

I. THE IDENTIFICATION OF THE FOUR KINGDOMS.

- A. Daniel 2 and Daniel 7 both record very clear prophecies of four kingdoms. Both prophecies begin with a dream, one by Nebuchadnezzar (Daniel 2:1) and another by Daniel (Daniel 7:1). Both dreams highlight four kingdoms.
- B. In both visions, the overwhelming amount of emphasis is on the fourth kingdom and this is why it is very important that we understand what the Bible tells us about this kingdom. We can look at the unique descriptions of this fourth kingdom in Daniel 2 and 7 to see how both chapters describe the same kingdom and what the unique characteristics of this kingdom are. Daniel 7 builds on the dream of Daniel 2 giving us more specific information and insight into what Nebuchadnezzar saw related to the fourth kingdom.

II. THE UNIQUE CHARACTERISTICS OF THE FOURTH KINGDOM

- A. The kingdom is described as terrible and crushing all others. It's described as devouring, breaking, and trampling. Its strength is compared to iron, the strongest, hardest, most unyielding material Daniel could imagine¹. This is the first description of the kingdom and therefore is its most dominant characteristic.
⁴⁰And the fourth kingdom shall be as strong as iron, inasmuch as iron breaks in pieces and shatters everything; and like iron that crushes, that kingdom will break in pieces and crush all the others. (Daniel 2:40 NKJV)
⁷“After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet. It was different from all the beasts that were before it, and it had ten horns. (Daniel 7:7 NKJV)
¹⁹“Then I wished to know the truth about the fourth beast, which was different from all the others, exceedingly dreadful, with its teeth of iron and its nails of bronze, which devoured, broke in pieces, and trampled the residue with its feet; (Daniel 7:19 NKJV)
²³“Thus he said: ‘The fourth beast shall be A fourth kingdom on earth, Which shall be different from all other kingdoms, And shall devour the whole earth, Trample it and break it in pieces. (Daniel 7:23 NKJV)
- B. Both Daniel 2 and Daniel 7 highlight the fact that the final kingdom is, at least initially, ruled by ten kings.

¹ Though iron specifically indicates the cruelty of this kingdom, there is also divine poetry at work because this kingdom is an imposter of the Messianic King who rules with a rod of iron.

1. Daniel 2:41 tells us that the kingdom is divided meaning it will not begin as a kingdom led by one single ruler, but rather as a kingdom with many divisions. Daniel emphasizes this point by referring to the toes of the statue. This reveals that the kingdom will be divided ten ways or, in other words, be led by ten kings. Just as the feet are the foundation of the body, so too these ten kings will form the initial foundation of the fourth kingdom.

⁴¹Whereas you saw the feet and toes, partly of potter's clay and partly of iron, the kingdom shall be divided; yet the strength of the iron shall be in it, just as you saw the iron mixed with ceramic clay. (Daniel 2:41 NKJV)

2. Daniel 7 elaborates on the dream of Daniel 2 confirming that the fourth kingdom emerges with ten kings.

⁷“After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet. It was different from all the beasts that were before it, and it had ten horns. (Daniel 7:7 NKJV)

²⁰and the ten horns that were on its head, and the other horn which came up, before which three fell, namely, that horn which had eyes and a mouth which spoke pompous words, whose appearance was greater than his fellows. (Daniel 7:20 NKJV)

²⁴The ten horns are ten kings who shall arise from this kingdom. And another shall rise after them; He shall be different from the first ones, and shall subdue three kings. (Daniel 7:24 NKJV)

3. The language of Daniel 7:24, can cause us to ask the question of whether this kingdom exists for some time before the ten kings emerge. However, this verse needs to be considered in light of the rest of Daniel 2 and 7. While Daniel does tell us that the “little horn” will emerge in a process, every description of the fourth kingdom in Daniel and Revelation include the ten kings (Daniel 2:41; 7:7, 20, 24; Revelation 12:3; 13:1; 17:7, 12). None of these descriptions indicate the ten kings develop after the fourth kingdom has emerged. In other words, there could be a process, kingdom, or empire that leads to the establishment of the fourth kingdom, but what’s biblically recognized as the fourth kingdom must have those ten kings.

