

The Historical Aspects of Daniel (chs. 1-6)

§ § § § § § § § § § § § § § § §

The prophetical Aspects of Daniel (chs. 7-12)

The first six chapters have been mainly historical, with a minimum of prediction; the second division is mainly predictive, with a minimum of history. The predictions made in the coming six chapters concern the sequence of events from Daniel’s day to the coming of the messiah.

The first vision, found in chapter seven, is the most comprehensive, covering the entire course of these events, whereas the other three visions treat periods or emphasized aspects within the overall time concerned.

A marked similarity exists between the predictions symbolized in Nebuchadnezzar’s dream image and those of this first vision. . . There are two main differences, however.

1. **First**, the dream-image, by its nature, pictures the unity of history running through these empires, in that the image is one whole, having related, symbolic parts; whereas the four beasts, being each fully distinct from the other, depict the diversity of history exhibited by the empires.
2. **Second**, the humanlike dream-image, seen by the pagan Nebuchadnezzar, represented these empires from the viewpoint of man as each having intrinsic value, corresponding to the descending values of the metals of the image; whereas the four beasts, seen by the godly Daniel, show these empires from God’s viewpoint, as each being “beastly” in nature and value.<sup>1</sup>

**THE WORLD EMPIRES OF THE MEDITERRANEAN  
DURING THE TIMES OF THE GENTILES**

Chapters: Date:	2 Nebuchadnezzar's 2 <sup>nd</sup> yr.	7 Belshazzar's 1 <sup>st</sup> yr.	8 Belshazzar's 3 <sup>rd</sup> yr.	9 Darius' 1 <sup>st</sup> yr.	10-12 Cyrus' 3 <sup>rd</sup> yr.
<b>Babylon</b>	Head of gold	Winged lion			
<b>Medo Persia</b>	Chest of silver	Bear	Ram with 2 horns	Seven	Additional 4 kings
<b>Greece</b>	Belly/thighs of bronze	Leopard with 4 wings/heads	He goat with large horn & 4 horns appear		Mighty king plus successors
<b>Antiochus Epiphanes</b>			Little horn	Sevens	King of North
<b>Rome</b>	Legs of iron, feet/toes of iron/clay	Dreadful beast w/10 horns		62 sevens	
<b>(Roman Prince)</b>		Little horn		1 seven	
<b>Final Kingdom</b>	Rock cut out of mountain	One like Son of Man, coming in clouds			Resurrection and felicity

**NOTES:**

<sup>1</sup> Wood, *Daniel*, pp. 177-179

**I. GOD CAUSES DANIEL TO HAVE A VISION CONCERNING THE**

**A. The Vision of the Four Beasts, (7:1-8)**

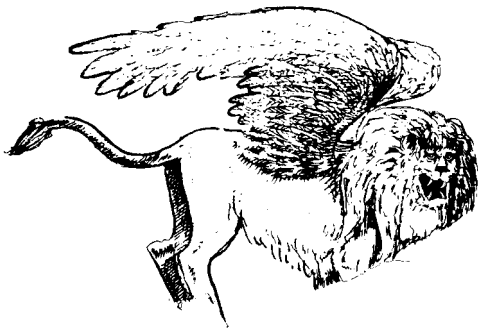
 **INTERPRETATION:**

<sup>1</sup> **In the first year of Belshazzar** (coregent), **king of Babylon** (553 B.C. [14 yrs. prior to the fall of Babylon], Nabonidus becoming king 3 yrs. prior, Nebuchadnezzar being dead about 9 years, [Daniel was in his latter years]), **Daniel had a dream and visions** (symbols of real things [cf., 2:28; 4:5, 13]), **of his head while on his bed. Then he wrote down the dream, telling the main facts**, (or the essential points of the dream).

<sup>2</sup> **Daniel spoke, saying, "I saw in my vision by** (through the), **night, and behold, the four winds of heaven** (the North, South, East and West winds), **were stirring up** (bursting forth upon), **the Great** (Mediterranean), **Sea**, (causing a great tumult).<sup>2</sup>

<sup>3</sup> **"And four great** (immense and powerful), **beasts** (representing the four successive empires in Nebuchadnezzar's dream in chapter two), **came up from the sea** (came up out of the water or nations or the world), **each** (one), **different** (independent), **from the other**.

