) the kingdom, as a result of the judgment.

(1) His everlasting dominion – The Little Horn's dominion is taken away as Christ reclaims His rightful dominion.

(2) His glory – The glory usurped by the Little Horn is restored by the judgment in heaven. (Revelation 14:6-7)

(3) His everlasting kingdom – Only the obedient will comprise Christ's kingdom "that shall not be destroyed." The true King of kings finally rules the world.



# ***Daniel 7:15-18 - Saints of the Most High***

**Daniel 7:15** *I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.*

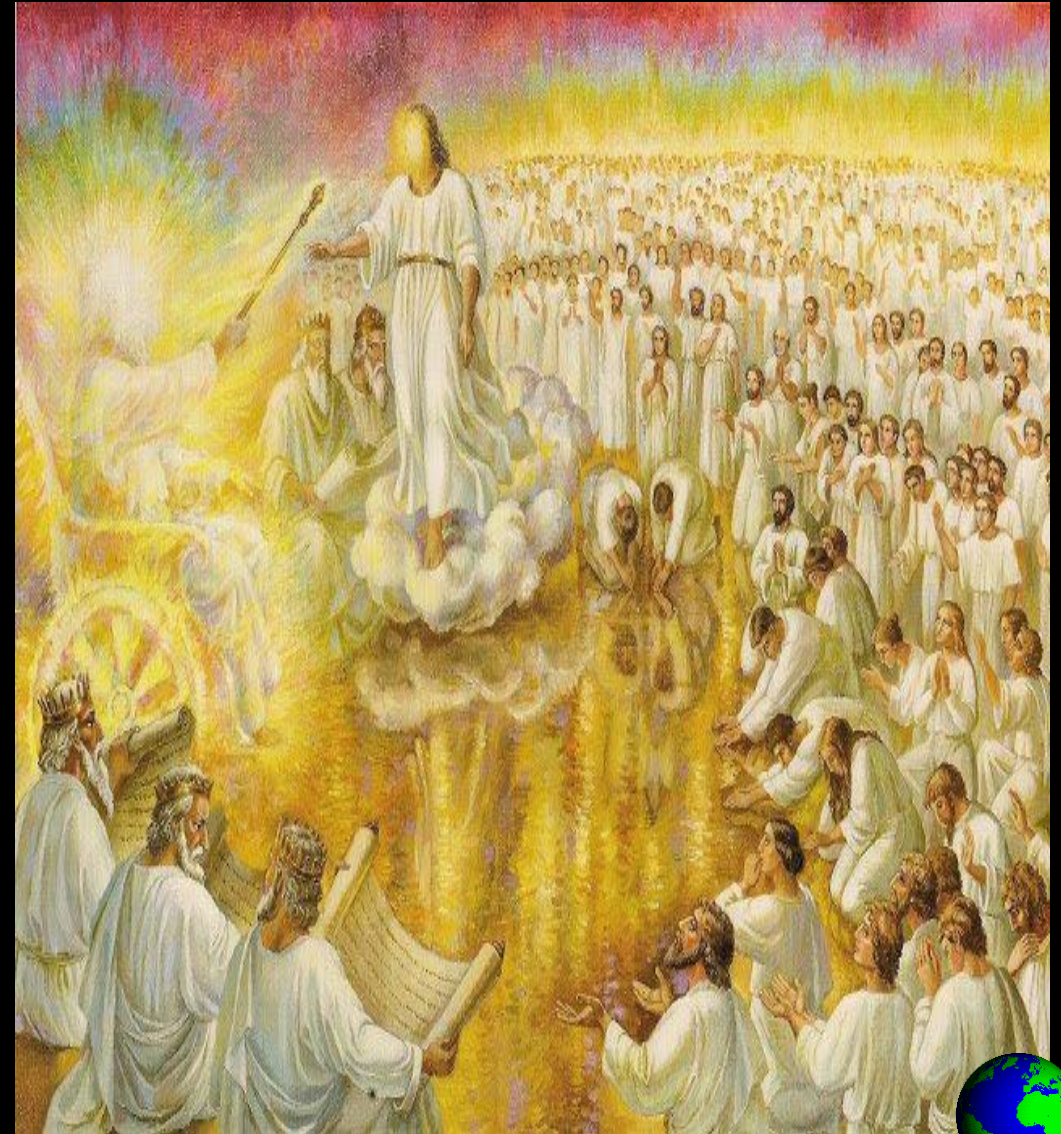
**16** *I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.*

