

The Key to Prophetic Revelation

📖 Daniel (Review)

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Q: Discuss cremation and resurrection.

A: Everyone will be resurrected, no matter what happened to their body; cut up, eaten by worms, burned, it doesn't matter, God will raise them at the time of their resurrection. This stands to reason by the argument from the greater to the lesser. The greater thing is that God can create everything out of nothing, the lesser thing is that He can reconstruct a person after decomposition. Personally, I do not prefer cremation but personal preference is not tier one doctrine.

Q: Who is the man dressed in linen in Dan 12:6?

A: I don't know. I supposed he is an angel. Some have identified him as the angel in Rev 10. I don't know. If he were the pre-incarnate Christ we would need more details such as in Dan 10.

Q: Will Gentile believers during the Tribulation enter the kingdom?

A: Yes, that piece of the prophetic puzzle is not discussed here in Daniel but it is elsewhere. Matt 25:31-46 discusses mortal Gentile believers who survive the Tribulation and enter the kingdom. Rev 20 discusses Gentile believers who are killed during the Tribulation period being raised immortal to enter the kingdom.

We'll review the Book of Daniel today. Daniel is the key to prophetic revelation and it is the most important book for establishing the correct manner for interpreting prophecy. The reason it is the most important book for showing us how to interpret prophecy is because so much of it has already been fulfilled. All we have to do is look at the language used in the prophecies and then look at the fulfillment and define the correspondence. We define this correspondence as literal interpretation. When we use literal interpretation we need to define what we mean by literal because the concept is commonly misused in order to set up a straw man. The straw man is that literal interpretation means wooden literalism. Wooden literalism is the idea that when a figure of speech or symbol is used it should be taken in the ordinary sense of the words. So, for example, when the Psalmist said, God owns "the cattle on a thousand hills" (Ps 50:10) someone who interprets with wooden literalism would say God only owns the cattle on a thousand hills, He does not own the cattle on a thousand and one hills. In other

words, wooden literalism does not recognize figures of speech such as merism where the totality or whole of a thing is substituted for by the part. Wooden literalism is nonsense and not what we mean by literal interpretation.

Literal interpretation, properly understood has two facets; ordinary-literal and figurative-literal. Ordinary-literal is when we understand a word or words in their normal, plain, every day usage. For example, in Daniel 11:2 the angel said, "Behold, three more kings are going to arise in Persia." These words are intended to be taken in their normal, plain, every day usage. "Three" means the number three; "kings" refers to human rulers; "arise" means come into existence; "Persia" refers to a nation. This is ordinary-literal. It is a plain way of expressing literal facts. Figurative-literal is when we understand a word or words in a picturesque, out of the ordinary usage. For example, in Daniel 2:38 Daniel said to King Nebuchadnezzar, "You are the head of gold." These words are intended to be taken in a picturesque, out of the ordinary sense because to the ordinary sense of the words King Nebuchadnezzar cannot be a head of gold in the ordinary sense of gold. So, it must be a figurative expression of a literal fact. The head of gold is a picturesque way of describing King Nebuchadnezzar. We consider the characteristics of gold to discover how King Nebuchadnezzar was being described. Gold is valuable, gold is soft, gold is shiny, gold is yellow, gold is royalty. Gold has many characteristics. We would need to decide from the context which characteristic is being used to describe him and that would give us the figurative-literal interpretation. In fact, he is gold in the sense of a royal head of all kings in the times of the Gentiles. In the end, you see that figurative language is not the opposite of literal language, but rather it is a facet of it. In other words, just as every ordinary-literal expression has a literal reference so every figurative-literal expression has a literal reference. It just does so by means of a picturesque, out of the ordinary usage. God is the one who taught us to speak both ways and the various literary genres reflect these ways of speaking. There's narrative like Genesis which is ordinary-literal and there's poetry like Psalms which is figurative-literal, for the most part. You can teach all literature from Scripture. Nobody does because they are too convicted by the content but you can and should. Daniel uses both ordinary-literal and figurative-literal prophecies and so he teaches us through past fulfillments how to interpret prophecies which have a future fulfillment. So, when we read prophecies in Revelation we expect to find both ordinary-literal and figurative-literal prophecies and we do. And we know from Daniel how we are supposed to interpret them. That is why Daniel is the key to prophetic revelation.

