

## Daniel

### Chapter 7

This vision is not presented in chronological order in the book of Daniel; it occurred between the events of chapters 4 and 5. Two visions from Daniel occurred under Belshazzar. This vision takes the reader back to Belshazzar's first year of rule in Babylon; the other vision occurred in the third year of Belshazzar's reign (see 8:1-26). Chapter 7 was written in the Chaldean (Aramaic) language. It is the last section of Daniel's book written in that language; chapters 8 through 12 revert to Hebrew.

### **Chapter 7 with Notes: NKJV**

**7** 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.

- Daniel *could have* given us more detail but the Holy Spirit only wanted him to write the main facts. We may wish that Daniel went into greater detail, but he didn't. – *Enduring Word Commentary*

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

- Some see these winds as a description of the sovereign power of God striving with men (as in Psalm 35:5, Psalm 48:7, and Isaiah 41:16). Others (such as Strauss) suggest the four winds were satanic forces, as mentioned in Revelation 7:1. – *Enduring Word Commentary*
- The phrase the four winds is a metaphor that can refer to the four regions of the earth- the north, south, east, and west. Ezekiel observed the four winds breathing upon the dry bones of Israel to bring it to life (see Ezek. 37:1-9). Zechariah used the metaphor to depict the scattering or the re-gathering of Israel from the surrounding nations (see Zech. 2:6); Jeremiah used the term to describe the scattering of Israel (see Jer. 49:36). Christ used the phrase in Matthew 24:31 and Mark 13:27 in His description of the Second Coming. The "great sea" in this reference is the Mediterranean Sea (see Num. 34:6; Josh. 1:4; Ezek. 47:10), a large basin of water surrounded by North Africa, the coasts of Israel, Lebanon, Turkey, Italy, Spain, and other countries in Europe. The name Mediterranean is Latin from *medius*, meaning "middle" and *terra*, meaning "the earth" or "the middle of the earth". This sea covers 965,000 square miles. From this part of the world, the four beasts of prophecy arise. – *Perry Stone Hebraic Prophetic Study Bible* -p. 1342

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

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!’

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.

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. 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.

- **Four beasts:**

This vision describes four "great beasts" (v. 3) whose kingdoms and empires will arise in and around the Mediterranean Sea. Each of these four beasts (Aramaic *cheyva* or "animals") represents a prophetic empire that follows the previous one in successive order. These four beast empires would have dominion over the nations surrounding the great sea of the Mediterranean, and each empire would deal with Israel, Jerusalem, and the Jews, either in a negative or a positive manner.

**The Lion (v. 4)**

The first beast was like a lion with two wings; traditionally this creature has been identified as Babylonian. In ancient Babylon, creatures with human heads and bodies of winged lions called *lamassu* were carved at the entrances of many temples and gates. Two winged lions were carved at the corners of the gates of Xerxes at Persepolis in Iran. If a winged lion had an open book it meant *peace*, but a winged lion with a closed book meant *war*. Jeremiah wrote that the king of Babylon would be "like a lion from the swelling of Jordan against the habitation of the strong" (Jer. 49:19). In Daniel's vision, he saw the lion with its wings plucked off; then he saw the lion receive a heart like a man (v. 4). This has been linked with Nebuchadnezzar's mental breakdown in which he was removed from power and then restored after he showed humility and submission to God (see Dan. 4:34-37).

**The Bear (v. 5)**

The second beast after Babylon was a bear. The bear is thought to have represented the second empire of biblical prophecy, the Media-Persian Empire that overthrew the Babylonians. It is interesting that some of the largest bears in the world were from the Persian mountains. Daniel's bear had three ribs in its mouth, representing the three nations the Persians overthrew: Babylon, Egypt, and Lydia. Note that the bear rose up on one side. With the conquering of Egypt and Lydia, the Persians' power extended in one main direction to the east.

### **The Four-Headed Leopard with Four Wings (v. 6)**

The third apocalyptic animal after the bear was a leopard, identified as the kingdom of Greece. The leopard is the smallest and yet one of the fastest of the four big cats in the animal kingdom, the other three being the lion, the tiger, and the jaguar. Known for its speed, its ability to hunt prey, and its agility in climbing trees with a carcass, the leopard can take down practically any wild animal. This accurately describes the swiftness of the third empire of Greece that defeated the Persian army. Led by Alexander the Great, 35,000 well-trained Grecian troops conquered the Persian army consisting of hundreds of thousands of men. In Alexander's conflict with Persian King Darius III at the battle of Gaugamela, Alexander outwitted the Persian army by going after Darius when he fled; this caused Darius' soldiers to panic and run. The Greek army chased down the Persian soldiers, slaying many. The battle continued the following day, and in the end, Alexander lost one hundred men and 1,000 horses, but the Persians lost 300,000 men and many were taken to be slaves. Alexander completely seized control of the Media-Persian Empire and set up his headquarters in Babylon.