**17** *These great beasts, which are four, are four kings, which shall arise out of the earth.*

**18** *But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.*

**The “saints of the Most High” is a designation of God’s people. They are attacked by the power represented by the little horn. Because they insist on remaining faithful to God’s Word, they are persecuted during the times of papal rule.**

**Christians were persecuted during the time of the pagan Roman Empire, too (the fourth beast itself). But the persecution mentioned in Daniel 7:25 is a persecution of the saints by the little horn, which arises only after the pagan phase of Rome ends.**



# Examining the verses...

Daniel was grieved - This vision brought grief to Daniel and it troubled him. Obviously it had quite an impact upon his mind.

Asked him the truth - Daniel wished to know the truth of what he had seen, so he came near to the angel and asked him. The angel told Daniel the interpretation of the things. Thus it is not hidden from us either. These great beasts - The four great beasts that Daniel saw are symbolic of four kings/kingdoms that shall come upon the world.

But the saints... - The angel now encourages Daniel, who was grieved and troubled, by letting him know that, even though these things were going to come to pass, the saints of the Most High will possess the kingdom in the end.

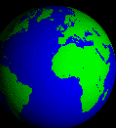
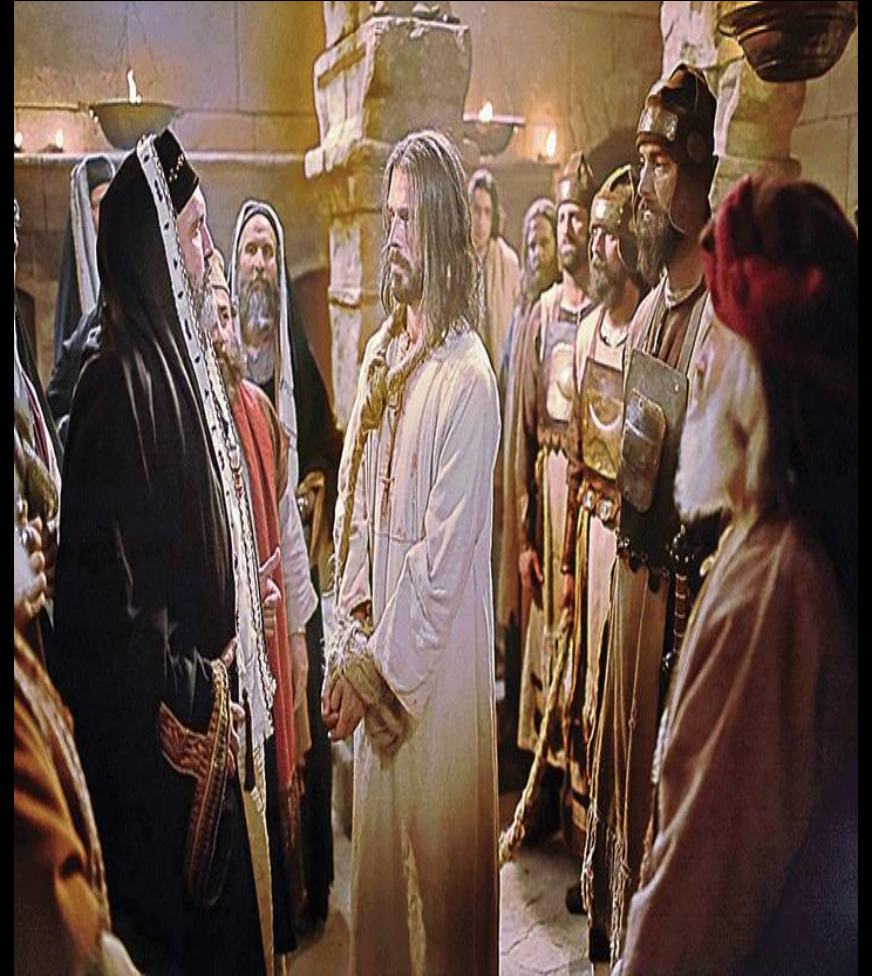