Now, this did not mean that Daniel understood everything that was revealed to him. Repeatedly we are told that Daniel did not understand. In fact, we understand more than Daniel because we live after many of these things have been fulfilled. We also have Dan 12:4 which says "conceal these words and seal up the book until the end time." This means that God has concealed the meaning of the words of these prophecies as if written in a letter and sealed within an envelope. Some think the sealing of the book refers to the seven-sealed document in Rev 5 which only the Lamb of God can open, and which contains the title deed of the earth and the eviction measures for removing the usurpers from the earth by means of the seal, trumpet and bowl judgments. I am very open to that understanding since Daniel is setting us up for Revelation. That is why conservative scholars have

recognized that these books should be taught together in sequence. In any case, Daniel did not understand all these things but we understand much more because much of it has been fulfilled and so we are given a pattern for understanding how things in the book of Revelation will be fulfilled.

Now we want to work through the prophetic picture that was revealed to Daniel over the course of 70 years of his life. The simplest way to do this is to divide the prophecies into the five successive kingdoms of Babylon, Medo-Persia, Greece, Rome and finally Messiah. So, every prophecy regarding Babylon I want to bring together and then every prophecy regarding Medo-Persia and then Greece and so on so we see the total picture that Daniel saw.

And as we do this remember that many of these prophecies came in a vision or a dream where symbols like gold and silver or a lion and a bear are employed. And when you interpret a symbol what you are looking for is a characteristic of the symbol because that characteristic is the linkage between the symbol and the referent. In our case, kingdoms are symbolized by metals and by animals so the metals and animals have characteristics that are embodied in these kingdoms.

The first kingdom in the times of the Gentiles prophesied by Daniel is Babylon. Habakkuk had prophesied this kingdom would rise to discipline Judah. Daniel was taken into Exile to Babylon as a young man in the first deportation of 606BC and lived the remainder of his life in Babylon. In Daniel 2, Nebuchadnezzar had his dreams of a four-metal statue and Daniel interpreted the dream. This statue depicts the four Gentile kingdoms that will rule successively in what Jesus called "the times of the Gentiles." In the dream Nebuchadnezzar saw a head of gold and Daniel said he was the head of gold. The head is the control center of the body and so Nebuchadnezzar's kingdom is the control center of the rest of the kingdoms. Gold is royal and so he is the royal head of all Gentile kings that would follow. Thus, Nebuchadnezzar would contribute the controlling principles of Gentile kingdoms and be its first and greatest Gentile king.

In Daniel, 4 his reign is divided into two periods by way of a vision of a great tree. What he saw was a tree growing larger and larger; lifting into the sky and its branches reaching out to the then inhabited earth and producing an abundance of fruit and the fruit fed the beasts that were under it and the birds that dwelt in it. Then an angelic being came and chopped down the tree leaving the stump in the ground and so the birds that were in the branches flew away; the beasts that were under its shade ran away and the angel came and put a band of bronze around it. Then his mind was changed from that of a man to a beast and he ate grass and went around on all fours for seven periods of time. The interpretation is that King Nebuchadnezzar's kingdom would expand as he conquered many foreign kingdoms and they would all come under his care and provision. After his kingdom flourished for some time the king's mind would be changed from that of a man to that of a beast and he would roam around eating grass and sleeping outside for seven periods of time. During that time the foreign kingdoms he conquered would enter a period of unrest and civil war at the end of which Nebuchadnezzar looked up and gave glory to God and his mind was restored to him and he ruled his kingdom with humanity. So,

Nebuchadnezzar's reign was predicted to undergo a period of prosperity, followed by insanity and finally humanity.

In Daniel 7 Nebuchadnezzar's reign is divided into these same three periods, prosperity and insanity, and at the last humanity. This time he is pictured as a lion with wings of an eagle, then his wings were plucked out and finally the lion was lifted so that it could stand on two feet like a man and it was given a human mind. The interpretation is that at first King Nebuchadnezzar would conquer rapidly, enjoy a period of prosperity, then undergo a period of insanity and in the end, he would be lifted to stand on two feet like a man and rule with humanity. So, there are three periods to Nebuchadnezzar's rule; prosperity, insanity and humanity.

