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## The Interpretation of Dani'el's Visions

### 7: 15-28

**The interpretation of Dani'el's visions DIG: In what way were the four empires that the king saw in Dani'el 2 connected to the four beasts in Dani'el 7? Who are the kedoshim and what will they do? Why was a second interpretation needed? Who are the ten horns and the ten kings? What will happen to the antichrist?**

**REFLECT: What do you look forward to? What do you imagine the Kingdom of God will be like? What do you see yourself doing during His Messianic Kingdom? Who will you see there? Dani'el was deeply troubled by his vision. How do you feel about it? Does it cause you to fear the future, or does it give you comfort?**

**These verses record Dani'el's reaction to the remarkable visions he had received and provide their interpretation. Dani'el made two separate requests to obtain all the desired information. The first request is given in verses 15-16 and leads to the summary interpretation in verses 17-18. The second request for further detail on the Fourth Empire is covered in verses 19-22 and leads to the detailed interpretation in verses 23-27.<sup>212</sup>**

**A summary interpretation (7:15-16):** Like **Nebuchadnezzar** in **Chapter 2**, **Dani'el** was greatly troubled in spirit, by the visions that passed through his mind. **Dani'el** had previously seen **ten thousand times ten thousand angels standing before the Ancient of Days (7:10)**. Presumably, **Dani'el** approached one of those angels standing there and asked him the meaning of his dream. The prophet **Zechariah** received similar aid from an unnamed **angelic** interpreter (**Zechariah 1:9** and **2:3**). Later, **Dani'el** will receive help from **the angel Gabriel** in the interpretation of two other **visions (8:16** and **9:21)**. Consequently, we may speculate with good reason that it's **Gabriel** seen here speaking to **Dani'el**. **Thus, the angelic messenger told Dani'el** a summary **interpretation of the entire vision.**<sup>213</sup>

**The kingdom of man (7:17):** The four great beasts are four kings that will rise from the earth. The Gabri'el's summary statement establishes a connection between Dani'el's vision (see [Bz - Dani'el's Vision of Four Beasts](#)) and Nebuchadnezzar's dream (see [Aq - Nebuchadnezzar's First Dream](#)). The Four Empires that King Nebuchadnezzar saw in Dani'el 2 were the same Four Kingdoms that Dani'el saw in Chapter 7, represented by four beasts. Earlier, I pointed out that the four beasts emerged out of the sea (7:2-3). Here, Gabri'el declares that they arose out of the earth. Both statements are true. The fact that the beasts, or, better the kingdoms, emerged out of the sea highlights their Gentile identity. The fact that they will rise from the earth highlights their humanity. The prophecy refers to human, not divine, kingdoms ruled by Gentiles.

**The Kingdom of God (7:18):** Then Gabri'el provided a summary of the Fifth Empire that Dani'el saw in his dream (see [Bg - The Fifth Empire: The Kingdom of God](#)). But the kedoshim, meaning *the holy ones* of the Most High will receive the Kingdom and will possess it forever - yes, for ever and ever. In 7:14, it was revealed that at His Second Coming, the Son of Man would be given authority, honor, power and sovereignty over all nations of the world. Yet, here Gabri'el states that the people of the Most High will receive that kingdom and possess it forever. Again, both statements are true.

There are numerous verses in the TaNaKh where **kadosh** (*holy*) is used to refer to the people of Isra'el. For example, in Exodus 19:6, Isra'el is called a holy nation. Isra'el is referred to as a holy people in Deuteronomy 7:6; Psalm 26:19 and Psalm 16:3. The Israelites were to be holy (for example, Leviticus 11:44-45, 19:2, 20:26, 21:8). The amillennial and postmillennial interpretation of Dani'el 7:18 see the holy ones of the Most High as Christians, and "the kingdom" as a spiritual kingdom. However, the Church did not come into existence until Acts 2. Proponents of replacement theology tend to take passages that refer to Isra'el's blessings allegorically, applying them to the Church. But, a literal interpretation requires that all verses be explained using the same method. Thus, the kedoshim, the holy ones of 7:18 and 21, are the Jewish people (Revelation 2:26-27). They will be co-heirs of the Kingdom that, according to 7:14, ADONAI will give to the Son of Man. The Jews will possess this Kingdom together with Messiah forever.<sup>214</sup>

**A detailed interpretation (7:19-22):** As related by Arnold Fruchtenbaum in his commentary on *Dani'el*, the summary interpretation did not satisfy Dani'el's questions about the fourth beast. In particular, the little horn gave him the

most trouble in **his vision** in **7:8** and **8:9**. In **verse 19**, **Dani'el** focused on **the beast himself**. **Then I wanted to know the meaning of the fourth beast, which was different from all the others and most terrifying, with its iron teeth and bronze claws - the beast that crushed and devoured its victims and trampled underfoot whatever was left (7:19)**. **Dani'el** wanted to know all about **the fourth beast**, again emphasizing that it was very **different**. **He** repeated that **it** was **most terrifying**, had **iron teeth**, and destroyed anything in **its** way. The one new element of the description was that **it** had **bronze claws**.

