

Daniel Chapter 7

- A. Daniel Sees the Dream, 1a
- B. Daniel Begins to Recount It, 1b
- C. The **Vision Described**, 2–8
 - The Vision Of The Four Winds And The Great Sea, 2-3
 - 1) The First Beast, A Lion And An Eagle, 4
 - 2) The Second Beast, A Bear Raised Up, 5
 - 3) The Third Beast, A Leopard, 6
 - 4) The Fourth Beast, Dreadful With 10 Horns, 7
 - 5) The Little Horn, Uproots Three Horns, 8
- D. **The Ancient Of Days, 9–10**
 - 1) **The Ancient Of Days On His Throne, 9a**
 - 2) **His Description, 9b**
 - 3) **The Setting, 10a**
 - 4) **The Court Scene, The Books Opened, 10b**
- E. The Judgment Of The Beasts, 11–12
 - 1) Arrogant Words Of The Horn, 11a
 - 2) The Beast Is Killed And Burned 11b
 - 3) The Rest Of The Beasts, 12
- D' **The One Like A Son Of Man, 13–14**
 - 1) **He Approached The Ancient Of Days, 13**
 - 2) **He Was Given Authority To Rule, 14a**
 - 3) **His Dominion Is Everlasting, 14b**
- C' The **Vision Explained**, 15–27
 - 1) Daniel Is Distressed, 15
 - 2) An Interpretation Requested, 16

Interpretation One: 17-22

- 3) The Four Great Beasts Are Four Kings, 17
- 4) The Saints Shall Receive An Eternal **Kingdom**, 18
- 5) The Behavior Of The Fourth Beasts, 19
- 6) The *10 Horns* And The Other Horn, 20
- 7) The Other Horn Prevails Over The Saints, 21
- 8) The Ancient of Days, The Court Judges, 22a
- 9) The Saints Took Possession Of The **Kingdom**, 22b

Interpretation Two: 23-27

- 10) The Fourth Beast is a Fourth **Kingdom**, 23
- 11) The Behavior Of The *10 Horns*, 10 Kings, 24a
- 12) The Other Horn Will Subdue 3 Kings, 24b
- 13) The Little Horn—He Persecutes The Saints, 25
- 14) The Court Destroys The Beast, 26
- 15) The Saints Shall Possess The **Kingdom**, 27

16) Daniel Is Distressed, 28

B' Daniel Ends His Recounting, 28a

A' Daniel Is Troubled By His Dream, 28b

7:1 In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head while on his bed. Then he wrote down the dream, telling the main facts.

The “vision of ch. 7 and that of ch. 2 speak of the same four kingdoms.”¹ So, as we unpack chapter 7, we will make reference to the four kingdoms found in chapter 2.

In chapter 2, Daniel is interpreting the dream of Nebuchadnezzar, but chapter 7 is Daniel’s dream.

In the first year of Belshazzar king of Babylon.... This date by Daniel “means that the vision took place before the events of Daniel 5 and 6.”² That is, before Belshazzar’s feast and Daniel’s lion’s den experience, Daniel had already received this vision.

Belshazzar reigned during the rule of his father, Nabonidus, whose dates were 556-539 B.C. But, “The date of Belshazzar’s first year cannot be stated precisely. However, since Nabonidus appears to have spent at least ten years in Arabia and since Belshazzar reigned for Nabonidus in Babylon during that time, a date of [553 B.C. to] 550 B.C. for Belshazzar’s first year cannot be far off.”³ This vision of Daniel would have been about 3 to 6 years after Nabonidus came to the throne in 556 B.C.. “If Daniel was fifteen when taken into captivity in 605 B.C., he would now have been about sixty-seven years old. Nebuchadnezzar had died only nine years before.”⁴ Ten years later when Belshazzar dies and Darius the Mede takes the throne, Daniel will be about 77 years old.

Daniel Begins to Recount His Dream, 1b

Then he wrote down the dream.... “This made a prophecy more solid, concrete, and certain of fulfillment; indeed, putting something into writing initiated its fulfillment. It also made prophecy, prophet, and God open to vindication: the written word was fixed and could be tested by events.”⁵

telling the main facts. “...the phrase denotes the foremost details of what Daniel had seen.”⁶

The Vision Described, 2-8

¹ Earl D. Radmacher, Ronald Barclay Allen, and H. Wayne House, *The Nelson Study Bible: New King James Version* (Nashville: T. Nelson Publishers, 1997), Da 7:4.

² John H Walton, *Zondervan Illustrated Bible Backgrounds Commentary (Old Testament): Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel*, vol. 4 (Grand Rapids, MI: Zondervan, 2009), 548.

³ Earl D. Radmacher, Ronald Barclay Allen, and H. Wayne House, *The Nelson Study Bible: New King James Version* (Nashville: T. Nelson Publishers, 1997), Da 7:1.

⁴ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 194.

⁵ John E. Goldingay, *Daniel*, vol. 30, Word Biblical Commentary (Dallas: Word, Incorporated, 1989), 160.

⁶ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 194.

7:2 Daniel spoke, saying, “I saw in my vision by night, and behold, the four winds of heaven were stirring up the Great Sea.

I saw.... “One major difference between the narratives and the visions is that Daniel is mentioned in third-person voice in the stories, but the visions are told from a first-person perspective.”⁷

the four winds of heaven.... The formal meaning of this statement would be the North, South, East, and West. But prophetically, Daniel’s vision speaks of all the winds that blow over the sea of mankind. This same illusion is used in various prophetic passages. There are many correspondences in the Book of Revelation with Daniel.

“After these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, on the sea, or on any tree.” (Revelation 7:1, NKJV)

stirring up.... This phrase “...symbolizes the world of nations in a tumultuous state....”⁸

the Great Sea. This “is probably a reference to the Mediterranean Sea....”⁹ However, it is not likely that Daniel ever saw the Mediterranean Sea; he appears to be using that phrase to speak of the sea of humanity. So, the vision speaks of world empires developing in and coming from those that live apart from God and his people and who live in and around what we call the Mediterranean world. Isaiah uses the same illusion.

*“Woe to the multitude of many people
Who make a noise like the roar of the seas,
And to the rushing of nations
That make a rushing like the rushing of mighty waters!
The nations will rush like the rushing of many waters;
But God will rebuke them and they will flee far away,
And be chased like the chaff of the mountains before the wind,
Like a rolling thing before the whirlwind.”* (Isaiah 17:12–13, NKJV)

Isaiah 57 is very telling.

*“But the wicked are like the troubled sea,
When it cannot rest,
Whose waters cast up mire and dirt.”* (Isaiah 57:20, NKJV)

And again, in Revelation in a passage specific to our here in Daniel.

“Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name.” (Revelation 13:1, NKJV)

But the day will come in which there is no more raging.

⁷ John D. Barry et al., *Faithlife Study Bible* (Bellingham, WA: Lexham Press, 2012, 2016), Da 7:2.

⁸ Edward J. Young, *The Prophecy of Daniel: A Commentary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1980), 142.

⁹ Earl D. Radmacher, Ronald Barclay Allen, and H. Wayne House, *The Nelson Study Bible: New King James Version* (Nashville: T. Nelson Publishers, 1997), Da 7:2.

“Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea.” (Revelation 21:1, NKJV)

The fact that there is *no more sea* on the new earth may speak to the fact that the lost are not a part of this new creation.

John obtains this image in Revelation from Daniel 7.

7:3 *And four great beasts came up from the sea, each different from the other.*

And four great beasts.... “This first vision recasts the components of the statue from Nebuchadnezzar’s vision in ch. 2 as four beasts, symbolizing four kingdoms.”¹⁰ Daniel 7 explains that the beasts are kings.

“Those great beasts, which are four, are four kings which arise out of the earth.” (Daniel 7:17, NKJV)

The words “sea” and “earth” are used interchangeably here; one means the other.

And four great beasts came up from the sea.... Came from the Gentile world. “In the Bible as well as in the ancient Near East, the sea represents chaos and disorder....”¹¹ These are the four great beasts: Babylonian, Medo-Persian, Greece, and the Roman Empire. This is the same vision as in chapter two but expressed with different symbols.