4. We have to conclude from the text that, until there is a kingdom led by ten kings, what Daniel and John saw as the fourth kingdom has not yet appeared. Daniel 7:24 could be hinting that a large empire, probably similar to the Seleucid one (Daniel 8:23), is formed all across the Middle East to answer some sort of crisis, and that it is divided among ten kings. It’s hard to determine the exact way this kingdom develops, but it’s clear from every other verse that you have to have these ten kings to have what Daniel saw as the fourth kingdom.

- C. Though the kingdom has ten kings, both Daniel 2 and 7 tell us that this ten king confederation will ultimately not last.

1. Daniel 2 tells us that the kingdom will be partly strong and partly fragile because, just as clay and iron do not mix, there will be mixture in the kingdom that will ultimately keep the ten kings from staying together and united.
⁴²And as the toes of the feet were partly of iron and partly of clay, so the kingdom shall be partly strong and partly fragile. ⁴³As you saw iron mixed with ceramic clay, they will mingle with the seed of men; but they will not adhere to one another, just as iron does not mix with clay. (Daniel 2:42–43 NKJV)
 - a. Daniel tells us the kings will “mingle their seed” but not adhere to each other. This is a common reference to intermarriage between royal families. Daniel appears to hint that the kings will try to maintain the unity of their confederation through marriage but even that will not hold it together.
 - b. The fragility of iron and clay could also indicate other elements of mixture, but the fact that it exists on the part of the statues that represents the ten kings highlights the fact that it is highlighting the division that erupts between the kings. It is important to remember that the majority of the statue that represents the fourth kingdom is solid iron because this is the fourth kingdom’s most dominant description.
 2. Daniel 7 expands on what Daniel 2 introduces about the ten king confederation and their disunity. In Daniel 7 we find out that the division between the ten kings leads to three of them being deposed leaving only seven united kings. These three kings are subdued by an individual who is initially referred to as a “little horn.”
⁸I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, were eyes like the eyes of a man, and a mouth speaking pompous words. (Daniel 7:8 NKJV)
²⁰and the ten horns that were on its head, and the other horn which came up, before which three fell, namely, that horn which had eyes and a mouth which spoke pompous words, whose appearance was greater than his fellows. (Daniel 7:20 NKJV)
- D. The kingdom is described as “completely different” from any of the others that Daniel saw indicating that this fourth kingdom does not bear any semblance to the ancient kingdoms Daniel was familiar with nor with the kingdoms that are represented in the previous three kingdoms. *It is critical that we do not minimize this part of the description of the kingdom.*
⁴⁰And the fourth kingdom shall be as strong as iron, inasmuch as iron breaks in pieces and shatters everything; and like iron that crushes, that kingdom will break in pieces and crush all the others. (Daniel 2:40 NKJV)
⁷“After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet. It was different from all the beasts that were before it, and it had ten horns. (Daniel 7:7 NKJV)

¹⁹“Then I wished to know the truth about the fourth beast, which was different from all the others, exceedingly dreadful, with its teeth of iron and its nails of bronze, which devoured, broke in pieces, and trampled the residue with its feet; (Daniel 7:19 NKJV)

²³“Thus he said: ‘The fourth beast shall be A fourth kingdom on earth, Which shall be different from all other kingdoms, And shall devour the whole earth, Trample it and break it in pieces. (Daniel 7:23 NKJV)

