

"Daniel Had a Dream" (Part 2)

Daniel 7:1-28

As will be seen in this chapter and the ones to follow, the similarities and comparisons to the book of Revelation are striking. What this tells us, as believers (and would even be proof positive for non-believers if they were not blinded by the devil, who uses their pride against them in not wanting to believe), is that the Bible is accurate in its detail and true in its application. If details can be given to two different authors with a span of 500 years (approximately) between them and those details agree in accurate detail, then we can be sure they are true in the other things they teach. And that is true of the Bible as a whole.

I. THE FOURTH BEAST: THE ROMAN EMPIRE (BOTH PAST AND FUTURE) – vs. 7-8, 19-20, 23-25



A. Vs. 7, 19 – this beast is described as "dreadful and terrible, and strong exceedingly" – descriptions making it the fiercest of all the beasts described here

1. "It had great iron teeth" – vs. 7, 19

- a) This made it obvious this was no ordinary beast, but something dreadful.
 - b) The iron teeth obviously coincide with the legs of iron and the iron mixed with clay in the ten toes of the image Nebuchadnezzar saw in his dream in Daniel 2.
2. "It devoured and brake in pieces, and stamped the residue with the feet of it" – vs. 7, 19 – that is, he destroyed and incorporated all the nations previously mentioned in the other beasts into what became known as the mighty Roman Empire, the largest, most fierce empire the world's ever known.
 3. "It was diverse from all the beasts that were before it" – vs. 7, 19 – it was not a normal animal, or beast, in that it had no obvious characteristics of any known animal, as did the previous three beasts.
 4. "Nails of brass" – vs. 19
 - a) "Nails" are speaking of its claws, like that of a bear or a bird of prey.
 - b) Brass, in the Old Testament, speaks of strength, and points to the terrific and horrific image of this beast, and the strength by which it destroys all it comes in contact with.
 5. "And it had ten horns" – again, points back to the image in Daniel 2, and the ten toes.

"The 10 horns corresponding to the ten toes of chapter 2 are ten kings or nations in which the Roman Empire will yet be

divided and by the union of which Rome will be resurrected at the close of the times of the Gentiles.

"The 10 horns are all Roman horns for they are "out of this kingdom" – vs. 24, that is, they will not include, Germany, Russia, Japan, the U.S., or any nation outside the former boundaries of Rome." (Dr. Allen W. Campbell)

Revelation 17:12

¹² And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

B. Vs. 8, 20 – describes the first "little horn" mentioned in Daniel, and is a prophecy of the "man of sin," or "the beast" of Revelation (known by most today as the Antichrist).

NOTE: Refer to notes on Revelation 13:1-10.

Revelation 13:1-10

¹ 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.

² 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.

³ And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

⁴ And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

⁵ And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

⁶ And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

⁷ And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

⁸ And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

⁹ If any man have an ear, let him hear.

¹⁰ He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

1. Considering the ten horns from which the "little horn" comes out of, and considering that the ten horns are speaking of the revived Roman Empire, then it would stand to reason that the "little horn" (the Antichrist) will come out of the revived Roman Empire.
2. This little horn is smaller than the ten horns it is seen coming up in the midst of, yet obviously more powerful – this could point to the man of sin, the beast, coming from a lesser-known, or smaller country

that will be part of the revived Roman Empire.

3. The little horn is seen destroying three of the other horns – it doesn't say who they were and there is not even a good guess that can be made as to who they are. According to the interpretation in vs. 20, this destruction caused those three nations to bow to this "little horn," and in vs. 24 it says he will "subdue three kings."
4. The most unique description of this little horn is that it had "eyes like the eyes of man, and a mouth speaking great things," and "looks more stout than his fellow."



- a) "Eyes of man" – vs. 8, 20 – indicates that he may look like a man (the man of sin, the Antichrist) but he is far from any ordinary man.
- b) "Mouth speaking great things" – vs. 8, 20, 25 – that is, blasphemous things against the God of heaven, as well as many great

things that the people of the world would naturally want to follow.