I am here identifying Rome as the fourth beast, contrary to the typical liberal take on these kingdoms. “While some choose to understand the fourth beast as the successors of Alexander, especially the Seleucid and Ptolemaic kings who ruled in Asia Minor, Syria, and Egypt, the thrust of the whole prophecy of Daniel indicates that it is the Roman Empire at the time of the coming of Christ.”¹²

“Daniel is concerned with a particular segment of history, not history as a whole. ...he is concerned with ... the totality of earthly forces that over this period dominate the people of God....”¹³

7:4 *The first was like a lion, and had eagle’s wings. I watched till its wings were plucked off; and it was lifted up from the earth and made to stand on two feet like a man, and a man’s heart was given to it.*

The first was like a lion.... This “Corresponds to the head of gold in Daniel 2:32, 37–38, representing Babylon or Nebuchadnezzar.”¹⁴

¹⁰ John D. Barry et al., *Faithlife Study Bible* (Bellingham, WA: Lexham Press, 2012, 2016), Da 7:3.

¹¹ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, *The IVP Bible Background Commentary: Old Testament*, electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Da 7:3.

¹² Jay Rogers, *In the Days of These Kings*, (Clermont, FL: Media House International, 2017), 52-53.

¹³ John E. Goldingay, *Daniel*, vol. 30, Word Biblical Commentary (Dallas: Word, Incorporated, 1989), 160–161.

¹⁴ John D. Barry et al., *Faithlife Study Bible* (Bellingham, WA: Lexham Press, 2012, 2016), Da 7:4.

“Winged figures are common in the art and sculpture of Mesopotamia. The winged bulls and winged lions, both with human heads, flanked thrones and entryways in Assyria, Babylon, and Persia.”¹⁵



Winged Lion on a Wall at the Palace of Darius

“The “lion” with “eagle’s wings” is an appropriate symbol for the Babylonian Empire (cf. Jer. 50:44; Ezek. 17:3, 12). Winged lions with human faces were common in Babylonian art and were placed at the entrances of important public buildings.”¹⁶

“The lion as king of the beasts and the eagle as king of the birds, well corresponds with gold (Daniel ch. 2) the most precious of metals. Thus, Babylon is represented by the lordliest of creatures.”¹⁷

its wings were plucked off.... “One interpretation is that the wings refer to movement of the lion, that is, the moving of Babylon as she conquered one place after another. Those conquests ended during the reign of Nebuchadnezzar. Thus, the lion continued to rule, but not to move and conquer any longer.”¹⁸

Or, it is perhaps more likely that this may be a reference to Nebuchadnezzar’s humiliation in Daniel 4:28-33 when he was reduced to the behavior of an animal. His power was removed, and he became like a beast.

“And they shall drive you from men, and your dwelling shall be with the beasts of the field. They shall make you eat grass like oxen; and seven times shall pass over you, until you know that the Most High rules in the kingdom of men, and gives it to whomever He chooses.” (Daniel 4:32, NKJV)

and it was lifted up from the earth and made to stand on two feet like a man....

“...once Nebuchadnezzar had the beast removed from his soul (his wings were plucked

¹⁵ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, *The IVP Bible Background Commentary: Old Testament*, electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Da 7:4.

¹⁶ R. C. Sproul, ed., *The Reformation Study Bible: English Standard Version* (Orlando, FL; Lake Mary, FL: Ligonier Ministries, 2005), 1224.

¹⁷ Edward J. Young, *The Prophecy of Daniel: A Commentary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1980), 143–144.

¹⁸ James B. Jordan, *The Handwriting on the Wall: A Commentary on the Book of Daniel* (Powder Springs, GA: American Vision, 2007), 375.

off), he became more humanlike and could stand on his two feet again as he did in the last years of his life. “The lion loses its wings and is transformed partly into a man. This almost certainly refers to the conversion of Nebuchadnezzar, who was sent down to the earth and then raised up from it.”¹⁹

and a man’s heart was given to it. As noted above, after Nebuchadnezzar’s humiliation, “its beast nature was changed to that of a man; it was humanized.”²⁰ At which point he said,

“At the same time my reason returned to me, and for the glory of my kingdom, my honor and splendor returned to me. My counselors and nobles resorted to me, I was restored to my kingdom, and excellent majesty was added to me.”
(Daniel 4:36, NKJV)

7:5 “And suddenly another beast, a second, like a bear. It was raised up on one side, and had three ribs in its mouth between its teeth. And they said thus to it: ‘Arise, devour much flesh!’

like a bear. This appears to represent Babylon’s successor, the Medo-Persian Empire, the chest and arms of silver found in Daniel 2:38-39. “The brown Syrian bear may weigh up to 250 kilos [551 lbs.] and has a voracious appetite, as this verse implies.”²¹

It was raised up on one side.... That appears to mean with the left side higher than the right side, or vice versa. “The bear is then described in a way that very clearly suggests that it is to involve the alliance of two powers, one of which will dominate the other.”²² The picture suggests that the Persians, **one side** are the higher side and were more powerful than were the Medes, the lower side. This is supported by the second beast in chapter 8.

“Then I lifted my eyes and saw, and there, standing beside the river, was a ram which had two horns, and the two horns were high; but one was higher than the other, and the higher one came up last.” (Daniel 8:3, NKJV)

Liberals are desperate to separate the Medo-Persian empire into two of the kingdoms in Daniel; however, Daniel 8:20 should put an end to that effort.

“The ram which you saw, having the two horns—they are the kings of Media and Persia. And the male goat is the kingdom of Greece. The large horn that is between its eyes is the first king.” (Daniel 8:20–21, NKJV)

But not only does chapter 8 clarify the second kingdom, which is Meda-Persia, but it also goes on to do the same to the third beast, which is “the kingdom of Greece.” At

¹⁹ James B. Jordan, *The Handwriting on the Wall: A Commentary on the Book of Daniel* (Powder Springs, GA: American Vision, 2007), 375.

²⁰ Edward J. Young, *The Prophecy of Daniel: A Commentary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1980), 144.

²¹ Joyce G. Baldwin, *Daniel: An Introduction and Commentary*, vol. 23, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1978), 155.

²² Gleason L. Archer Jr., “Daniel,” in *The Expositor’s Bible Commentary: Daniel and the Minor Prophets*, ed. Frank E. Gaebelin, vol. 7 (Grand Rapids, MI: Zondervan Publishing House, 1986), 86.

this point, liberals get desperate, having failed to get two kingdoms out of “Media and Persia,” they are not able to identify the fourth kingdom with Greece.

Ending the beasts with Greece is essential to their prophecy denying agenda. They must do that to eliminate the possibility of supernatural revelation in the Bible. Therefore, they get desperate when Medo-Persia cannot be divided into two of the beasts, and try to divide Greece into two different kingdoms, turning the Seleucid empire [one of Alexander's four successors] into the fourth beast. These are all acts of desperation. We will look again at that effort in chapter 8.

three ribs in its mouth.... Perhaps the most likely candidates for these ribs would be “the Lydian kingdom in Asia Minor (which fell to Cyrus in 546), the Chaldean Empire (which he annexed in 539), and the kingdom of Egypt (which Cambyses acquired in 525).”²³

‘Arise, devour much flesh!’ This beast was not satisfied with the first three victories. “Persian dominion stretched from Egypt and the Aegean on the west to the Indus River on the east. More territory was controlled by this empire than any other up until that time.”²⁴ The Persians did indeed **devour much flesh**.