1. Both Daniel and the interpreting angel describe this kingdom as completely different. This phrase is used three times in Daniel 7. From both Daniel’s perspective and heaven’s perspective this is completely different from anything else before it.
 2. The fact that the “different” nature of the kingdom is so emphasized indicates that this is one specific kingdom at one specific point in time. In other words, there cannot be multiple or “partial” fulfillments of this kingdom because the defining characteristic of this kingdom is that it is completely different from any other kingdom at any other point in history.
 3. In Daniel 2, Daniel describes the kingdom as one that breaks in pieces and crushes all the rest, while in Daniel 7 it say it will “devour the whole earth, trample it, and break it into pieces.” (Daniel 7:23) In other words, there has never been a kingdom like this on the earth and will never be another kingdom like it. Nothing can compare to it.
 4. It has “huge” iron teeth. It is “dreadful,” “terrible,” and “exceedingly strong.” Its strength is beyond anything Daniel can imagine and far beyond anything belonging to any other kingdom. Daniel uses exaggerated language to describe every characteristic of the beast. This language puts this beast in another class from every ancient empire – something very significant given that Daniel experienced the might of both Babylon and Persia.
 5. There is poetry between this horrific kingdom and the everlasting kingdom of Daniel 7:14. Just as God’s kingdom will never be challenged or destroyed, so to the wickedness of this kingdom will never be equaled.
- E. In Daniel 7, the first three beasts are natural beasts in a distorted form. However the fourth beast is completely unnatural.

⁴The first was like a lion, and had eagle’s wings...⁵“And suddenly another beast, a second, like a bear. It was raised up on one side...⁶“After this I looked, and there was another, like a leopard, which had on its back four wings of a bird...⁷“After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth... It was different from all the beasts that were before it, and it had ten horns. (Daniel 7:4–7 NKJV)

1. The first three beasts resembled natural beasts because, though these kingdoms were influenced by wickedness, they were “natural” kingdoms. In contrast, the fourth kingdom bears no resemblance to any natural beast. In fact, it is completely unnatural with features like “huge iron teeth” (Daniel 7:7) and “bronze nails.” (Daniel 7:19). This enforces the fact that this beast is unlike any natural beast or any other beast kingdom. It is completely unnatural and does not resemble anything normal.
 2. All other dark empires have within them the residue of natural men. However this kingdom is notable by the absence of anything natural or organic. The kingdom is hard as iron because it is completely devoid of any semblance of the imprint of God on creation. It’s origin and life is not human. It is of another class or kind. Something completely foreign has taken the stage of history.
- F. Daniel 7 adds a specific detail to the fourth kingdom that Daniel 2 does not include. Within this kingdom, there is one specific individual that will emerge. Though he begins as a “little horn” something will happen to him that will completely alter who he is and make him the ultimate leader and complete personification of this fourth kingdom.

⁸I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, were eyes like the eyes of a man, and a mouth speaking pompous words. (Daniel 7:8 NKJV)

¹¹“I watched then because of the sound of the pompous words which the horn was speaking; I watched till the beast was slain, and its body destroyed and given to the burning flame. (Daniel 7:11 NKJV)

²⁰and the ten horns that were on its head, and the other horn which came up, before which three fell, namely, that horn which had eyes and a mouth which spoke pompous words, whose appearance was greater than his fellows. (Daniel 7:20 NKJV)

²¹“I was watching; and the same horn was making war against the saints, and prevailing against them, (Daniel 7:21 NKJV)

²⁴The ten horns are ten kings Who shall arise from this kingdom. And another shall rise after them; He shall be different from the first ones, And shall subdue three kings. ²⁵He shall speak pompous words against the Most High, Shall persecute the saints of the Most High, And shall intend to change times and law. Then the saints shall be given into his hand For a time and times and half a time. ²⁶But the court shall be seated, And they shall take away his dominion, To consume and destroy it forever. (Daniel 7:24–26 NKJV)

