

Daniel's dreams of world kingdoms

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Story: [Daniel 2:31-45](#), [Daniel 7:1 – 8:25](#), [Daniel 11:3-](#)

In addition to being a very influential man in the courts of multiple kings, Daniel received several important messages from God concerning the history of our world. Many of these predicted events have come to pass, giving us faith to believe the rest if we can figure out what they mean. In chapters seven and eight, we have two dreams or visions which overlap each other in their interpretations, so we will look at them together. Interestingly the first dream that Daniel interpreted for Nebuchadnezzar also contains overlapping information, so it will be presented here as well. Following the telling of each of these visions is some amount of interpretation, so I have chosen a multi column presentation where the telling of the dream is in one column and the interpretation given in the same chapter is in the column to the right.

<p>Daniel 2:31 NASB ³¹“You, O king, were looking and behold, there was a single great statue; that statue, which was large and of extraordinary splendor, was standing in front of you, and its appearance was awesome.</p>	<p>Daniel 2:36 NASB ³⁶“This was the dream; now we will tell its interpretation before the king.</p>	<p>Daniel 7:1-2 NASB ¹ In the first year of Belshazzar king of Babylon Daniel saw a dream and visions in his mind <i>as he lay</i> on his bed; then he wrote the dream down <i>and</i> related the <i>following</i> summary of it. ² Daniel said, “I was looking in my vision by night, and behold, the four winds of heaven were stirring up the great sea. ³ And four great beasts were coming up from the sea, different from one another.</p>	<p>Daniel 7:15-17 NASB ¹⁵“As for me, Daniel, my spirit was distressed within me, and the visions in my mind kept alarming me. ¹⁶ I approached one of those who were standing by and began asking him the exact meaning of all this. So he told me and made known to me the interpretation of these things: ¹⁷“These great beasts, which are four <i>in number</i>, are four kings <i>who</i> will arise from the earth. ¹⁸ But the saints of the Highest One will receive the kingdom and possess the kingdom forever, for all ages to come.’</p>	<p>Daniel 8:1-2 NASB ¹ In the third year of the reign of Belshazzar the king a vision appeared to me, Daniel, subsequent to the one which appeared to me previously. ² I looked in the vision, and while I was looking I was in the citadel of Susa, which is in the province of Elam; and I looked in the vision and I myself was beside the Ulai Canal.</p>
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Babylon

<p>Daniel 2:32 NASB ³² The head of that statue <i>was made of</i> fine gold,</p>	<p>Daniel 2:37-38 NASB ³⁷ You, O king, are the king of kings, to whom the God of heaven has given the kingdom, the</p>	<p>Daniel 7:4 NASB ⁴ The first <i>was</i> like a lion and had <i>the</i> wings of an eagle. I kept looking until its wings were plucked,</p>		
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	power, the strength and the glory; ³⁸ and wherever the sons of men dwell, or the beasts of the field, or the birds of the sky, He has given <i>them</i> into your hand and has caused you to rule over them all. You are the head of gold.	and it was lifted up from the ground and made to stand on two feet like a man; a human mind also was given to it.			
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The first kingdom that was represented by gold and a lion, was the kingdom of Babylon. This was unambiguously stated in [Daniel 2:37-38](#). This symbolism is probably mostly associated with its most famous king Nebuchadnezzar. Perhaps eagle's wings were symbolic of the speed with which the kingdom rose to prominence. The loss of wings could refer to the time when Nebuchadnezzar went insane for seven years [[Daniel 4](#)]. It could also apply to the kings who followed him who were weak and ineffective, leading to the decline of the kingdom. The human mind that was given to the lion could have something to do with the weakening of the empire under subsequent kings, or it could possibly symbolize Nebuchadnezzar's acknowledgement and acceptance of God through the influence of Daniel. The lion as a symbol for Babylon is far from coincidental. It was one of the symbols for the goddess Ishtar, and is depicted on the famous Ishtar gate of Babylon.¹⁰²

Medo-Persia

Daniel 2:32 NASB its breast and its arms of silver,	Daniel 2:39 NASB ³⁹ After you there will arise another kingdom inferior to you,	Daniel 7:5 NASB ⁵ And behold, another beast, a second one, resembling a bear. And it was raised up on one side, and three ribs <i>were</i> in its mouth between its teeth; and thus they said to it, 'Arise, devour much meat!'		Daniel 8:3-4 NASB ³ Then I lifted my eyes and looked, and behold, a ram which had two horns was standing in front of the canal. Now the two horns <i>were</i> long, but one <i>was</i> longer than the other, with the longer one coming up last. ⁴ I saw the ram butting westward, northward, and southward, and no <i>other</i> beasts could stand before him nor was there anyone to rescue from his power, but he did as he pleased and magnified <i>himself</i> .	Daniel 8:20 NASB ²⁰ The ram which you saw with the two horns represents the kings of Media and Persia.
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The second kingdom represented by silver, a bear, and a ram, was clearly identified in [Daniel 8:20](#) as the allied kingdoms of Media and Persia that conquered the city of Babylon. The bear being bigger and stronger on one side, and the ram having one horn that was longer than the other were most likely symbolic of the dominance of Persia in this alliance. The three directions, north, west, and south that the ram pushed literally represented the directions this kingdom expanded as it conquered the kingdom of Babylon to its west and then proceeded to push north and south.

¹⁰² Koldewey, Robert. *The Excavations at Babylon*. London, Macmillan and Co. 1914, p46.
<http://books.google.com/books?id=YbdtAAAAMAAJ&pg=PA46>

The three ribs in the bear's mouth possibly represented the expansion of this kingdom into three continents.¹⁰³ Eating lots of meat could mean that the empire was greatly enlarged from what was controlled by the Babylonian empire. At the time of Queen Esther, under Ahasuerus, the empire spanned 127 provinces from India to Ethiopia [[Esther 1:1](#)].¹⁰⁴

Greece

<p>Daniel 2:32 NASB ³² ... its belly and its thighs of bronze,</p>	<p>Daniel 2:39 NASB ³⁹ ... then another third kingdom of bronze, which will rule over all the earth.</p>	<p>Daniel 7:6 NASB ⁶ After this I kept looking, and behold, another one, 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.</p>		<p>Daniel 8:5-8 NASB ⁵ While I was observing, behold, a male goat was coming from the west over the surface of the whole earth without touching the ground; and the goat <i>had</i> a conspicuous horn between his eyes. ⁶ He came up to the ram that had the two horns, which I had seen standing in front of the canal, and rushed at him in his mighty wrath. ⁷ I saw him come beside the ram, and he was enraged at him; and he struck the ram and shattered his two horns, and the ram had no strength to withstand him. So he hurled him to the ground and trampled on him, and there was none to rescue the ram from his power. ⁸ Then the male goat magnified <i>himself</i> exceedingly. But as soon as he was mighty, the large horn was broken; and in its place there came up four conspicuous <i>horns</i> toward the four winds of heaven.</p>	<p>Daniel 8:21-22 NASB ²¹ The shaggy goat <i>represents</i> the kingdom of Greece, and the large horn that is between his eyes is the first king. ²² The broken <i>horn</i> and the four <i>horns</i> that arose in its place <i>represent</i> four kingdoms <i>which</i> will arise from <i>his</i> nation, although not with his power.</p>
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The third kingdom represented by bronze, a four-headed four-winged leopard, and a goat, was clearly indentified in [Daniel 8:21](#) as the kingdom of Greece. By far the primary driving force behind the rise of this kingdom, and one of the most successful military geniuses of all time, was Alexander the Great. Four wings on the leopard represented the speed

¹⁰³ Williams, Henry Smith. *The Historian's History of the World*. New York, J. J. Little & Co., 1904. p 613.