7:6 “After this I looked, and there was another, like a leopard, which had on its back four wings of a bird. The beast also had four heads, and dominion was given to it.

like a leopard.... This phrase “corresponds to the middle and thighs of bronze in 2:32, 39.”²⁵ “The Greek Empire is symbolized by the “leopard,” known for its quickness. Alexander the Great (356–323 B.C.) conquered the Persian Empire with great speed.”²⁶ “...Alexander of Macedonia extended his rule farther than all who had come before him in a span of just twelve years.”²⁷

“In 334 B.C. Alexander, son of Philip II of Macedon, began a military quest to destroy the Persian Empire. Moving from west to east, he was victorious in battle at Issus in 333 B.C. against the Persian Darius III. Moving south, Alexander defeated the Phoenicians at Tyre in 332 B.C., swept through Palestine, and conquered Egypt in 331 B.C. Reengaging Darius III near Nineveh, Alexander defeated him again. Alexander's campaigns continued east into India, securing vast territory for the Greek Empire. He died in Babylon in 323 B.C.”²⁸

²³ Gleason L. Archer Jr., “Daniel,” in *The Expositor's Bible Commentary: Daniel and the Minor Prophets*, ed. Frank E. Gaebelin, vol. 7 (Grand Rapids, MI: Zondervan Publishing House, 1986), 86.

²⁴ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 199.

²⁵ John D. Barry et al., *Faithlife Study Bible* (Bellingham, WA: Lexham Press, 2012, 2016), Da 7:6.

²⁶ R. C. Sproul, ed., *The Reformation Study Bible: English Standard Version* (Orlando, FL; Lake Mary, FL: Ligonier Ministries, 2005), 1225.

²⁷ Jay E. Adams, *The Time of the End*, (Woodruff, SC: Timeless Tests, 2000), 54.

²⁸ Earl D. Radmacher, Ronald Barclay Allen, and H. Wayne House, *The Nelson Study Bible: New King James Version* (Nashville: T. Nelson Publishers, 1997), Da 7:5.



Alexander's Empire

four wings.... The leopard, already known for its quickness gets wings, but not just two of them, but four. The four wings would fly with greater quickness than would two wings. And that is the point. The speed of the male goat in chapter 8 makes this beast a certainty; it is Greece.

“And as I was considering, suddenly a male goat came from the west, across the surface of the whole earth, without touching the ground; and the goat had a notable horn between his eyes.” (Daniel 8:5, NKJV)

four heads.... These four heads, signifying government rulers, would describe “the empire divided among Alexander’s successors.”²⁹ After Alexander’s death in 323 B.C., his top four generals divided up his empire. “Alexander died suddenly at age thirty-three, and the empire he established was divided into four parts (Macedonia under Cassander, Thrace and Asia Minor under Lysimachus, Syria under Seleucus, and Egypt under Ptolemy).”³⁰ These four took “the four principal divisions of Alexander’s conquests, Greece, Western Asia, Egypt, and Persia.”³¹ The empire was later divided by other generals into more kingdoms, but these were the principal divisions at Alexander’s death.

Referring to this information about Alexander's death, we note that “No fourfold division of the Persian kingdom existed at any time throughout its history, compelling evidence against the proposal that the third beast symbolizes Persia.”³² Of course, we make this point to clarify the impossibility of making Persia two of Daniel’s beast instead of just one. One is continually forced to address this issue, which is critical to the liberal interpretation of Daniel.

²⁹ Jay Rogers, *In the Days of These Kings*, (Clermont, FL: Media House International, 2017), 364.

³⁰ R. C. Sproul, ed., *The Reformation Study Bible: English Standard Version* (Orlando, FL; Lake Mary, FL: Ligonier Ministries, 2005), 1225.

³¹ Edward J. Young, *The Prophecy of Daniel: A Commentary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1980), 146.

³² Ted Cabal et al., *The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith* (Nashville, TN: Holman Bible Publishers, 2007), 1282.

and dominion was given to it. “Like the other two beasts, it is subject to an unnamed higher power. It does not achieve dominion by its own abilities.”³³

We might also note that dominion is given to kings, not four directions of the earth or winds of heaven. Why do I say that? Because liberals try to deny that these four heads are kings matching the four horns of Daniel 8:8.

“Therefore the male goat grew very great; but when he became strong, the large horn was broken, and in place of it four notable ones came up toward the four winds of heaven.” (Daniel 8:8, NKJV)

They prefer to skip the “*four notable ones*” and insist that the four horns are “*the four winds of heaven*.” Why? In that way, they can view Meda-Persia as two kingdoms, one Media and one Persia, and that Daniel 8:8 is referring not to four kings of Alexandar but either four kings of the Persian empire or four winds of heaven. Anything but the succeeding kings of Alexandar. Heads have dominion or rule, winds or directions of the earth do not have dominion, they do not rule.

7:7 “After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet. It was different from all the beasts that were before it, and it had ten horns.

This beast “corresponds to the legs and feet in 2:33, 40–43.”³⁴ In 7:19 and 7:23, we will see this story of the fourth beast spoken of again in more detail.

“Verse 7 presents a fourth beast, unlike any predator known to natural history.”³⁵ “The vision of the fourth beast is introduced with special solemnity. “Apparently it was so fearsome that Daniel could find nothing with which to compare it.”³⁶ There can be no question but that it is intended to be identical with the iron of the image of [Daniel] ch. 2.”³⁷

a fourth beast.... It did not look like any known beast, so none are mentioned; it is simply **dreadful and terrible, exceedingly strong**. It is Rome.

It was different.... It was the appearance that was different, so much so that Daniel could not identify it with any known animal. And unlike any beast in the animal world, it had ten horns. That was indeed different.

³³ Joyce G. Baldwin, *Daniel: An Introduction and Commentary*, vol. 23, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1978), 155.

³⁴ John D. Barry et al., *Faithlife Study Bible* (Bellingham, WA: Lexham Press, 2012, 2016), Da 7:7.

³⁵ Gleason L. Archer Jr., “Daniel,” in *The Expositor’s Bible Commentary: Daniel and the Minor Prophets*, ed. Frank E. Gaebelin, vol. 7 (Grand Rapids, MI: Zondervan Publishing House, 1986), 86.

³⁶ Biblical Studies Press, *The NET Bible First Edition Notes* (Biblical Studies Press, 2006), Da 7:7.

³⁷ Edward J. Young, *The Prophecy of Daniel: A Commentary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1980), 146.

and it had ten horns. It is customary for horns to speak of great powers as are commonly found in the kings of the world. Chapter 7 and verse 24 tells us that these horns are kings.

“The ten horns are ten kings Who shall arise from this kingdom. And another shall rise after them; He shall be different from the first ones, And shall subdue three kings.” (Daniel 7:24, NKJV)

A study of the history of Rome, especially that period of Roman history that brought it into conflict with the Holy Land identifies these kings. “These are the ten kings also mentioned in Revelation. If we start with Julius Caesar, we see a sequence of ten emperors reigning until the time of the destruction of Jerusalem in AD 70: Julius, Augustus, Tiberius, Gaius, Claudius, Nero, Galba, Otho, Vitellius, Vespasian. The reign of these kings coincided with the period of the ministry of the Messiah and the Apostles.”³⁸ There were more kings in Rome before and after these, but the kings here identified address that period of history where Rome and Israel are interacting.



³⁸ Jay Rogers, In the Days of These Kings, (Clermont, FL: Media House International, 2017), 53.



Horned Helmets
Ancient and Recent

Ten horns are found in Daniel 7:7, 20, and 24. They are also found in Revelation 12:3, 13:1, and 17:3, 7, 12, 16.

7:8 I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, were eyes like the eyes of a man, and a mouth speaking pompous words.

A **little horn** is mentioned in Daniel 7:8, 7:11, 7:20-26; and 8:9-11.

and there was another horn, a little one, coming up among them.... Liberals “have applied this to the Syrian ruler Antiochus Epiphanes during the time after Alexander. Antiochus’ desecration of the Temple in 167 B.C. is prophesied in Daniel 8:9. But keeping with the consistent application of this passage to the Roman Empire, I must conclude that this speaks of Nero Caesar. He is the little horn “among them” – the sixth of the ten emperors.”³⁹ There is no Greek sequence of kings that one could address in this period.

a little one.... On the surface, this could be a derogatory statement, something like, “He was not important like the other kings.” But time will show that the unimportant one became far stronger and violent than the previous three that he plotted to replace.

three of the first horns were plucked out by the roots. “Being “uprooted” [or plucked out] denotes a violent overthrow and does not imply that an individual will merely succeed a previous king (or kings) to the throne, nor does it mean that the king will simply displace other rivals for his position of leadership.”⁴⁰ But in the Roman sequence of kings there are three kings that illustrate this passage. “Three emperors, Tiberius, Caligula, and Claudius were assassinated to make way for Nero, who was not in the line of succession.”⁴¹

³⁹ Jay Rogers, In the Days of These Kings, (Clermont, FL: Media House International, 2017), 53.

