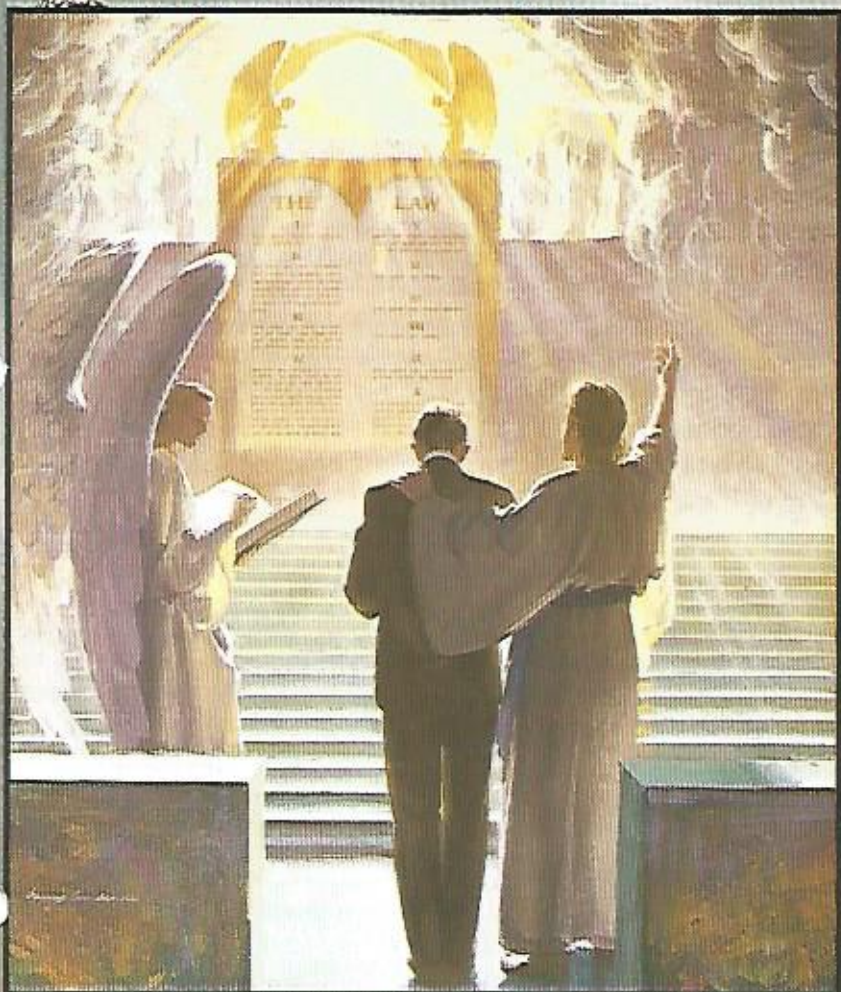




# PROPHECY SEMINAR



**DANIEL'S PREDICTION  
OF THE JUDGMENT**



In the last two lessons, we have studied Daniel's amazing prophecy of the pre-advent judgment that began in 1844. We have discovered that the 2300-day prophecy began in 457 B.C. during the Medo-Persian realm and ended in A.D. 1844 with the cleansing of the heavenly sanctuary. In the last lesson, we examined carefully the Old Testament sanctuary service that pointed forward to the ministry of Christ. We found that the three sections of the sanctuary pointed forward to three phases of the ministry of Christ. The courtyard represented Christ's work of sacrifice; the holy place, His work of intercession; and the Most Holy Place, His work of final judgment. The work of the courtyard and holy place performed in the ancient Jewish sanctuary every day was known as the "daily". The work of the Most Holy Place, performed by the high priest on the Day of Atonement once a year, was known as the "yearly".

The cleansing of the sanctuary in the Old Testament referred to Christ's work of final judgment, which Daniel 8:14 (866) [866] indicates will begin at the end of the 2300-year prophecy in 1844. In this lesson, we wish to examine the whole concept of the judgment as it appears in Daniel 7, 8 and 9. In fact, the pre-advent judgment seems to be the focal point of these three chapters.