- c) "Looks more stout than his fellow" – vs. 20 – a braggart, a boaster, a proud man, and one that seemed to rise above all others.

C. Vs. 23-25 give the interpretation of the fourth beast and the ten horns.

- 1. Vs. 23 describes the fourth kingdom – the Roman Empire, both past and future.

- a) "Shall be diverse from all kingdoms" – it was different in every way.

- b) "And shall devour the whole earth"

- (1) *In the ancient Roman Empire, it was considered to be a world-wide empire – the phrase "all roads lead to Rome" being one of many indications of this.*

- (2) *The ancient Roman Empire, however, did not rule all the world as completely as the revived Roman Empire will do during the Tribulation period, when it will literally be a world-wide empire, with a one-world government.*

- c) "And shall tread it down, and break it in pieces" – points to both parts of the empire being very destructive in their domination.

- 2. Vs. 24 gives the interpretation of the horns.

- a) "The ten horns out of this kingdom"

- (1) *That is, out of the fourth kingdom – the Roman Empire*

(2) *They are seen coming "out of this kingdom" – that is, they all rise out of what was the ancient Roman Empire. The only place this fits in a literal interpretation of Scripture is during the Tribulation period, ending with the Battle of Armageddon.*

b) "And another shall rise after them" – the "little horn" – rising out of the ancient Roman Empire.

c) "He shall be diverse from the first, and he shall subdue three kings" – again, three fall, and are replaced by this one.

3. Vs. 25 gives the interpretation of the "little horn" and his rise to world domination.

a) "He shall speak great words against the most high" – blasphemous things

"In assuming infallibility, professing to forgive sins, and to open and shut heaven, thundering out bulls and anathemas, excommunicating princes, absolving subjects from their allegiance, and exacting obedience to his decrees in open violation of reason and Scripture." (Treasury of Scripture Knowledge)

2 Thessalonians 2:3-4

³ Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

⁴ Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

Revelation 13:5-6

⁵ And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

⁶ And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

Revelation 13:11

¹¹ And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

- b) "And shall wear out the saints of the most high" – "the saints" is referring to both Israel, who will be especially persecuted during the last half of the Tribulation, as well as those saved during the Tribulation period that will be persecuted for not taking the mark of the beast.

NOTE: It would be helpful to turn to these passages in the Bible to get the fullest understanding of them.

Revelation 6:9-10

⁹ And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

¹⁰ And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

Revelation 11:7-10

⁷ And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war

against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

Revelation 13:7-10

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

Revelation 14:12

12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Revelation 16:6

6 For they have shed the blood of saints

and prophets, and thou hast given them blood to drink; for they are worthy.

Revelation 18:24

²⁴ And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

- c) "And think to change times and laws" - "to alter the forms and constitutions of kingdoms, and the customs and usages of them; yea, to set up and pull down kings at pleasure; see Dan. 2:21, or to change the use of times and seasons, by setting apart days as holy for canonized saints; and appointing such days in a week, and such a season in the year, for abstinence from meats; and even to change the laws of God and man, by dispensing with both, and making new ones of his own" (John Gill).
- d) "And they shall be given into his hand until the time and times and the dividing of time."

(1) *"They" - the saints of God*

(2) *"Shall be given into his hands" - he shall successfully wage war against the saints and martyr many of them.*

(3) *"Time and times and the dividing of time" - a "time" is the longest measurable period of time in the Aramaic (one year); "times" is two times a time (two years); and "the dividing of time" is half of a time (half a year) - combined, 3 1/2 years - the same as the 1260 days or 42 months (there were 30 days in the month in their calendar - 42X30=1260).*