⁴⁰ Stephen R. Miller, Daniel, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 202.

⁴¹ Jay Rogers, In the Days of These Kings, (Clermont, FL: Media House International, 2017), 53.

were eyes like the eyes of a man.... “The most suggestive parallels are passages that assume that the look of the eyes reveals a person’s self-estimate, the pride, and arrogance...located in the inner person (in the “heart”)....”⁴²



Benito Mussolini
Another Roman Ruler
Perhaps Nero Looked Much Like This

and a mouth speaking pompous words. “People’s talk also reveals the pride and arrogance...located in the inner person....”⁴³ We find this also in the Book of Revelation.

“And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months.” (Revelation 13:5, NKJV)

The Ancient of Days (7:9-10)

Daniel 7:1-8 chronicled human evil demonstrated in the four beasts; Daniel 7:9-14 will describe divine judgment on that evil.

This picture of judgment in Daniel 7:9-14 prefigures the end of the world judgment found in the Book of Revelation, 20:11-15.

“Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire.” (Revelation 20:11–15, NKJV)

⁴² John E. Goldingay, *Daniel*, vol. 30, Word Biblical Commentary (Dallas: Word, Incorporated, 1989), 164.

⁴³ John E. Goldingay, *Daniel*, vol. 30, Word Biblical Commentary (Dallas: Word, Incorporated, 1989), 164.

In chapter 7, Daniel gives us a similar vision of the coming judgment of these world beasts or governments. In chapter 9, Daniel will reveal to us the coming of the ultimate judge in human history, Jesus Christ.

*“Seventy weeks are determined
For your people and for your holy city,
To finish the transgression,
To make an end of sins,
To make reconciliation for iniquity,
To bring in everlasting righteousness,
To seal up vision and prophecy,
And to anoint the Most Holy.
²⁵ “Know therefore and understand,
That from the going forth of the command
To restore and build Jerusalem
Until Messiah the Prince,
There shall be seven weeks and sixty-two weeks;
The street shall be built again, and the wall,
Even in troublesome times.
²⁶ “And after the sixty-two weeks
Messiah shall be cut off, but not for Himself;
And the people of the prince who is to come
Shall destroy the city and the sanctuary.
The end of it shall be with a flood,
And till the end of the war desolations are determined.
²⁷ Then he shall confirm a covenant with many for one week;
But in the middle of the week He shall bring an end to sacrifice and offering.
And on the wing of abominations shall be one who makes desolate,
Even until the consummation, which is determined,
Is poured out on the desolate.” (Daniel 9:24–27, NKJV)*

Jesus Christ’s birth, life, death, burial, resurrection, and accession to the Father are the most critical events in all human history. The judgments predicted in Daniel 7 occurred in the first century. But they will be visibly displayed for all God’s creation on the last day spoken of in Revelation, 20:11-15.

So, to some extent we see the one judgment spoken of twice. Once in Daniel 7 and again in Revelation 20. We might illustrate this with a private wedding that is later reenacted in a public setting. It seems like two marriage ceremonies, and to some degree it is. But, in the final analysis, it is only one marriage, and in this case, one judgment. That is what we have in Daniel 7 and Revelation 20.

This vision of judgment is divided into three sections, 1) verses 9-10, 2) verses 11-12, and 3) 13-14.

**7:9 “I watched till thrones were put in place,
And the Ancient of Days was seated;
His garment was white as snow,
And the hair of His head was like pure wool.
His throne was a fiery flame,
Its wheels a burning fire;**

I watched till thrones were put in place.... The word **thrones** is plural.

“So Jesus said to them, “Assuredly I say to you, that in the regeneration,⁴⁴ when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.” (Matthew 19:28, NKJV)

We see similar scenes in Revelation.

“Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne.” (Revelation 4:2, NKJV)

“Around the throne were twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their heads.” (Revelation 4:4, NKJV)

“Thrones were placed, but only one was occupied, and the seer’s attention is riveted by that one, the only one that mattered.”⁴⁵

the Ancient of Days.... “The title “Ancient of Days” occurs in the Bible only in this chapter (vv. 13, 22). It is a designation for God on the throne and judgment.”⁴⁶ It describes the eternity of God.

“Behold, God is great, and we do not know Him; Nor can the number of His years be discovered.” (Job 36:26, NKJV)

*“Before the mountains were brought forth,
Or ever You had formed the earth and the world,
Even from everlasting to everlasting,
You are God.” (Psalm 90:2, NKJV)*

*“Your throne is established from of old;
You are from everlasting.” (Psalm 93:2, NKJV)*

And the hair of His head was like pure wool. Similar to Revelation, chapter 1.

“His head and hair were white like wool, as white as snow, and His eyes like a flame of fire;” (Revelation 1:14, NKJV)

His throne was a fiery flame.... Fire “suggests something transcendent and absolute, awesome and dangerous, mysterious and destructive.”⁴⁷ “...fire frequently depicts

⁴⁴ παλιγγενεσία *paliggenesía*; ... from *pálin*, again, and *génesis*, generation. “Regeneration, restoration, renovation, rebirth. Occurs in Matt. 19:28, which refers to the coming state of the whole creation, equivalent to the restoration of all things of Acts 3:21 which will occur when the Son of Man shall come in His glory.”⁴⁴

⁴⁵ Joyce G. Baldwin, *Daniel: An Introduction and Commentary*, vol. 23, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1978), 157.

⁴⁶ R. C. Sproul, ed., *The Reformation Study Bible: English Standard Version* (Orlando, FL; Lake Mary, FL: Ligonier Ministries, 2005), 1225.

⁴⁷ John E. Goldingay, *Daniel*, vol. 30, Word Biblical Commentary (Dallas: Word, Incorporated, 1989), 165.

God's presence, or is pictured as going before him to prepare for his coming (Pss 50:3; 97:3)."⁴⁸ "The destructiveness of fire also makes it a natural symbol of judgment...."⁴⁹

"As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches going back and forth among the living creatures. The fire was bright, and out of the fire went lightning." (Ezekiel 1:13, NKJV)

"And from the throne proceeded lightnings, thunderings, and voices. Seven lamps of fire were burning before the throne, which are the seven Spirits of God." (Revelation 4:5, NKJV)

its wheels a burning fire.... "A wheeled throne flaming with fire is also described in Ezekiel's throne vision (Ezek 1, 10)."⁵⁰

***7:10 A fiery stream issued
And came forth from before Him.
A thousand thousands ministered to Him;
Ten thousand times ten thousand stood before Him.
The court was seated,
And the books were opened.***

A fiery stream issued And came forth from before Him. "There is something almost lavalike in the way a "river of fire" [fiery stream] (v.10) flows from his throne—a river of vast destructive power, at which the court of angels marvel."⁵¹

A thousand thousands ministered to Him; Ten thousand times ten thousand stood before Him. These are God's heavenly army.

"Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands," (Revelation 5:11, NKJV)

The court was seated.... This statement is also found in verse 26.

*"But the court shall be seated,
And they shall take away his dominion,
To consume and destroy it forever." (Daniel 7:26, NKJV)*

"For He is coming, for He is coming to judge the earth. He shall judge the world with righteousness, And the peoples with His truth." (Psalm 96:13, NKJV)

⁴⁸ Joyce G. Baldwin, *Daniel: An Introduction and Commentary*, vol. 23, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1978), 157.

⁴⁹ John E. Goldingay, *Daniel*, vol. 30, Word Biblical Commentary (Dallas: Word, Incorporated, 1989), 165.

⁵⁰ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, *The IVP Bible Background Commentary: Old Testament*, electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Da 7:9.