Finally, as far as Babylon is concerned, Daniel 5 depicts the reign of Belshazzar, grandson of Nebuchadnezzar as coming to a sudden halt in the incident of the handwriting on the wall. When the armies of Cyrus were just outside the city walls of Babylon, Belshazzar arrogantly held a great banquet for all his nobles and called upon the vessels from the Jewish Temple to be brought so they could drink from them and praise the gods of gold, silver, stone and wood. During the banquet a hand appeared and wrote three words; MENE, TEKEL, UPHARSIN. Daniel interpreted the words to mean, numbered, weighed, and divided. The days of Belshazzar's kingdom had been numbered, he had been weighed and found wanting, the kingdom was being divided, it was given to the Medes and the Persians. So, Belshazzar rejected the theology that his grandfather had taught him and therefore when he got arrogant God taught him the theology lesson personally, namely, that God is the one who raises kings and removes kings; it is He who changes the times and the epochs; for wisdom and power belong to Him. Gentile kings should not get arrogant during the time God has allotted sovereignty to them. They should recognize that God is sovereign and has given them their kingdom and they should bless the Jews who live within their kingdom.

So, Daniel teaches us through both ordinary-literal and figurative-literal language that the kingdom of Babylon would be the control center for all later Gentile kingdoms, it would be headed by the greatest Gentile king Nebuchadnezzar, whose reign would occur in three phases; prosperity, followed by insanity and lastly humanity. The kingdom came to Belshazzar who did not learn the lesson his grandfather learned and therefore his days were numbered because he was weighed and found wanting and the kingdom was divided and given to the Medes and the Persians.

The second kingdom in "the times of the Gentiles" is the Medo-Persian kingdom. In Daniel 2, the dream of the four-metal statue, after the head of gold there appeared the arms and chest of silver. Since there were two arms this signified that the kingdom would have two branches, one Media, the other Persia, since it was composed of silver this signified that the kingdom would be inferior to Babylon.

In Daniel 7 the Medo-Persian kingdom was pictured by a bear raised up on one side with three ribs in its mouth between its teeth and the bear was told to arise and devour much meat. This revealed that the Medo-Persian

kingdom would be like a bear, slow but conquering, the lopsidedness revealed that one branch of the kingdom would be more powerful than the other, namely Persia, and the three ribs in the mouth revealed that they would conquer three major kingdoms; Lydia, Egypt and Babylon. The fact it was told to arise and devour much meat showed that Medo-Persia would conquer more territory than any prior kingdom.

In Daniel 11 Daniel was told that the Medo-Persian kingdom would have three more kings, then a fourth would gain far more riches than all of them and he would arouse the whole realm of the Greek empire. The three more kings to come were Cambyses II, Darius Hystaspes and Xerxes the Great. The fourth that would gain far more riches and stir up the Greeks was Xerxes the Great, also known as Ahasuerus, the king who married Esther after defeating the Spartans at Thermopylae and burning the city of Athens. This aroused the anger of the Greeks against the Persians, an anger that would be quenched when Alexander the Great came years later and defeated the Medes and Persians.

In Daniel 8 a ram with two large horns, one larger than the other and the larger one coming up last was butting westward and northward and southward with no beast able to withstand it. Then a buck goat with one horn between his eyes comes across the surface of the whole earth very rapidly and struck the ram, shattering its two horns and hurling him to the ground and trampling him. The ram with two horns pictures Medo-Persia. The longer horn that came up last was Persia since it rose to power later in history. The fact that it grew larger shows that it became stronger than Media. It's butting westward, northward and southward signifies the three directions of conquest, west to Babylon, north to Lydia and south to Egypt. When Medo-Persia became arrogant, the buck goat picturing Greece came with great anger and totally defeated Medo-Persia and trampled the entire kingdom.

In summary the Medo-Persian kingdom would start off with the first kingdom to grow strong which was Media followed by the Persians who would rapidly grow to dominate. Starting with Cyrus they would have a slow but steady conquest to the west, the north and the south. Three more kings were to come and then a fourth that would stir up the Greeks against him, this was Xerxes. At last the Persians would be totally defeated by the stunning and sudden blow of Alexander the Great.

The third kingdom in the times of the Gentiles is Greece. In Daniel 2 the four-metal statue which depicts the times of the Gentiles; in the dream once the head of gold and arms and chest of silver appeared then the waist and thighs of bronze would appear, this pictured the third kingdom which would rule over all the earth, namely Greece. The statement that it would rule over all the earth shows that the Greek kingdom would conquer more territory than any prior kingdom.

