



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...*

With this article we finish our review of why most of Daniel 7 is end-time prophecy. There is a danger that a *historical* view of predictive messages nullifies their importance and minimizes God's restoration appeal. The onset of earth's last three-and-a-half years is about to commence. Clarity in understanding "present truth" is our most important mission.

Matching Fund Notice! We have begun to raise funds for a special "Internet Project." Goal \$12,000. One individual has promised to match up to \$5000 if we can raise \$5000. Would you join us in this venture? Call 760-248-1111.

Our international search engine capabilities will be stronger, and soon you will be able to watch end-time PowerPoint videos.

Administration: Our next issue will address the year 2012.

Notice: Dr. Fowler will be conducting a once-a-month seminar on Daniel 9, beginning September 24. These will be held the fourth Sabbath of each month in Lucerne Valley, CA (in the High Desert, near Apple Valley). There will be a light fellowship dinner at 12:30 pm, followed by the seminar at 2:00 pm, which will run approximately two hours. Feel free to join us at the Lucerne Valley SDA Church prior to this. All are welcome. Call for further details: 760-248-1111.

THE FINAL JUDGMENT

(Daniel 7 – Part 6)

"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end" (Daniel 7:26).

"But the judgment shall sit, and they shall take away his dominion," (vs 26)

The court has been in session since Daniel 7:9. That began a unique phase of divine activity. It was another step towards the creation of the "kingdom of God." From the sequence of its narrative events, this began sometime *after* the rise of the "little horn" papal power during the Dark Ages. Contextually, the Ancient of Days commenced a discovery process as to who would make up His kingdom that the Son of Man would come to receive (7:13-14). The "little horn" power was rejected and sentenced to be destroyed (7:11).

We are now in a **new** “discovery phase” related to earth’s last events. Another rise of the little horn or papacy has just been described. In that context, a parallel judicial scene – similar to 7:9 – is opened to Daniel’s readers. Another judgment scene is portrayed to arrest the dominion this little horn established and to bring to a close the court’s rulings in favor of God’s saints.

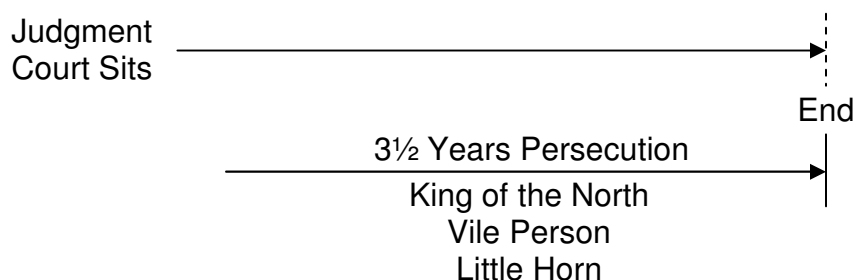
The word “but,” a conjunction, precedes the word “judgment.” Some translations translate the Aramaic word “judgment” as “court.” The imagery is one of assurance. Though the saints will be persecuted and be under the dominion of that antichrist “little horn,” God will intervene. “But the court will sit” (NIV). Contextually, it is anticipatory on behalf of God’s people.

We can now ascertain a very important sequence. There will be a three-and-a-half-year period of oppression for God’s people. But in *anticipated promise*, judicial proceedings will take away the dominion of that papal power. In Daniel 8 a more detailed description of this apocalyptic little horn is given. In a summary judgment it says that “he shall be broken without hand” (vs 25). A similar narrative of the antichrist is given in Daniel 11 as the “king of the north.” It, too, “shall come to his end, and none shall help him” (Daniel 11:45).

In the order or sequence of this missive, after three-and-a-half years (7:25) this power comes to an end. To occur **then**, a court proceeding would have to be underway during or just before that three-and-a-half years to render a sentence for its actions. Daniel later labels that period the “appointed time.”