⁵¹ Gleason L. Archer Jr., "Daniel," in *The Expositor's Bible Commentary: Daniel and the Minor Prophets*, ed. Frank E. Gaebelin, vol. 7 (Grand Rapids, MI: Zondervan Publishing House, 1986), 89.

And the books were opened. “Every royal court in the ancient world kept records of day-to-day activities and detailed accounts of the events that transpired. The actions of the beast/king would have been logged, and that record is now brought out to provide evidence as he is brought before the divine court for judgment.”⁵²

“In Scripture, “the books” are symbolic of God’s memory of the deeds, words, and thoughts of every person who has ever lived (cf. Exod 32:32; Dan 12:1; Luke 10:20; Rev 20:12).”⁵³

“The description builds up to the climax: judgment is about to begin, the court is seated, the written evidence produced, for God has his books (Exod. 32:32; Ps. 56:8; Mal. 3:16) prepared for that day.”⁵⁴

“And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire.” (Revelation 20:12–15, NKJV)

The Judgment on the Beasts, 11-12

At this point, Daniel details the coming judgment of the beasts, an event that occurred in the first century but was replayed at the end of the world in Revelation 20.

7:11 “I watched then because of the sound of the pompous words which the horn was speaking; I watched till the beast was slain, and its body destroyed and given to the burning flame.

the sound of the pompous words which the horn was speaking.... It is the horn, in particular, that “spews out his boastings against both man and God till the very moment he is dragged before the heavenly tribunal. Then suddenly, his mouth is stopped as his physical life is taken, and his body consigned to the flames of judgment.”⁵⁵

“And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months. Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven.” (Revelation 13:5–6, NKJV)

I watched till the beast was slain.... It is the Roman beast that is destroyed.

⁵² Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, *The IVP Bible Background Commentary: Old Testament*, electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Da 7:10.

⁵³ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 205.

⁵⁴ Joyce G. Baldwin, *Daniel: An Introduction and Commentary*, vol. 23, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1978), 157.

⁵⁵ Gleason L. Archer Jr., “Daniel,” in *The Expositor’s Bible Commentary: Daniel and the Minor Prophets*, ed. Frank E. Gaebelin, vol. 7 (Grand Rapids, MI: Zondervan Publishing House, 1986), 89.

and its body destroyed and given to the burning flame. Execution by burning was a familiar idea (Gen 38:24; Lev 20:14; 21:9; Josh 7:15, 25) and a common way of speaking of divine punishment (e.g., Isa 30:33; Ezek 28:18; 38:22; Ps 11:6).⁵⁶

Nero committed suicide and was buried. But it does not appear that he is individually spoken of here. It is the beast that is given to the flame, which may refer to the sacking of Rome by the Visigoths in A.D. 410.

In Revelation 19, we again read that the beast was cast into the lake of fire, but this appears to be a different event.

“Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone.” (Revelation 19:20, NKJV)

7:12 As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time.

Because this occurs in the first century, human history still continues. So, we read....

As for the rest of the beasts.... All the beasts were judged, but because human history is not yet complete, there is more to be said of this evil, it continues in human history.

they had their dominion taken away.... Their empires came to an end.

yet their lives were prolonged for a season and a time. But much of their culture continues to influence the world for years to come. “...one must assume that the survival of the first three kingdoms lies largely in the cultural realm....”⁵⁷

for a season and a time.... This may refer to the period of the New Testament Church—Satan’s domain continues concomitant to that of the Church.

This might be a good place to stop and ask, “What about the other beasts and little horns of human history that would later rise in the Christian era, the 2000 years since Christ?” Here we would be talking about the Holy Roman Empire, the Spanish Empire, the British Empire, the American Empire, the Russian Empire, and the rising Chinese Empire—and others. There have been many “little horns” in history. In chapter 8, we will learn of another one, Antiochus IV Epiphanes, one of the Greek kings of Syria. And there will be more, Napolians, Hitler’s, and Stalins. They will all be judged.

They are judged on the last day of human history, and the judgment of Rome and Nero found in Daniel is illustrative of that. However, when Daniel was written, this is as far as history had progressed. The judgment of the four prior beasts was illustrative of all the human empires that God would judge.

⁵⁶ John E. Goldingay, *Daniel*, vol. 30, Word Biblical Commentary (Dallas: Word, Incorporated, 1989), 166.

⁵⁷ John S. Evans, *The Four Kingdoms of Daniel*, (Xulon Press, 2004), 60.

One like the Son of Man, 13–14

**7:13 “I was watching in the night visions,
And behold, One like the Son of Man,
Coming with the clouds of heaven!
He came to the Ancient of Days,
And they brought Him near before Him.**

Daniel now takes us back to his judgment scene. Here “...the scene of the vision changes again to depict heavenly events....”⁵⁸

Up to this point, Daniel has been describing kingdoms symbolized by beasts. A new figure representing Humanity now appears and is enthroned as king of the universe.

And behold, One like the Son of Man.... This passage in Daniel “has been the subject of more scholarly papers than any other in the book....”⁵⁹ Why? Because of the general dread by liberals that this refers to Jesus Christ.

So, considerable effort is employed by the liberal commentators to define this person as anyone other than Jesus Christ. However, “only one person may properly be identified as the “son of man,” and that person is Jesus Christ as the New Testament apostles and Christ himself confirmed.”⁶⁰

This passage, “speaks of Jesus Christ, the Son of God who is fully God and fully man. In the Gospels, Jesus calls himself the “Son of man” in order to identify as the Messiah.”⁶¹ “The expression “son of man” is used sixty-nine times in the synoptic Gospels and twelve times in the Gospel of John to refer to Christ. It is the title Jesus most often used of Himself.”⁶²

Also, “early post-biblical Jewish literature (e.g., 1 Enoch 46:1; 48:10; 4 Ezra 13) also reflects the messianic view.”⁶³

And very tellingly, “that the “son of man” of verse 13 was considered a divine personage is affirmed by the high priest’s charge of blasphemy (Mk 14:64) when Jesus identified Himself as the One “coming with the clouds of heaven” (Mk 14:62).”⁶⁴ That One was the “Son of Man. In other words, Jesus was put to death for claiming this title.

We find this in Mark 14:

⁵⁸ Joyce G. Baldwin, *Daniel: An Introduction and Commentary*, vol. 23, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1978), 158.

⁵⁹ Joyce G. Baldwin, *Daniel: An Introduction and Commentary*, vol. 23, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1978), 158.

⁶⁰ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 209.

⁶¹ Jay Rogers, *In the Days of These Kings*, (Clermont, FL: Media House International, 2017), 55.

⁶² R. C. Sproul, ed., *The Reformation Study Bible: English Standard Version* (Orlando, FL; Lake Mary, FL: Ligonier Ministries, 2005), 1225.

⁶³ Ted Cabal et al., *The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith* (Nashville, TN: Holman Bible Publishers, 2007), 1282.

⁶⁴ Ted Cabal et al., *The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith* (Nashville, TN: Holman Bible Publishers, 2007), 1282.

“... *“Are You the Christ, the Son of the Blessed?” Jesus said, “I am. And you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven.”*” (Mark 14:61–62, NKJV)

“Jesus’ use of this title for Himself is one of the strongest evidences that He claimed to be the Messiah.”⁶⁵

Besides, other than this passage in Daniel 7:13, “There is no other passage in the Old Testament to which Christ could have been referring.”⁶⁶

Coming with the clouds of heaven! “He is riding the cloud chariot, which is the prerogative of God alone.”⁶⁷

*“Sing to God, sing praises to His name;
Extol Him who rides on the clouds,
By His name Yah,
And rejoice before Him.”* (Psalm 68:4, NKJV)

*“He lays the beams of His upper chambers in the waters,
Who makes the clouds His chariot,
Who walks on the wings of the wind,
Who makes His angels spirits,
His ministers a flame of fire.”* (Psalm 104:3–4, NKJV)

This coming refers to the Son of Man coming to ***the Ancient of Days***, not coming to the earth! There are two possible points at which this did or will occur.

1) This event occurred in the first century after the resurrection of Jesus.