Daniel's leopard had four heads and four wings. This could represent four top generals under Alexander the Great who divided the empire into four different divisions after Alexander's death (compare with Dan. 11:3-4). The following shows the four generals and the areas they ruled:

<b>General</b>	<b>The Region Taken</b>	<b>Modern Geographical Area</b>
Ptolemy	Egypt and northern Africa	Egypt, Libya, and North Africa
Seleucus	Assyria, Mesopotamia, Persia	Lebanon, Syria, and Iraq, Iran
Lysimachus	Thrace and Asia Minor	Turkey and southern Russia
Cassander	Greece and Macedonia	Greece, Bulgaria, Romania

### **The Non-descriptive Beast (v. 7)**

The fourth and final beast is the most important to us and the most interesting. Having ten horns upon its head. It was a terrible beast. It was very strong with iron teeth, and it crushed the other empires under it with its feet. While Daniel did not use animal characteristics to describe the fourth beast, John in Revelation revealed that the beast was a combination of all the previous kingdoms summed up in one kingdom: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion and the dragon gave him his power, and his seat, and great authority" (Rev. 13:1-2). Some scholars suggest that John's interpretation, written long after these empires fell, was contemporaneous with his time. However, one of the earliest Christian theologians, Hippolytus (AD 170 to 236), pastor of the church at Rome and familiar with Daniel's prophetic interpretations, taught the following meaning of these animals;

- The lion was Babylon and was the golden head on the metallic image described in Daniel

2:38.

- The two wings on the lion represented the glory taken from Nebuchadnezzar that was restored after his breakdown.
- The bear was the Medes and Persians, and the three ribs were Media, Persia, and Babylon.
- The leopard was Alexander the Great, and the four wings were the four divisions of the empire after his death.
- The non-descriptive beast was Rome; it was a picture of the iron legs on the metallic image (Dan. 2:31-45). The ten toes are ten kings that arise out of the Roman Empire area.

Hippolytus' explanation has remained the primary interpretation by traditional Christian prophetic teachers for centuries. These four beasts are the four empires in succession: Babylon, Media-Persia, Greece, and Rome. – *Perry Stone Hebraic Prophetic Study Bible* pp. 1343-1344

- **The fourth non-descriptive beast in Daniel 7:7** had ten horns upon its head. These ten horns are part of the apocalyptic visions of both Daniel and John in the book of Revelation (see Dan. 7:20, 24; Rev. 13:1; 17:3, 7, 12, 16). Both visionaries interpret the ten horns as ten kings (see Dan. 7:24; Rev. 17:12). In Daniel 7:8, a "little horn" suddenly rises among the ten horns and uproots three of these ten kings. The little horn is a person; this verse describes him as having eyes like the "eyes of a man, and a mouth speaking great things. Thus, the little horn at first does not have a kingdom as the other ten, but he is a human with supernatural power and authority who will suddenly rise to power and seize control of the ten kings after they submit to him. This power and authority will come from Satan himself, who will control the (same) future beast and his kingdom (see Rev. 13:4-5).

Some scholars identify Daniel's little horn with the future Antichrist spoken of in Revelation 13. Others teach the little horn is a reference to Antiochus IV Epiphanes, an evil leader who ruled the Seleucid Empire from 175 BC until his death in 164 BC. The title Epiphanes means "God manifest," identifying how this self-exalted dictator and his followers felt about him. Later the Jews called him *Epimanes*, meaning "The Mad One." Antiochus IV attacked Jerusalem in 167 BC. He ordered soldiers to "... cut down without mercy those whom they met and to slay those who took refuge in their houses. There was a massacre of young and old, a killing of women and children, a slaughter of virgins and infants. In the space of three days, eighty thousand were lost, forty thousand meeting a violent death, and the same number being sold into slavery" (2 Maccabees 5:11-14). Antiochus instituted new laws that forbade Jews to circumcise their sons, to keep Jewish feasts and Sabbaths, and to announce publicly they were Jews. In addition, the temple in Jerusalem was dedicated to the Greek idol god Zeus (see 2 Maccabees 6:1-11). A swine was offered on the temple altar, thus bringing the worst type of abomination and defilement to the house of God. Certain students of prophecy believe the little horn mentioned in Daniel 7:8 and 8:9 refers to these incidents and already have been fulfilled in prophecy. However, the weakness to this theory is with the ten kings who rule at the end of days in a time when the Messiah will return to set up His Kingdom (see Dan. 7:9-11). There were no ten kings linked to the rule of Antiochus from Jerusalem.