<http://books.google.com/books?id=BKQ-AAAAYAAJ&pg=PA613>

¹⁰⁴ Masson, David Mather; Edited by William & Robert Chambers; *Ancient History - Chamber's education course*. Edinburgh, William & Robert Chambers, 1851, p145. <http://books.google.com/books?id=6oEDAAAAQAAJ&pg=PA156>

and efficiency with which Alexander conquered nations. He is known to have never lost a battle, despite being constantly outnumbered in many battles he fought.¹⁰⁵ The single horn between the eyes is clearly stated to be the first king, Alexander the Great, who defeated Darius III and took over the entire Persian empire.¹⁰⁶ When Alexander died suddenly at a young age, he had not produced an obvious or legitimate heir. Eventually the kingdom was broken down into four parts:^{107 108}

1. Ptolemaic kingdom of Egypt to the south
2. Seleucid empire to the east
3. Thrace in Asia Minor to the north
4. Macedon to the west

These four kingdoms are clearly represented by four heads of the leopard and the four horns on the goat that replaced the one that broke.

Debates about the meaning of the little horn

Up to this point there is hardly room for any dispute about the meaning of these visions. However, looking a few verses ahead beginning with [Daniel 7:8](#) and also [Daniel 8:9](#) the unanimity of interpretations vanishes. Here we are introduced to a new power called the little horn. Some have assumed the little horn in both cases are the same power. Many believe the horn represents the Antichrist including some who believe it represented Antiochus Epiphanes. In chapter 7, Daniel saw the little horn come up among the ten horns of the fourth beast. In chapter 8, he saw four horns which grew in four directions and a little horn came out of one of them. But does the statement *out of one of them* tell us where this horn came from? The answer to this question may depend on what you believe the little horn represents.

First, I would like to present some of the reasons that many people believe the little horn represents Antiochus Epiphanes. I believe it has a lot to do with the chapter 11 beginning with verse 21, and some parallels to the little horn in chapters 7, 8.

²⁸ Then he will return to his land with much plunder; but his heart will be *set* against the holy covenant, and he will take action and *then* return to his *own* land. ²⁹ "At the appointed time he will return and come into the South, but this last time it will not turn out the way it did before. ³⁰ For ships of Kittim will come against him; therefore he will be disheartened and will return and become enraged at the holy covenant and take action; so he will come back and show regard for those who forsake the holy covenant. ³¹ Forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the abomination of desolation. ³² By smooth *words* he will turn to godlessness those who act wickedly toward the covenant, but the people who know their God will display strength and take action. ³³ Those who have insight among the people will give understanding to the many; yet they will fall by sword and by flame, by captivity and by plunder for *many* days. ³⁴ Now when they fall they will be granted a little help, and many will join with them in hypocrisy. ³⁵ Some of those who have insight will fall, in order to refine, purge and make them pure until the end time; because *it is still to come* at the appointed time. [Daniel 11:28-35 NASB](#)

¹⁰⁵ Wheeler, Benjamin Ide. *Alexander the Great*. New York & London, G. P. Putnam's Sons, 1902, p436.

<https://books.google.com/books?id=MuxOAAAAMAAJ&pg=PA436>

¹⁰⁶ Abbott. p128. <http://books.google.com/books?id=HcgVAAAAYAAJ&pg=PA128>

¹⁰⁷ Masson. p174. <https://books.google.com/books?id=6oEDAAAAQAAJ&pg=PA174>

¹⁰⁸ *An Universal History, from the Earliest Account of Time to the Present - Volume III*. London, 1738, p414.

<http://books.google.com/books?id=BvVSAAAACAAJ&pg=PA414>

During the second invasion of Antiochus into Egypt, a revolt broke out in Jerusalem as a result of false rumors of his death. Antiochus immediately left Egypt and marched on Jerusalem to put down the revolt. He had been especially enraged because he had been told that the inhabitants of Jerusalem had celebrated the news of his death. It is recorded that in the span of three days, he killed 40,000 Jews and sold as many more into slavery. Next, to show his contempt for their God, he entered the temple and plundered it of its consecrated utensils and treasures and then desecrated it by sacrificing a pig on the altar. He also boiled part of the pig and sprinkled the water all over the Temple. Two years later when Antiochus was turned back from attacking Egypt, by Rome, he took his rage out on the Jews on his way back home. He ordered his general to attack Jerusalem on Saturday when he figured they would not fight back, and men, women, old and young were massacred without discretion. He then set the city on fire and took over the temple and used it as a store house for his armaments, thus putting a stop to the sacrificial services. Antiochus Epiphanes was still not satisfied. Attempting to entirely put an end to the religion of the Jews, he decreed that all people in his dominion should worship his gods, giving him even more license to persecute and kill them. All who were caught keeping the laws given to them by Moses were mercilessly killed. Written copies of the law were sought out and destroyed. In spite of the attempts of Antiochus, to eradicate their religion, there were still faithful God fearing Jews. One of these was a priest named Matthias who had five sons, one of whom was Judas Maccabeus. They escaped to the wilderness where they gathered other faithful and zealous Jew to them. After his father died, Judas successfully led his highly outnumbered band of warriors to defeat the armies Antiochus sent against them. Eventually they were able to drive the forces out of Jerusalem, and clean and reopen the Temple.^{109 110 111 112} It is not difficult to see the parallels between this history and the vision recorded by Daniel. Next let's look back to chapters 7 & 8 to see what is written about the little horn.

⁹ Out of one of them came forth a rather small horn which grew exceedingly great toward the south, toward the east, and toward the Beautiful Land. ¹⁰ It grew up to the host of heaven and caused some of the host and some of the stars to fall to the earth, and it trampled them down. ¹¹ It even magnified *itself* to be equal with the Commander of the host; and it removed the regular sacrifice from Him, and the place of His sanctuary was thrown down. ¹² And on account of transgression the host will be given over to *the horn* along with the regular sacrifice; and it will fling truth to the ground and perform *its will* and prosper. [Daniel 8:9-12 NASB](#)

With the statements, *removed the regular sacrifice, sanctuary was thrown down, and fling truth to the ground*, one could see how the actions of Antiochus Epiphanes could be said to be a fulfillment of these prophecies.

²⁴ and another will arise after them, and he will be different from the previous ones and will subdue three kings.

²⁵ He will speak out against the Most High and wear down the saints of the Highest One, and he will intend to make alterations in times and in law; and they will be given into his hand for a time, times, and half a time.

[Daniel 7:24-25 NASB](#)

Likewise in Daniel 7, *wear down the saints of the Highest one*, could be seen to refer to the persecution of the Jew by Antiochus Epiphanes.

Having presented these beliefs, I must say that I do not believe the little horn represents Antiochus Epiphanes nor do I believe it represents the same entity in chapters 7 & 8. Here are the primary reasons for both of these beliefs:

¹⁰⁹ Hale, William Hale. *The History of the Jews - From the time of Alexander the Great to the destruction of Jerusalem by Titus*. London, John Joseph Griffen and Co. 1850, p22. <https://books.google.com/books?id=bBpCAAAAcAAJ&pg=PA22>

¹¹⁰ Raphall, Morris J. *The Hebrew Review and Magazine of Rabbinical Literature - Vol I*. London, Simpkin and Marshall, Stationers' Hall Court, 1835, p205. <https://books.google.com/books?id=ZgiOpY-YhOsC&pg=PA205>

¹¹¹ *An Universal History, from the Earliest Account of Time to the Present - Volume III*. London, 1738, p576. <https://books.google.com/books?id=BvVSAAAAcAAJ&pg=PA576>

¹¹² Hale. p31. <https://books.google.com/books?id=bBpCAAAAcAAJ&pg=PA31>

1. In chapter 7, the little horn came out among ten horns of the fourth beast. Antiochus Epiphanes was a Greek king of the Seleucid empire, one of the four sub kingdoms of Greece. If he was part of the vision, he should have been represented in the time of one of the four heads of the leopard and not in the time of the next beast which assumed world dominance from the Greeks.
2. In chapter 8, Antiochus Epiphanes should have been in the line of one of the four horns and not a new horn on his own. He did not grow exceedingly great as stated in verse 9, and was not even as great as his father who was known as Antiochus the Great. I also believe the commander of the host and the prince of princes are references to Jesus who came during the time of the Roman empire and not the time of Antiochus Ephiphanes.
3. The little horn appeared among the ten horns of the fourth beast in chapter 7 and among the four horns of the goat in chapter 8. Based on the parallels of chapter 2, 7 and 8, I believe the two beasts represent different world empires and hence a different time in history. Consequently I do not believe the little horn represents the same entity in both chapters.