Daniel 12:7

⁷ And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

Daniel 12:11-12

¹¹ And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

¹² Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

Revelation 11:2-3

² But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

³ And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

Revelation 12:6

⁶ And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

Revelation 12:14

¹⁴ And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

Revelation 13:5

⁵ And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

Revelation 13:7

⁷ And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

II. THE "ANCIENT OF DAYS" – VS. 9-10

A. We, as Bible believing Christians, believe in a triune God – what is referred to as "the Trinity" – the Father, Son, and Holy Spirit. Within that belief is the idea of three separate personalities, three separate works that they perform, yet we believe the Bible teaches these three are one (1 John 5:7). That said, in the verses before us here, and in the few to follow these, we see two of those Persons of the Trinity in view – the "Ancient of Days" (God the Father), and "The Son of man" (God the Son). Keep in mind that this is a vision and that in a vision there is the necessity of images that can be explained, images that need to have something that we, as finite

human beings, can understand and grasp (this is the only time in the Bible that God the Father is represented in a human form). When Daniel saw the Ancient of Days on the throne, and the Son of man coming to Him (vs. 13), God was showing to Daniel in the only way He could, a scene in heaven that takes place in the future. The Bible clearly tells us that God is a Spirit (John 4:23-24) and that a spirit "hath not flesh and bones" (Luke 24:39) so, in order for God to give something Daniel could tangibly hold on to in his vision, He made Himself appear in a form that Daniel could describe. Even though there are two Persons of the Trinity seen here in the vision, there is still only One God – the Three are One.

B. Vs. 9a – "I beheld till the thrones were cast down"

1. "I beheld" – Daniel, again, sees a transition in the vision, and he begins to look intently on the next part of the vision.
2. "Till the thrones were cast down"
 - a) By "the thrones" is meant two things – the thrones of the kings mentioned in the vision of the fourth beast, as well as the throne of the Ancient of Days.
 - b) "Cast down" also has a two-fold meaning
 - (1) First, in the English words "cast down" it is referencing the destruction of the fourth beast (future – revived Roman Empire), described in vs. 11.

(2) *Second, the term translated into English ("cast down") also points to not only something being torn down, or destroyed, but also to something being set up, or placed, and is referring to the image of the throne of God (Ancient of Days), and the establishment of the throne of Christ (the Son of man), as described in vs. 13-14.*

C. Vs. 9b – "And the Ancient of Days did sit"

- a) The phrase "Ancient of Days" is one that denotes an elderly or old person; meaning He who is most ancient as to days – it only occurs in Daniel 7.
- b) As already pointed out, the Ancient of Days is seen here as God the Father, considering there is "one like the Son of man" seen coming to the Ancient of Days in vs. 13, so it couldn't be speaking of the God the Son, as far as the Person goes.
- c) However, there is a descriptive passage in Rev. 1:13-16 referring to "the Son of man" in much the same way as the Ancient of Days is described here – the point of this is to show that although the Persons of the Godhead are separate, they are One, and there is still only One God.
- d) The fact that He is seen here as sitting points to the aspect of Him sitting in judgment, in a position to pass sentence and enact judgment upon the fourth beast, the Antichrist.

D. Vs. 9c – "Whose garment was white as snow, and the hair of his head like the pure wool"

1. "White as snow" – denoting the purity of his nature, the brightness of his majesty, and his uncorruptness in judgment (John Gill).
2. Hair...like the pure wool" – signifying his venerableness, gravity, wisdom, and ripeness of judgment; being wonderful in counsel, and excellent in working (John Gill).
3. This points to the word "Ancient" and demonstrates in the vision the fact that God is from everlasting.

Psalm 90:2

² Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Habakkuk 1:12

¹² Art thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.

4. Again, what is said here of the Father is said of the Son in several other places – demonstrating there is One God – They are One – Their glory is the same even though Their Persons are distinguished in Daniel 7.

Mark 9:1-3

¹ And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with

power.

² And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

³ And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

E. Vs. 9d – "His throne was like the fiery flame, and his wheels as burning fire"

1. The throne of judgment, primarily seen here for the purpose of judging the dragon, the beast, and the false prophet (more specifically in the context of this vision, the beast, or the Antichrist).

2 Thessalonians 1:7–9

⁷ And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

⁸ In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

⁹ Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

2 Peter 3:7–10

⁷ But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

⁸ But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

⁹ The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

¹⁰ But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

2. Again, what is said here of the throne of judgment and the Ancient of Days is said of the Son of God as He sits in judgment.