<sup>4</sup> **"The first** (to rise out of the sea/Gentile nations [*Babylon – 626 B.C.-539 B.C.*; the head of gold concerning the image in chapter two]), **was like a lion** (the king of all the beasts which symbolizes fearsomeness, authority and courage), **and had eagle's wings**,



(the king of all the birds which symbolizes power and swiftness).<sup>3</sup> **I watched till its wings were plucked off** (symbolizing Nebuchadnezzar's humiliation and insanity in chapter four); **and** (following this humility and insanity), **it** (Nebuchadnezzar), **was lifted up from**

**NOTES:**

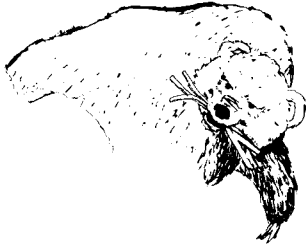
 **COMMENTARY:**

<sup>2</sup> In the symbolism of Scripture, the sea regularly stands for the nations (cf. Isa. 17:12, 13; 27:1; 57:20; Rev. 17:15). The winds stand for various forces which play upon the nations, serving to bring strife and trouble. That they come contrary to nature, from the four directions at the same time indicates the severity and confusion of this strife and world turmoil. The thought is to picture the nations of the world at any time, as God views them, and not merely the particular times when each of the four empires arose. (Wood, *Daniel*, pp. 180, 181)

<sup>3</sup> Hab. 1:6, 8 "Nebuchadnezzar's swift and victorious conquests are depicted under the symbol of a lion with eagle's wings. . . , Nebuchadnezzar conquered all of Syria and Palestine, invaded Egypt and besieged and took ancient Tyre." (Phillips and Vine, *Exploring the Book of Daniel*, p. 97)

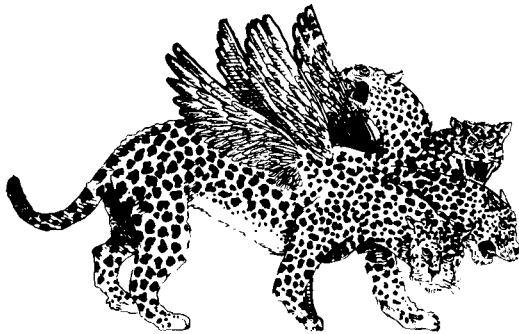
**the earth and** (no-longer crawled on his hands and knees like a beast of the field, but was), **made to stand on**

**two feet like a man** (having regained his sanity), **and a man's heart was given to it**, (i.e., Nebuchadnezzar ruled in a more humane and respectful fashion, [cf., Dan. 4:35, 36]).



<sup>5</sup> “**And suddenly** (out of the sea/out of the Gentile nations [*Medo-Persia – 539 B.C.-330 B.C.*; the chest and arms of silver concerning the image in chapter two]), **another beast, a second, like a bear**, (symbolizing sheer strength and brute force).<sup>4</sup> **It was raised up on one side** (Persia

gained more in power and authority than Medes), **and had three ribs in its mouth between its teeth**, (symbolizing its conquest of Lydia, Babylon 539 B.C., and Egypt). **And they** (possibly the angelic observers), **said thus to it: ‘Arise, devour much flesh!’** (i.e., continue to conquer, continue to expand the borders of your kingdom).



<sup>6</sup> “**After this** (the reign of the Medo-Persian Empire), **I looked, and there was another** (that came out of the sea/Gentile nations [*Greece* under the command of *Alexander the Great – 330*

*B.C.-63 B.C.*; the belly and thighs of bronze concerning the image in chapter two]), **like a leopard** (symbolizing agility and speed), **which had on its back** (not two but), **four wings of a bird**, (symbolizing exceptional swiftness).<sup>5</sup> **The beast also had four heads** (four generals to which the kingdom would be divided),<sup>6</sup> **and dominion was given** (by the divine providence of God), **to it**, (but only because it was apart of God's divine overall plan).

### NOTES:

<sup>4</sup> It has been estimated by some that the Medo-Persian army was 2,500,000 strong! They won many battles by sheer weight of numbers.