These and other arguments explain why I believe Antiochus Epiphanes is not represented by the little horn in Daniel 7 & 8.^{113 114} It does not particularly say anything about whether he is represented in [Daniel 11:28-35](#).

If not Antiochus Epiphanes, than who or what is represented by the little horn. In chapter 7 the little horn is preceded by the next world power which is unquestionably Rome. Since these visions have all been sequential, then the little horn of [Daniel 7:24-25](#) must be something that comes out of Rome, in fact it appears during the time when the focus has shifted from the Roman empire to the ten horns representing the kingdoms that followed Rome. In this chapter, I believe the little horn represents the Roman Catholic church which was related to Rome because it grew out of it. Additional reasoning will be presented later on in the section [The Little Horn](#).

Chapter 8 is different from chapter 7 because the goat representing Greece, is not followed by another beast. The unified kingdom under Alexander the Great had given way to the four sub divisions discussed already in [Greece](#). This little horn is brought to light after those kingdoms had been in existence. if we don't go with Antiochus Epiphanes, there is no other Greek king that even comes close. With the new horn, consider the transition from one kingdom or empire to the next, Rome was without question the next world power to follow Greece. If we go with Rome, since we know it didn't grow out of one of the four sub-kingdoms of Greece, the statement, "out of one of them" must simply mean that the little horn came from one of the four winds of heaven. Additional reasoning will be presented next when we discuss [Rome](#).

Rome

Daniel 2:33 NASB ³³ its legs of iron, ...	Daniel 2:40 NASB ⁴⁰ Then there will be a fourth kingdom as strong as iron; inasmuch as iron crushes and shatters all things, so, like iron that breaks in pieces, it will crush and break all these in pieces.	Daniel 7:7 NASB ⁷ After this I kept looking in the night visions, and behold, a fourth beast, dreadful and terrifying and extremely strong; and it had large iron teeth. It devoured and crushed and trampled down the remainder with its	Daniel 7:23 NASB ²³ "Thus he said: 'The fourth beast will be a fourth kingdom on the earth, which will be different from all the <i>other</i> kingdoms and will devour the whole earth and tread it down and crush it.	Daniel 8:9-11 NASB ⁹ Out of one of them came forth a rather small horn which grew exceedingly great toward the south, toward the east, and toward the Beautiful <i>Land</i> . ¹⁰ It grew up to the host of heaven and caused some of the host and some of the	Daniel 8:23-25 NASB ²³ "In the latter period of their rule, When the transgressors have run <i>their course</i> , A king will arise, Insolent and skilled in intrigue. ²⁴ "His power will be mighty, but not by his <i>own</i> power, And he will destroy to an
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¹¹³ <http://www.sdanet.org/atissue/books/qod/q28.htm>

¹¹⁴ Smith. 2005. pp156-162 <https://books.google.com/books?id=b1n7CNubUDsC&pg=PA156>; 1907. pp198-205 <https://books.google.com/books?id=00FDAAAAYAAJ&pg=PA198>

		feet; and it was different from all the beasts that were before it, and it had ten horns.		stars to fall to the earth, and it trampled them down. ¹¹ It even magnified <i>itself</i> to be equal with the Commander of the host; and it removed the regular sacrifice from Him, and the place of His sanctuary was thrown down.	extraordinary degree And prosper and perform <i>his will</i> ; He will destroy mighty men and the holy people. ²⁵ "And through his shrewdness He will cause deceit to succeed by his influence; And he will magnify <i>himself</i> in his heart, And he will destroy many while <i>they are</i> at ease. He will even oppose the Prince of princes, But he will be broken without human agency.
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Rome obviously existed before it defeated Greece and the transition from a world dominated by the weakening Greek empire to one dominated by Rome was one that took place over time.^{115 116 117 118 119}

In [Daniel 7](#), the fourth beast, indescribable as like any known animal, represented Rome. It was notably frightening as well as being big and strong. Iron, the symbol for Rome in Nebuchadnezzar's dream, was what the beast's teeth were made of. The breaking down with iron teeth followed by pulverizing into the ground with its feet could symbolize a two step process in Rome's conquering and subduing nations, perhaps the military conquest followed by the colonization and allowing the conquered people to become Roman citizens. This beast is mentioned as being very different from the others. One way that it was different was that for a large portion of its history, Rome was a republic as opposed to an empire such as the previous three world kingdoms had been.^{120 121 122 123} Another way in which this fourth beast could be said to be very different is that it was a religious power in the later portion of its history.

The vision recorded in [Daniel 8](#) goes on to say that this little horn would grow exceedingly great to the South (Egypt), the East (Syria, the Seleucid Empire), and the beautiful land (Israel). Next, let's examine the use of the word 'host' in verses 10, 11. The word host finds its primary application to armies, including many references to the armies of Israel. Next the word star could refer to the leaders of the Israelite people. In 63 B.C. Pompey dismantled Jerusalem and made Judea tributary to the Romans.¹²⁴ In 37 B.C. after a short siege and the ensuing massacre, Herod took the throne on behalf of

¹¹⁵ http://en.wikipedia.org/wiki/Macedonian_Wars#Fourth_Macedonian_War_28150_to_148_BC.29

¹¹⁶ Mahaffy, John Pentland & Gilman, Arthur. *Alexander's Empire - Second edition*. London, T Fisher Unwin, 1887, p264.

<https://books.google.com/books?id=OjOAAAAMAAJ&pg=PA264>

¹¹⁷ Mahaffy, John Pentland. *Empire of the Ptolemies*. London: Macmillan and Co. and New York, 1895, p392.

<https://books.google.com/books?id=3PhAAAAAYAAJ&pg=PA392>

¹¹⁸ Shuckburgh, Evelyn Shirley. *A History of Rome to the Battle of Actium*, New York, The Macmillan Company, 1902, p763,781.

<http://books.google.com/books?id=A-DQAAAAMAAJ&pg=PA763>, <https://books.google.com/books?id=A-DQAAAAMAAJ&pg=PA781>

¹¹⁹ Mahaffy, Gilman. p276. <https://books.google.com/books?id=OjOAAAAMAAJ&pg=PA276>

¹²⁰ <http://www.forumromanum.org/history/morey06.html>

¹²¹ Heitland, William Emmerton. *A Short History of the Roman Republic*. London, Cambridge University Press, 1911, p12.