# Saints of the Most High

God's people won't be subjected to oppression by worldly power forever. The kingdom of God will replace the kingdoms of the world. Interestingly, in the actual vision, to the Son of man "was given dominion and glory and a kingdom" (Daniel 7:14). But in the interpretation offered by the angel, it is the "saints" who receive the kingdom (Daniel 7:18). There is no contradiction here. Because the Son of Man is related to God and humanity, His victory is the victory of those He represents.

When the high priest asks if Jesus is the Messiah, the Son of God, Jesus points back to Psalm 110:1 and Daniel 7:13, 14 and says: "I am. And you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven" (Mark 14:62).

Therefore, Jesus is the One who represents us in the heavenly tribunal. He has already defeated the powers of darkness and shares His triumph with those who come close to Him. Also see Romans 8:37-39.



# ***The Kingdoms of God***

Information about God's Kingdom to Come in Daniel 7:

- It is ruled by the Son of Man, Jesus Christ.
- On His side are the saints.
- This kingdom lasts forever and will not be replaced by another kingdom.
- All opponents and enemies will be gone.
- In this kingdom all people will love God and obey and serve Him.  
Rebellion will be no more.

We are looking forward to the time of the final establishment of God's glorious kingdom on earth.



# Daniel 7:19-22 – Judgement given to saints

**Daniel 7:19** Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

**20** And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

**21** I beheld, and the same horn made war with the saints, and prevailed against them;

**22** Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

The heavenly messenger gives Daniel some detail, so he could have understanding of this unusual vision. Now that we have read most of the chapter, we have identified that the four beast are the same as the four metals from the image of Daniel 2, representing Babylon, Medo-Persia, Greece, and then Rome. The ten horns are the same as the ten toes, as point us to the division of the Roman Empire. Now this prophecy takes us deeper, and gives us more information about what will take place after the division of the Roman Empire into ten kingdoms.



# Examining the verses...

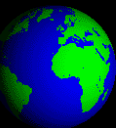
I would know the truth of the fourth beast -  
Looking at these verses, we can see that Daniel's main focus was upon the fourth beast with the ten horns and the little horn that came up.

Until the Ancient of days came...saints possess the kingdom - Here we have listed a chain of events that take place:

The coming of the Ancient of days is dealing with the opening of the judgment scene in Vs 9, 10.

Judgment is given to the saints or in favour of the saints - The saints have nothing to fear of the judgment if they are faithful to Christ. The judgment will vindicate God and His people.

Saints possessed the kingdom. This is the time of their entrance upon the new earth. Sin and sinners are no more, they have been completely wiped out. (Malachi 4:1-3)



# Comparing Revelation 4&5 with Daniel 7

It is clear that the scene of Revelation 4-5 is describing the inauguration of Christ's priesthood upon His ascension to heaven.

We are told in Acts 1:9-11 that Jesus was taken to heaven in a cloud. Before Jesus arrives, the Father is seen sitting upon His throne by himself (Revelation 4:2).

Surrounding Him are elders on 24 thrones (4:4). There is no evidence that the Father moved to this throne from somewhere else, He is simply there. At this point Jesus has not yet arrived. But in 5:6 Jesus appears on the scene, not as the Son of man of Daniel 7, but as a lamb "as if it had been slain."

A song is then sung extolling Jesus as the one who was slain to redeem mankind (5:9).

Revelation 5:11 uses almost the same terminology as Daniel 7 to describe the angelic hosts.