1. The “pompous and arrogant” words of the beast are very significant, especially since every evil king is arrogant, pompous, and narcissistic. These characteristics are not unusual and many rulers have claimed divinity and even required worship. This means that this beast will speak pompous and arrogant words and challenge the authority of God in a way that no one in history has done. There is something unique about his “words” and the way he challenges YHWH. This is not mere arrogance. It is an ultimate exaltation of self and an ultimate challenge to YHWH.
2. He even tries to “change the times and laws” (Daniel 7:25) a clear challenge to the sovereignty of YHWH’s who is referred to in Daniel 2:21 as the One who alone can change the times and seasons.
3. He will actually have authority to crush and trample for a season, but when it ends he will be destroyed suddenly and forever given to the burning flame. He is so unique that his destruction and judgment is unique even when compared to other wicked rulers (Daniel 7:11-12).
4. It is very important to note that this “horn” is different from even the other ten kings related to this kingdom. In other words, though he arises from the same kingdom as the ten kings, he is referred to as being completely different from even them. He is not just the most prominent king among the ten; he is completely different in essence from them. He is “greater than all his fellows” (Daniel 7:20).
5. This is significant language. The beast kingdom is already completely different, but the angel goes further and warns that this ruler himself is very different even from the other ten kings ruling in the kingdom. The primary point is that it is this completely different ruler who will cause the fourth kingdom to be completely different from every other kingdom.
6. He is so completely different from them, that his rule on the earth justifies God personally seating the heavenly court for judgment to destroy his rule and reign forever. He is so radically different from every other king, that God judges him by setting His divine King in place, a clear sign that this horn, more than any other ruler in history, has challenged the rule of God’s divine King. He will seek to rule the nations in the place of God’s chosen King and so he will be destroyed and the dominion he desperately sought was given to God’s chosen King.

¹¹“I watched then because of the sound of the pompous words which the horn was speaking; I watched till the beast was slain, and its body destroyed and given to the burning flame. ¹²As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time. ¹³“I was watching in the night visions, and behold, One like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, and they brought Him near before Him. ¹⁴Then to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, And His kingdom the one which shall not be destroyed. (Daniel 7:11–14 NKJV)

- G. The magnitude of the darkness of this kingdom causes Daniel such grief and pain that the angel had to assure Daniel of the ultimate victory of God over this kingdom before he interpreted the vision to Daniel and gave him more details about what he saw.

¹⁵“I, Daniel, was grieved in my spirit within my body, and the visions of my head troubled me. ¹⁶I came near to one of those who stood by, and asked him the truth of all this. So he told me and made known to me the interpretation of these things: ¹⁷‘Those great beasts, which are four, are four kings which arise out of the earth. ¹⁸But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever.’ (Daniel 7:15–18 NKJV)

²⁶‘But the court shall be seated, And they shall take away his dominion, To consume and destroy it forever. ²⁷Then the kingdom and dominion, And the greatness of the kingdoms under the whole heaven, Shall be given to the people, the saints of the Most High. His kingdom is an everlasting kingdom, And all dominions shall serve and obey Him.’ ²⁸“This is the end of the account. As for me, Daniel, my thoughts greatly troubled me, and my countenance changed; but I kept the matter in my heart.” (Daniel 7:26–28 NKJV)

- H. We must note that some commentators have suggested perhaps that the iron legs and the iron and clay mixture in the feet actually indicate that this is a “two-stage” kingdom that is divided and appears twice on the stage of history. There are several reasons why this interpretation is problematic.

1. Daniel interprets the fourth kingdom as one single kingdom in Daniel 2:40 with no indication of stages or multiple iterations. In Daniel 7 the angel also interprets it as a single kingdom again with no indication of any stages or divisions.
 2. It is important to see that the legs make up the majority of the fourth kingdom and that they are hard as iron, which confirms the description in Daniel 7 of the kingdom. If the legs represent a separate kingdom from the feet, it would mean that the final kingdom is predominantly mixed and weak and this does not match the emphasis of Daniel 7. The reason that clay is only mixed in near the toes is simply because the clay is only there to represent the instability between the 10 kings.
 3. Two different body parts were also highlighted in the description of the second (chest and arms) and third (belly and thighs) kingdom, but we know from Daniel’s interpretation and from history that in each case it refers to a single kingdom.
 4. To try to divide the kingdom into an iron kingdom and then an iron and clay kingdom means that the final kingdom is weaker than the kingdom that comes before it. That is the opposite of every other description of this kingdom that emphasizes the fact that the final antichrist kingdom is by far the greatest evil kingdom in history.
- I. To fully understand the nature of the kingdom that Daniel saw, we have to understand the historical context in which the prophecy is given. The prophecy of Daniel 2 occurs soon after the first Babylonian invasion of Jerusalem while the prophecy of Daniel 7 occurs after the final desolation of Jerusalem in 586 BC.