<https://books.google.com/books?id=hXpoAAAAMAAJ&pg=PA12>

¹²² Botsford, George Willis & Lillie M. Shaw. *The Story of Rome as Greeks and Romans tell it*. New York, The Macmillan Company, 1903, p84. <http://books.google.com/books?id=YLk9AAAAAYAAJ&pg=PA84>

¹²³ Botsford. p127. <http://books.google.com/books?id=YLk9AAAAAYAAJ&pg=PA127>

¹²⁴ Hale. p57. <https://books.google.com/books?id=bBpCAAAACAAJ&pg=PA57>

Rome, thus ending the Asmonean dynasty after 126 years.¹²⁵ This change of dynasty to a Roman appointed king, effectively threw down part of the Jewish leadership, with the priesthood and the Sanhedrin continuing to function. In this way, *some of the hosts and stars were cast down*. Next, *Magnifying itself to be equal with the commander of the host* is thought to be a reference to the crucifixion of Christ by Rome. *Removing the regular sacrifice* could refer to the end of the need for the Jewish sacrificial system after the death of Christ. And *the place of the sanctuary being thrown down*, can most definitely apply to the destruction of the Temple in Jerusalem by Rome in the year 70.¹²⁶

The interpretation in [Daniel 8:23-25](#) doesn't name the little horn again, but by parallel, this king that will arise in the later part of the rule of the four kingdoms must be the little horn which we have said is Rome. The word *insolent* is translated from the Hebrew words [אָז, אַז] ¹²⁷ [פְּנִים, pā-nēm']¹²⁸ which is also used in [Deuteronomy 28](#) where Moses is describing what will happen to the Israelites if they do not obey God. In verse [50](#) he says a nation of fierce [אָז, אַז]¹²⁹ countenance, will attack them and lay siege to their cities. In verse [49](#), Moses says this nation with a fierce face will speak a language the Jews didn't understand. In Daniel, the word *intrigue* could be translated *riddle or dark obscure saying*¹³⁰ which could be a reference to a language not understood. The phrase *mighty, but not by his own power* could refer to the Roman practice of staffing their military with recruits from conquered nations, also known as Roman provinces. One of the incentives was that military recruits were given immediate citizenship, thus maintaining the illusion that the Legions were composed of Roman citizens.¹³¹ As for destroying mighty men and the holy people, it is estimated that one to one and a half million Jews were killed at the time of the siege of Jerusalem and the destruction of the temple in the year 70.^{132 133} Opposing the prince of princes is easily fulfilled in the crucifixion of Christ by Rome. And finally, *broken without human agency* could be a parallel to the destruction of the statue by the stone *cut out without hands* in [Daniel 2:34](#). If so, this last statement would really belong in the later section on the [Judgment](#), which could mean that some of the verses in this section could also find application to a later stage of the little horn.¹³⁴

Much has been written about the fall of the Roman empire. It is difficult to actually select a date without having to explain reasons for the choice. Probably the most common date is 476 when Odoacer, a barbarian who had served as a general in the Roman military, led a revolt and deposed the last emperor of the Western empire. He did not begin another united world empire as the Babylonians, Persians, Greeks and Romans had been, in fact he validated his position as king or viceroy of Italy by deferring to the emperor of the Eastern empire. In 493, after several military defeats, Odoacer was murdered and Theodoric king of the Ostrogoths proclaimed himself king of Italy and severed the connection to the Eastern empire in his successful 33 year reign.^{135 136 137 138 139}

¹²⁵ Hale. p63. <http://books.google.com/books?id=bBpCAAAACAAJ&pg=PA63>

¹²⁶ Hale. p106. <https://books.google.com/books?id=bBpCAAAACAAJ&pg=PA106>

¹²⁷ <http://www.blueletterbible.org/lang/Lexicon/Lexicon.cfm?strongs=H5794&t=NASB>

¹²⁸ <http://www.blueletterbible.org/lang/Lexicon/Lexicon.cfm?strongs=H6440&t=NASB>

¹²⁹ <http://www.blueletterbible.org/lang/Lexicon/Lexicon.cfm?strongs=H5794&t=NASB>

¹³⁰ <http://www.blueletterbible.org/lang/Lexicon/Lexicon.cfm?strongs=H2420&t=NASB>

¹³¹ Breasted, James Henry. *A Short Ancient History, Part 1*. Boston, The Athenæum Press, Ginn & Company, 1915, p276.

<https://books.google.com/books?id=RoY-AAAAYAAJ&pg=PA276>

¹³² Hale. p108. <https://books.google.com/books?id=bBpCAAAACAAJ&pg=PA108>

¹³³ Tappan, Eva March. *The Story of the Roman People - An Elementary History of Rome*. Boston, New York, Chicago, Houghton Mifflin Company, The Riverside Press Cambridge, 1910, p192. <https://books.google.com/books?id=FV4AAAAAYAAJ&pg=PA192>

¹³⁴ Smith. 2005. pp189-191 <http://books.google.com/books?id=b1n7CNubUDsC&pg=PA189>; 1907. pp231-232

<http://books.google.com/books?id=00FDAAAAYAAJ&pg=PA231>

¹³⁵ Gibbon, Edward; Smith, William. *The history of the decline and fall of the Roman empire - abridged*. New York, Harper & Brothers, 1857, p272. <http://books.google.com/books?id=sqALAAAAYAAJ&pg=PA272>

¹³⁶ <http://en.wikipedia.org/wiki/Odoacer>

Divided kingdoms

<p>Daniel 2:33 NASB ³³ ... its feet partly of iron and partly of clay ...</p>	<p>Daniel 2:41-43 NASB ⁴¹ In that you saw the feet and toes, partly of potter's clay and partly of iron, it will be a divided kingdom; but it will have in it the toughness of iron, inasmuch as you saw the iron mixed with common clay. ⁴² As the toes of the feet were partly of iron and partly of pottery, so some of the kingdom will be strong and part of it will be brittle. ⁴³ And in that you saw the iron mixed with common clay, they will combine with one another in the seed of men; but they will not adhere to one another, even as iron does not combine with pottery.</p>		<p>Daniel 7:24 NASB ²⁴ As for the ten horns, out of this kingdom ten kings will arise;</p>		
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The iron and clay and the ten horns represent multiple kingdoms that will never be united as a single power. Were there literally ten kingdoms or were the ten horns symbolic of many. The many kingdoms occupying the land formerly controlled by Rome have changed over the centuries, fulfillment of the dream given to Nebuchadnezzar that the people would not be able to unite after the fall of the Roman empire.¹⁴⁰ Following are several different lists of the invaders who contributed to the decline and fall of the Roman Empire.

In his Dictionary of the Holy Bible, John Brown compiled several lists under the definition of horn.

- Bishop Chandler: Ostrogoths, Visigoths, Suevior Alans, Vandals, Franks, Burgundi, Heruli & Thuringi, Saxons & Angles, Huns, Lombards.
- Mede's list: Britons, Saxons, Franks, Burgundians, Visigoths, Suevi & Alans, Vandals, Alemans, Ostrogoths, Greeks.
- Bishop Lloyd's list: Huns, Ostrogoths, Visigoths, Franks, Vandals, Burgundians, Heruli, Rugians, Longobards.
- Sir Isaac Newton's list: Vandals, Alans, Suevians, Visigoths, Burgundians, Franks, Britons, Huns, Lombards, exarchate of Ravenna.

¹³⁷ Joy, James Richard. *Rome and the Making of Modern Europe*. New York, Flood and Vincent The Chautauqua Century Press, 1893, p198. <http://books.google.com/books?id=Ps26AAAAIAAJ&pg=PA198>

¹³⁸ Goodrich, Samuel Griswold. *History of all Nations, from the earliest periods to the present time*. Auburn, J. C. Derby N. C. Miller, 1851, p770. <http://books.google.com/books?id=pgi-i1oljicC&pg=PA770>

¹³⁹ Goodrich, Samuel Griswold. *A Pictorial History of Ancient Rome*. Philadelphia, E. H. Butler and Co., 1864, p262. <http://books.google.com/books?id=0ejQAAAAMAAJ&pg=PA262>

¹⁴⁰ <http://www.euratlas.net/history/europe/index.html>

- At the time of this publication, Brown proposed the modern list: Italy, Sicily, Portugal, France, Spain, Britain, Holland, Germany, Switzerland, Hungary.¹⁴¹

Uriah Smith's proposed the list: Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons, Lombards.¹⁴²

There are many more lists that have been proposed, but upon examination of these, I have several observations. There are instances where two people groups have been combined on one list and are separate on another. For example the Suevi and Alans are combined on most lists, but were counted separately by Isaac Newton. The Angles and Saxons were counted as one on most lists, but seemed to be counted individually by Mede. There is a common set of names that appeared in all lists: Visigoths, Vandals, Burgundi, Franks. What I am beginning to think is that the ten is not a literal number but is symbolic of multiple kingdoms which will occupy the territory of Rome over time but will never be united as one. In fact, I don't know why these toes and horns couldn't represent all the kingdoms of the world which will never be united into a single world power.