In addition, **Dani'el** also wanted to know more about the **ten horns on the head of the beast**. **He** noticed that **when the little horn that came up, three of the original ten fell (Revelation 17:12-13 and 17) - the horn that looked more imposing than the others and that had the eyes of a man and a mouth that spoke boastfully**. **As Dani'el watched, this little horn was waging war against the Jewish people** (see the commentary on [The Life of Christ Jy - The Sheep and the Goats](#)), **until the Ancient of Days came and pronounced judgment in favor of the believing remnant, and the time came when they possessed His Kingdom (7:20-22)**. **ADONAI** alone has the authority to give the earth to whomever **He** chooses.

**The Fourth Empire (7:23-26):** These verses reflect **Gabri'el's** detailed interpretation of **Dani'el's visions**. **He gave me this explanation**. In **verse 23a the Fourth Empire is seen in its united stage** (see [Bc - The United Stage](#)). When Rome conquered the Greek Empire, it did so as a united force. Later, the empire would be split into a western and eastern power (see [Bd - The Divided Kingdom Stage](#)), but in this stage, **the Fourth Empire** was united. What made it different from all preceding empires was its policy of imperialism. When Babylon conquered other nations, it did not install Babylonians as their rulers. Instead, the empire selected leaders from among the subjugated populations and placed them under its control. This historical fact is demonstrated by the conquest of Judah. When Nebuchadnezzar destroyed **Jerusalem**, he chose **Gedaliah, a Jew**, to rule over the Province of Judah rather than a Babylonian (**Jeremiah 41:2-3** and **52:30**).

The Medo-Persians followed the same strategy. When they conquered a nation, they didn't appoint Medes or Persians to rule its subjects, but rather chose leaders from the defeated country. **Zerubbabel** is an example of this policy. **He** was appointed as **Isra'el's governor** by the Medes and the Persians (see the commentary on [Ezra-Nehemiah Ag - The First Return](#)). **Nehemiah** is another example (see [Ezra-Nehemiah Bt - The Third Return](#)). Although they were **Jews**, **Zerubbabel**

and **Nehemiah** ruled under Medo-Persian authority. The Greeks utilized the same method. Under their rule in Isra'el, the Jewish high priest became the ruler of Judea. All of this, however, changed when the Romans conquered the known world. As soon as a nation was conquered, the empire would install a Roman native as the country's new ruler. Consequently, the B'rit Chadashah frequently mentions Roman procurators like **Pilate (Matthew 27:11-19 and Luke 23:13-14)**; **Felix, (Acts 23:23-24)**, and **Festus** (for example in **Acts 25:1-12**).

At this point, the vision departs from the chronology established in **Dani'el 2** (see **Bb - The Fourth Empire: Imperialism**). In that chapter, the next stage was the Divided Kingdom Stage (see **Bd**). Yet, rather than elaborating on, or at least mentioning this stage, **verse 23b** describes the third stage of **the Fourth Empire** (see **Be - The One World Government Stage**). **It will be different from all the other kingdoms and will devour the whole earth, trampling it down and crushing it.** Because Rome never conquered **the whole earth**, this prophecy has never been fulfilled. It is **a far eschatological prophecy** in which **the antichrist** will **trample** the entire world.



**Verse 24a** shows that there will be **ten horns** in that **One World Government**, which represent **ten kings** and **the ten toes** of **2:42**. There are those today who say that **the ten horns** are the European Economic Community (EEC), or even the European Union (EU). But the ECC has been absorbed into the EU, which currently has twenty-seven member states. Therefore, this is a simple rule to follow regarding prophecy. **One must not interpret biblical prophecy by current events, but interpret current events by biblical prophecy.** There is one additional principle to keep in mind: **Bible prophecy is never fulfilled**

**approximately; it is always fulfilled precisely and as written. Much of what is presented as fulfillment is sensationalized prophecy books and based on a single similarity. However, one similarity does not fulfill biblical prophecy. There is no fulfillment until there is total fulfillment.**

**After the ten horns/kings, another king will arise, different from the earlier ones; he will subdue three kings (7:24b).** This other king will be the **antichrist**. Once the **three kings** are killed, the **other seven submit to his authority**. **The ten horns you saw are the ten kings who have not yet received a kingdom, but who for one hour will receive authority as kings along with the beast, or the antichrist. They have one purpose and will give their power and authority to the beast (17:12-13).** The same point is made in **verse 17. For God has put it into their hearts to accomplish his purpose by agreeing to give the beast their power to rule, until God's words are fulfilled (17:17).** The **seven other kings** will all agree to relinquish **their power to the antichrist**. With that decision, **he** will succeed in taking over the political control of the whole world, with the exception of **Bozrah** in Jordan where the majority of **the Jews** will take refuge (see [Isaiah Kg - The Second Coming of Jesus Christ to Bozrah](#)). The next goal of **the beast** will be to gain control of the world's religious system. **He** will need to remove all opposition. This will include religious **Babylon** (see [Revelation Di - The Destruction of Religious Babylon](#)), **the two witnesses** (see [Revelation Dc - I Will Give Power to My Two Witnesses to Prophecy](#)), believers born again during **the Great Tribulation** and, of course, those pesky **Jews**.