1. Daniel was living in a generation that endured a siege of Jerusalem at the hands of the Babylonians that was so horrific that people actually ate their own children to survive. The Babylonians completely destroyed the Jewish state and the Jewish temple, imprisoning and deporting the majority of the population.
2. Daniel was writing to a nation that was enslaved, whose kingdom, capital, and temple had been totally destroyed with the message that a far worse oppressor was coming. Though Daniel was deeply grieved in his soul over the condition of Israel in his generation, which is clear in Daniel 9, he has a very unique response to what he sees. There is deep pain and grief at what he sees, and Daniel uses exaggerated language because he is seeing something he cannot describe.
3. The fact that Daniel was intimately familiar with the Babylonian invasion must be considered when we try to understand exactly what Daniel was seeing when he saw this fourth kingdom – a kingdom far, far more terrible than the Babylonian army that crushed Judah.
4. The grief that Daniel experiences in all of his visions related to the end-times is part of the confirmation of the language Daniel uses. The character of the fourth kingdom must be far darker than Babylon, far stronger than Babylon, and the devastation it causes, not only in Israel but also in the earth, must be far beyond what Babylon did.

III. THE TIMING OF THE FOURTH KINGDOM

- A. Daniel tells Nebuchadnezzar that the point of the dream is what will happen in the “latter days” or the end of this age.
²⁸But there is a God in heaven who reveals secrets, and He has made known to King Nebuchadnezzar what will be in the latter days. Your dream, and the visions of your head upon your bed, were these: (Daniel 2:28 NKJV)
- B. Daniel 2 gives specific information about how this kingdom comes to an end that confirms the timing of when this kingdom must emerge on the earth.
 1. First the dream tells us that the stone cut without hands will specifically strike the feet of the statue. This is a key timing indicator. Messiah must physically strike the fourth kingdom and destroy its kings. Daniel also tells us that all the pagan empires in the dream are crushed in the striking of the fourth kingdom. This indicates us that within the fourth kingdom lies the root of evil that has animated and influenced all the other powers. This is why Messiah specifically strikes the feet. It is the area of the fourth kingdom that symbolizes the kings, and ultimate the “little horn” who leads this kingdom. That wicked leader is ultimately what supports every wicked empire. Daniel will see this more clearly in Daniel 7.

2. Destroying that kingdom, specifically destroying the leader of that kingdom, crushes the power behind every evil empire. The beast that arises among the ten kings is the foundation that the statue walks and stands on just as the ultimate harlot of Revelation 17 also rides and is carried by this beast. At the destruction of that fourth kingdom, the stone that strikes it becomes a great mountain and fills the whole earth. In other words, the Millennial reign of Messiah over the nations begins with the end of the fourth kingdom.

³⁴You watched while a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces. ³⁵Then the iron, the clay, the bronze, the silver, and the gold were crushed together, and became like chaff from the summer threshing floors; the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth. (Daniel 2:34–35 NKJV)

3. When Daniel interprets the dream, he expounds on the destruction of the fourth kingdom and gives another key timing indicator. Daniel tells us that the fourth kingdom is destroyed in the “days of these kings” – these are the ten kings of the ten toes that Daniel 7 identifies as the ten horns that were on the beast of the fourth kingdom.

⁴⁴And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever. ⁴⁵Inasmuch as you saw that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold—the great God has made known to the king what will come to pass after this. The dream is certain, and its interpretation is sure.” (Daniel 2:44–45 NKJV)

- a. It must be the kings related to the fourth kingdom, because the statue is destroyed during the time of the fourth kingdom and we know the first three kingdoms, and kings, died long ago. Because Daniel 7 is so clear on the ten kings (Daniel 7:24), we are not at liberty to interpret these ten as anything other than real, human kings.
- b. This constrains the time of this kingdom, because it must both have ten kings and be destroyed within their lifetime. Daniel confirms that it will be destroyed and that, never again, will the kingdom be left “to other people.” In other words, it is the final empire led by fallen men. Instead, God will establish His everlasting rule after He personally destroys the fourth kingdom.

