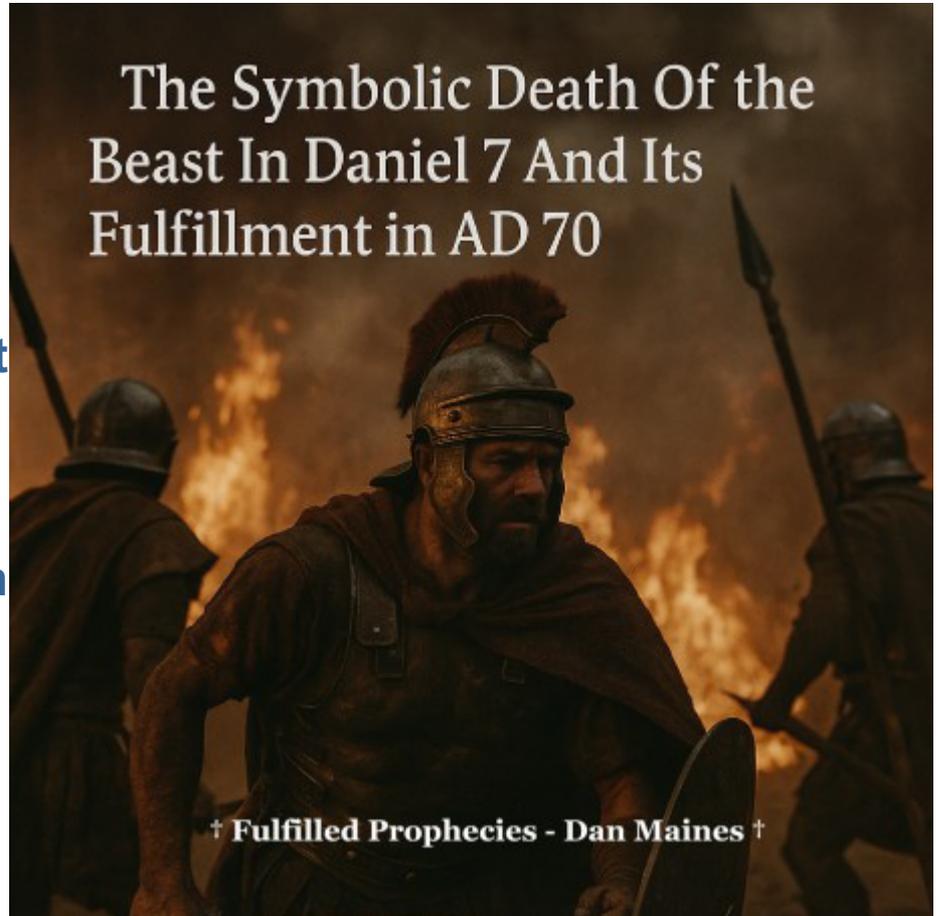


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**The Symbolic Death Of The Beast In Daniel 7 And Its Fulfillment In AD 70** This study has not been posted on facebook



By Dan Maines

## **The Symbolic Death Of The Beast In Daniel 7 And Its Fulfillment In AD 70**

### **Introduction**

This study brings clarity to a point often missed in discussions about Daniel 7 and the judgment of the fourth beast. Many believe the beast had to literally die or that the Roman Empire had to politically collapse in AD 70 for the prophecy to be fulfilled. But the text of Daniel, when read carefully, shows something completely different. Daniel reveals that the first three beasts lost their dominion but continued to exist afterward.

Since their fall did not require literal extinction, the fourth beast's death cannot be literal political destruction either. Daniel shows a symbolic covenant judgment, not a geopolitical collapse. This truth supports the fulfilled timeline by showing that Rome's survival after AD 70 is not a problem at all. The prophecy never required Rome to fall. It required covenant authority to be removed. That is precisely what happened with the destruction of Jerusalem.

### **Daniel's Vision And The Pattern Of The First Three Beasts**

Daniel 7:11-12 gives the key. Babylon, Persia, and Greece each lost their dominion, yet the text says they continued to exist for a time after their judgment. This means their fall was not literal extinction. Their death in prophetic language referred to covenant removal of power, not complete destruction. Daniel uses the same symbolic pattern for the fourth beast. The difference between the first three and the fourth is not about political collapse. It is about the timing and severity of covenant judgment.

† Daniel shows the first three beasts had their dominion taken away, yet lived on (Daniel 7:12).

† Their judgment was a covenant removal of authority, not annihilation.

† This establishes the prophetic pattern before the fourth beast is even introduced.

† The symbols point to covenant authority, not to the borders or survival of the empires themselves.

† The imagery prepares the reader to understand the fourth beast in the same symbolic way.