F. Vs. 10 describes further the judgment that will come down upon the little horn that arises out of the fourth beast – judgment that comes from the throne of God.

1. The "fiery stream" – "The glory of God, pictured as a fiery flame, is a common representation in Scripture. The fire is a symbol of judgment and associated with theophanies in the Old Testament." (Walvoord).

Psalm 97:2-3

² Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.

³ A fire goeth before him, and burneth up his enemies round about.

Exodus 3:2

² And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush

burned with fire, and the bush was not consumed.

Deuteronomy 4:24

²⁴ For the LORD thy God is a consuming fire, even a jealous God.

Hebrews 12:29

²⁹ For our God is a consuming fire.

2. The innumerable saints and angels – those ministering were angels, and those standing before Him were most likely a picture of the saints of God of all ages.
3. "The judgment was set, and the books were opened" – although nothing is said about the "books" here, it is clear that it points to what happens at the Great White Throne Judgment – the judgment upon the forces of evil has been set and nothing can affect its outcome.

Revelation 20:11–15

¹¹ And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

¹² And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

¹³ And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

¹⁴ And death and hell were cast into the lake

of fire. This is the second death.

¹⁵ And whosoever was not found written in the book of life was cast into the lake of fire.

III. THE DESTRUCTION OF THE BEAST (THE "LITTLE HORN") – vs. 11-12, 26

A. Vs. 11 – Daniel is seen watching with intent in his vision as the "horn spake," and then as the "beast was slain, and his body destroyed, and given to the burning flame."

1. The reference to the beast being slain is pointing to the end of the Tribulation period when the beast and the false prophet were cast into the lake of fire.

[Revelation 19:19–21](#)

¹⁹ And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

²⁰ And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

²¹ And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

2. The "burning flame" points back to vs. 9-10 and the reference to the "fiery flame," "burning fire," and "fiery stream" – all pointing to judgment.

3. Remember, the whole scene of Daniel's vision, from vs. 9, is that of judgment.

B. Vs. 12 is one of the more difficult verses here to understand as it relates to the future in the revived Roman Empire.

1. "They had their dominion taken away: yet their lives were prolonged" – their power, their authority, was taken from them by the subsequent empires that defeated them, but in each of the subsequent empires they remained a remnant of the defeated empire within the realms of the victor empire.
2. "For a season and a time" – this appears to be a set amount of time but how long it is, only God knows – it more than likely points back to history and the account of the defeat of each of the beasts (empires). When Daniel saw the vision, the whole thing was yet future, and he wouldn't have known how long the time of each empire would be.

C. Vs. 26 is the interpretation of the vision part already discussed concerning the destruction of the beast – it reiterates that he will be destroyed (vs. 11).

IV. THE SON OF MAN – VS. 13-14, 21-22, 27-28

A. Vs. 13 follows verse 10 chronologically, and has heaven in view, not earth.

B. Vs. 13a – the Son of man (God the Son, the Lamb of Revelation) is seen coming

"with the clouds of heaven."

1. Not "in" the clouds, as 1 Thess. 4:17 describes for us of what is called the Rapture.
2. But "with the clouds," which takes place at the end of the Tribulation when Jesus returns to the earth to establish His kingdom.
3. The Second Coming, rather than the Rapture, is in view here based upon vs. 14.

Matthew 24:27-30

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcass is, there will the eagles be gathered together.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Matthew 26:64

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Revelation 1:4-8

⁴ John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

⁵ And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

⁶ And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

⁷ Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

⁸ **I am Alpha and Omega, the beginning and the ending,** saith the Lord, which is, and which was, and which is to come, the Almighty.

Revelation 14:14

¹⁴ And I looked, and behold a white cloud, and 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.

C. Vs. 13b – "And came to the Ancient of days, and they brought him near before him"

1. As already stated earlier in the outline, the Ancient of Days here in Daniel 7, is seen as God the Father.
2. The Son of man (God the Son, the Messiah) is seen coming "to" him – that is, for the purpose of receiving something.