In Daniel 7 Greece is signified by the third beast which was a leopard with four wings on its back and four heads. The four wings picture the rapid conquest of Alexander the Great who conquered Medo-Persia in just 11 years.

The four heads picture his kingdom being divided into four branches. When he died suddenly his kingdom was divided among his four generals; Cassander, Lysimachus, Ptolemy and Seleucid.

In Daniel 8 Greece is the buck goat that was stirred up by the Medo-Persian ram. In the vision a buck goat with a single strange horn came rushing across the earth without even touching the ground at the two-horned ram and struck him and shattered his horns and hurled him to the ground and trampled him. After the conquest, the strange horn magnified itself and grew very large but as soon as it was large it was broken and four conspicuous horns grew up in its place toward the four directions of the compass. After this Daniel saw a small horn growing out of one of the four horns and it grew very large toward the south, toward the east and toward Israel. It caused some of the stars to fall from heaven and it trampled them down. It even made itself equal to God and it removed the regular sacrifice in the temple and yet prospered. This went on for 2,300 days. The buck goat is Greece and the single strange horn is Alexander the Great. He flew across the earth in a rapid conquest of Persia and then died suddenly at age 32. The four conspicuous horns that grew up in his place are his four generals who took over his kingdom; Cassander, Lysimachus, Ptolemy and Seleucid. The small horn that grew out of one of the four horns pictures Antiochus Epiphanes IV who arose out of the Seleucid branch of the Greek empire. He conquered south toward Egypt, east toward Babylon and entered Israel. The stars that fell from heaven picture the leadership of Israel that he deceived. The removing of the regular sacrifice depicts his entering the temple and offering a pig and yet he prospered for 2,300 days, even though he did not bless the Jews. The reason is because he foreshadowed the anti-Christ and he was the instrument of God's discipline of Israel for rejecting the Law of Moses.

In Daniel 11 the Greeks are seen again in that a mighty Greek king would arise who would rule with great authority and do as he pleases, but as soon as he arises his kingdom would be broken up and parceled out toward the four points of the compass, though none of it would go to his descendants. The mighty king is Alexander the Great who would rise to great power but when he came to power he would suddenly die and his kingdom would be divided into four, none of which would be one of his descendants; his dynasty would be broken and in his place would come his four generals Casander, Lysimachus, Ptolemy and Seleucus. Then the chapter pictures many wars between the Ptolemies and Seleucids that spanned more than a century, a great and detailed prophecy that is too detailed to cover here. The point, however, is to show us how to interpret prophecy and to give us further information about the very contemptible person coming to rule known as Antiochus Epiphanes IV who would seize the kingdom by intrigue, practice deception to expand his kingdom, implement Hellenistic policies and be a war machine who would vent his wrath on the Jews when he failed to conquer. He also went into the Temple and did away with the regular sacrifice and set up the abomination of desolation. This resulted in the rebellion of the Maccabees. Eventually he came to his end as the Greeks were declining and the Romans rose to power.

In summary, the Greek kingdom would begin with a mighty king who would rapidly conquer Medo-Persia and beyond, extending his empire all the way into India. This is Alexander the Great. After he conquered he would suddenly die and his kingdom would then be parceled out to his four generals; Casander, Lysimachus, Ptolemy and Seleucid. The Ptolemies and the Seleucids would fight back and forth for over a century trying to reunite the Greek empire. Eventually a Seleucid king would arise named Antiochus Epiphanes IV who was skilled in intrigue. He would persecute the Jews and stop sacrifice in the Jewish Temple but he would come to his end. In many ways he foreshadows the anti-Christ.

The fourth kingdom in the times of the Gentiles is Rome and Rome is given a more complex picture because it comes in two forms or phases, one now historic and the other yet future. In Daniel 2 this complexity is revealed in the four-metal statue because after the head, chest and arms and legs are revealed Rome is depicted as legs of iron and feet and toes partly of iron and partly of clay with ten toes. The iron only phase pictures the first phase of Rome which would be entirely powerful, the feet partly of iron and partly of clay pictures the second phase of Rome which would be brittle because it is composed of strong and weak elements. The ten toes signify the ten kings in the last days. Some of these kings will be strong and some of them will be weak and they will try to combine with one another to form a strong kingdom but it will not be successful and the final kingdom of Rome will collapse.