## THE SEQUENCE OF DANIEL 7

- 1. Give the Biblical symbol from Daniel 7 for each of the powers mentioned below: Daniel 7:1-8 (864) [864].**
  - a. Babylon \_\_\_\_\_
  - b. Medo-Persia \_\_\_\_\_
  - c. Greece \_\_\_\_\_
  - d. Pagan Rome \_\_\_\_\_
  - e. Divided Europe \_\_\_\_\_
  - f. Papacy \_\_\_\_\_
- 2. What is the next scene that Daniel beholds after the papal power holds sway over the earth? Daniel 7:9, 10 (864, 865) [864].**



"The \_\_\_\_\_ was seated, and the books were opened."

NOTE: Notice very clearly the sequence here in Daniel 7. Daniel portrays the panorama of the nations, each one following the other. The next great scene that Daniel beholds after the reign of the little horn power is none other than the judgment scene.

- 3. Daniel repeats the sequence of empires a second time in Chapter 7. Name the three powers he now mentions. Daniel 7:19, 20 (865) [865].**

- a. the \_\_\_\_\_ beast (pagan Rome)  
b. the \_\_\_\_\_ horns (divided Europe)  
c. the \_\_\_\_\_ horn (papal Rome)

- 4. How long does the little horn power prevail against the saints? Daniel 7:21, 22 (865) [865].**

"Until the Ancient of Days came, and a \_\_\_\_\_ was made in favor of the saints of the Most High."

NOTE: Here again we find Daniel emphasizing the fact that the little horn power prevails over the minds of men until the Ancient of Days (God) came and the judgment began.

- 5. In the third giving of this sequence in Daniel 7, Daniel again mentions the fourth beast, pagan Rome; the ten horns, the ten divisions of the Roman Empire; and the little horn, papal Rome. What event does Daniel foretell? Daniel 7:23-26 (865) [865].**

The \_\_\_\_\_.

NOTE: Three times in one chapter Daniel has gone through the same sequence of the nations, from Daniel's day to the end of the world. In each case, he ends with the judgment scene. The judgment scene always follows the reign of the little horn power.

- 6. How long does the little horn power reign? Daniel 7:25 (865) [865].**

"A \_\_\_\_\_ and \_\_\_\_\_ and \_\_\_\_\_ a time."

NOTE: The time, times and half a time equals 1260 days, or prophetic years (see Lesson 9). The 1260 years began with the destruction of the last of the three powers that prevented the papacy from having full supremacy. The decree of Justinian, which gave the pope power in the West, was finally put into effect in A.D. 538. In 1798, 1260 years later, French General Berthier, under orders from Napoleon, took the pope prisoner, ending the temporal sovereignty of the pope and fulfilling to the very year the 1260-year prophecy. Daniel 7 predicted that this little horn power would control and dominate the saints for this 1260-year period. When this period was over, God would convene the judgment. That's why Daniel sees the judgment scene coming right after the reign of this little horn power. From Daniel 7, we can learn that the judgment occurs sometime after 1798. Daniel 8 gives us the final details, which pinpoint exactly when the judgment begins.

## THE SEQUENCE OF DANIEL 8

In Daniel 8, we noticed that Daniel repeats the same sequence as Daniel 7 for a fourth time. This constant repetition was to vividly impress upon our minds the importance of the sequence of events leading up to the judgment.

**7. Give the interpretation for each of the symbols listed below in Daniel 8 (866) [865-866]. (The interpretation is given in chapter 8 but if you need extra help review lesson 13).**

- The ram: \_\_\_\_\_.
- The male goat: \_\_\_\_\_.
- The notable horn on the male goat: \_\_\_\_\_ the Great.
- The four horns that came up: \_\_\_\_\_ Divisions.
- The little horn: \_\_\_\_\_.
- The little horn waxed great: \_\_\_\_\_.

NOTE: Notice again how Daniel has repeated the sequence in Daniel 7, with a few added details.

**8. According to Daniel 8, what is the next thing that happens after the reign of the little horn? Daniel 8:13,14 (866) [866].**

"Then the sanctuary shall be \_\_\_\_\_."