- **The Antichrist Is the "Little Horn"**

When we compare the details of the little horn and ten king prophecy in Daniel with the revelation of John in the book of Revelation concerning the Antichrist and the ten kings, it is clear both visionaries are seeing the same events transpiring at the time of the end, prior to the physical appearing and return of the Messiah. The following will illustrate the twelve major parallels linking the prophecies from Daniel with John in the Apocalypse and 2 Thessalonians.

- Both become conquerors (Dan. 7:8, 20-24; Rev. 6:1-2)
- Both will speak blasphemies against God (Dan. 7:8, 20-26; Rev. 13:5)
- Both will prevail against the saints for a season (Dan. 7:21-25; Rev. 13:7)
- Both will have ten horns (kings) under their control (Dan. 7:20-25; Rev. 13:1; 17:12-14)
- Both will arise after the ten kings (Dan. 7:7-8, 23-24; Rev. 13:1-7; 17:12-17)
- Both will change the times and laws (Dan. 7:11, 21-27; Rev. 13:1-7)
- Both will rule with ten kings until the Lord returns (Dan. 2:44-45; 7:8-11; Rev. 17:12-14; 19:11-21)
  - Both continue for forty-two months (Dan. 12:7; Rev. 12:14)
  - Both have fierce leaders (Dan. 7:8-28; 8:23; 2 Thess. 2:8-10)
  - Both will deceive and perform signs and lying wonders (Dan. 7:8, 20-26; 8:25; 2 Thess. 2:4-12)
  - Both will be destroyed at the return of the Lord (Dan. 2:44-45; Rev. 19:11-21)
  - Both will be given to the burning flame (Dan. 7-9-11, 18; Rev. 19:11-21)

- **Uprooting Three of the Ten Horns**

Daniel saw the "little horn" uproot three of the ten kings as he was rising to power. Again, this passage has been subject to various interpretations. Those who believe the little horn was Antiochus Epiphanes teach that the wicked king overthrew several countries during his reign, including two battles with Egypt. Some believe the final ten kings are from the European Union, but it is difficult to identify in the EU the three kings that the Antichrist will uproot; also, there are now more than ten nations in the European Union. Those who take the literal, simple, and plain sense of the prophet's visions, point out from Daniel 11:42-43 that the three countries that will fall will be Egypt, Libya, and Ethiopia: "He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps."

It is interesting to note that several of the early church fathers believed this passage was a reference to three nations the Antichrist will uproot when he rises to power. One such Father, Hippolytus, wrote in the third century a treatise on Christ and the Antichrist in which he stated: "And under this was signified none other than Antichrist, who is also himself to raise the kingdom of the Jews. He says that three horns are plucked up by the root by him, viz., the three kings of Egypt, and Libya, and Ethiopia, whom he cuts off in the array of battle. And he, after gaining terrible power over all, being nevertheless a tyrant, shall stir up tribulation and persecution against men, exalting himself against them. For Daniel says: 'I considered the horn, and behold that horn made war with the saints, and prevailed against them, till the beast was slain and perished, and its body was given to the burning of fire.'"

The logic behind a future Middle Eastern dictator, desiring to overthrow and control the

governments of these three nations, no doubt replacing their leaders with his own rulers, is possibly to control the oil lines that link to the Persian Gulf (see the article at Dan. 11:24: "The Antichrist and Oil"). – *Perry Stone Hebraic Prophetic Study Bible*, pp. 1345-1346

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;

- Daniel sees the judgment of the nations when the kings and world leaders are cast off their thrones and the Lord takes control of the world's kingdoms. The Aramaic term for God in this passage, *Arik Yomim*, translated here as the "Ancient of days," is used two other times in this chapter (see v. 13, 22). It is a name used to identify the eternal nature of the Almighty from everlasting to everlasting.