In Daniel 7 Rome is depicted as an unidentifiable beast, a dreadful beast, terrifying and extremely strong with large iron teeth and bronze claws and as having ten horns and then an eleventh, little horn coming up among the ten and three of the ten are pulled up by the roots. The little horn had eyes like a man and a mouth uttering great boasts. Then the horn grew much larger than the others and waged war with the saints for a time, times and half a time until the beast was slain and its body was given to the burning fire. All this figurative-literal imagery shows Rome once again in two phases; the historic phase of a dreadful, terrifying beast with iron teeth and bronze claws which would be extremely strong and defeat everyone around them; and the future phase of ten horns picturing the final phase ruled by ten kings. The eleventh, little horn that grows, pictures an eleventh king who will arise to great power, subdue three kings and speak out against the Most High God. He is the anti-Christ. The saints whom he will persecute are the Jewish people and the times and half a time refers to the last 3 ½ years of the tribulation but he will come to his end.

At this point we insert Daniel 9:24-27 in the picture. In this prophecy of the seventy sevens we learn that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be sixty-nine sevens or 483 years. The decree was issued in Neh 2 by Artaxerxes Longimanus in 444BC. The 483 years expired in AD33 during the first phase of the Roman Empire. Jesus offered Himself to the nation as the King of their covenanted kingdom but they rejected and crucified Him. Consequently, in the gap of time between the 483rd year and the beginning of the 484th year the city of Jerusalem was destroyed. The anti-Christ will come from the people who destroyed the city of Jerusalem and the Temple. Since Titus and the Roman armies committed this act then the

anti-Christ will be a Gentile of Roman origin. He will make a covenant with the leadership of Israel for the seventieth seven or seven years. He will permit the rebuilding of the Temple but in the middle of the seven years he will put a stop to sacrifice and commit the abomination of desolation but he will come to his end. This helps set the stage for the book of Revelation.

In Daniel 8:23-25 we learn that the anti-Christ of Roman origin was foreshadowed by the Greek king Antiochus Epiphanes IV. So, he is a real human to come. Like Antiochus he will be insolent and skilled in intrigue, mighty but not by his own might, supernaturally energized by Satan, he will destroy the Jews to an extraordinary degree, he will have success by deceitful means, he will magnify himself in his heart, he will even oppose the Messiah but he will be broken utterly.

Finally, in Daniel 11:36-45 the anti-Christ of Roman origin will do whatever he wants and will magnify himself above every god, he will say monstrous things against the God of gods, he will show no regard for the religion of his fathers, nor will he show kindness to women. He will honor a god of military might and all the treasures he accumulates by military victory will be used to fuel his military campaign to conquer the world. Any who honor him he will honor. The king of Egypt and the king of Syria will collide against him but he defeats them. He will enter Israel and makes the seven-year peace treaty with them, promising to protect them. Then he will go south into Egypt and take over all the precious treasures of Egypt. He will hear rumors that disturb him and so he will set up his royal military tent in Jerusalem and go forth with great wrath to destroy the Jews.

In summary, Rome is more complex, it was prophesied to have two phases, one which is now historic, the other is yet future. The first was extremely strong and lasted over 500 years. The second will have ten kings, then an eleventh king, the anti-Christ will arise, he will put down three kings. He will enter a seven-year treaty with the Jews allowing them to rebuild the Temple, after 3 ½ years he will put a stop to sacrifice and commit the abomination of desolation, setting up his military base in Jerusalem and try to destroy the Jews. Then he will come to his end.

The fifth kingdom that supersedes the four Gentile kingdoms and ends the times of the Gentiles is the Messiah's kingdom. In Daniel 2 it says that in the days of the ten kings the God of heaven will set up a kingdom which will never be destroyed and that it will crush and destroy all the prior kingdoms. This kingdom is pictured as a stone cut out of a mountain without hands that flies at enormous speed at the base of the statue crushing all four Gentile kingdoms instantaneously. The stone kingdom then grows to fill the entire earth. This kingdom is the final kingdom and will last forever.