“...this scene evidently describes the coronation of the “son of man” by the Ancient of Days. According to the text, therefore, this individual will be crowned as the sovereign ruler of the world. His reign will never end.”⁶⁸

“Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight.” (Acts 1:9, NKJV)

2) This may also address a period after Jesus first descends to the earth at the end-of-time. Then he would be taking his children with him to the Father.

This second point is supported by verse 7:14, with its picture of eternal life for all believers.

***7:14 Then to Him was given dominion and glory and a kingdom,
That all peoples, nations, and languages should serve Him.***

⁶⁵ Ted Cabal et al., *The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith* (Nashville, TN: Holman Bible Publishers, 2007), 1282.

⁶⁶ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 209.

⁶⁷ Tremper Longman III, *Daniel*, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 1999), 187.

⁶⁸ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 207.

***His dominion is an everlasting dominion,
Which shall not pass away,
And His kingdom the one
Which shall not be destroyed.***

Then to Him was given dominion and glory and a kingdom.... When? It is with his accession to the Father after his resurrection. But it is also a picture of eternity, the last judgment at the end of time. The image of a stone cut out without hands is now striking the statue in Daniel chapter 2, which fits this eternal judgment scene.

“You watched while a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces. Then the iron, the clay, the bronze, the silver, and the gold were crushed together, and became like chaff from the summer threshing floors; the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.” (Daniel 2:34–35, NKJV)

His dominion is an everlasting dominion, Which shall not pass away.... The point that this statement is making is that “in contrast to the vanishing nature of the previous empires, **His dominion is...everlasting.**”⁶⁹ Jesus said much the same thing right before his accession.

“And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth.” (Matthew 28:18, NKJV)

“The final outcome of human history will be a return of Adam’s race under the rule of the divine Son of Man to loving obedience and subjection to the sovereignty of God, never again to fall away from him.”⁷⁰ This Son of Man, this New Adam is meant to direct us to His work in reestablishing this fallen world.

Daniel takes us to the conclusion of the matter, evil is defeated, Christ reigns, we reign with him.

Viewing the Outline at the beginning of chapter 7, you will notice that points D, E, and D’ is an end-of-the-world scene. The points identified as C’, B’, and A’ which follow, backtrack on points C, B, and A, which were before it. In other words, they do not take the story forward but *backward*, giving additional detail to those previous points. Chronologically speaking, **D, E and D’** are the center of the chapter.

⁶⁹ Earl D. Radmacher, Ronald Barclay Allen, and H. Wayne House, *The Nelson Study Bible: New King James Version* (Nashville: T. Nelson Publishers, 1997), Da 7:14.

⁷⁰ Gleason L. Archer Jr., “Daniel,” in *The Expositor’s Bible Commentary: Daniel and the Minor Prophets*, ed. Frank E. Gaebelin, vol. 7 (Grand Rapids, MI: Zondervan Publishing House, 1986), 91.

The Vision Explained 15-27

Daniel is confused, so he asked an angel to explain it further. As one author said, “Daniel looks into the abyss of human evil and into the very throne room of God. ...he is shaken by the experience. His confusion drives him to an angel who is present to assist him with the interpretation of these marvelous things.”⁷¹

7:15 “I, Daniel, was grieved in my spirit within my body, and the visions of my head troubled me.

Although Daniel himself interpreted Nebuchadnezzar’s dream in chapter 2, here, Daniel finds himself troubled. It is surprisingly confusing to him.

within my body.... Or, *within my sheath*, “the body being conceived as the sheath in which the spirit or soul is placed.”⁷² There are many today that insist that once the body is dead, then the person is dead—there is nothing left that lives on. They are desperately hoping that this is true. Daniel teaches otherwise; there is a spirit within the body. The body, the sheath, can perish, the spirit lives on—until the resurrection at which point the spirit is returned to the sheath or the body.

7:16 I came near to one of those who stood by, and asked him the truth of all this. So he told me and made known to me the interpretation of these things:

Although Daniel could interpret Nebuchadnezzar’s dream, he could not understand this one.

the truth.... Or, the true meaning of “**all this**,” or, the vision. Daniel was asking what we also ask, “What does all this mean?”

Interpretation One: 17-22

The Four Beasts are Four Kings, 17

7:17 ‘Those great beasts, which are four, are four kings which arise out of the earth.

The angel’s initial response is brief; these **great beasts** are the **four kings**.

which arise out of the earth. At 7:3, we were told, “*four great beasts came up from the sea...*” That symbol is now made clear, they “**arise out of the earth** or *the sea of mankind*.”

The Saints Shall Receive an Eternal Kingdom, 18

7:18 But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever.’

⁷¹ Tremper Longman III, *Daniel*, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 1999), 188.

⁷² Edward J. Young, *The Prophecy of Daniel: A Commentary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1980), 157.

Who are the **saints**, or the *holy ones*? Some commentators say they are angels, and that behind the earthly struggle, there is a cosmic struggle. And this is true. However, the Book of Revelation, so closely related to Daniel, mentions saints 14 times, and they are all the people of God. And that is the meaning of saints in Daniel as well—the people of God.

The **kingdom** that the saints receive is the same as the one received by the Son of Man from the Ancient of Days just addressed in 7:13-14.

*“I was watching in the night visions,
And behold, One like the Son of Man,
Coming with the clouds of heaven!
He came to the Ancient of Days,
And they brought Him near before Him.
Then to Him was given dominion and glory and a kingdom,
That all peoples, nations, and languages should serve Him.
His dominion is an everlasting dominion,
Which shall not pass away,
And His kingdom the one
Which shall not be destroyed.”* (Daniel 7:13–14, NKJV)

“The Son of Man thus rules through His **saints**, a fact proclaimed frequently in the New Testament (see Rev. 2:26, 27; 20:4–6).”⁷³ This is again found later at 7:27.

*“Then the kingdom and dominion,
And the greatness of the kingdoms under the whole heaven,
Shall be given to the people, the saints of the Most High.
His kingdom is an everlasting kingdom,
And all dominions shall serve and obey Him.”* (Daniel 7:27, NKJV)

The Behavior of the Fourth Beast, 19

7:19 *“Then I wished to know the truth about the fourth beast, which was different from all the others, exceedingly dreadful, with its teeth of iron and its nails of bronze, which devoured, broke in pieces, and trampled the residue with its feet;*

It appears that although Daniel felt he understood the material on the first three beasts, the fourth one confuses him, so he seeks more information on the fourth beast.

The description of the fourth beast is repeated from 7:7 except for the addition of the **nails of bronze**.

The Ten Horns and the Other Horn, 20

7:20 *and the ten horns that were on its head, and the other horn which came up, before which three fell, namely, that horn which had eyes and a mouth which spoke pompous words, whose appearance was greater than his fellows.*

This is similar to the first description in 7:7-8.

⁷³ Earl D. Radmacher, Ronald Barclay Allen, and H. Wayne House, *The Nelson Study Bible: New King James Version* (Nashville: T. Nelson Publishers, 1997), Da 7:18.

“After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet. It was different from all the beasts that were before it, and it had ten horns [7:20]. I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, were eyes like the eyes of a man, and a mouth speaking pompous words.” (Daniel 7:7–8, NKJV)

More information is now given concerning this fourth beast and its various horns.

and the ten horns that were on its head, and the other horn which came up, before which three fell.... We have already noted earlier that the ten horns appear to be: Julius, Augustus, Tiberius, Gaius, Claudius, Nero, Galba, Otho, Vitellius, Vespasian, the first ten kings of the Roman Empire. Before Julius Caesar, Rome was a republic and had no kings.

Although there are other kings after Vespasian, the discussion of the kings stops after Jerusalem is destroyed. At this point, God is finished with biological Israel.

and the other horn.... It would appear that this was Nero. Nero was born in AD 37, the same year as the death of Tiberius Caesar.

before which three fell.... Three Caesars were assassinated to clear the way for him. These were Tiberius, Caligula, and Claudius. Tacitus and Suetonius record that Tiberius was smothered by Caligula.... Caligula was murdered by his own guardsmen at the behest of a rival faction. Claudius was poisoned, and it is thought that his fourth wife, Agrippina, committed the deed to make way for her son, Nero, whom Claudius had adopted as his step-son and heir.