NOTE: The cleansing of the sanctuary is the parallel to the judgment; in Daniel 7, the judgment scene is the event that follows the reign of the little horn; in Daniel 8, the event pictured is the cleansing of the sanctuary. From our study of the ancient Jewish sanctuary, we have learned, however, that the cleansing of the sanctuary referred to the work of judgment. Whereas Daniel 7 gave us the approximate time for the beginning of the judgment (sometime after 1798), Daniel 8 gives us the exact details—it starts at the end of the 2300 days, in 1844.

**9. Notice in the chart below how these chapters parallel each other:**

Daniel 7	Daniel 8	Interpretation
lion		Babylon
bear	ram	Medo-Persia
leopard	male goat	Greece
4 heads	4 horns	4 divisions of Greece
dragon	little horn	Pagan Rome
10 horns		10 divisions of Rome
little horn	little horn waxed great	Papal Rome
judgment	cleansing of sanctuary	Pre-advent Judgment



## THE GOOD NEWS OF THE JUDGMENT

Amazing, exciting, wonderful news! God's judgment has already begun in heaven and has been going on there since 1844. To some people, judgment is scary and is bad news. But in Scripture, judgment is always treated as good news for God's people, not bad news.

**10. What is declared in heaven when God's judgments are made manifest? Revelation 19:1-3 (1187) [1228].**

"\_\_\_\_\_! Salvation and \_\_\_\_\_ and \_\_\_\_\_ and \_\_\_\_\_ belong to the Lord our God!"

NOTE: It seems incredible, but all heaven goes into the greatest description of praise to God because He has manifested His judgments. Revelation 14:6-12 describes a special message that is to go into all the world at the end time. It is symbolized by three angels flying in the midst of heaven, proclaiming this message.



**11. What does the first angel's message proclaim about the judgment? Revelation 14:7 (1183) [1224].**

"The hour of His judgment \_\_\_\_\_ come."

NOTE: Notice the present tense of this verse. When this special message is proclaimed, the judgment is not future, it is not past; it is actually in progress. This message of the judgment in session could only be proclaimed since 1844.

**12. What three injunctions are given as a result of the judgment being in session? Revelation 14:7 (1183) [1224].**

- a. "\_\_\_\_\_ God"
- b. "give \_\_\_\_\_ to Him"
- c. "\_\_\_\_\_ Him who made heaven and earth"

NOTE: Again, we see praise, honor and worship given to God, because He at last has convened the judgment.

## TWO ASPECTS OF THE JUDGMENT

### The First Aspect of the Judgment

In order to fully understand what is involved in this pre-advent judgment, we must examine why the sanctuary needed to be cleansed.

#### 13. Why does Daniel say that the sanctuary has to be cleansed? Daniel 8:13, 14 (866) [866].

Because the \_\_\_\_\_ and the host are trodden under \_\_\_\_\_.

NOTE: Daniel indicates that the reason why the sanctuary needs to be cleansed is the sin of the little horn.

#### 14. What did the little horn do to God's sanctuary? Daniel 8:11, 12 (866) [866].

- a. "He even \_\_\_\_\_ himself as high as the Prince of the host."
- b. "The \_\_\_\_\_ sacrifices were taken away."
- c. "The place of His sanctuary was cast \_\_\_\_\_."
- d. "He cast \_\_\_\_\_ down to the \_\_\_\_\_."

NOTE: There are four great sins that Daniel charges to the little horn in Daniel 8 that necessitate the cleansing of the sanctuary.

1) He magnified himself to the Prince of the host. This refers to the papacy's claim to be equal with God. (See Lesson 9.)

2) He has taken away the daily sacrifice. In the Old Testament sanctuary service, the "daily" referred to the work of the courtyard and the holy place Christ's work of sacrifice and intercession. The little horn has destroyed Christ's work of sacrifice and intercession by instituting the daily sacrifice of the mass for the once-for-all sacrifice of Jesus Christ. Instead of Jesus dying once for all on the cross, the papal system sacrifices Christ every time the mass is conducted. This system also destroys Christ's work of intercession by causing people to turn to the confessional box for forgiveness of sin instead of pointing them to the intercessory work of Christ in the heavenly sanctuary, where Jesus, as our only Mediator, forgives us of our sins.





3) The place of his sanctuary was cast down." The place of God's sanctuary in New Testament times is the heavenly sanctuary. Instead of pointing people to the heavenly sanctuary where Christ is Minister, the papal system has pointed them to an earthly priestly system.