# Revelation 4&5 with Daniel 7 (cont'd)

In **Daniel 7** the entire heavenly entourage moves from the holy to the most holy place. Notice that when this happens, a different song is sung extolling God as judge and king! (**Revelation 11:15-19**). **Ellen White describes this glorious movement in Early Writings, pp. 54-56 where she is clearly making reference to the vision of Daniel 7.** In other words, **Revelation 4-5 describes Jesus going from earth to heaven on a cloud to His Father upon His ascension to be invested as High Priest.** On the other hand, in **Daniel 7**, He is portrayed as coming on clouds from the holy to the most holy place to His Father in 1844 to be invested as King. **The same beings are present on both occasions and this is why the scenes are so similar.**

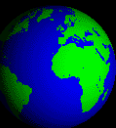


# Summary

There was a time when the Roman empire had a most wonderful opportunity to accept the true God. **Rome was the universal kingdom during the life of Christ.** To Babylon God sent his people, the Jews, to scatter the truths of his kingdom and lead men to repentance.

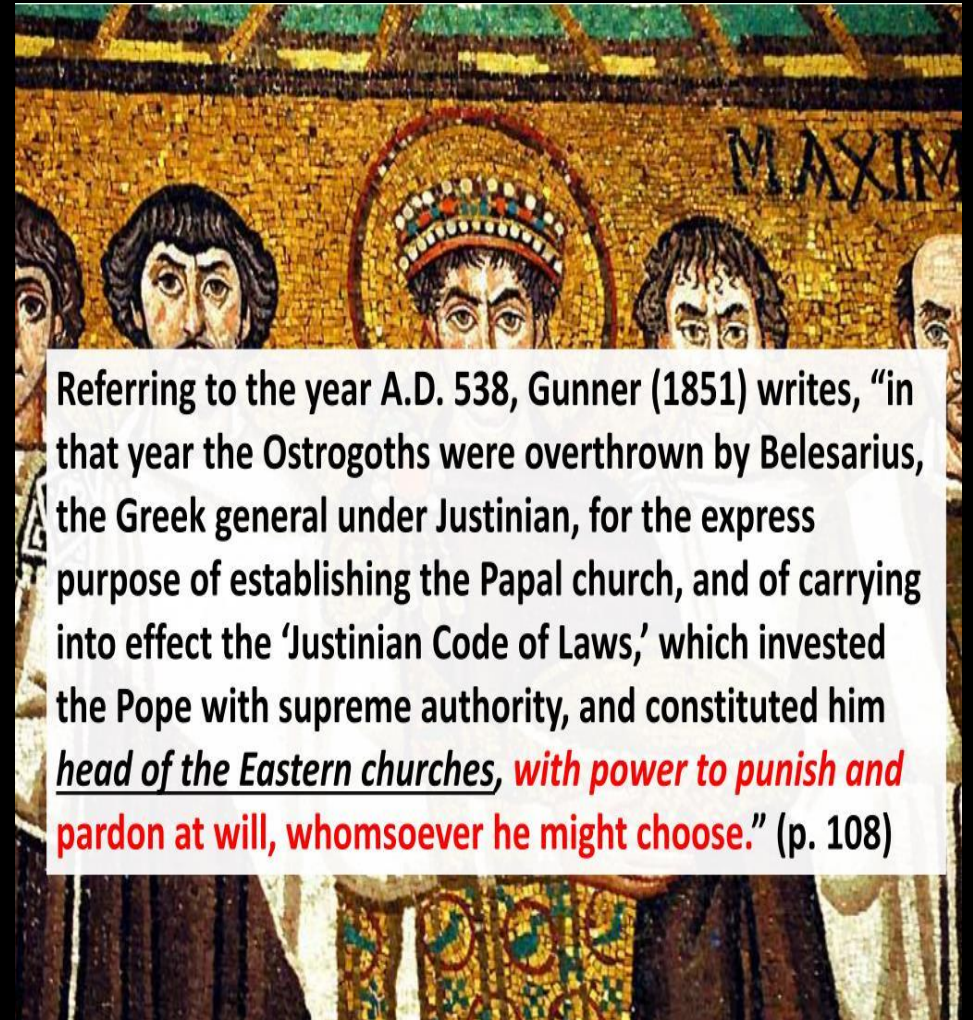
The Medes and the Persians received the gospel from this same people, and representatives from Greece came to Jerusalem, into the very temple, in touch with the priests, in order that there might be no excuse for their refusing Christ. **But to the Roman kingdom, heaven itself was poured out in the person of the Saviour, and it was Rome that nailed him to the cross.**