“Agrippina the Younger [the mother of Nero] (6 November AD 15 – 23 March AD 59), ... was a Roman empress and one of the more prominent women in the Julio-Claudian dynasty. Her father was Germanicus, a popular general and one-time heir apparent to the Roman Empire under Tiberius; and her mother was ... a granddaughter of the first Roman emperor Augustus. She was also the younger sister of Caligula, as well as the niece and fourth wife of Claudius.

In AD 59, Agrippina was executed on the orders of her son, the emperor Nero.”⁷⁴

that horn which had eyes and a mouth which spoke pompous words, whose appearance was greater than his fellows.

This is a repetition of what we read earlier.

And there, in this horn, were eyes like the eyes of a man, and a mouth speaking pompous words.” (Daniel 7:8b, NKJV)

whose appearance was greater than his fellows. This probably means that while Daniel watched this “little horn” it actually became larger than the others. Symbolically this would mean he became more important and powerful.

⁷⁴ https://en.wikipedia.org/wiki/Agrippina_the_Younger

The Other Horn Prevails Over the Saints, 21

7:21 *"I was watching; and the same horn was making war against the saints, and prevailing against them,*

and the same horn was making war against the saints.... To a degree not to be compared with the others, this horn waged war against God's saints. "Nero began a persecution of the saints which began in AD 64 and lasted until his death on June 9th, AD 68."⁷⁵

saints.... Or, holy ones. Although, some identify the "Holy Ones," the saints, as angelic beings, the "horn" cannot wage war against God's angels; he can, however, wage war against God's people, the saints.

"Daniel's vision reveals the hostility waged by the little horn **against the saints**. The little horn's militaristic character is seen also in [Daniel] 11:38, 39, and particularly in Rev. 13:1–10. There, in the guise of a beast, this blasphemous enemy of the saints prevails for 42 months [3 ½ years]. The connection between Daniel's "little horn" and John's "beast from the sea" [in the Book of Revelation] is unmistakable."⁷⁶

and prevailing against them.... For a time, his war against the saints was very successful.

The Ancient of Days, The Court Judges, 22a

7:22 *until the Ancient of Days came, and a judgment was made in favor of the saints of the Most High, and the time came for the saints to possess the kingdom.*

until the Ancient of Days came.... This brings us back to Daniel 7:9-12. The time came when the success of the little horn came to an end.

a judgment was made in favor of the saints of the Most High.... Or, a decision was made in favor of God's saints. For the time being, the persecution stopped.

The Saints Took Possession of the Kingdom, 22b

and the time came for the saints to possess the kingdom. Before Jesus could give the people dominion, he must first receive it, which he did at 7:14.

*"Then to Him was given dominion and glory and a kingdom,
That all peoples, nations, and languages should serve Him.
His dominion is an everlasting dominion,
Which shall not pass away,
And His kingdom the one
Which shall not be destroyed."* (Daniel 7:14, NKJV)

Having received the kingdom, he can give the kingdom, as also noted again, at 7:18.

⁷⁵ Jay Rogers, *In the Days of These Kings*, (Clermont, FL: Media House International, 2017), 56.

⁷⁶ Earl D. Radmacher, Ronald Barclay Allen, and H. Wayne House, *The Nelson Study Bible: New King James Version* (Nashville: T. Nelson Publishers, 1997), Da 7:21.

“But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever.” (Daniel 7:18, NKJV)

But when? In the first century, or at the end of time? A judgment was made in favor of the saints in 7:22a, but the saints will receive the fullness of their reward at the end of time.

“until the Ancient of Days came, and a judgment was made in favor of the saints of the Most High, and the time came for the saints to possess the kingdom.” (Daniel 7:22, NKJV)

This receiving of the kingdom from the Father by Jesus and giving it to the saints plays a pivotal role in Daniel. The saints receive the kingdom in the same way they receive eternal life—a true possession now, but the fullness of life and kingdom at the resurrection.

Interpretation Two: 23-27

The Fourth Beast is a Fourth Kingdom, 23

7:23 “Thus he said:

*‘The fourth beast shall be
A fourth kingdom on earth,
Which shall be different from all other kingdoms,
And shall devour the whole earth,
Trample it and break it in pieces.*

In 7:17, we were told that the beasts were “*four kings which arise out of the earth.*” (Daniel 7:17, NKJV). Here we are told, ‘**The fourth beast shall be A fourth kingdom on earth**’ not a king, but a kingdom of several kings.

Which shall be different from all other kingdoms.... How is this fourth beast different from the other kingdoms? Perhaps the answer is found in the next phrase.

And shall devour the whole earth, Trample it and break it in pieces.... This could suggest that the fourth beast will control more of the earth’s surface than did the others. “The Roman state is seen here as devouring all the surrounding nations bite by bite...and thus acquiring an entire complex of subject kingdoms and nations.”⁷⁷

Or, perhaps, “The whole earth”...refers, not to all known parts of the inhabited earth, but rather (as in general OT usage) to the entire territory of the Near and Middle East that in any way relates to the Holy land.”⁷⁸

Among other things, this phrase, **trample it and break it in pieces**, would be giving attention to the coming destruction of Jerusalem.

⁷⁷ Gleason L. Archer Jr., “Daniel,” in *The Expositor’s Bible Commentary: Daniel and the Minor Prophets*, ed. Frank E. Gaebelin, vol. 7 (Grand Rapids, MI: Zondervan Publishing House, 1986), 93.

⁷⁸ Gleason L. Archer Jr., “Daniel,” in *The Expositor’s Bible Commentary: Daniel and the Minor Prophets*, ed. Frank E. Gaebelin, vol. 7 (Grand Rapids, MI: Zondervan Publishing House, 1986), 93.

The Behavior of the 10 Horns, the 10 Kings, 24

**7:24 The ten horns are ten kings
Who shall arise from this kingdom.
And another shall rise after them;
He shall be different from the first ones,
And shall subdue three kings.**

We next read of **The ten horns are ten kings Who shall arise from this kingdom.** “The ten kings of Daniel 7:24 are the line of Roman emperors that envelop New Testament history, namely, Julius, Augustus, Tiberius, Claudius, Caligula, Nero, Galba, Otho, Vitellius, and Vespasian.”⁷⁹

The Other Horn Will Subdue 3 kings, 24b

And another shall rise after them.... “Another refers to the little horn of v. 8 (see also vv. 20, 21). This king will **subdue three** others, blaspheme God (see 11:36; 2 Thess. 2:4; Rev. 13:5, 6), **persecute the saints** (see v. 21; Rev. 13:7)....”⁸⁰

He shall be different from the first ones, And shall subdue three kings. The three kings “subdued” were Tiberius Caesar, Caligula, and Claudius, all relatives of Nero.

The Power of the Little Horn—He Persecutes the Saints, 25

**7:25 He shall speak pompous words against the Most High,
Shall persecute the saints of the Most High,
And shall intend to change times and law.
Then the saints shall be given into his hand
For a time and times and half a time.**

He shall speak pompous words against the Most High, Shall persecute the saints of the Most High.... Chapter 13 of the Book of Revelation also speaks to these events.

“And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months. Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven.” (Revelation 13:5–6, NKJV)

And shall intend to change times and law. He intends or tries **to change the times and law**, but fails.

This is the intention of the beast, “which is not necessarily allowed to be carried out.... A greater than he is in control, and whereas this last king thought to change the times, a greater than he has decreed the *time, two times, and half a time.*”⁸¹

It is said of God in chapter two:

⁷⁹ Jay Rogers, *In the Days of These Kings*, (Clermont, FL: Media House International, 2017), 99.

⁸⁰ Earl D. Radmacher, Ronald Barclay Allen, and H. Wayne House, *The Nelson Study Bible: New King James Version* (Nashville: T. Nelson Publishers, 1997), Da 7:24–25.

⁸¹ Joyce G. Baldwin, *Daniel: An Introduction and Commentary*, vol. 23, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1978), 162.