4) "He cast truth down to the ground." The papacy has taken the great truth of the heavenly sanctuary and made it an earthly system. As a result, people are trying to find salvation in an earthly system instead of seeking to find it in the heavenly sanctuary.

It is because of these very doctrines that the Roman system comes under the judgment of God. It is partially because of this corruption of the sanctuary truth by the papacy that Daniel reveals that the sanctuary must be cleansed, or restored, to its rightful place (Daniel 8:14 (866) [866]). Once again, people must be led to see the ministry of Christ in the heavenly sanctuary. Thus, we see that the sanctuary needs to be cleansed because the little horn has made the work of Christ a work on earth instead of a work in the heavenly sanctuary.

### The Second Aspect of the Judgment

**15. In the Old Testament sanctuary service, what necessitated the cleansing of the sanctuary? Leviticus 16:16 (109) [117].**

"The \_\_\_\_\_ of the children of Israel, and because of their \_\_\_\_\_, for all their sins."

NOTE: The second thing that necessitated the cleansing of the sanctuary was that the sins of God's people had been transferred to the sanctuary through the ministry of Jesus Christ. These sins must be removed through a work of judgment in which it is shown that Satan, not God, is responsible for sin.

Since there are two things that defile the sanctuary, the judgment beginning in 1844 must be a twofold judgment:

- 1) It must bring judgment for the saints.
- 2) It must bring judgment for the little horn.

In other words, there is a positive and a negative aspect to the judgment. Positively, the judgment will decide in favor of the saints; negatively, it will decide against the little horn power.

**16. What message is preached as a part of the everlasting gospel? Revelation 14:6, 7 (1183) [1224].**

"The hour of His \_\_\_\_\_ has come."

NOTE: The gospel is the good news that Jesus forgives people of sin through His ministry in the heavenly sanctuary, and that no man on earth can forgive sins. When people hear the gospel preached and are pointed to the heavenly sanctuary where Christ is Minister, the little horn ceases to have dominion over them. God's judgment on the little horn is heralded by this special, unique message of Revelation 14:6-12 that preaches the beginning of the judgment in 1844 and

exposes the fallacy of the little horn by pointing people to the work of Christ in the heavenly sanctuary. Remember, this message could only be preached since 1844, for it proclaims that the judgment is now in session.

**17. Who else is judged in the pre-advent judgment? Daniel 7:22 (865) [865].**

"Judgment was made in favor of the \_\_\_\_\_ of the Most High."

NOTE: Similarly, the New International Version translates this text as follows: "Until the Ancient of Days came and pronounced judgment in favor of the saints of the Most High." This pre-advent judgment that began in 1844, not only decides negatively against the little horn power, but it decides positively in favor of God's people.

Some may wonder why God has a judgment. It needs to be very clear in our thinking that God does not need to have a judgment in order to find out who's going to be saved. God already knows who's going to be saved. God is so fair and just that for the unfallen angels, He convenes this pre-advent judgment, so that it will be very clear to all of them that God has a right to save every one that He is about to take to heaven. During this pre-advent judgment beginning in 1844, God for the first time unveils to the angels and unfallen beings in heaven the names of the saved, and then shows the whole universe why He is saving these people.

**18. With whom does Peter say judgment must begin? 1 Peter 4:17 (1165) [1201].**

"Judgment to begin at the \_\_\_\_\_ of \_\_\_\_\_."

NOTE: This pre-advent judgment is primarily dealing with the righteous. It is God's vindication of His right to save people who have fully surrendered themselves to the lordship of Jesus Christ in their lives.

**19. Who is to be my lawyer in the judgment? 1 John 2:1 (1168) [1206].**

Jesus \_\_\_\_\_.

NOTE: Our advocate, or lawyer, in this pre-advent judgment is Jesus Christ. He will plead our case against Satan's charges. That's why the saints don't worry. That's why Christians are not anxious about judgment. They know that Jesus Christ will never lose any case that is entrusted to Him. The question that needs to concern me is: Is my case in Jesus' hand? Will He plead my case?

**20. Do you wish to engage Jesus Christ as your lawyer in the judgment that is now going on in heaven?**

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