<sup>5</sup> Under Alexander the Great, Greece conquered the known world faster than any other ancient power. Alexander had the fastest moving army known. In eight years time the Greeks marched and conquered more than 11,000 miles of territory from Greece in the west, to India in the East. (Showers, *The Most High God*, p. 76)

<sup>6</sup> Alexander died on June 13, 323 B.C. when only thirty two years of age. After his death his kingdom was divided into four parts by four leading generals. (Ibid.) Casander being over the home territory of Greece and Macedonia; Lysimachus over Thrace and a large part of Asia Minor; Seleucus over Syria and much of the Middle East; and Ptolemy over Egypt. (Wood, *Daniel*, p. 184)



<sup>7</sup> **“After this** (the Grecian Empire), **I saw in the night visions, and behold a fourth beast,** (came out of the sea/Gentile nations [*Rome – 63 B.C.-476 A.D.*; the legs of iron and toes of iron and clay concerning the image in chapter two), **dreadful and terrible** (terrifying), **exceedingly strong. It had huge iron teeth; it was devouring**

(everything), **breaking in pieces, and trampling** (crushing), **the residue** (the remainder), **with its feet.**<sup>7</sup> **It was different from all the beasts that were before it** (only a monstrosity can describe a nation so indescribably terrible and inexpressibly fierce), **and it had ten horns.** (symbolizing 10 kings which Rome did not have so the application of this phrase is still in the future – there must be a future revised Roman Empire),

<sup>8</sup> **“I was considering the** (ten), **horns, and there was another horn** (that came up out of the midst of the ten), **a little one,** (an inconspicuous late comer – [*the Gentile Roman prince, the beast out of the sea*, cf. 7:24, 25; Rev. 13:5-8]), **coming up among them** (gradually, during the process of time), **before whom** (as the little horn grew), **three of the first horns were plucked out by the roots,** (as this little horn did not take control all at once, but over a period of time).<sup>8</sup> **And there, in this horn, were eyes like the eyes of a man** (symbolizing insight and intelligence – signifying that the Roman prince [although human], will possess an unusual mental ability), **and a mouth speaking pompous words,** (he will not only demonstrate extraordinary abilities, but he will boast of it and elevate himself above God. Pride and arrogance will accompany his devices and flattery, [cf. v. 25; Rev. 13:5, 6]).

### NOTES:

<sup>7</sup> The Roman empire was ruthless in its destruction of civilizations and peoples, killing captives by the thousands and selling them into slavery by the hundreds of thousands. (Walvoord, *Daniel*, p. 161)

<sup>8</sup> The little horn of Daniel 7:8, 24 and 25 and the emperor-beast of Revelation 13:5-7 are identical. The antichrist of Revelation 13:11-18 is a confederate and colleague of the emperor. The emperor is probably a Gentile, for he will be a successor to the Caesars. Those who argue that the antichrist is a Gentile are confusing the antichrist with the emperor. In order to answer the question about whether the antichrist is a Jew or a Gentile, an interpreter must decide whether the antichrist is the first or second beast of Revelation 13. Very few interpreters think the first beast is a Jew. The first beast is a political and military leader. The second beast is a religious and economic leader. The second beast defies the first beast. The second beast (the antichrist) will place a statue of the first beast in the temple at Jerusalem.. (John L. Benson, *Who Is the Antichrist?*, (IL: Regular Baptist Press, 1978), pp. 53)

§ § § § § § § § § § § § § § § § § § § §

### **B. The Destruction of the Four Beasts, (7:9-14)**

## 1. Examined by the Ancient of Days, (9-10)

### INTERPRETATION:

<sup>9</sup> (At the close of the Great Tribulation, at the overthrow of the fourth kingdom, and just prior to Christ establishing His millennial kingdom, [cf., vv. 11-14]), **I watched till thrones** (the courthouse and all the people), **were put in place** (arranged in their perspective places),<sup>9</sup> **And** (when this was accomplished, then), **the Ancient of Days** (the Most High God who lived throughout, before and beyond the entire course of history and has been an eyewitness of all people and kingdoms – appeared and), **was seated** (on His throne to administer judgment); **His garment was white as snow, and the hair of His head was like pure wool**, (symbolizing the judicial purity or righteousness of God’s judgment [cp., Rev. 1:14]). **His throne was a fiery flame** (symbolizing the severity of God’s judgment), **its wheels a burning fire**; (symbolizing the speed of God’s judgment),  
<sup>10</sup> **A fiery stream** (like lava which speaks of the glory and judgment that), **issued and came forth from before Him**, (symbolizing the unapproachable holiness and terrifying power of God). **A thousand thousands ministered to Him; ten thousand times ten thousand stood before Him**, (over one hundred million angelic courtiers). **The court was seated** (thus commencing the judicial proceedings), **and the books** (containing God’s records of all of man’s deeds [cf., Ex. 32:32; Isa. 65:6; Dan. 12:1; Lk. 10:20; Rev. 20:12]), **were opened**, (for examination).<sup>10</sup>