**It was a Roman seal on his tomb, and a Roman guard at his grave.** The early church suffered persecution at the hands of this same power. Judgment came to Rome when these barbarians overran the empire with fire and sword, and the kingdom was divided into ten parts. **SDP 94.1**

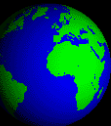


# Summary (cont'd)

But Roman history did not end with the division. Daniel watched, "And, behold, there came up among them another little horn, before which there were three of the first horns plucked up by the roots." A new power, a power outside the empire is here represented by the little horn. The three divisions which were plucked up were the Heruli in 493, the Vandals in 534, and the Ostrogoths in 538 A. D. Justinian, the emperor, whose seat was at Constantinople, working through the general Belisarius, was the power which overthrew the three kingdoms represented by the three horns, and the reason for their overthrow was their adherence to Arianism in opposition to the orthodox Catholic faith. The details of the overthrow, and the religious controversy which was the root of the trouble, are fully given by Gibbon in the "Decline and Fall of the Roman Empire," by Mosheim in his church history, and by others. SDP 94.2



Referring to the year A.D. 538, Gunner (1851) writes, "in that year the Ostrogoths were overthrown by Belesarius, the Greek general under Justinian, for the express purpose of establishing the Papal church, and of carrying into effect the 'Justinian Code of Laws,' which invested the Pope with supreme authority, and constituted him head of the Eastern churches, *with power to punish and pardon at will, whomsoever he might choose.*" (p. 108)



# Summary (cont'd)

The little horn which was in power on the plucking up of the three, was diverse from all the others. It had eyes “like the eyes of a man, and a mouth speaking great things;” his look also was more stout than his fellows. SDP 95.1

Rome was dropping into ruin; her cities had been sacked, her government broken. As from the decaying log of the marsh the mushroom springs up in a night, gaining its life from the decay, so there arose in the Roman Empire a power which was nourished by this national decay. This power was the little horn known as the papacy. SDP 95.2



# Summary (cont'd)

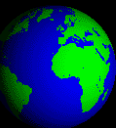
Daniel 7 presents a clear sequence of events:

First, **thrones are put in place.**

Then, the angels bring the Father on His chariot-throne from the holy to the most holy place and He sits down on His throne. The 24 elders then sit on their thrones.

Then, the Son of man is brought by the clouds of angels in the chariot-throne to where the Father had been brought. This movement of the Son of man is expressed by the verbs, “came. . . . came. . . . they [notice the plural, the clouds] brought Him near before Him.” (Daniel 7:13).

**Then the judgment sits [is inaugurated] and the books are opened** (Daniel 7:10). The text is very clear that Jesus does not come to the earth at this point, rather, He goes to the Ancient of Days.