The Little Horn

	Daniel 7:8 NASB	Daniel 7:24-25 NASB	Daniel 8:12 NASB
	⁸ While I was contemplating the horns, behold, another horn, a little one, came up among them, and three of the first horns were pulled out by the roots before it; and behold, this horn possessed eyes like the eyes of a man and a mouth uttering great <i>boasts</i> .	²⁴ ... and another will arise after them, and he will be different from the previous ones and will subdue three kings. ²⁵ He will speak out against the Most High and wear down the saints of the Highest One, and he will intend to make alterations in times and in law; and they will be given into his hand for a time, times, and half a time.	¹² And on account of transgression the host will be given over to <i>the horn</i> along with the regular sacrifice; and it will fling truth to the ground and perform <i>its will</i> and prosper.

Daniel 7 is actually the only one of the three visions that shows this to be a new phase in the prophecy. Daniel 2 doesn't mention it and Daniel 8 has it as a continuation or overlap of the little horn that we determined began as the Roman empire. So we should consider there to be some connection from the prior kingdom or phase of the prophecy to this one. Let us start by examining these three horns that were subdued or pulled up and by whom this was done. After the Western empire had given way to the many horns/kingdoms that would replace it around 476, Justinian I aka Justinian the Great, Emperor of the Eastern (Christian) Empire from 527 to 565,¹⁴³ would attempt to restore the empire's greatness.^{144 145}

¹⁴¹ Brown, John. *A Dictionary of the Holy Bible - Volume I*. Pittsburgh, Ecclesiastical and Literary Press of Zadok Cramer, 1808, p658. <http://books.google.com/books?id=irBUAAAAYAAJ&pg=PA658>

¹⁴² Smith. 2005. p 58 <http://books.google.com/books?id=b1n7CNubUDsC&pg=PA58>; 1907. pp150 <http://books.google.com/books?id=00FDAAAAYAAJ&pg=PA150>

¹⁴³ http://en.wikipedia.org/wiki/Justinian_I

¹⁴⁴ Gibbon, Edward; Smith, William. *The history of the decline and fall of the Roman empire - abridged*. New York, Harper & Brothers, 1857, p309. <http://books.google.com/books?id=sqALAAAAYAAJ&pg=PA309>

1. In 488, the Eastern Roman emperor Zeno either accepted the proposal or commissioned Theodoric king of the Ostrogoths to attack Italy, which had been under the control of Odoacer and the Heruli since the fall of the Western empire in 476. In 493 after the death of Odoacer and the end of the Heruli kingdom, Theodoric was proclaimed King of Italy.^{146 147}
2. In 533/534 under Justinian the Great, Belisarius conquered the Vandal kingdom in North Africa.¹⁴⁸
3. In 538/539, Belisarius next delivered Italy and Rome from the occupation of the Ostrogoth barbarians, but when he was called back east, they quickly fell into chaos.¹⁴⁹ In 552, Prompted by Pope Vigilius, Justinian sent the eunuch Narses to resume the conquest and deliverance of Italy from the Ostrogoths.¹⁵⁰

These campaigns re-established Roman control over the western Mediterranean. But these campaigns were not just about empire building. Uriah Smith also points out that these three horns or kingdoms held Arian beliefs¹⁵¹ and were hence at odds with the main body of the Christian Church.¹⁵² [Daniel 8](#) doesn't really seem to mention it as a different power either, so why did I separate [8:12](#) from the prior verses describing the little horn? There are several reasons. Uriah Smith says, "the host will be given over to the horn," refers to the conversion of some of the barbarian conquerors of the Roman Empire to Christianity, thus contributing to the power of the church.¹⁵³ I would add, that if the "regular sacrifice" represented worship or religion to the Jews, then this power had control over religion or worship in whatever its new context was. It would fling truth to the ground and would wield a lot of power. If we assert that this horn is the civil power of the Christian church, we can trace it in the following manner. There are actually three dominant Christian powers that partially overlapped.

1. Constantine I (324-327) became the first Christian emperor of Rome and made Christianity the religion of the state.¹⁵⁴ In 380, Theodosius was the first emperor baptized in the faith of the Trinity after which he began persecuting Arianism.¹⁵⁵ Theodosius I (379-395) was the last emperor to rule over both the eastern and western halves of the Roman Empire.¹⁵⁶ This Eastern Roman empire could be said to have officially started with the successors of Theodosius in 395 and continued in a state of perpetual decay from 395 to 1453.¹⁵⁷
2. In the year 800 Pope Leo crowned Charles or Charlemagne as the first Emperor in the west since the last Caesar had resigned his power to the senate and the Eastern empire, 324 years earlier.¹⁵⁸ In 962, after a series of weak and ineffective successor to Charles, Otto the great was crowned emperor by pope John XII. The German was

¹⁴⁵ Clare, Israel Smith. *Illustrated Universal History: Being a clear and concise history of all nations*. J. C. McCurdy & Co. Philadelphia, PA; Cincinnati, OH; Chicago, IL, St. Louis, MO, 1881, p117. <http://books.google.com/books?id=Cs1EAAAAYAAJ&pg=PA117>

¹⁴⁶ Gibbon. p281. <http://books.google.com/books?id=sqALAAAAYAAJ&pg=PA281>

¹⁴⁷ Joy, James Richard. *Rome and the Making of Modern Europe*. New York, Flood and Vincent The Chautauqua Century Press, 1893, p218. <http://books.google.com/books?id=Ps26AAAIAAJ&pg=PA218>

¹⁴⁸ Gibbon. p311. <http://books.google.com/books?id=sqALAAAAYAAJ&pg=PA311>

¹⁴⁹ Gibbon. p316-320. <http://books.google.com/books?id=sqALAAAAYAAJ&pg=PA320>

¹⁵⁰ Gibbon. p330-331. <http://books.google.com/books?id=sqALAAAAYAAJ&pg=PA330>

¹⁵¹ <http://en.wikipedia.org/wiki/Arianism>

¹⁵² Smith. pp 110-111 <http://books.google.com/books?id=b1n7CNubUDsC&pg=PA110>

¹⁵³ Smith. pp 57-63 <http://books.google.com/books?id=b1n7CNubUDsC&pg=PA57>

¹⁵⁴ Gibbon. p122. <http://books.google.com/books?id=sqALAAAAYAAJ&pg=PA122>

¹⁵⁵ Gibbon. p211. <http://books.google.com/books?id=sqALAAAAYAAJ&pg=PA211>

¹⁵⁶ Platts, John. *A New Universal Biography*. London, Sherwood Jones & Co., 1825, p253. <http://books.google.com/books?id=x05LcArWCWAC&pg=PA253>

¹⁵⁷ Gibbon. p240. <http://books.google.com/books?id=sqALAAAAYAAJ&pg=PA240>

¹⁵⁸ Bryce, James. *The Holy Roman Empire*. London, Macmillan & Co., Limited, 1899, p44,50.

<http://books.google.com/books?id=O8cQAAAAYAAJ&pg=PA44>, <http://books.google.com/books?id=O8cQAAAAYAAJ&pg=PA50>

the founder of a new dynasty and an empire which became known as the Holy Roman Empire.¹⁵⁹ This empire continued until 1806, when Francis II resigned the crown.¹⁶⁰ This empire was really the Christian successor to the Western Roman Empire.