### NOTES:

### COMMENTARY:

<sup>9</sup> ... Let us emphasize that the little horn of this vision is not the Antichrist, but rather the Gentile Emperor of revived Rome. This is the first beast of Revelation 13, the one out of the sea. The Antichrist is the lamb-like beast who arises out of the earth-the second beast of Revelation 13-and who will be an apostate Jew. The latter is "the Man of Sin who serves as accomplice of the first Beast; he is the false prophet who points his dupes to the emperor. Both will meet their doom at the hands of our Lord Jesus and will be hurled alive into the Lake of Fire as its first tenants. (Earnest Tatham, *Daniel Speaks Today*, [London: Pickering and Inglis Ltd./ 1948], p. 64)

<sup>10</sup> The judgment here described is in broadest perspective that of the destruction of Gentile world power (Dan. 2:34-35), . . . the judgment of Israel . . . and the nations ([Matt.] 25:31-46), including both the military at Armageddon (Rev. 16:13-16) and the nonmilitary (19:11-20), and also including Satan, demons, and the satanic world system (20:1-3), before the Kingdom can be set up (20:4-6).

Thus in verses 9 and 10 Daniel envisioned a scene in heaven just preceding the final judgment of Gentile world dominion on earth, symbolized in the image vision of chapter 2, with the stone striking the colossus and catastrophically destroying it (2:34-35, 44-45) at the Messiah’s second advent.

(*Unger’s Commentary on the Old Testament*, p. 1644)

### F APPLICATION:

One way to live right today, is to understand that every yesterday will be judged in detail tomorrow, (Ecc. 11:9, 10; 12:13, 14; 1 Pet. 4:5). We must understand that the

only way to judge our future is by the our past, but some being judged that way, won't have any future (2 Thess. 1:7-9; Rev. 20:11-15), or will be disappointed with it, (1 Cor. 3:11-15; 2 Cor. 5:9, 10). ***“You know not what shall be on the morrow. For what is your life? It is even a vapor, that appears for a little time, and then vanishes away . . . Boast not thyself of tomorrow; for you do not know what a day may bring forth . . . And as it is appointed unto men once to die, but after this the judgment . . . Therefore be ready: for in such an hour as you think not the Son of man comes . . . How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him,”*** (Jam. 4:14; Prov. 27:1; Heb. 9:27; Mat. 24:44; Heb. 2:3).

§ § § § § § § § § § § § § § § § §

## 2. Destroyed by Divine Judgment, (11, 12)

### INTERPRETATION:

<sup>11</sup> **“I (Daniel), watched then (with rapt interest), because of the sound of the pompous (boastful), words which the (little), horn (with eyes, [the Roman prince of the restored Roman empire]), was speaking; I watched till (sentence was passed by the Ancient of Days and), the beast was slain and its body (comprising of the little horn), destroyed (which means the destruction of the revived Roman empire - in that it is uniquely different than the other previous world powers because they were taken over, but the last is destroyed. This takes place “following Christ’s coming in power to overthrow his [the beast’s], army, assembled in the valley of Jehoshaphat {Joel 3:12; Zech. 14:1-4}”<sup>11</sup>), and given to the burning flame, (Rev. 19:17-21),**

<sup>12</sup> **“As for the rest of the beasts (the lion [Babylon], the bear [Medo-Persia], and the leopard [Greece]), they had their dominion taken away (i.e., their power and authority was usurped from them), yet their lives (their kingdoms), were prolonged (even expanded) for a season and a time, (by their successor [until the destruction of the little horn, {the revised Roman empire}]).**

### NOTES:

### COMMENTARY:

<sup>11</sup> Wood, *Daniel*, p. 190

### F APPLICATION:

Greatness lies not in **being** strong as these nations truly were. Greatness lies in the **right use** of strength. This is so because greatness is

not found in possessions, power, position, or prestige. It is discovered in goodness, humility, service, and character. And for better or for worse, our legacy goes on after us. We will go on to judgment to reap the rewards or suffer the losses for our actions and choices. Others will be left behind to either enjoy our virtuous service or become ensnared themselves with our less than honorable worldly affluence. God tells us that, *“By humility and the fear of the LORD are riches, and honour, and life. Thorns and snares are in the way of the forward: he that doth keep his soul shall be far from them,”* (Prov. 22:4, 5).