Theology students often debate whether God has human-like features, or if He is simply a ghostly-like fog and spirit with supernatural energy surrounded by light. Here, God has a white garment, white hair, and a fiery throne with wheels turning. This is like the visions of Ezekiel who saw fire in connection to God and His throne (see Ezek. 1:4, 13, 27; 10:2-7). While God is a Spirit and not a flesh-and-bone body, the prophets who saw the Lord in a vision or dream describe a Being upon a throne and identify this person as a "He" or a "Him" (see Dan. 7:10), and not an "it" or a "thing." – *Perry Stone Hebraic Prophetic Study Bible* -p. 1344

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.

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.

- Three major judgments will occur in the future. The first is the judgment seat of Christ (see 2 Cor. 5:10), and is referred to in Revelation 11:18, when at the heavenly Temple (during the same time of the Tribulation on earth) God will "give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great..." The next

judgment in order will occur on the earth when the Messiah will gather all nations together and separate the sheep from the goats and the wheat from the tares at the beginning of His thousand-year reign (see Matt. 25:32; Matt. 13:30). The third judgment will unfold in heaven at the end of Christ's thousand-year reign at the Great White Throne Judgment. The books will be opened and the lost from all ages and those who died in the Tribulation and during the millennial reign will be judged by what is recorded in the heavenly books (see Rev. 20:11-15).

Note again parallels between Daniel and Revelation. The number given in verse 10 is the same number John used when identifying the multitude of worshippers in heaven (see Rev. 5:11). Daniel describes books being opened, which could refer to the judgment of the saints in heaven (see Rev. 11:18). Following this judgment, the beast is destroyed and sent into the burning flame (compare 7:11 to Rev. 19:20, where the beast is "cast alive in a lake of fire"). – *Perry Stone Hebraic Prophetic Study Bible* -p. 1344-1346

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.

- The "rest of the beasts" are the other kingdoms of the lion, the bear, and the leopard, which rule for a season and then their dominion is removed. It is difficult to interpret the meaning of "their lives were prolonged," as these empires have long passed, and this occurs after the judgment and the removing of the beast from the earth. John saw the beast with a leopard's body, a mouth like a lion's mouth, and feet like a bear, which will make up the body of the Antichrist's kingdom (see Rev. 13:2). This is the imagery of Babylon (the lion), Media-Persia (the bear), and Greece (the leopard; see Dan. 7:4-6). The imagery is important, as the regions of the world where the past and future beast will rule will still be in existence at the return of Christ. Thus, these regions will be extended for a season, until the full kingdom of the Messiah is set up in Jerusalem. – *Perry Stone Hebraic Prophetic Study Bible* -p. 1346

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.

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.

- The phrase **son of man** is first used in Numbers 23:19, which reads, "God is not a man, that he should lie; neither the son of man, that he should repent ....." The phrase is also used in Job 25:6; 35:8, and other passages such as Psalms 8:4 and 80:17. The Hebrew words for son of man are *ben adam*, simply meaning "a son of man" or "a son of Adam." Daniel used this term twice. The first is in the Aramaic portion in 7:13, when he saw "one like the Son of man" (Aramaic *kibar 'anash*) coming in the clouds and coming to the "Ancient of days." The term is later used in the Hebrew text when the angel said to Daniel, "Understand, O son of man: for at the time of the end shall be the vision" (Dan. 8:17).

It is clear that the Son of man in Daniel 7:13 is not just another prophet or human being that is being set up as a future king. This Son of man is the Messiah, Christ Jesus, who will return to earth in the clouds (see Matt. 24:30; Rev. 1:7). It could be that Daniel used the term Son of man in 7:13 because he wanted to compare the imagery of the Almighty God sitting on His fiery throne (see Dan. 7:9-10) to this human-like man coming in the clouds. In eighty-four references in the four gospels, Christ refers to Himself as the "Son of man" (see Matt. 8:20; 9:6; 10:23). Critics who deny the divinity of Christ often point out in their opinions that Christ did not believe or accept Himself as a Messiah, as He only identified Himself as a son of Man. However, Christ was certainly familiar with Daniel's prophecies and even quoted from the book of Daniel (see Matt. 24:15). Christ would have known the prophecy that the Son of man would come in the clouds; He Himself used Daniel's imagery to describe His return in Matthew 24:30; 26:64.