This conclusion is interesting in light of a *Judgment of the Living* portrayal in Revelation 11:1, which **begins** immediately before a 42-month or 1260-day period (vss 2-3). Integrally tied to this is a stunning message from High Priest Jesus in Daniel 12. The end of the antichrist was announced in 11:45. This was immediately followed by deliverance of God’s people. Daniel asked Christ when that ending would consummate (Daniel 12:6). Jesus responded that after a “time time and half” (using the special word *moed* for “time”) this would all end.

“Then, when the power of the one who shatters [persecutes] the holy people has been exhausted, all these things will be finished” (Daniel 12:7 – NET).



The parallel messages associated with judgment of the “little horn” in Daniel 7 are noted as:



Two kingdoms/two dominions are defined – one is everlasting, one comes to its end. This is a repeated theme throughout all apocalyptic prophecy. Its cry began with John the Baptist:

“And saying, Repent ye: for the kingdom of heaven is at hand” (Matthew 3:2).

The kingdom orientation was riveted deeper when Jesus noted:

“Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence” (John 18:36).

“When the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you” (Luke 17:20b-21).

The “kingdom of God” will triumph. A great spiritual theme is in evidence by the elevated notice that God wants to “dwell in us” to vindicate how His vast sphere of dominion rules! When the *Judgment of the Living* begins,¹ the final “standoff” between Christ and Satan commences (Daniel 8 – ram and he-goat is the “preface,” Daniel 12 the “foreword” and Revelation the apocalyptic narrative).

The silencing and destruction of this antichrist is reported in several New Testament prophecies: *“that lawless one”* will be slain *“with the breath of his mouth”* and will be brought *“to an end by the appearance of his coming”* (II Thessalonians 2:8). *“These [the beast/harlot/ten horns] shall make war with the Lamb, and the Lamb shall overcome them”* (Revelation 17:14). *“The beast”* was *“cast alive into a lake of fire burning with brimstone”* (Revelation 19:20). What John saw was also seen by Daniel. God permitted him to observe the “little horn” historically, which began with papal Rome all the way through in a continuum to its annihilation by fire.

¹ Fowler, Franklin S., Jr., M.D.; endtimeissues.com articles: “Judgment of the Living” (Parts I-III).

“to consume and to destroy it unto the end” (vs 26)

The inference is that total destruction of the papal antichrist and his “empire” will occur at that time, opening the door for God’s eternal kingdom to be fully established – in peace. Many scholars contextually see the end of the three-and-a-half years as *the point* when the antichrist ceases to exist – then or immediately thereafter Jesus Christ returns from heaven with His holy angels. The Aramaic text strongly emphasizes that the little horn’s destruction is forever, followed quickly by His Second Coming.²

“In the Book of Revelation (particularly chs. 13 and 17) the apostle John describes a ten-horned confederacy led by a beast. These two groups (visions) of ten horns are best interpreted to symbolize the same empire, ... [as] the little horn and the beast ... [using] merely different figures for the same evil leader, the Antichrist. A number of facts confirm this identification:

1. Much of the same symbolism is employed to describe both empires. The term ‘beast’ is used for the empire and its leader (cf. Dan 7:7, 11, 19, 23; Rev 13:1-2, etc; 17:3, etc.).
2. Both kingdoms are opposed to God, and their leader blasphemes his name (cf. Dan 7:25; Rev 13:1, 5-6).
3. Both beasts have ten horns (cf. Dan 7:7, 20, 24; Rev 13:1; 17:3, 12, 16).
4. Both empires persecute the saints (cf. Dan 7:25; Rev 13:7).
5. Both empires have great power for three and one-half years (cf. Dan 7:25; Rev 13:5).
6. Both empires are destroyed when Christ returns and establishes his kingdom (cf. Dan 7:26-27; 2 Thess 2:8; Rev 19:19-20).³

“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him” (Daniel 7:27).

“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High,” (vs 27)

The angel has been talking about the fourth beast kingdom and its “diverse horn” to deal with Daniel’s question. Now Gabriel wants to finish the explanation he started in verses 17 and 18 (which is a follow-up to verse 13). This is how verse 18 ends:

“But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever” (7:18).