§ § § § § § § § § § § § § § § § §

### 3. Replaced by Christ’s kingdom, (13, 14)

#### INTERPRETATION:

<sup>13</sup> **“I was watching in the night visions, and behold** (Daniel’s attention was diverted from the earth to heaven), **One like<sup>12</sup> the Son of Man** (One not like the beasts, but like a human being – which is the stone out of the mountain, not cut with hands [Dan. 2:45]: Christ, [cf., Rev. 1:7, 13;14:14]), **coming with the clouds of heaven**, (indicating deity, [cf., Mat. 24:30; 25:31; 26:64])! **He** (Christ, the Son of God), **came to the Ancient of Days** (God the Father – in the court room), **and they** (presumably the angelic courtiers), **brought Him** (God the Son), **near before Him**, (God the Father).

<sup>14</sup> **Then** (at the conclusion of the judgment), **to Him** (Christ), **was given dominion** (ruling authority [being the Creator of the world {Jn. 1:3; Col. 1:16; Heb. 1:2}],), **and glory** (honor), **and a kingdom** (a literal, geographical and theocratic government), **that all peoples, nations, and languages** (i.e., the entire world), **should serve Him**, (Psa. 2:6-9; Lk. 19:12-27). **His dominion is an everlasting dominion, which shall not pass away, and His kingdom the one which shall not be destroyed**, (it will neither fade away, diminish nor be taken from Him).<sup>13</sup>

#### NOTES:

#### COMMENTARY:

<sup>12</sup> **“Like”** implies that this person was more than just human. The person possessed other qualities.

<sup>13</sup> The kingdom, in its full outward expression, begins on earth at the second coming of Christ, continues for 1,000 years (i.e., the Millennium), and then merges into the eternal state. It will require all eternity for God’s servants to begin to learn the fullness of His greatness as “King of kings and Lord of lords” (Rev. 19:16). Whitcomb, *Daniel*, p. 100.

§ § § § § § § § § § § § § § § § §

### C. The Interpretation of the Four Beasts, (7:15-28)

1. *Daniel’s petition for understanding, (15, 16a)*

 INTERPRETATION:

<sup>15</sup> (As a result of this vision) “**I, Daniel, was grieved in my spirit within my body**, (distressed because of the seriousness of the events [not in wonderment {cp., v. 28}],), **and the visions of my head** (these predictions), **troubled me**, (alarmed me).

<sup>16</sup> “**I came near to one of those** (angelic courtiers), **who stood by, and asked him the truth** (the exact meaning), **of all this**.

§ § § § § § § § § § § § § § § §

2. *Daniel’s informative review, (16b-18)*

 INTERPRETATION:

**So he** (the angel [possibly Gabriel; cf. 8:16; 9:21), **told me and made known to me the interpretation of these things:**

<sup>17</sup> ‘**Those great beasts, which are four, are four** (Gentile), **kings which arise out of the earth**, (during the Times of the Gentiles).

<sup>18</sup> ‘**But** (in contrast to those who sought to possess and rule by force), **the saints** (the holy subjects), **of the Most High shall receive the kingdom** (i.e., they shall enter into it and enjoy it),<sup>14</sup> **and possess the kingdom** (exercise some authority in and ownership of the kingdom; not acquire by force, but derived by heaven), **forever, even forever and ever,**’ (throughout all ages).