- C. Daniel 7 confirms the timeline of Daniel 2 and gives even more information about the judgment of the kingdom by focusing the judgment not just on the kingdom, but specifically on the individual who ultimately gave this kingdom its great strength and terrible nature.

⁸I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, were eyes like the eyes of a man, and a mouth speaking pompous words. ⁹“I watched till thrones were put in place, And the Ancient of Days was seated; His garment was white as snow, And the hair of His head was like pure wool. His throne was a fiery flame, Its wheels a burning fire; ¹⁰A fiery stream issued And came forth from before Him. A thousand thousands

ministered to Him; Ten thousand times ten thousand stood before Him. The court was seated, And the books were opened. ¹¹“I watched then because of the sound of the pompous words which the horn was speaking; I watched till the beast was slain, and its body destroyed and given to the burning flame. (Daniel 7:8–11 NKJV)

²¹“I was watching; and the same horn was making war against the saints, and prevailing against them ²²until the Ancient of Days came, and a judgment was made in favor of the saints of the Most High, and the time came for the saints to possess the kingdom...²⁵He shall speak pompous words against the Most High, Shall persecute the saints of the Most High, And shall intend to change times and law. Then the saints shall be given into his hand For a time and times and half a time. ²⁶“But the court shall be seated, And they shall take away his dominion, To consume and destroy it forever. (Daniel 7:21-22, 25–26 NKJV)

1. Daniel tells us that the leader of this fourth kingdom will prevail against the saints until the Ancient of Days comes, a judgment is made in favor of the saints, and the time comes for the saints to possess the kingdom. As in Daniel 2, this kingdom and its leader are stopped only by the appearance of God and when this wicked ruler is stopped, it is the time for the saints to possess the kingdom. This event is clearly the Day of the Lord and Daniel would have understood it as the time when Messiah sets up His kingdom in Jerusalem and rules over the nations from Israel.
2. Interestingly Daniel tells us that this horn has “eyes like a man” and a “mouth speaking pompous words.” This is very significant because the other ten horns are plainly interpreted as human kings. However, there is an indication that this horn is very different. It is a horn that has been given the appearance of a man, but is something much more than a man. This is why Daniel 7:20 describes him as “greater than his fellows” (NKJV), “larger in appearance” (NASB), and “more formidable than the others” (NET). Daniel 8 confirms this by saying that his power is “mighty, but not by his own power,” that he will challenge Messiah the “Prince of princes” in a way no other ruler has, and that he must be broken “without human means.”

²⁴The ten horns are ten kings Who shall arise from this kingdom. And another shall rise after them; He shall be different from the first ones, And shall subdue three kings. (Daniel 7:24 NKJV)

²⁴His power shall be mighty, but not by his own power; He shall destroy fearfully, And shall prosper and thrive; He shall destroy the mighty, and also the holy people. ²⁵...He shall even rise against the Prince of princes; but he shall be broken without human means. (Daniel 8:24-25 NKJV)