Other books in the New Testament use the term son of man. When Stephen saw Christ in heaven, he said he saw the "Son of man standing on the right hand of God" (Acts 7:56). John saw Christ standing in the heavenly Temple near the seven golden candlesticks and described Him as "one like unto the Son of man" (Rev. 1:13). Later in his book, John picked up on Daniel's imagery when he described a vision of Christ: "... upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle" (Rev. 14:14). Thus, when analyzed together, these Scriptures indicate that Daniel saw Christ coming back in the clouds of heaven to take control of the kingdoms of this world. John penned these words, "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15). – *Perry Stone Hebraic Prophetic Study Bible* -p. 1347

15 "I, Daniel, was grieved in my spirit within my body, and the visions of my head troubled me. 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: 17 'Those great beasts, which are four, are four kings which arise out of the earth. 18 But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever.'

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; 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.

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

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.

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.

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.

- Daniel 7:25 refers to the Antichrist who will 'speak great [pompous] words against the Most High.' Note in this same chapter the "little horn" has a mouth that speaks great (pompous) things" (7:8). John saw this future beast open his mouth and blaspheme the God of heaven (see Rev. 13:6). Let us first consider if the religion of the Antichrist is Islamic, then the name all Muslims use for God is *Allah*, and not the Hebrew name for God, *Yahwah*. Because this Arabic form of God's name can be traced back to pre-Islamic times and according to many scholarly researchers is a form of the name of an ancient moon deity worshipped in pre-Islamic times, then the use of any other name, except the original revelation of God's name to the Hebrew people (such as Daniel), would be considered blasphemous. Notice how this man will change "times." The word times can allude to changing the year, and this could be accomplished when an Islamic leader changes the Gregorian calendar (Western

calendar) to an Islamic calendar. The nations of the world use a calendar for business purposes based upon a solar year and follow the traditional Gregorian date for that particular year. For example, the Chinese, the Jews, and the Muslims have their own calendars, but for the sake of global business and economics, they all use the same calendar. However, from a religious perspective, they honor and use their religious calendars to mark seasons, holidays, and events. The Islamic calendar began in the year AD 622. Any world dictator that would be a devout Muslim would change the time of the calendar to fit with the Islamic years. The reason for this is that there are certain events and fast days in Islamic history that must be honored and celebrated according to the Islamic calculations on their calendar. Western nations use a solar calendar that consists on an average of 365.25 days in a complete solar year. The Islamic calendar is a lunar calendar with 354 or 355 days making a complete year. This man will also change "laws." While this could refer to the laws of Moses found in the Torah, the Aramaic word here is *dath*, and in the context could allude to the changing of religious laws. This interpretation agrees with the religious agenda of a global Islamic leader. According to Muslim tradition, the time will come when the entire world will be Muslim, and no other religion will be practiced. As a point, Hindus worship their god Vishnu on Thursdays, Muslims attend the mosque on Fridays, Jews worship on Saturdays, and traditional Christians choose Sunday to worship. Under total Islamic rule, Friday, would be chosen for all nations and people to worship Allah. To summarize, any global Islamic leader would set out to change the "times and laws" three ways:

- 1) Change the secular calendar to an Islamic calendar.
- 2) Change the year from 365.25 days to 354 or 355 days a year.
- 3) Change the day of worship to Friday, the Islamic day of worship. This power to change times and laws is for a "time (one year) and times (two years) and the dividing of time [one half a year]," which totals forty-two months (see also Dan. 12:7; Rev. 12:13-14). The rule of the future Antichrist will only be for a season; afterwards the saints of the Most High will take his dominion from him.

26 'But the court shall be seated,

And they shall take away his dominion,

To consume and destroy it forever.

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 2:31-35 describes King Nebuchadnezzar's prophetic dream of a metallic image with a gold head, silver breast and arms, brass belly and thighs, iron legs, and iron and clay feet and toes. Following the Grecian Empire (symbolized by the thighs of brass in 2:39), the king saw the two-legged "iron kingdom," historically proven to have been fulfilled through the western

and eastern division of the Roman Empire. Scholars have debated for centuries how these ten kings mentioned in both Daniel and John's prophecies are linked to this Roman Empire beast, since the ten horns (7:20) are identical to the ten toes of the metallic image and are also a part of the fourth kingdom that Daniel spoke of (see Dan. 2:40-44).