In Daniel 7 the Messiah's kingdom is pictured as being given by the Ancient of Days to the Son of Man. The Son of Man is the son related to mankind, a true descendant of Adam who will fulfill the mandate to have dominion over the whole earth. Once this authority is given in heaven then the anti-Christ and his kingdom will be destroyed completely. The Son of Man will receive glory and the kingdom and all people on the earth, of all

nations, of all languages will serve Him and His dominion will be an everlasting dominion and His kingdom will never be destroyed.

Finally, in Daniel 12 it is revealed that when the King comes in all His glory and power all the Jewish believers left alive on earth will enter the kingdom in mortal bodies to enjoy the fulfillment of their covenant blessings. At the same time, all Jewish believers who died will be resurrected and rewarded to enjoy fulfillment of the covenant blessing. Daniel himself will be raised at this time. The abomination of desolation will be allowed to remain until the 1,290 day, 30 days after the King returns and then it will be taken down. The one who remains until the 1,335 days, 75 days after the King returns, is blessed because he will enter the kingdom, the most blessed time on earth, when the beastly kingdoms of Gentiles who oppress and distress man and nature will come to an end and the wonderful humane kingdom of God will fill the earth with blessing upon man and nature.

In conclusion, there are three major theological points we derive from the Book of Daniel. First there is no kingdom of God now in its mediatorial sense. The kingdom of God has two facets; a universal sense, which is the rule of God and a mediatorial sense, which is the administration of the kingdom of God on earth from an earthly throne by a descendant of David over an earthly territory. The mediatorial kingdom of God went out of existence in 586BC when Zedekiah was deposed from the Davidic throne in Jerusalem. This kingdom is prophesied to be restored but will not be restored until the four Gentile kingdoms depicted in Daniel have run their course and been totally destroyed. Since this has never happened there is no kingdom of God now in its mediatorial sense. We still live in the times of the Gentiles and we still have to live under arrogant Gentile rulers and we are commissioned to vote for the lesser of two evils and pray for our leaders that we may enjoy peace and tranquility as strangers and aliens whose citizenship is in the kingdom to come.

Second, premillennialism is the proper eschatological picture. Premillennialism says that Jesus will return before the millennial phase of the kingdom of God in its mediatorial form. Daniel shows us there will be four successive Gentile kingdoms before the fifth kingdom, the kingdom of God comes and supplants those previous kingdoms. Since Babylon was succeeded and replaced by Medo-Persia and Medo-Persia was succeeded and replaced by Greece and Greece was succeeded and replaced by Rome then it follows that the final form of Rome ruled by anti-Christ will be succeeded and replaced by the kingdom of God. This did not happen in the 1st century. The kingdom of God was offered to Israel but it was rejected and the kingdom was postponed until a future generation of Israel calls on Him to be saved. Then, and only then, will He come in His kingdom. This is premillennialism. The kingdom in its mediatorial form is not now. Jesus will return before the millennial phase of the kingdom of God in its mediatorial form. It is an earthly kingdom that is spiritual at its core with effects socially, ethically, economically, politically, religiously and physically in nature. Premillennialism as opposed to amillennialism says that Jesus established all the kingdom He will ever establish at His 1st coming and is defined as the spiritual reign of God in the heart of the believers on earth or in His saints in heaven. This imaginary vision is completely contrary to the Book of Daniel where the Messianic kingdom succeeds and replaces all four prior

Gentile kingdoms on the earth. It is also opposed to postmillennialism that says the Church will establish the kingdom through the preaching of the gospel and will hand over the kingdom to Jesus. This erroneous vision is also completely contrary to the Book of Daniel where the times of the Gentiles ends in utter rebellion and anarchy against God and not a Christianized world. So, premillennialism is the proper eschatological framework.

Third, the Church has not replaced Israel. The Church is formed and develops during the period in which the kingdom has been postponed due to Israel's rejection. During this time Jews and Gentiles who believe enter the body of Christ which will form the spiritual nucleus of the kingdom to come. When the Church is removed at the rapture the seventieth week of Daniel will begin during which God will punish the nations for their treatment of Israel and purge Israel to faith in their Messiah. At that time God will fulfill His eternal, unconditional covenants with Israel in the kingdom of God. Therefore, these three theological truths are standard doctrine at our church; no kingdom now, premillennialism and the Church has not replaced Israel. For these many reasons Daniel is the key to prophetic revelation.