3. By focusing on the individual that empowers the fourth kingdom to be so dreadfully different from any other kingdom on earth, Daniel 7 reveals why the destruction of the fourth kingdom in Daniel 2 was the essential crushing of every other kingdom. The ruler that gives the fourth kingdom its terrible nature is ultimately the one who has animated and influenced every other historical evil empire. This is why his destruction not only destroys the fourth kingdom, it also essentially destroys the other evil empires and is enough to ensure there will never again be such a kingdom.
 4. Though he is the evil influence that made the other empires wicked, he personally animates the fourth kingdom in a way that is completely different from the way he has influenced all other historical kingdoms. Though he has influenced other kingdoms through various proxy rulers, it begins to become clear that the fourth kingdom is the result of him taking the stage of history and personally leading a kingdom on the earth.
- D. Daniel 7 describes an unparalleled persecution of Israel by this dreadful and terrible beast.
- 21“I was watching; and the same horn was making war against the saints, and prevailing against them...”²⁵He shall speak pompous words against the Most High, Shall persecute the saints of the Most High, And shall intend to change times and law. Then the saints shall be given into his hand For a time and times and half a time. (Daniel 7:21, 25 NKJV)***
1. The book of Daniel is an Israel-centric book and when Daniel used the word “saints” he would have been thinking of the remnant of Israel. Therefore the persecution that Daniel sees is an Israel-centric persecution focused on eliminating the Jews so that God is unable to fulfill His promises to them.
 2. He makes war on the Jews because it is in his heart to eliminate them. This is a key area where he is more dreadful than other ancient empires. Ancient empires such as Babylon and Rome attacked Israel with their military might primarily for political reasons related to Israel’s insurrection. This ruler will make war on the Jews simply because of their ethnicity in the same way Hitler made war on the Jewish people simply because they were Jewish.
 3. We must remember that Daniel was living through the Babylonian invasion and exile and this was the context for the prophecy of a terrible future ruler who would “prevail” over Israel for a period of time. This “prevailing,” contextually, would be an attempt at something far worse than what happened in the Babylonian exile. It is why God judges the beast so finally and decisively.
 4. The angel tells Daniel specifically that Israel will be given over to this leader for a time, times and half a time, which is 3 ½ years (The Hebrew equivalent of the phrase is also used in Daniel 12:7). This 3 ½ years ends with the establishment of the Messianic kingdom (Daniel 7:18) and therefore is Israel’s final, unequalled hour of trouble that brings the age to an end. This unequalled time of trouble is also known as “Jacob’s trouble” and it is the same time referenced in Jeremiah 30:7, Daniel 12:1, Joel 2:2, and Matthew 24:21-22.

- E. Daniel 2 and Daniel 7 both directly connect the fourth kingdom with the second coming.
1. The fourth kingdom is directly connected with the coming of Messiah because He personally and suddenly destroys the kingdom. In Daniel 2:34 the rock not formed with hands strikes the kingdom and Daniel 7:22 records that this kingdom continues until the Ancient of Days comes. This is why Daniel 2 tells us that once the kingdom is destroyed, there will never again be a kingdom led by wicked men (Daniel 2:44).
 2. Because the coming of Messiah is directly connected to the end of the fourth kingdom, we must associate this kingdom with Jesus' first or second coming.
 - a. If we associate Daniel 2 and 7 with Jesus' first coming, then we are forced to completely allegorize the passage and interpret it differently from the way Daniel and the angel interpreted it.
 - b. If we associate it with Jesus' second coming, which fits the language of the passage, then we cannot place the kingdom in ancient history if we have an orthodox view of the second coming. The only way to associate this kingdom with Jesus' second coming and identify it as a historical kingdom would be to adopt a preterist view of the second coming which says the second coming already happened "spiritually" – and virtually unnoticed – in the first century AD.
 3. Therefore, if we take an orthodox, literal view of Daniel and the Second Coming then the kingdom, and its destruction, occurs just previous to the visible, bodily return of Jesus to rule the nations.
- F. By summarizing the information that Daniel gives about the fourth kingdom, we can clearly see when this kingdom emerges.
1. The kingdom is divided under 10 kings (Daniel 2:41), but it is also destroyed during the reign of these kings (Daniel 2:34; 44; 7:23, 24). This means the kingdom only lasts for a relatively narrow window of time.
 2. The characteristics of this kingdom ultimately come from a single "horn" who becomes the ruler of the kingdom (Daniel 7:8, 11, 20, 21, 24-27). The kingdom is ultimately the embodiment of this person. Again, this puts the kingdom in a relatively narrow window of time. There cannot be a gap in time between the 10 kings and this ruler because it is clear that the kingdom is judged and destroyed in the days of the 10 kings and it Daniel 7 makes it clear that this ruler comes up among the 10 kings and even deposes some of them (Daniel 7:8, 20).
 - a. This terrible ruler is unequalled in human history and there are strong indications that he is something more than human (Daniel 7:8, 11; 8:24, 25). This is the reason he is judged uniquely and differently from the other kings.
 - b. Just as the ruler is unequalled, so to the kingdom is unequalled. None of the brutal empires of antiquity can compare with this kingdom (Daniel 7:7, 19, 23-24).