3. The third is the religious power represented by the head of the church. The Chief Elder of the Church at Rome claimed special dignity from the position of that city as the metropolis of the civilized world.¹⁶¹ As the Christian church grew and became the official religion of the Roman empire, there were power struggles between the leader of the church and the emperor of Rome. After Constantine professed himself a Christian, since the Emperors had always presided over the Pagan system, the same patronage was now transferred to Christianity.¹⁶² In fact the reign of Constantine is generally thought to be the beginning of the decline of Christianity in spiritual things and the beginning of its rise in temporal grandeur. It is said that the property of orphans was tampered with and no wealthy penitent was allowed to die in peace in Rome until the church was assured a large share of his land and possessions.¹⁶³ In 741, Pope Zacharias crowned Pepin king of the Franks, and the king proclaimed the successors of St. Peter sovereign Pontiffs, and lords of the city and territories of Rome.¹⁶⁴ We have already mentioned the mutually beneficial but often antagonistic relationship the Popes had with the Emperors of the Holy Roman Empire. In 1077, Emperor Henry IV was made to wait for three days in the snow before he was allowed to appear before Pope Gregory VII to be released from excommunication.¹⁶⁵ This implied that the head of the Roman Church should be the real emperor and every king the creature and puppet of the Pope. The "Dictates," drawn up by Hildebrand contain the following propositions: The Roman Church was founded by the Lord alone. Only the Pope may wear the imperial insignia. All princes are to kiss the Pope's feet only. His name stands alone in the world. He can be judged by no one. No one can pass sentence on one who appeals to the apostolic throne. The Roman Church has never erred, and, according to the testimony of Scripture, never will err. The Pope can depose the Emperor. Only the Roman bishop is rightly styled universal. The mature embodiment of these ideas, from 1049 to 1216, marks the culmination of papal power and a period known as the age of Hildebrand.¹⁶⁶ ¹⁶⁷ The organization of the Inquisition was given by the bull of Innocent IV, issued on the 15th of May 1252, a carefully considered and elaborate law which should establish the machinery for systematic persecution "as an integral part of the social edifice in every city and state." The state was bound to arrest all accused persons, to hold them in prison. The ruler was, moreover required to inflict torture on those who would not confess and betray all the heretics of their acquaintance.¹⁶⁸ Towards the close of the fifteenth century, the profligacy of the Pontiffs, 'more notorious than could be paralleled in the darkest age that had preceded,' must be regarded as the foremost amongst those general causes which heralded the decrepitude of the Papacy.¹⁶⁹ Regarding the loss of its power, in 1798 Pope Pius VI was taken prisoner by the armies of

¹⁵⁹ Bryce. p80, 87. <http://books.google.com/books?id=O8cQAAAAAYAAJ&pg=PA80>,

<http://books.google.com/books?id=O8cQAAAAAYAAJ&pg=PA87>

¹⁶⁰ Bryce. p1. <http://books.google.com/books?id=O8cQAAAAAYAAJ&pg=PA1>

¹⁶¹ Legge, Alfred Owen. *The Growth of the Temporal Power of the Papacy*. London, Macmillan & Co., 1870, p10.

<http://books.google.com/books?id=HKYpAAAAAYAAJ&pg=PA10>

¹⁶² Legge. p11. <http://books.google.com/books?id=HKYpAAAAAYAAJ&pg=PA11>

¹⁶³ Legge. p14-15. <http://books.google.com/books?id=HKYpAAAAAYAAJ&pg=PA14>

¹⁶⁴ Legge. p23. <http://books.google.com/books?id=HKYpAAAAAYAAJ&pg=PA23>

¹⁶⁵ Clare. p161. <http://books.google.com/books?id=Cs1EAAAAAYAAJ&pg=PA161>

¹⁶⁶ Vincent, Martin R. *The Age of Hildebrand*. New York, Charles Scribner & Sons, 1909, p1.

<http://books.google.com/books?id=FUKXAAAAIAAJ&pg=PA1>

¹⁶⁷ Legge. p36. <http://books.google.com/books?id=HKYpAAAAAYAAJ&pg=PA36>

¹⁶⁸ Vincent. p396-397. <http://books.google.com/books?id=FUKXAAAAIAAJ&pg=PA396>

¹⁶⁹ Legge. p98. <http://books.google.com/books?id=HKYpAAAAAYAAJ&pg=PA98>

Napoleon I and died in captivity in France.^{170 171 172 173 174} Its temporal power effectively ended on 20 September 1870 when the Papal states were annexed to the kingdom of Italy.^{175 176 177 178}

These three powers had their differences, and there were power struggles, but one thing they had in common was that they restricted their citizens' freedoms in favor of a corrupted version of Christianity. There was a great divide between the Eastern and Western factions of the church in 1054, with the Eastern church becoming known as the Eastern or Greek Orthodox Church.^{179 180 181}

As for uttering great boasts in [Daniel 7:8](#), the relationship between the Papacy and the Holy Roman Empire was once described by the arrogant assertion of Hildebrand, 'The Pope is the sun, the Emperor the moon which shines with borrowed light.'^{182 183 184} And regarding changing times and laws mentioned in [Daniel 7:25](#), while not necessarily the Papacy, the leadership of the early Christian church changed the day or worship from Sabbath to Sunday. This was a change involving time and one of the ten commandments.^{185 186} They teach the honoring and even praying to images of the saints even though the making of images and bowing down to them is forbidden by the third commandment.¹⁸⁷ In some cases, they even justify it by removing the third commandment.¹⁸⁸ The old canon law was gradually modified and to some extent displaced by the new papal claims founded upon these fictions. The Decretals were intermingled with the canons and acquired equal authority with them.¹⁸⁹

Finally, I will not provide references again for historical facts and figures repeated in this summary and conclusion. Let's start by focusing on the last part of [Daniel 7:25](#), "and they will be given into his hand for a time, times, and half a time." In trying to understand this, I see four questions:

¹⁷⁰ http://en.wikipedia.org/wiki/Timeline_of_the_Catholic_Church#1600.E2.80.931800

¹⁷¹ Legge. p150. <http://books.google.com/books?id=HKYpAAAAYAAJ&pg=PA150>

¹⁷² Thiers, M.A.; Shoberl, Frederick. *The History of the French Revolution - Volume V*. London, Richard Bentley, New Burlington Street, 1838, p204. <http://books.google.com/books?id=imkEAAAQAAJ&pg=PA204>

¹⁷³ De Montor, Artaud. *The Lives and Times of the Popes*. New York, The Catholic Publication Society of America, 1911, p275.

<http://books.google.com/books?id=kr8jAQAIAAJ&pg=PA275>

¹⁷⁴ Clare. p327. <http://books.google.com/books?id=Cs1EAAAAYAAJ&pg=PA327>

¹⁷⁵ http://en.wikipedia.org/wiki/Papal_States#Italian_nationalism_and_the_end_of_the_Papal_States

¹⁷⁶ Clare. p413. <http://books.google.com/books?id=Cs1EAAAAYAAJ&pg=PA413>

¹⁷⁷ Gregorovius, Ferdinand. *The History of the City of Rome in the Middle Ages - Volume 8, part 2*. London, George Bell & Sons, 1902, p509. <http://books.google.com/books?id=NIIZAAAAYAAJ&pg=PA509>

¹⁷⁸ De Cesare, Rafael. *The Last Days of Papal Rome*. Boston & New York, Houghton Mifflin Company, 1909, p444-

<https://books.google.com/books?id=0XcpAAAAYAAJ&pg=PA446>

¹⁷⁹ Cole, F. G. *Mother of all Churches - a brief and comprehensive handbook of The Holy Eastern Orthodox Church*. London, Skeffington & Son, 1908, p31-32. <https://books.google.com/books?id=EMOP9fB0AoC&pg=PA31>

¹⁸⁰ Schaff, Phillip. *History of the Christian Church - Volume 4*. New York, Charles Scribner's Sons, 1908, p320.

<https://books.google.com/books?id=ilzYAAAAMA AJ&pg=PA320>

¹⁸¹ Attia, Maged. *The Coptic Orthodox Church and the Ecumenical Movement*. Egypt, Bishopric of Youth Affair, 2001, p6.