“And He changes the times and the seasons; He removes kings and raises up kings; He gives wisdom to the wise And knowledge to those who have understanding.” (Daniel 2:21, NKJV)

Then the saints shall be given into his hand.... The same thing is said in the Book of Revelations.

*“It was granted to him to make war with the saints **and to overcome them**. And authority was given him over every tribe, tongue, and nation.” (Revelation 13:7, NKJV)*

Roman history recounts some of the ways Nero persecuted the Church.

“Touching the manner in which the Christians were tortured and killed at the time of Nero, A. Mellinus gives the following account from Tacitus and other Roman writers: namely, that four extremely cruel and unnatural kinds of torture were employed against the Christians.

Firstly, that they dressed them in the skins of tame and wild beasts, that they might be torn to pieces by dogs or other wild animals.

Secondly, that they, according to the example of their Saviour, were fastened alive on crosses, and that in many different ways.

Thirdly, that the innocent Christians were burned and smoked by the Romans, with torches

Fourthly, that these miserable, accused Christian martyrs were used as candles, torches, or lanterns, to see by them at night.

Of those who were burned, some were tied or nailed to stakes, and held still by a hook driven through the throat, so that they could not move the head when the pitch, wax, tallow, and other inflammable substances were poured boiling over their heads, and set on fire, so that all the unctious⁸² matter of the human body flowing down made long, wide furrows in the sand of the theatre. And thus human beings were lighted as torches, and burned as lights for the wicked Romans at night.

Juvenal and Martial, both Roman poets, and Tertullian, state this in a different manner, namely, that the Romans wrapped them in a painful or burning mantle, which they, wound around their hands and feet, in order to melt the very marrow in their bones.

Furthermore, it is stated by A. Mellinus (from the aforementioned authors), concerning those mantles, that they were made of paper or linen, and, having been thickly coated with oil, pitch, wax, rosin, tallow, and sulphur, were wrapped around their whole body, and then set on fire.

For this spectacle Nero gave the use of his gardens, and appeared himself among the people in the garb of a charioteer, taking an active part in the

⁸² “Of the nature of or resembling an unguent or ointment; greasy; oily; fat; soapy.”
<https://www.wordnik.com/words/unctuous>

Circusian games; himself standing in the circus, and, as charioteer, guiding a chariot.

These proceedings, according to the testimony of Tacitus, although it had the appearance that the Christians were punished as malefactors who had deserved the extremest penalty, nevertheless moved the people to compassion; for they understood well enough that the -Christians were not exterminated for the good of the common weal, but simply to gratify the cruelty of one man, Nero.”⁸³

For a time and times and half a time. “Time can refer to a year, times to two years, and half a time to one half of a year, for a total of three and one-half years.”⁸⁴ In July of A.D. 64, there was a fire that destroyed most of Rome. Nero could never shake the rumor that he started the fire. So, later that year, in order to divert the crime from himself, he began his persecution of the Christians blaming them for the crime. “...the Neronian persecution lasted over three years, until the death of Nero.”⁸⁵ Or, “from November 64 AD to June, 68 AD, at his death.”⁸⁶ Nero committed suicide on June 9th of A.D. 68. Nero’s reign of terror was for 3 ½ years or as Daniel says, ***for a time and times and half a time.***

The Court Destroys the Beast, 26

***7:26 ‘But the court shall be seated,
And they shall take away his dominion,
To consume and destroy it forever.***

We read earlier in verses 7:10-11 of the Ancient of Days:

*“A fiery stream issued
And came forth from before Him.
A thousand thousands ministered to Him;
Ten thousand times ten thousand stood before Him.
The court was seated,
And the books were opened.”*

7:11 I watched then because of the sound of the pompous words which the horn was speaking; I watched till the beast was slain, and its body destroyed and given to the burning flame.” (Daniel 7:10-11, NKJV)

First off, we must note that Liberals use this verse to prove errors in Daniel. They say that Daniel here predicts the end of the world at the destruction of the fourth beast. The “critical scholars” claim this happened with the conclusion of the reign of Antiochus IV, although, in fact, the “little horn” was destroyed in the 1st century A.D. Either way, “Jewish believers would never have received the book of Daniel into the canon of

⁸³ <http://www.homecomers.org/mirror/martyrs011.htm>

⁸⁴ Earl D. Radmacher, Ronald Barclay Allen, and H. Wayne House, *The Nelson Study Bible: New King James Version* (Nashville: T. Nelson Publishers, 1997), Da 7:24–25.

⁸⁵ Kenneth L. Gentry Jr., *Before Jerusalem Fell: Dating the Book of Revelation: An Exegetical and Historical Argument for a Pre-A.D. 70 Composition* (Tyler, TX: Institute for Christian Economics, 1989), 295.

⁸⁶ Jay E. Adams, *The Time of the End*, (Woodruff, SC: Timeless Tests, 2000), 55.

Scripture if it contained such a blatant prophetic failure....”⁸⁷ The blatant failure of the destruction of the world as suggested by the liberals. However, this is not what the passage is saying.

What are we to understand about this passage and this judgment?

“The veil between heaven and earth’s kingdom is drawn back.”⁸⁸ And behind that veil, we see that a court is in session. This is not that final court at the end-of-time, but one operating during Nero’s lifetime. This is a prophetic statement as to what will happen to the “little horn” [Nero Caesar] in the first century A.D. “The **dominion** of the little horn will come to a violent end when he submits to the **court** of God (v. 10).”⁸⁹ “The heavenly court decrees that *his dominion shall be taken away*, and he whose rule has been destructive will, in turn, see his dominion totally destroyed.”⁹⁰

It is prophetic of a similar end of the world scene yet to come.

The Saints Shall Possess the Kingdom, 27

***7:27 Then the kingdom and dominion,
And the greatness of the kingdoms under the whole heaven,
Shall be given to the people, the saints of the Most High.
His kingdom is an everlasting kingdom,
And all dominions shall serve and obey Him.’***

This passage readdresses 7:18.

“But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever.” (Daniel 7:18, NKJV)

When does this take place? In its fullness, at the end-of-time—in eternity.

His kingdom is an everlasting kingdom, And all dominions shall serve and obey Him.’ This is the state of affairs at the end of human history in eternity.

“You watched while a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces. Then the iron, the clay, the bronze, the silver, and the gold were crushed together, and became like chaff from the summer threshing floors; the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.” (Daniel 2:34–35, NKJV)

Daniel is Distressed

⁸⁷ Ted Cabal et al., *The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith* (Nashville, TN: Holman Bible Publishers, 2007), 1283.

⁸⁸ Joyce G. Baldwin, *Daniel: An Introduction and Commentary*, vol. 23, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1978), 162.

⁸⁹ Earl D. Radmacher, Ronald Barclay Allen, and H. Wayne House, *The Nelson Study Bible: New King James Version* (Nashville: T. Nelson Publishers, 1997), Da 7:26.

⁹⁰ Joyce G. Baldwin, *Daniel: An Introduction and Commentary*, vol. 23, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1978), 162.

7:28 This is the end of the account. As for me, Daniel, my thoughts greatly troubled me, and my countenance changed; but I kept the matter in my heart.

“At the end, Daniel remains troubled by the vision. Though it ends well from the perspective of the godly, it does paint a picture of continued and difficult oppression. The divine victory does not come easily, but through a cosmic struggle.”⁹¹

A Summary of Daniel’s Vision in Chapter 7
Which Took Place 555 B.C.

This is Daniel’s second vision received in the first year of the reign of Belshazzar, the son of Nabonidus, who was a successor of Nebuchadnezzar.

“The interpretation by angels is part of the dream. The four kingdoms are described in more detail, and special attention is given by Daniel to the fourth kingdom, which has ten kings.

Babylonian-Chaldean Empire from 605 to 539 B.C.
Medo-Persian Empire from 539 to 330 B.C.
Macedonia-Greece from 330 to 64 B.C.
Roman Empire from 64 B.C. to AD 70”⁹²

⁹¹ Tremper Longman III, *Daniel*, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 1999), 191.

⁹² Jay Rogers, *In the Days of These Kings*, (Clermont, FL: Media House International, 2017), 48.