Then **Gabri'el** provided some new information regarding **the little horn**. **He will speak against the Most High and oppress his holy people and try to change the set times** (Aramaic term *zimmin*), which included **the festivals** (see the commentary on [Leviticus Dw - God's Appointed Times](#)). In **Esther 9:27**, the Hebrew equivalent, *zeman*, refers to **God's Appointed Times**. Thus, **the little horn** will attempt to alter **the biblical feasts** as **Jeroboam** did (see the commentary on [the Life of Solomon Dd - Golden Calves at Dan and Bethel](#)). Additionally, **the antichrist** will try to change **"the law."** The Aramaic term for **law**, *dat*, can refer to a royal decree (as in **Dani'el 2:13** and **15**; **Ezra 7:26**), or **the Torah** (**Dani'el 6:5** and **Ezra 7:12**). In the context of **Dani'el 7:25**, it could refer to religious **law** enacted by the government or, more likely, to **the Torah (7:25a)**.

**The antichrist** will conquer **three of the ten kingdoms** during the first **half of the Great Tribulation**. During that time, **Isra'el** will be protected from war by a

covenant it signed with **the antichrist (9:27)**. Midway through **the Great Tribulation**, however, **the antichrist** will invade **Jerusalem (Revelation 11:2)**, desecrate **the Tribulation Temple** (see **Revelation Bx - The Tribulation Temple**) and change **feasts** and **the Torah**. **Gabri'el** goes on to say that **God's holy people will be delivered into the hands of the little horn for three-and-a-half-years, forty-two months, or 1,260 days (7:25b)**. He will blaspheme **YHVH (Revelation 13:5-6)** and persecute **the Jews (Matthew 24:16-22; Mark 13:14-20; Revelation 13:7-10)**. However, as we will see in **verse 27**, this dispensation will culminate in the **Second Coming of Yeshua Messiah to Bozrah**.

When **Messiah** returns at the end of that **seven-year** period. Among the very first casualties of **Armageddon** will be **the antichrist himself** (see **Revelation Ex - The Eight Stage Campaign of Armageddon**). The ease with which **Messiah** will kill **the antichrist** is described by **Paul**. **And then the lawless one will be revealed, whom the Lord will slay with the breath of His mouth and destroy with the brightness of His coming (Second Thessalonians 2:8)**. Earlier, **Dani'el** revealed that **he continued to watch the heavenly court because of the boastful words the little horn was speaking. He kept looking until the beast (the antichrist) was slain and his body destroyed and thrown into the blazing fire (7:11)**. **Habakkuk 3:13** speaks in even more graphic terms: **You went out to rescue Your chosen people, to save your anointed ones. You crushed the leader of the house of the wicked and laid him open from thigh to neck. And finally, Isaiah tells us: All the other kings of the nations, all of them, lie in glory, each in his own tomb. But you are discarded, unburied, like a rejected branch. You are covered with the slain in a mass grave, with those pierced by the sword, then fall like stones inside a pit, like a trampled corpse (Isaiah 14:18-19)**. Therefore, after **the antichrist** is killed, **his resurrected body is thrown alive into the lake of fire that burns with sulfur (Revelation 19:20b)**. Then **Dani'el** summarizes **his** discussion of **the Kingdom of Satan**, by saying: **the Ancient of Days will sit in His heavenly court, and the power of the antichrist will be taken away and completely destroyed forever (7:26)**.

**The Kingdom of God (7:27):** Finally, **the angel Gabri'el** provided the interpretation regarding the last **kingdom of Dani'el's vision**. When **the Koshers King** returns, **He** will rule with **His holy ones**. **Then the sovereignty, power and greatness of all the kingdoms under heaven will be handed over to the**

**holy people of the Most High. His Kingdom will be an everlasting Kingdom, and all rulers will worship and obey Him** (see **Revelation Fi - The Government of the Messianic Kingdom**). In summary, **the Fifth Empire** refers to **the Messianic Kingdom, or the Kingdom of God. Isra'el, the Jewish people**, will be serving under **Him** as the head of **the Gentiles (Deuteronomy 28:1 and 13; Isaiah 14:1-2, 49:22-23, and 61:6-7, etc.)**.

**Conclusion (7:28):** In the last verse of the chapter, **Dani'el** commented on the impact **the visions** had on **him**. **At this point the revelation ended. As for me, Dani'el, my thoughts were deeply troubling, and my face turned pale, but I kept the matter to myself**, meaning that **he** documented **his** experiences, but did not share them with anyone.<sup>215</sup>