“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven” (vs 27)

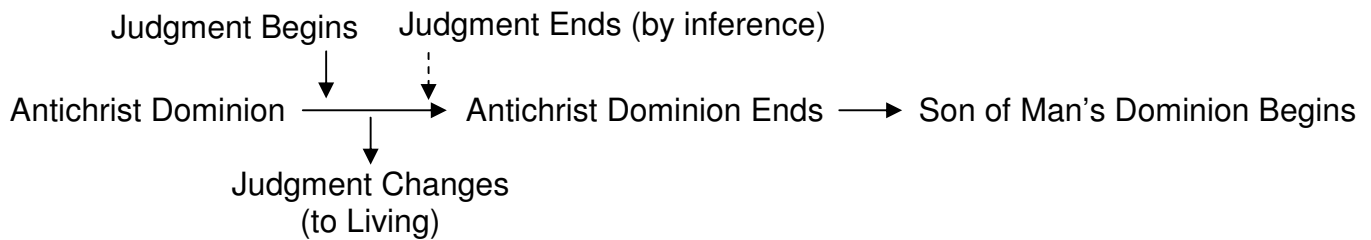
The saints have taken the kingdom – an eternal change in God’s universe. This introductory phrase in verse 27 is setting the stage to repeat the message of verse 18. He wants Daniel, and you and me, to look beyond earth’s final tumultuous events and see a kingdom filled with

² Miller, Stephen R.; *The New American Commentary*, vol. 18 (Broadman & Holman Publishers, 1994), p. 215.

³ *Ibid.*, p. 216.

holy people, where peace reigns. “Look, Daniel, look at the end-time remnant. The final end will be eternally rewarding.”

A summary graph:



Holiness will Reign

This introduces a very important apocalyptic theme! The kingdom of God was not fully established at Christ’s first advent. At the Second Advent, that kingdom will be inaugurated with the saints as active participants. This is a crucial point that this angel is forwarding to Daniel. Grasping **when** this occurs will strongly influence our understanding of other prophecies, especially in Revelation.

“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. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, 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. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail” (Revelation 11:15-19).

This describes the onset of Christ’s kingdom. It occurs after a noted 1260 days (11:3). The theophany of Creation parallels the seventh vial events (Revelation 16:17-21). Babylon (the antichrist dominion) ends in 16:19.

This reveals the time when God’s people will symbolically *“inherit the earth”* (Matthew 5:5). These are the “people of the Most High!” This alludes again to Daniel 7:13 and 14 – when Jesus Christ has His kingdom – when He has a kingdom family.

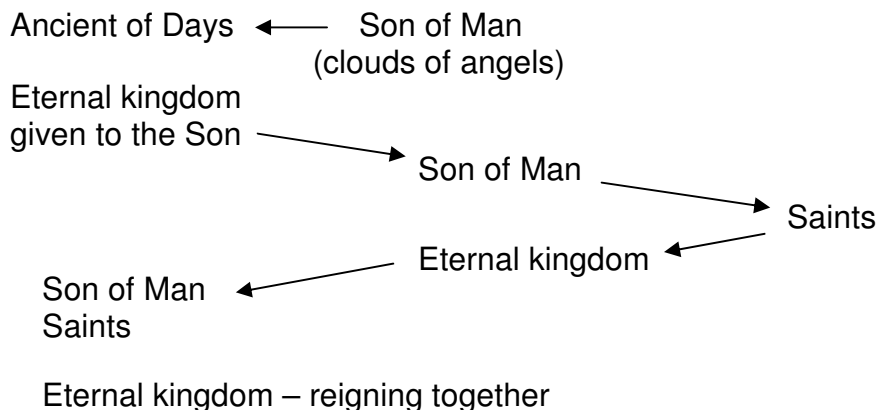
“whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him” (vs 27)

The immediate preceding noun to “whose” is the “Most High.” This continues the Son of Man’s reception of His kingdom from verse 14, where He came to the Ancient of Days to receive that kingdom!