Some prophetic teachers base their interpretation of the identity of these ten kings on a word Christ spoke to the church in Smyrna: "Ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). This phrase ten days is interpreted by some as a metaphor referring to ten emperors that initiated intense persecution against Christianity, until the time that the emperor Constantine made Christianity the religion of empire. According to "The Ten Primitive Persecutions" from Foxe's Book of Martyrs, ten Roman emperors who severely persecuted the Christian Church in the first three centuries were:

Nero	AD 67
Domitian	AD 81
Trajan	AD 108
Marcus Aurelius Antoninus	AD 162
Severus	AD 192
Maximus	AD 235
Decius	AD 249
Velerian	AD 257
Aurelian	AD 274
Diocletian	AD 303

The basic theory is that after these ten persecutions, the Christian Church began to establish the Kingdom of God in both the east and west divisions of the Roman Empire through the Roman Catholic and the Byzantine Christians. Under this theory, the saints who "possessed the kingdom" (Dan. 7:22) would be those in the Church who spread the Gospel in the third century AD after this intense period of persecution. The main difficulty with this interpretation is that 'in the days of these kings shall the God of heaven set up a kingdom" (Dan. 2:44), and the Lord will return and make war with the Beast and his ten kings (see Rev. 17:14). In the same context, the Antichrist will be cast into the fire and Satan will be bound at the end of the ten-king empire of the last days (see Rev. 19:20; 20:1-3). Also, the rule of Christ on earth for a thousand years is not a metaphor or an allegory as this interpretation would be forced to make it. The return is literal and visible- a return that did not occur at the conclusion of the ten great persecutions of the first three centuries.

The Huns	The Anglo-Saxons
The Visigoths	The Suevi
The Vandals	The Burgundians
The Ostrogoths	The Heruli
The Franks	The Lombards

Some prominent denominations in North America believe that the prophecies of the ten toes (Dan. 2:41-43) and the ten horns on the beast (Dan. 7:24), along with John's ten-horned beast (Rev. 17:12), were fulfilled when these ten groups settled throughout the regions that Imperial Rome once ruled. This, however, cannot be the final, literal fulfillment. Remember, the Bible teaches, "in the days of these (ten) kings shall the God of heaven set up a kingdom, which shall never be destroyed" (Dan. 2:44). In the days of the ten kings, thrones will be cast down and the judgment will be set (see Dan. 7:7-10). These ten tribes took over the land of Imperial Rome over a period of years, and eventually these regions changed hands with various kings and emperors; there is no indication that these formed their single unit.

John said that the future ten kings receive their power and authority in "one hour" as the Beast (Antichrist) forms the eighth prophetic kingdom (see Rev. 17:12). We have said that some researchers believe that the ten kings of prophecy were these ten groups that have already come and gone, but this is not the fulfillment of the many end-time predictions in Daniel and Revelation. In fact, history is proving that the formation of the two feet of clay and iron extends into our own time. The ten Germanic tribes had not one single king ruling them, which again is contradictory to the prophesied event where a little horn arises among the three (7:8). Also, the little horn ruling over the ten horns will control Israel and the Temple Mount for forty-two months, and then Christ will return (see Rev. 11:2).

The best interpretation is that these ten kings are a coalition of nations that will unite-five from the eastern side of the regions of ancient Rome and five from the western half of the Imperial Roman Empire (two feet with five toes on each foot, or ten total). They are yet to form and will be in position at the time the Antichrist comes to power (note Dan. 7:24). Since the fourth beast is the Roman Empire, then the ten kings will arise out of this region.

However, the Antichrist will come from the area east of Israel, or from the Islamic nations. –  
*Perry Stone Hebraic Prophetic Study Bible* -p. 1348-1349

**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.”**

- These visions caused the prophet to be grieved and troubled. Even after receiving the interpretation of the visions he wrote, "My cogitations [mental perception] much troubled me, and my countenance changed in me" (Dan. 7:28). In the next chapter, which records a vision of future kingdoms and conflicts, Daniel said he fainted and was "sick certain days... I was astonished at the vision, but none understood it" (Dan. 8:27). After Daniel's extended twenty-one-day fast, the angel of the Lord came with a powerful revelation, but Daniel said "... there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength" (Dan. 10:8).

A true spiritual vision or dream from the Lord containing powerful symbolism and warnings is never a pleasant feeling for the one receiving the revelation. The symbolism is often difficult for the mind to receive and the person's spirit becomes greatly troubled. This was part of the burden that prophets such as Daniel, Isaiah, Jeremiah, and others had to bear as messengers of judgment and divine warnings. Note that Habakkuk, Zechariah, and Malachi used the word

"burden" to describe the word of the Lord (see Hab. 1:1; Zech. 9:1; Mal. 1:1). – *Perry Stone*  
*Hebraic Prophetic Study Bible* -p. 1347