

## **CHAPTER 3 – THE FORGOTTEN TIMELINE**

### **The Image in Daniel**

Daniel 2 provides one of the clearest prophetic structures in Scripture. The passage is universally recognized as a political timeline, revealing a succession of literal kingdoms. But the image also functions as a pattern—a form—that later Scripture reuses when describing spiritual realities.

This chapter does not alter the literal interpretation of Daniel 2. Instead, it observes how the same sequence, the same metals, and the same “body” structure reappear in New Testament prophecy, especially in Revelation. Scripture often moves from physical patterns in the Old Testament to spiritual applications in the New (Heb. 10:1; Col. 2:17). Daniel’s image follows this biblical pattern. This typological reading does not replace the literal fulfillment but follows the biblical pattern of spiritual

parallels built on physical events (Heb. 8:5; 10:1).

## **I. The Physical Timeline — Four Metals, Four Kingdoms**

Daniel 2 plainly identifies the physical kingdoms represented by each metal:

- **Gold — Babylon**
- **Silver — Medo-Persia**
- **Brass — Greece**
- **Iron — The fourth kingdom** (commonly understood as Rome)
- **Iron mixed with clay — A divided final kingdom**

Daniel 2:38–45

“Thou art this head of gold.”

“...another kingdom inferior...”

“...third kingdom of brass...”

“...the fourth kingdom shall be strong as

iron...”

“...iron mixed with miry clay...”

This is the straightforward, literal fulfillment. Nothing in this chapter replaces or diminishes that physical interpretation.

## **II. Prophetic Patterns Repeated — “No New Thing Under the Sun”**

Ecclesiastes 1:9 states:

“The thing that hath been, it is that which shall be...

there is no new thing under the sun.”

Scripture frequently presents a physical pattern first, then reveals a later spiritual analogue.

Examples appear throughout the Bible:

- **Temple → Body** (*John 2:19–21*)
- **Priesthood → Believers** (*1 Pet. 2:5*)
- **Circumcision → Heart** (*Rom. 2:29*)

This consistent method allows Daniel’s image to

be understood both historically and typologically—physical kingdoms first, then spiritual eras that follow the same pattern in the New Testament.

### **III. The Image as a Body — The Bridge to Revelation**

Daniel's statue is not merely a list of metals; it is the shape of a **body**:

- Head
- Breast and arms
- Belly and thighs
- Legs
- Feet and toes
- “shadow of good things to come” (Heb. 10:1)
- “a shadow of things to come; but the body is of Christ.” (Col. 2:17)

In the New Testament, the Holy Spirit uses the language of **a body** to describe the spiritual people of God:

“And He is the head of the body, the church...”  
— *Colossians 1:18*

Daniel provides the form; Revelation applies it to the church through seven distinct letters (Rev. 1–3). This does not replace the Old Testament meaning—it reflects Scripture’s typical pattern of using earlier forms to reveal later spiritual truths.

#### **IV. The Spiritual Timeline — Church-Age Parallels**

This spiritual timeline is not the interpretation of Daniel 2, but a parallel pattern Scripture allows when comparing spiritual eras with physical forms.

When the structure of Daniel’s image is considered typologically, the metals may be seen paralleling eras of spiritual history:

- **Gold** — The ministry of Christ (the Head)
- **Silver** — The early church (breast and arms)
- **Brass** — Medieval age (belly and thighs – the covered parts)
- **Iron** — Modern/industrial era (legs of strength)
- **Iron & clay** — The divided final era approaching the end (feet)

These observations are typological; Scripture does not explicitly state these areas but the structure naturally implies it.

This reading does not claim the metals *are* the church ages; it asserts that the **pattern of the metals** matches the **pattern Christ gives to the seven churches**, in sequence and in character.

Revelation's churches, Daniel's metals, and biblical prophetic "daughters" often move in parallel lines.

The physical interpretation remains untouched. The spiritual reading runs beside it, consistent with the Scriptural pattern of type → antitype.

**V. Two Faces of the Image** — “First the natural, afterward that which is spiritual.” — 1 Cor. 15:46

The image in Daniel may therefore be understood as having **two faces**:

- 1 Physical** — literal empires from Babylon to the final divided kingdom.
- 2 Spiritual** — an outline that mirrors the eras of church history, as portrayed in Revelation 2–3.

This follows the biblical pattern where:

- the first man is natural, the second spiritual (1 Cor. 15:46),
- the earthly tabernacle foreshadows the heavenly pattern (Heb. 8:5),
- the physical precedes the spiritual in

prophetic structure.

- 1 Corinthians 15:46: “Howbeit that was not first which is spiritual, but that which is natural...”

Daniel gives the body; Revelation shows the body across time under the Head, who is Christ.

## **VI. Metals, Nobility, and Prophetic Parallels**

The progression of metals—gold, silver, brass, iron, iron mixed with clay—reflects **descending nobility** (Daniel 2:39: “...another kingdom inferior to thee.”). This matches the historical degradation of world empires, and it also parallels the spiritual decline seen across the seven churches of Revelation.

In the prophets, nations associated with Israel often appear with traits that align with these metals and eras. These nations appear repeatedly in prophetic literature and often show spiritual traits aligned with the metals:

- **Babylon**
- **Medo-Persia / Chaldea**
- **Greece / regions tied to Edom**
- **Rome / Zidonian influence**
- **Edom, Moab, Egypt, Tyre** in later prophetic applications

These relationships appear throughout the Old Testament and give rise to the “daughters” (e.g., daughter of Babylon, daughter of Zion). The typological parallels between these prophetic daughters, Daniel’s metals, and Revelation’s churches form a consistent pattern—not forced, but observed.

## VII. Why the Pattern Matters

If Daniel’s image is seen *only* as physical history, its connection to Revelation is limited. If it is seen *only* as spiritual, its literal foundation is lost. “The seven stars... the seven candlesticks...” Revelation 1:20, physical and

spiritual.

But when understood in **both** senses, as Scripture often presents its symbols, the following align:

- the daughters of the Old Testament,
- the metals of Daniel,
- the seven churches of Revelation,
- the two-day prophetic structure,
- and the major transitions in spiritual history.

This dual reading does not impose meaning on the text; it recognizes the same form appearing in both Testaments, fulfilling the principle that Scripture interprets Scripture.

## **VIII. Summary — Daniel’s Image as Prophetic Structure**

- 1 Daniel’s statue is a literal prophecy of real empires.
- 2 Its structure forms a pattern later echoed in

## Revelation.

- 3 Old Testament symbols often find spiritual correspondence in the New. “...the Holy Ghost this signifying... which was a figure for the time then present...” Hebrews 9:8–9.
- 4 The metals follow a descending nobility that parallels spiritual decline.
- 5 The image, as a body, aligns with the body of Christ revealed in Revelation 1–3.
- 6 The pattern supports the broader prophetic architecture traced in this book.

Thus Daniel 2 stands not only as a record of ancient kingdoms but also as a structural foundation for understanding the prophetic flow of Scripture—physical realities first, spiritual realities afterward, exactly as the Bible consistently presents them.