<http://books.google.com/books?id=KRcyT-OIJYC&pg=PA6>

¹⁸² Bryce, James. *The Holy Roman Empire*. London, Macmillan & Co., Limited, 1899, p115.

<https://books.google.com/books?id=O8cQAAAAYAAJ&pg=PA115>

¹⁸³ Vincent. p312. <https://books.google.com/books?id=FUKXAAAIAAJ&pg=PA312>

¹⁸⁴ Legge. p2. <https://books.google.com/books?id=HKYpAAAAYAAJ&pg=PA2>

¹⁸⁵ Deharbe, Joseph; translated by Fander, John. *A Full Catechism of the Catholic Religion*. New York, Catholic School Book Co. 1876, p73. <https://books.google.com/books?id=J749AAAAYAAJ&pg=PA73>

¹⁸⁶ Bacchiocchi, Samuele. *From Sabbath to Sunday*. Rome, Italy, The Pontifical Gregorian University Press, 1977, p312.

http://www.friendsofsabbath.org/Further_Research/SDAs/sab2sun.pdf

¹⁸⁷ Deharbe. p177. <http://books.google.com/books?id=J749AAAAYAAJ&pg=PA177>

¹⁸⁸ http://www.vatican.va/archive/ccc_css/archive/catechism/command.htm

¹⁸⁹ Vincent. p429. <http://books.google.com/books?id=FUKXAAAIAAJ&pg=PA429>

1. Who is the "his," whose hand they are given into?
2. Who is "they" that are given into his hand?
3. How long is a "time, times and half a time?"
4. When does this period begin and end?

The first two questions really go hand in hand. I think the main focus of this section has been to identify who the little horn is, whose hand "they" are given into. I would say that the evidence points to the power that had the ability to persecute true followers of God. In this case, following the timeline of Babylon, Medo-Persia, Greece, Rome, the next major power which was also related to Rome, was the Roman Catholic Church. As we have shown, this power persecuted anyone who didn't believe as they did, including true followers of God. They have also been shown to have participated in the destruction of three horns, changed times and laws, persecuted the saints, uttered great boasts, and performed it's will and prospered. See [Appendix B](#) for a discussion on the length of time represented by the "time, times and half a time," where time=1 year, times=2 years, giving us a total of 3.5 years and using 360 days/year, 1260 days. Next, applying the prophetic day/year principle, this gives us 1260 literal years. Lastly, is it possible to find a beginning and end for this power that would span 1260 years? To me, the two main candidates for the end for the period are 1798 when Pope Pius VI was taken captive by Napoleon's general Berthier, and died in France, and 1870 when the Papal states were taken and annexed to the kingdom of Italy. So if we subtract 1260 from these two dates, we have 538 and 610. Neither year stands out in history as the beginning of Papal power, but one could argue that 538 was when the third of three horns was plucked up which was the first action mentioned for the little horn in [Daniel 7:8, 7:24](#). In the absence of a better alternative, I choose the 538-1798 as the 1260 year reign of the little horn.

Judgment

		<p>Daniel 7:9-12 NASB ⁹ "I kept looking Until thrones were set up, And the Ancient of Days took <i>His</i> seat; His vesture <i>was</i> like white snow And the hair of His head like pure wool. His throne <i>was</i> ablaze with flames, Its wheels <i>were</i> a burning fire. ¹⁰ "A river of fire was flowing And coming out from before Him; Thousands upon thousands were attending Him, And myriads upon myriads were standing before Him; The court sat, And the books were opened. ¹¹ Then I kept looking because of the boastful words which the horn was speaking; I kept</p>	<p>Daniel 7:26 NASB ²⁶ But the court will sit <i>for judgment</i>, and his dominion will be taken away, annihilated and destroyed forever.</p>	<p>Daniel 8:13-14 NASB ¹³ Then I heard a holy one speaking, and another holy one said to that particular one who was speaking, "How long will the vision <i>about</i> the regular sacrifice apply, while the transgression causes horror, so as to allow both the holy place and the host to be trampled?" ¹⁴ He said to me, "For 2,300 evenings <i>and</i> mornings; then the holy place will be properly restored."</p>	
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		looking until the beast was slain, and its body was destroyed and given to the burning fire. ¹² As for the rest of the beasts, their dominion was taken away, but an extension of life was granted to them for an appointed period of time.			
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There is clearly a judgment scene in heaven pictured here. The end of [verse 10](#) tells us that the court was in session and books were being examined. At first glance, it would be easy to just lump this judgment in with the return of Christ to earth. But after the judgment scene, [verse 11](#) says the beast was still uttering boastful words. Then later on in [verse 11](#) the beast was slain. It is interesting to note that it is the beast, not just the little horn that was uttering boastful words. Finally, I think what [verse 12](#) is saying about the prior three beasts is that, when their dominion was taken away, the people and kingdoms continued, but under different rulers. The fourth beast is slain and thrown into the fire to be followed by the everlasting kingdom of God on earth. So it seems that between the fourth beast and the kingdom of God, people and cities and kingdoms will not continue as they did during the transition from Babylon to Medo-Persia to Greece and finally Rome. This is because God will destroy sin and sinners on this earth and will then re-create the earth and establish His kingdom here forever.

So when and where does this judgment take place? It seems that it must take place before the second coming of Christ, because the little horn is still speaking boastful words and the fourth beast is still alive. We will see that the legs and toes from the image in [Daniel 2](#), which represented the last world kingdom and the divided kingdoms which followed it, covers the time of earth's history until Christ returns and establishes His kingdom on earth. So this fourth beast with horns representing the divided kingdoms, and the little horn, must also represent this same time period. It makes sense that this judgment should take place before the return of Christ because at the time of his return, it seems that everyone will be sentenced according to the outcome of their judgment. Let's take a look at what Jesus Himself said about this judgment and the carrying out of that judgment in relationship to the resurrection of the righteous and the wicked.

²⁵ Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live. ²⁶ For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; ²⁷ and He gave Him authority to execute judgment, because He is *the* Son of Man. ²⁸ Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, ²⁹ and will come forth; those who did the good *deeds* to a resurrection of life, those who committed the evil *deeds* to a resurrection of judgment. [John 5:25-29 NASB](#)

In addition to this statement of Jesus, we have another description of these two resurrections in the book of Revelation.

⁴ Then I saw thrones, and they sat on them, and judgment was given to them. And I *saw* the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years. ⁵ The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection. ⁶ Blessed and holy is the one who has a part in the

first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years. [Revelation 20:4-6 NASB](#)

So it seems that the sentencing of the judgment will be carried out at the time of the resurrection. The righteous will be resurrected to live forever with Christ but the wicked will receive their sentence which is death. From Revelation, we see that these two resurrections do not take place at the same time. In fact there are 1000 years between them, when the righteous will be in heaven with Christ. The judgment by Christ must be complete by the time of the resurrection of the righteous, otherwise how will it be known who should be resurrected and taken to heaven, and who should be left for the second resurrection?

Sanctuary

Let's take a look at Daniel 8:14 in another translation:

¹⁴ And he said to me, "For two thousand three hundred days; then the sanctuary shall be cleansed." [Daniel 8:14 NKJV](#)

I believe this sanctuary referred to here is the [sanctuary in heaven](#). But how long is the 2300 days and when does it begin and end. Since we are talking about a prophecy here, we need to apply biblical rules for understanding the duration. In [Appendix B](#) we show that a day of prophetic time is a year of real time. Determining the start of this 2300 year period is a little more tricky. Let's look a little ahead to the next chapter in Daniel.

²⁰ Now while I was speaking and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God in behalf of the holy mountain of my God, ²¹ while I was still speaking in prayer, then the man Gabriel, whom I had seen in the vision previously, came to me in *my* extreme weariness about the time of the evening offering. ²² He gave *me* instruction and talked with me and said, "O Daniel, I have now come forth to give you insight with understanding. ²³ At the beginning of your supplications the command was issued, and I have come to tell *you*, for you are highly esteemed; so give heed to the message and gain understanding of the vision.