F APPLICATION:

Several observations should be made concerning the Saints ruling the world. **First**, this last part of the general interpretation was related to the last part of Daniel’s dream, where the future Kingdom of God was established on earth as the result of the Ancient of Days giving the rule of the earth to Messiah. This means, then, that the saints will be given the rule of the earth when the future Kingdom of God is established on earth. **Second**, the saints will not bring in or establish the future

NOTES:

 COMMENTARY:

<sup>14</sup> Because the Son of Man is King of this realm, these must be the subjects. From the rest of Scripture, they may be identified as of two groups: those from the world at large who have been made holy by faith in Christ as Savior, and the God-fearing Jews who will have been refined by suffering . . . and thus made ready to receive Christ as their true Messiah-King at His coming to deliver them. (Wood, *Daniel*, p. 196)

Kingdom of God. Instead, they will “receive” it. It is God who will establish the Kingdom of God through His Messiah. Messiah will be the King, and the saints will be subrulers under the King (Mt. 19:28; Rev. 20:46). **Third**, it is the saints, not the unsaved, who will



receive the Kingdom of God. Other passages indicate that only saved individuals will be allowed to enter the future Kingdom of God when it is established. The unsaved who will be living at Christ's second coming will be executed (Ezek. 20:33-38; Mal. 3:2-3, 5; Mt. 13:40-43, 47-50; 24:37-40; 25:31-46). (Showers, *The Most High God*, pp. 83, 84)

§ § § § § § § § § § § § § § § §

### 3. *Daniel's interest in particular, (19-22)*

#### INTERPRETATION:

- <sup>19</sup> “**Then I wished to know the truth** (the specifics), **about the fourth beast, which was different from all the others, exceedingly dreadful, with its teeth of iron and its nails of bronze** (signifying the possession of great strength), **which devoured, broke in pieces, and trampled the residue with its feet;**
- <sup>20</sup> “**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.** (i.e., even though the little horn looked small and inconspicuous in the beginning, it became greater and more imposing than them all in the end).
- <sup>21</sup> “**I was watching; and the same horn** (while he was in power), **was making war against the saints** (not all people or Jews, but believers [rf., Dan. 9:26, 27; Rev. 13:1-10]), **and prevailing against them,**
- <sup>22</sup> (No one could put a stop to his success), **until the Ancient of Days came, and a judgment was made** (against the little horn), **in favor of the saints of the Most High** (v.v. 10-12), **and the time came for the saints to possess the kingdom,** (the little horn was ushered off the scene and the saints were ushered on it).

§ § § § § § § § § § § § § § § §

### 4. *Daniel's curiosity satisfied, (23-28)*

#### INTERPRETATION:

- <sup>23</sup> “**Thus he** (the angel), **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,** (Rev. 13:8).

#### NOTES:

- <sup>24</sup> **The ten horns are ten kings** (or a ten nation confederation which may or may not extend beyond the former historical Roman [*Meditarrian*] Empire [*possibly ten units exercising authority over several nations*]), **who shall arise from this kingdom. And another shall**

**rise after them** (after the 10 horns come into power);<sup>15</sup> **He shall be different from the first ones** (i.e., the first ten kings), **and shall subdue three** (of the ten), **kings**. (cp., Rev. 13:1-10)<sup>16</sup>

<sup>25</sup> **He** (the Roman prince), **shall speak pompous words against** (lit. "*at the side of*"), **the Most High** ("indicating that the little horn will seek to raise himself as high as God and make pronouncements accordingly, which implies making them contrary to what God would make"<sup>17</sup> - The Roman prince), **shall persecute the saints of the Most High** (the persecution will be so intense that life itself becomes wretched; and most will die), **and** (in his opposition to God, he), **shall intend** (strive to, but not accomplish), **to change times and law**<sup>18</sup> (He will introduce an entirely new era in which he will abandon all previous laws and institute his own

### NOTES:

---

#### COMMENTARY:

<sup>15</sup> We are not told much about the prior years of the Roman prince, prior to his coming of power. He simply arises on the scene and quickly becomes a main figure during the second half of the tribulation. This is when God allows the Roman prince to exercise his dictatorial powers.

<sup>16</sup> Daniel 7:25 and Revelation 13:5 specifically confine the activities of the beast to 42 months. Only during the last half of the tribulation will the beast exercise authority. This fact must be harmonized somehow with Daniel 9:27, which seems to declare that the Roman prince will confirm a covenant with the many (Israel) for 7 years. From this verse it appears as if the Roman prince will exercise authority at the beginning of the tribulation period. Daniel 9:27 is the only hint in the Bible that the Roman prince is active much longer than the 42 months. Walvoord says that the 42 months are the duration of the beast's universal sway. Other interpreters think that the beast is active from the beginning of the tribulation but that he persecutes the godly remnant for 42 months (the last half of the tribulation).