“I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel” (Luke 22:29).

“What a wonderful promise this is! We are to be sharers with Christ in the kingdom that He receives from His Father. This is a spiritual kingdom, in which those who are the most active in serving others are the greatest.

“‘Eat and drink at My table’ – that is, be admitted to close communion with Me, as those who are placed in a position of honor near the king. Christ’s faithful ones are to minister, under His authority, the affairs of His spiritual kingdom.”⁴



“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” (Philippians 2:9-10).

The followers of the Son of Man are spoken of as *“the saints, the people of the Most High” (am qaddise elyonin)* (vs 27). This indicates that the “saints” are also a people of God the Father, the Ancient of Days! How? The Aramaic *elyonin* (“Most High”) here is **plural**. In the last part of the verse, “and all dominions shall serve and obey him,” the word “him” is again *leh – singular*. This separates the saints, the Son and the Father into three distinct areas – a wonderful insight.⁵

“If we suffer, we shall also reign with him: if we deny him, he also will deny us” (II Timothy 2:12).

This imagery is repeated later in Daniel 9:24c as the outcome of God’s people giving up sin: *“and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.”*

⁴ White, Ellen G.; *Australasian Union Conference Record*, January 16, 1904).

⁵ Archer, Gleason L.; *Daniel*, pp. 94-95 – division of Gaebelien, vol. 7.

“Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart” (Daniel 7:28).

“Hitherto is the end of the matter.” (vs 28)

The “end” (*sop* – A) or conclusion of the prophetic issues. In some manner, he is aware that, for now, his visionary and audition experiences were ended. His task of recording is completed.⁶ Even more, the narrative brought earth’s history to a close and saw God’s kingdom established.⁷

There is nothing more to the angelic narrative and nothing more for Daniel to convey.

“As for me Daniel, my cogitations much troubled me, and my countenance changed in me:” (vs 28)

The vision and his encounter with Gabriel were emotional and physical drains. The reason why is not fully clear. But for the first time in his book he becomes very vulnerable and open about his feelings. It affected him deeply enough that his “facial hue was changed.” This picture will be repeated in future visions (8:27, 10:10-11, 15-18).

“but I kept the matter in my heart” (vs 28)

It has been assumed that the incredible impact these prophecies would have on his people not only brought horror, but he did not feel they could be openly divulged.⁸ But – he was in captivity and had undoubtedly seen carnage and loss for his nation and people. That had been likely 60 plus years before. Is he now anticipating a repeat of the past? Undoubtedly, he is filled with concern and many questions. Another intriguing personal issue is Daniel’s aloneness. Ever since his youth he failed to record the pleasure of any Jewish friend or confidant. In all the years and experiences recorded in his book, he appears to be alone.

There may have been a desire to know more of the meaning of this dramatic vision. Hadn’t God been an open revealer to him of other visions and dreams?

Fascinating – a new transition in his relationship with heaven came with this divine encounter. He was to be a seer – a scribe for God, recording material for the future of God’s people. The most personal revelation would relate to his people, who were about to be released from Babylon. The “ministry of Cyrus” would soon take front and center with the prophecies regarding him by name. Then, a stunning 490-year redemptive climax to prophetic history would be given, though it wouldn’t begin until a century later (with a “decree” – Daniel 9). Finally, most of the remaining missives would be sealed from any understanding, including his own, until the final close of earth’s history. “Close the book and seal it up until the time of the end” (12:4).

⁶ Miller, *op. cit.*, p. 217.

⁷ Keil, C. F. and Delitzsch, F.; *A Commentary on the Old Testament* (Hendrickson Publishers, Peabody, MA; 1866–1991), vol. 9, p. 653.

⁸ Archer, *op. cit.*, p. 95.

John the seer would be privileged to hear and see some of the meaning of Daniel's work (Revelation 10:4) – but even he was told that all couldn't be explained – yet. That would await those living in the final generation – which we are now in, and near its close.

Franklin S. Fowler, Jr., M.D.; Prophecy Research Initiative © 2011
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