²⁴ "Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy *place*. ²⁵ So you are to know and discern *that* from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince *there will be* seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. [Daniel 9:20-25 NASB](#)

In order to understand this, it helps to look at the original language. A good friend of mine named Keith Bowman, shared the following, which he learned in one of his graduate study classes at Andrews University in Michigan. In verse 21, Daniel speaks of a vision he had previously seen. The word he used for *vision* is [חֲזוֹן, khä-zōn'](#) ¹⁹⁰, which from Strong's concordance, we can see has the meaning *a vision from God respecting future events, or a divine revelation*. In verse 23, the word the angel used that was translated to *vision* is [מַרְאֵה, mar-eh'](#) ¹⁹¹, which according to Strong's concordance primarily has to do with sight or what is seen, but also can refer to a vision. This whole chapter has been about the dreams of world kingdoms, which covers history from Daniel's time to the end of the world and the creation of the new world. The all encompassing visions and prophecies are what Daniel was calling the *chazown*. The other word, *mar'eh*, refers to what he was being shown in verse 24. Next let's look at the word *decreed* in verse 24. It is translated from the

¹⁹⁰ <http://www.blueletterbible.org/lang/Lexicon/Lexicon.cfm?strongs=H2377&t=NASB>

¹⁹¹ <http://www.blueletterbible.org/lang/Lexicon/Lexicon.cfm?strongs=H4758&t=NASB>

Hebrew [חָתַק, khā-thak'](#) ¹⁹², which according to Strong's has the primary definition to divide or determine. If we take the meaning to divide, then you can think of dividing a larger time into chunks. Now as Daniel was being given the interpretation for the *chazown* he recorded in chapter 8, the angel didn't explain the meaning of the 2300 evenings and mornings.

²⁶ “The vision of the evenings and mornings
Which has been told is true;
But keep the vision secret,
For *it* pertains to many days *in the future*.”

²⁷ Then I, Daniel, was exhausted and sick for days. Then I got up *again* and carried on the king's business; but I was astounded at the vision, and there was none to explain *it*. [Daniel 8:26-27 NASB](#)

Now, in [Daniel 9:20-22](#) which we just read above, the angel Gabriel is returning to give him more information about the *chazown*. So in verse 24, he begins by telling Daniel about another prophetic time period, a smaller one, which is divided from the larger one. Hence, the assumption that the 2300 prophetic days and the seventy prophetic weeks begin at the same time. The starting event is clearly given in verse 25 as the command to rebuild Jerusalem. The interpretation of [prophetic time](#), as well as the [starting point](#), the command to rebuild Jerusalem are discussed in detail in [Appendix B](#).

I believe the event prophesied at the end of the 2300 years [beginning in 457 B.C.](#) has to do with the Jewish [Day of atonement](#). I believe it has to do with the cleansing of the sanctuary in heaven and the Judgment which we have just discussed. Doing the math, -457 + 2300 (+1 because there is no year zero) = 1844. I believe this to be the start of the real day of atonement in heaven of which the annual one in the Jewish religion was a copy. Studying the copy of the sanctuary and its services will give some insight into what is happening in heaven.

Christ establishes His kingdom on earth

Daniel 2:34 NASB	Daniel 2:44-45 NASB	Daniel 7:13-14 NASB	Daniel 7:27 NASB		
³⁴ You continued looking until a stone was cut out without hands, and it struck the statue on its feet of iron and clay and crushed them. ³⁵ Then the iron, the clay, the bronze, the silver and the gold were crushed all at the same time and became like chaff from the summer threshing floors; and the wind carried them away so that not a trace of them was found. But the stone that struck the statue became a great mountain and filled the whole earth.	⁴⁴ In the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and <i>that</i> kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever. ⁴⁵ Inasmuch as you saw that a stone was cut out of the mountain without hands and that it crushed the iron, the bronze, the clay, the silver and the gold, the great God has made known to the king what will take place in the future; so the dream is true	¹³ “I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him. ¹⁴ “And to Him was given dominion, Glory and a kingdom, That all the peoples, nations and <i>men of every</i> language Might serve Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed.	²⁷ Then the sovereignty, the dominion and the greatness of <i>all</i> the kingdoms under the whole heaven will be given to the people of the saints of the Highest One; His kingdom <i>will be</i> an everlasting kingdom, and all the dominions will serve and obey Him.’		

¹⁹² <http://www.blueletterbible.org/lang/Lexicon/Lexicon.cfm?strongs=H2852&t=NASB>

	and its interpretation is trustworthy.”			
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This last segment of Daniel's dreams and visions appears to be referring to a time, when God will come and set up His kingdom on earth. The following verses in Revelation add some detail to the establishment of God's kingdom on earth.

⁷ When the thousand years are completed, Satan will be released from his prison, ⁸ and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore. ⁹ And they came up on the broad plain of the earth and surrounded the camp of the saints and the beloved city, and fire came down from heaven and devoured them. ¹⁰ And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.

¹¹ Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. ¹² And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is *the book of life*; and the dead were judged from the things which were written in the books, according to their deeds. ¹³ And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one *of them* according to their deeds. ¹⁴ Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. ¹⁵ And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

¹ Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer *any* sea. ² And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. ³ And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, ⁴ and He will wipe away every tear from their eyes; and there will no longer be *any* death; there will no longer be *any* mourning, or crying, or pain; the first things have passed away."

⁵ And He who sits on the throne said, "Behold, I am making all things new." And He said, "Write, for these words are faithful and true." ⁶ Then He said to me, "It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost. ⁷ He who overcomes will inherit these things, and I will be his God and he will be My son. ⁸ But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part *will be* in the lake that burns with fire and brimstone, which is the second death."

⁹ Then one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, "Come here, I will show you the bride, the wife of the Lamb."

¹⁰ And he carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God, ¹¹ having the glory of God. Her brilliance was like a very costly stone, as a stone of crystal-clear jasper. ¹² It had a great and high wall, with twelve gates, and at the gates twelve angels; and names *were* written on them, which are *the names* of the twelve tribes of the sons of Israel. ¹³ *There were* three gates on the east and three gates on the north and three gates on the south and three gates on the west. ¹⁴ And the wall of the city had twelve foundation stones, and on them *were* the twelve names of the twelve apostles of the Lamb.

¹⁵ The one who spoke with me had a gold measuring rod to measure the city, and its gates and its wall. ¹⁶ The city is laid out as a square, and its length is as great as the width; and he measured the city with the rod, fifteen hundred miles; its length and width and height are equal. ¹⁷ And he measured its wall, seventy-two yards, *according to* human measurements, which are *also* angelic *measurements*. ¹⁸ The material of the wall was jasper; and the city was pure gold, like clear glass. ¹⁹ The foundation stones of the city wall were adorned with every kind of precious stone. The first foundation stone was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; ²⁰ the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. ²¹ And the twelve gates were twelve pearls; each one of the gates was a single pearl. And the street of the city was pure gold, like transparent glass.

²² I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple. ²³ And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp *is* the Lamb. ²⁴ The nations will walk by its light, and the kings of the earth will bring their glory into it. ²⁵ In the daytime (for there will be no night there) its gates will never be closed; ²⁶ and they will bring the glory and the honor of the nations into it; ²⁷ and nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb's book of life. [Revelation 20:7-21:27 NASB](#)

There doesn't seem to be a need to go any further for these visions. They covered from Daniel's time all the way down through the end of the world, and the beginning of the new one. At that time, God will be with us, everything will be made perfect and those who are saved will live forever.

What do you believe?

- Why do you think God gave so much information to Daniel about future events?
- Why do you think so much of the same information was given or shown multiple times?
- How do you think this information is relevant to your life?