In his commentary on Daniel, C. F. Keil cites several Hebrew exegetes who translate 9:27 "one week shall confirm the covenant to many" rather than "he shall confirm the covenant to many for one week. If this rendition is accurate, then a harmonization of Revelation 13:5 and Daniel 9:27 is easy, for Daniel 9:27 does not say specifically that the Roman prince confirms the covenant; it merely asserts that the covenant will be confirmed for one week. If the Roman prince does not assume control of the empire until the middle of the tribulation, then he can scarcely work out a diplomatic transaction with Israel at the beginning of the tribulation. The fact that the Roman prince is associated with the eighth head indicates that he has no power during the period of the seventh head. During the period of the seventh head the ten kings will be ruling. (Benson, *Who Is the Antichrist?*, p. pp. 54, 55)

<sup>17</sup> (Wood, *Daniel*, p. 201)

<sup>18</sup> It should be added, however, that he will be able, through his helper, the False Prophet (Rev- 13:11-15; 19:20), to perform many other remarkable feats, which will be enough to convince people of his alleged divinity. (Wood, *Daniel*, p. 201)

system.)<sup>19</sup> **Then the saints shall be given into his hand**

---

<sup>19</sup> Walvoord, John F., and Zuck, Roy B., *The Bible Knowledge Commentary*. (Wheaton, Illinois: Scripture Press Publications, Inc.) 1983, 1985. He will probably try to change Jewish religious

**for a time and times and half a time**, (i.e., his time frame of maximum power will last three and one half years [Rev. 13:5-7]).<sup>20</sup>

<sup>26</sup> **But** (remember the outcome predicted in verse 10), **the court shall be seated** (God will judge the little horn), **and they shall take away his dominion** (which will collapse with the fall of its leader and his colleague the False Prophet, [Rev. 19:20]), **to consume and destroy it** (the last and final Gentile world empire, and thus the *Times of the Gentiles*), **forever**, (Dan. 2:44, 45; Zech. 11:17; 2 Thess. 2:8; Rev. 20:10).

<sup>27</sup> **Then** (after the judgment of the Roman prince and the destruction of his kingdom), **the** (literal, geographical, earthly, political), **kingdom and dominion** (not a spiritual kingdom in one's heart), **and the greatness of the kingdoms under the whole heaven** (the entire planet), **shall be given to the people, the saints** (the believers [Rom. 8:18; Rev. 20:4, 6]), **of** (their heavenly Father), **the Most High. His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him,** (i.e., believers will be in leadership positions and not the wicked, as has been the pattern in all other kingdoms).

<sup>28</sup> **“This is the end of the account**, (this ends the vision and interpretation [*possibly spoken by the angel who began to speak in verse 23*]). **As for me, Daniel, my thoughts greatly troubled** (alarmed, dismayed, frightened), **me, and my countenance changed** (Daniel's color changed in fright as did Belshazzar's in Daniel 5:6, 9-10); **but** (even so), **I kept the matter in my heart,**” (Daniel couldn't put the matter out of his mind, or kept it to himself, or both).

## NOTES:

---

holidays to some of his own. He will probably try to change the Law of Moses also.

<sup>20</sup> Moses had predicted this in general terms (Lev. 26; Deut. 28). Isaiah had spoken about it as a great purging time (4:3-4), and Jeremiah as “the time of Jacob's distress” (30:7) . . . So devastating will be that final phase of “the day of man” that two-thirds of the nation of Israel will die and, “I will bring the third part through the fire” (Zech. 13:9; cf. Isa. 6:13). Israel's Messiah assured her that “then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever shall” (Matt. 24:21). In fact, unless those days are “cut short,” none will survive at all, “but for the sake of the elect those days shall be cut short” (Matt 24:22) . . . Just at the time the forces of evil are ready to destroy Jerusalem, the last stronghold of the saints, “the Lord will go forth and fight against those nations” (Zech. 14:1-3), and the remnant will be rescued. Large numbers of Israelites will already have fled to the wilderness regions (Rev. 12:13-16), as Jesus advised (Matt. 24:15-20), and 144,000 others, sealed by God from death (though not from extreme suffering, Matt. 25:35-40), will carry “this gospel of the kingdom” to “the whole world for a witness to all nations, and then the end shall come” (Matt. 24:14; Rev. 7:1 -8. (Whitcomb, *Daniel*, p. 103-104)