3. "They brought him" – that is, those spoken of in vs. 10 as those that "ministered unto" the Ancient of Days, as well as those that are seen standing before Him – it is most likely speaking of the angels that stand and minister before the Lord in heaven at all times.

Isaiah 6:1-3

¹ In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

² Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

³ And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

D. Vs. 14 describes what takes place at the end of the Battle of Armageddon when the Son of man, the Lamb, sets up His kingdom on earth.

1. "And there was given him..." – Daniel saw this in a vision, as John did, recorded in the Book of Revelation – the reign is seen being "given" to Him by the Ancient of Days (the One on the Throne – Rev. 4-5).
2. The reign is called an "everlasting dominion, which shall not pass away...not be destroyed" – when Christ establishes His kingdom for the last time it will be for eternity. The Devil will be given one more opportunity at the end of the Millennial reign of Christ, but he will be defeated once and for all, and will from that point

on spend eternity in the lake of fire.

See Revelation 20:7-21:8

3. Vs. 21-22 point to what will happen during the last half of the Great Tribulation as well as into the Millennial reign of Christ, with the saints of God.

a) Vs. 21 finds the "little horn" – the Antichrist – making "war with the saints" during the last half of the Tribulation.

(1) By the "saints" is not meant, as some would have us to believe, referring to the Church Age saints that will go through at least part of the Tribulation.

(2) It is referring to the "saints of God" that are saved during the Tribulation period – the Church Age saints will already be gone.

(3) It's referring to both Jew and Gentile believers alike – all are seen as "saints" during the Tribulation.

Revelation 13:5-7

⁵ And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

⁶ And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

⁷ And it was given unto him to make war with the saints, and to overcome them: and power was given him over

all kindreds, and tongues, and nations.

- b) Vs. 22 finds those saints sitting in judgment with the Ancient of Days as He defeats the enemy once and for all and ushers in the Millennium – there is a commentary on this in Rev. 20:4.

(Following are notes from Rev. 20:4)

- c) The first thing John saw were “thrones, and they sat upon them” – it doesn’t state who it is sitting upon them but it can be determined with some accuracy that it is the 24 elders seen previously sitting on the thrones.

Revelation 4:4

⁴ And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

Revelation 5:8–10

⁸ And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

⁹ And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

¹⁰ And hast made us unto our God kings and priests: and we shall reign on the earth.

- d) He then saw the "souls of them that were beheaded for the witness of Jesus, and for the word of God" – this is the tribulation saints, as seen in the next phrase in vs. 4 (this is what is referred to in Daniel 7:22)
- e) It then says that "they lived and reigned with Christ a thousand years"

(1) This is referring to the tribulation saints

(2) There is a special place of service for them in the Millennium. Nothing more is really said about it than this, and what is said in vs. 6

(3) The reference to "they lived" means they were resurrected from the dead – just like we will have been at the rapture, so will they be, at some point, at the beginning of the Millennium (it will most likely be the event that begins the 1000 years)

(4) They will reign – not as the Age of Grace saints, the Bride of Christ, necessarily, but they will most certainly have a special place with Christ for what they endured

E. Vs. 27 follows vs. 22 as the interpretation of that part of the vision – it refers to the saints reigning and the kingdom being an everlasting kingdom

F. Vs. 28 concludes the dream and interpretation and describes how Daniel felt during the whole event

1. "Hitherto is the end of the matter" – the dream and interpretation are done

2. "As for me Daniel, my cogitation much troubled me" – the thoughts of the dream and its meaning very much troubled Daniel; he couldn't get them out of his head, so to speak – it's what he dwelled upon, what consumed his thoughts for a while afterward
3. "And my countenance changed in me" – this vision changed Daniel, in that now he knew what was coming – he couldn't help but be changed, and it showed in how he appeared to others
4. "But I kept the matter in my heart" – even though it was obvious something troubled him, Daniel chose not to tell others what it was that caused the change