### **The Symbolic Death Of The Fourth Beast**

Daniel 7:11 says the fourth beast was slain and given to the burning fire. If we isolate that statement without the context of verse 12, we might expect a literal collapse. But Daniel has just told us in the previous verse how to read this imagery. The first three beasts experienced the same pattern of judgment without

literal death. Therefore the fourth beast's death is symbolic of covenant removal, not literal extinction. This is how apocalyptic imagery functions throughout scripture. Prophetic death is not always physical death. Prophetic fire is not always literal fire. These symbols represent divine judgment and the end of covenant authority.

† The fourth beast's death is the completing of covenant judgment, not geopolitical destruction (Daniel 7:11).

† The fire is prophetic symbolism used throughout scripture for judgment (Isaiah 66:15, Isaiah 34:8-10).

† Every apocalyptic scene uses symbolic language to describe covenant realities.

† The beast's death corresponds to its ability to persecute the saints under the old covenant (Daniel 7:21-22).

† Once Jerusalem fell, that persecuting power ended and the judgment was complete.

† In apocalyptic scripture, fire consistently represents covenant judgment instead of physical destruction, which is why the fourth beast's judgment matches the pattern of the first three.

## **Why Rome Did Not Need To Fall In AD 70**

Some assume the beast's death requires the Roman Empire to politically collapse. But Daniel never says Rome must fall. Daniel never says the fourth beast disappears. The text does not require the empire to be deconstructed. It requires the persecuting power operating under that system to be judged. Rome survived after AD 70, just like Babylon, Persia, and Greece survived after losing dominion. This follows the same prophetic pattern Daniel gives us. The prophecy is not about the fate of Rome's borders. It is about the fate of Rome's authority over God's covenant people.

† Daniel 7 never predicts Rome's political fall.

† The focus is the judgment of the persecuting power, not the destruction of the empire.

† Rome's survival after AD 70 is not a contradiction but the

expected pattern.

† Babylon, Persia, and Greece also survived after their dominion was removed.

† The prophecy is consistent once we accept Daniel's symbolic framework.

### **The Removal Of Covenant Authority In AD 70**

Rome's power to persecute the saints existed only because the old covenant structure was still standing. The high priest, the Sanhedrin, and the temple system used Rome as their instrument. Once Jerusalem fell and the temple was destroyed, that system collapsed completely. Rome no longer had covenant grounds to prosecute the saints. This is the covenant death of the beast. Rome remained geographically, but its power over God's people in covenant terms was destroyed.

† Jerusalem's fall ended the old covenant age (Luke 21:22).

† Rome's role as the persecutor of the saints was tied to the old covenant system (John 19:15).

† With the temple destroyed, that system lost all authority (Hebrews 8:13).

† The saints received the kingdom after judgment was executed (Daniel 7:27).

† Rome's covenant authority died in AD 70, which is the symbolic death of the beast.

† Jesus said all the covenant blood from Abel to Zechariah would fall on Jerusalem in that generation, showing the judgment target was Israel, not Rome (Matthew 23:35-36).

### **How It Applies To Us Today**

Understanding this pattern strengthens our confidence in the fulfilled timeline. Nothing in Daniel requires the political fall of Rome or the literal death of its leaders. The prophecy points to a covenant transition, the end of the old age, and the establishment of Christ's everlasting kingdom. Since this judgment happened exactly as Jesus said it would, within that generation, we now live in the age where nothing stands

between us and God. The powers that once opposed the saints under the old covenant were judged and removed. We live in the fullness of the kingdom with direct access to God, assurance of acceptance, and freedom from the fear that once existed. The covenantal death of the beast is proof that Christ's victory is complete and His kingdom cannot be shaken.

## **Historical References**

Justin Martyr

† Justin said the destruction of Jerusalem fulfilled the words of the prophets and Jesus, proving God judged Israel, not Rome (Dialogue with Trypho 32).

Josephus

† Josephus wrote that God had turned against Jerusalem and used Rome as His instrument of judgment, placing the blame on Israel's rebellion, not on Rome (Wars 6.2).

Tacitus

† Tacitus recorded signs, disturbances, and divine omens pointing to the judgment of the Jews and the destruction of their city, not the collapse of Rome (Histories 5.13).

Eusebius

† Eusebius said the destruction of Jerusalem fulfilled the predictions of Jesus, and that the church escaped because they obeyed the Lord's warnings, showing the judgment was on Israel, not Rome (Ecclesiastical History 3.7).

Clement of Alexandria

† Clement taught that after Israel's judgment the church became the heir of the covenant blessings, confirming the shift happened when Jerusalem fell, not when Rome fell (Stromata 6).

**† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †**

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## **Source Index**

† Daniel 7:11-12, 21-22, 26-27

† Luke 21:20-22  
† Hebrews 8:13  
† Isaiah 66:15  
† Isaiah 34:8-10  
† Matthew 23:35-36

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