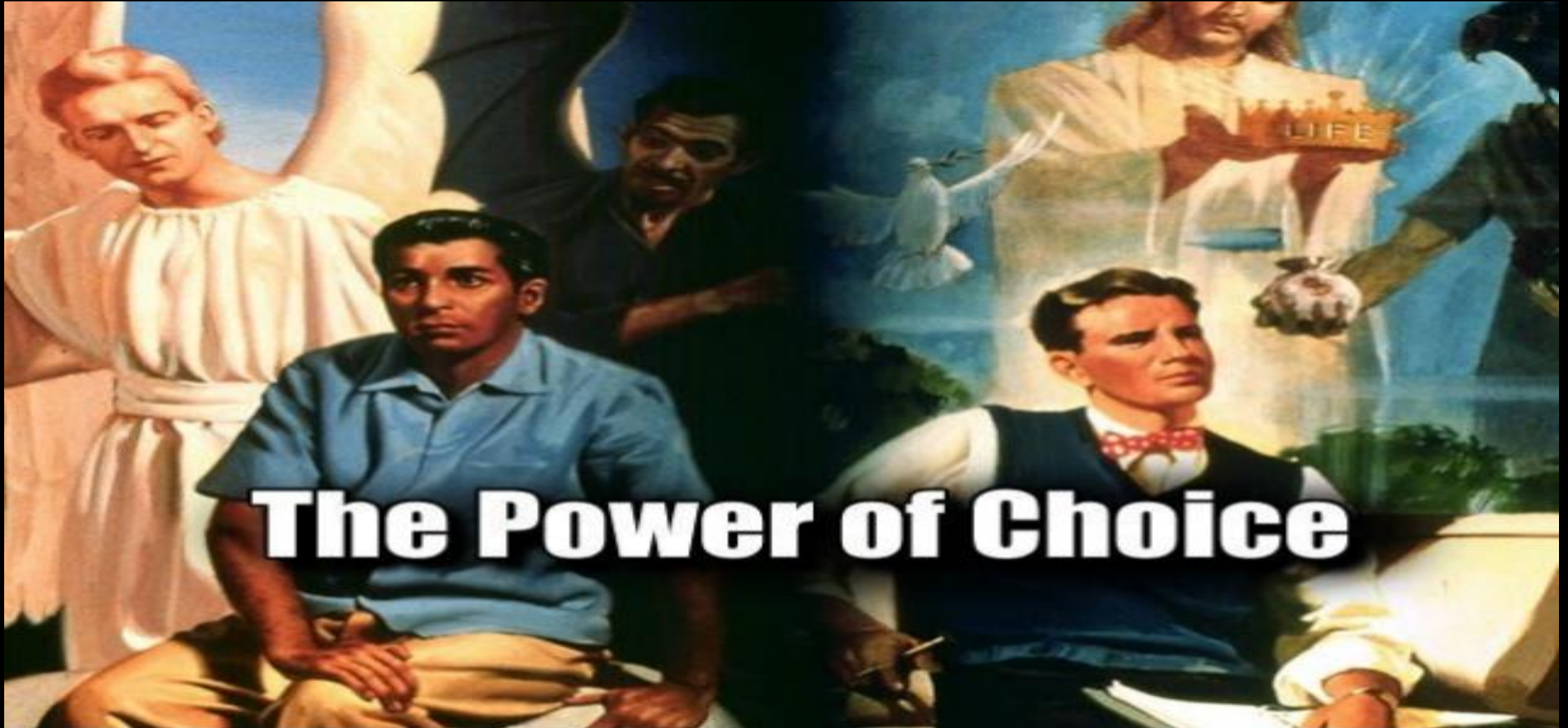


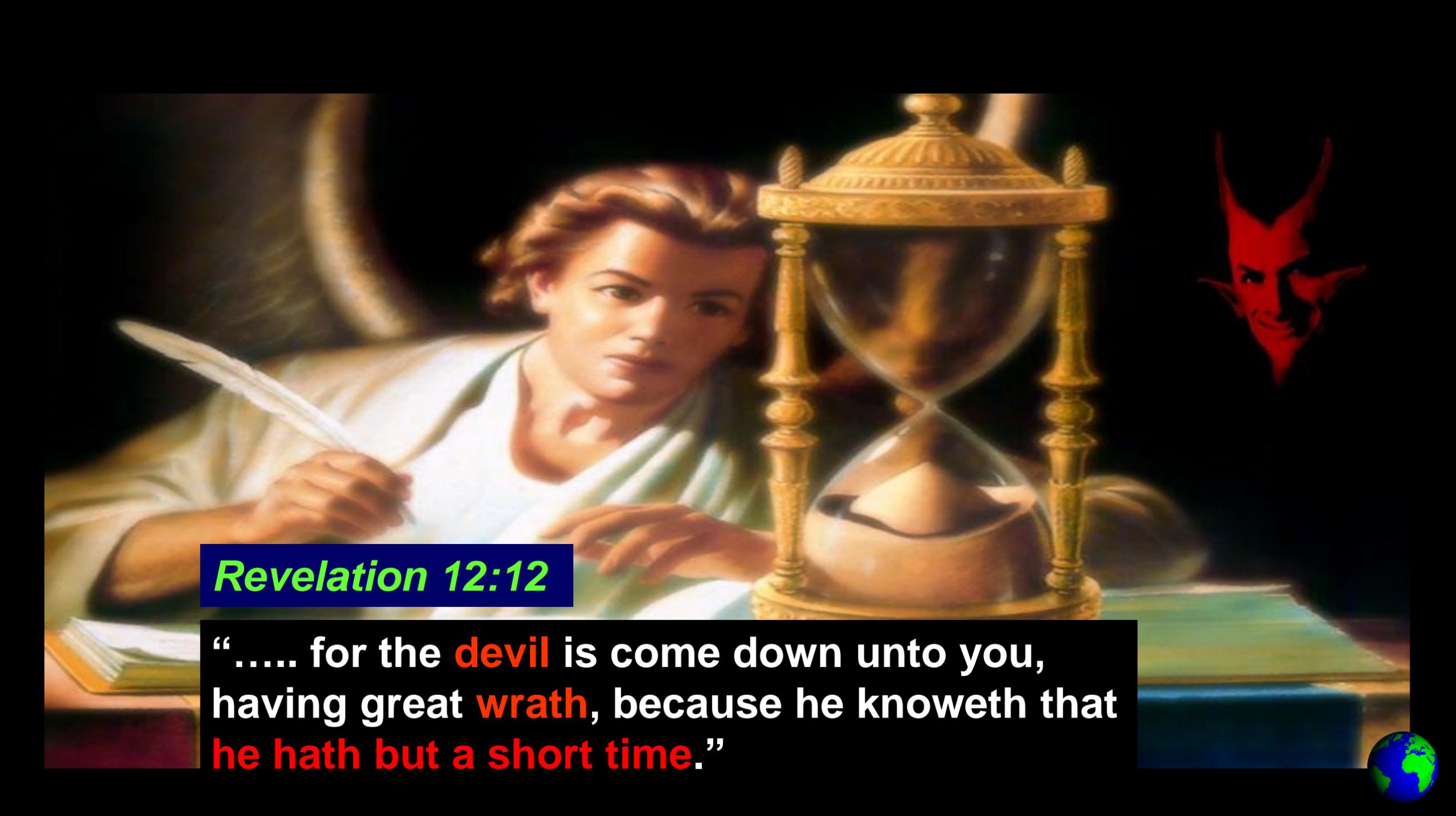
# Conclusion

**“In his own strength, man cannot meet the charges of the enemy. In sin-stained garments, confessing his guilt, he stands before God. But Jesus, our Advocate, presents an effectual plea in behalf of all who by repentance and faith have committed the keeping of their souls to Him. He pleads their cause, and by the mighty arguments of Calvary, vanquishes their accuser. His perfect obedience to God’s law has given Him all power in heaven and in earth, and He claims from His Father mercy and reconciliation for guilty man. To the accuser of His people He declares: ‘The Lord rebuke thee, O Satan. These are the purchase of My blood, brands plucked from the burning’. And to those who rely on Him in faith, He gives the assurance, ‘Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment’. Zechariah 3:4”.** - Prophets and Kings, pp. 586, 587.



*God has given all:*



An angel with a halo is shown writing in a book with a quill pen. Next to the angel is a large, ornate golden hourglass. In the background, a red devil's face with horns is visible. The scene is set in a dark, dramatic environment.

**Revelation 12:12**

“..... for the **devil** is come down unto you,  
having great **wrath**, because he knoweth that  
**he hath but a short time.**”



# ***Enter The Ark of Hope***

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

– John 10:16



The Ark of the Covenant



**Psalms 77:13**

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. –  
Revelation 3:20





# THE END



**ARE YOU READY TO MEET JESUS?**