**FACTS ABOUT THE LITTLE HORN OF DANIEL  
SEVEN**

1. He will originate from the Roman empire; probably the West, not from Syria.
2. He will have an insignificant and obscure beginning, (Dan. 7:8).
3. He will appear after the ten kings have been reigning over the Mediterranean world, (Dan. 7:24).
4. He will make a bid for dictatorial power and subdue those who oppose it, (Dan. 7:24).
5. He will rule only during the last 42 months of the tribulation, (Dan. 7:25; Rev. 13:5; 17:10).
6. He will actually rule only the Mediterranean kingdom, not the whole planet. A world-ruler is not necessarily a global ruler, (See Dan. 2:37, 39; 7:23).
7. He will threaten to desert Israel in a time of military crisis unless Israel complies with his idolatrous demands, (9:26-27).
8. He will interfere with Israel's rites and regulations, (Dan. 7:25; 9:27).
9. He will not be able to prevent the Russian invasion from devastating the Middle East, (Ezek. 38:13; Rev. 13:4).
10. He will move the Western occupational forces into Israel but will not have any military confrontation with the king of the north, (Rev. 11:1-2; 19-19; Matt. 24:28).
11. He will launch a pogrom against godly Jews, (Dan. 7:25; Rev. 11:7; 13:7).
12. He is a Gentile (Roman prince), a political and military despot, (Dan. 9:26).
13. He will be deserted by the devil, (Rev. 16:13-16).
14. He will succumb to the sword that proceeds from Christ, (Dan. 7:26; Rev. 19:15, 20).
15. He is a friend and ally of the Jewish antichrist, (Dan. 11:38; Rev. 13:12).
16. Of all the end-time personalities, he is mentioned in Scripture the least.
17. He is identical to the beast out of the sea and the god of forces, (Rev. 13:1-9; Dan. 11:38).

---Dr. John L. Benson

**NOTES:**

**POPULAR MISCONCEPTIONS ABOUT THE ROMAN PRINCE OR LITTLE HORN OF DANIEL SEVEN**

1. He is not the beast out of the earth, the antichrist, the man of sin, or the willful king of Daniel 11:36.
2. He is not a global ruler, only a Mediterranean ruler.
3. He does not rule for seven years, only three and one-half years.
4. He does not negotiate a treaty with Israel, for he has no influence or power at the time the treaty gets ratification.
5. He does not break the treaty with Israel; in fact, he attempts to live up to the treaty obligations by taking his armies to the Middle East.
6. He does not persecute Jews indiscriminately; he persecutes only the saints. He is not an enemy of Israel per se.
7. He does not rise from the dead.
8. He is not Judas Iscariot or Nero or anyone else from the nether-world.
9. He is not typified by Antiochus Epiphanes; Antiochus typifies the king of the north, not the Roman prince.
10. He does not give Israel permission to build the temple and resume the Levitical offerings. Israel will rebuild the temple and resume the Levitical offerings three and one-half years before the Roman prince comes to the fore.
11. He does not remove three of the ten kings so that in this sense he becomes the eighth. He is definitely called "the eighth" but this is not the reason.
12. He does not enter into conflict with the king of the north.
13. He does not perform miracles. He is not a false prophet and performs no miracles or wonders.
14. He does not reign independently of the ten kings. All ten kings cooperate with him in the destruction of the religious harlot. All ten kings will be reigning when Christ returns to dethrone them.
15. He is not the most frequently mentioned end-time character; the king of the north gets far more attention.
16. He is not the only object of worship in the tribulation period; the beast out of the earth also demands worship for himself.
17. He is not the rider on the white horse in Revelation 6:1-2.
18. He is not an imitation of Christ; rather, he is an antigod.
19. He is not primarily a religious leader; rather, he is a military and political leader.
20. He does not promote his own worship; he depends upon the false prophet to promote the worship.
21. He does not rule the Mediterranean world all by himself. He presides over civil, political, and military matters; the false prophet presides over religious and economic matters. The false prophet exercises EQUAL authority in his own domains. ---*Dr. John L. Benson*

**NOTES:**