- c. This wicked horn leads an unequalled persecution of Israel that lasts 3 ½ years (Daniel 7:25). It is terrible, but it is brief. God does not allow this king to go unchallenged for very long, only long enough for him to reveal his nature, test the hearts of men, and serve God’s purposes.
 3. This kingdom will be destroyed suddenly and destroyed by God Himself. When it is destroyed, God immediately transitions the earth to the rule of His Son and His kingdom (Daniel 2:35, 44-45; 7:9-14, 18, 26-26).
 - a. It is the end of Israel’s long persecution and is instead the time for Israel to possess the kingdom and for the Messianic rule to begin.
 - b. The “different” nature of the fourth kingdom is what leads to its “different” destruction (Daniel 7:9-14; 26-27).
 - c. It is also the end of the kingdoms of fallen men in this age. Never again will there be an evil empire in this age (Daniel 2:44).
- G. Though Daniel 2 and 7 both begin with symbolic pictures, specific details about those pictures are interpreted for us so that we can have understanding of the nature and timing of the final kingdom. While He did not give us everything we might want to know, it is important that we take what He did interpret for us literally and seriously. With that in mind, we can begin to see more clearly what this kingdom is and how it affects our understanding of the book of Daniel.

IV. THE FOURTH KINGDOM MUST BE THE ANTICHRIST’S KINGDOM

- A. By looking at how Daniel describes the fourth kingdom it becomes clear that this cannot be any historical kingdom. No kingdom in history fulfills even the basic descriptions of this kingdom and none can fulfill the timing requirement. It must be the future antichrist kingdom and identifying this is important for how we understand the rest of the book of Daniel, because, once we understand that it is the antichrist’s kingdom, it unifies and opens up the book of Daniel.
- B. Understanding and interpretation are key themes that show up repeatedly in the book of Daniel. God intended that Daniel’s visions would be easy and straightforward to understand, particularly for the generation at the end.
 1. This is precisely why the symbols used in the book of Daniel are mostly straightforward. In addition, the visions themselves are interpreted for Daniel by an angel so that he can understand what he is shown.
 2. The fourth kingdom is clear as well. There is no need to force fit it where it does not fit. Just as the other descriptions of kingdoms literally describe specific kingdoms, so too the fourth kingdom is a specific kingdom. Nothing fits it yet because it hasn’t emerged yet. God is not veiling it or making it difficult to understand. He describes specific characteristics of the kingdom so we will know what it will look like, can understand it, and can warn others about it.

3. Because of the specific language use to describe this final kingdom there also is not room for a “partial fulfillment.” The primary characteristics of the kingdom and the fact that the kingdom has to be completely different from any other kingdom in history automatically exclude any kingdom partially fulfilling the prophecy.
- C. While many have sought for a historical fulfillment, the language that Daniel uses to describe this kingdom do not allow for a historical fulfillment. The kingdom must be initially divided by 10 kings, ruled over by an unparalleled beast, be dramatically different from every other historical kingdom, last only for a relatively short season, and finally be destroyed by the appearance of Messiah and the establishment of His kingdom. No kingdom that fulfills these criteria has yet appeared in human history.
 - D. Many commentators either try to apply the Roman Empire or the Islamic empire to the fourth kingdom, but neither fulfill what Daniel has prophesied.
 1. The Roman Empire was first proposed as the fourth kingdom by the early church because this interpretation made sense in their historical context. The early church had urgent expectation of Jesus’ return and Rome was the dominant power on the earth. It eventually began to systematically oppress believers, and eventually destroyed Jerusalem and slaughtered an enormous number of Jews in the process. It certainly appeared as if Rome could become the fourth kingdom. However, we can now look at Rome historically and see that none of the verses match Rome, even partially, as being a fulfillment of this prophecy.
 - a. Some commentators have assumed that Rome should be the fourth kingdom because it’s the next major empire in the region. This is logical, but not a critical issue because the fourth kingdom is the final one of this age and the kingdom of ancient Rome has ended. Because the end of the fourth kingdom is the end of the age, there must be a gap in the timeline of empires somewhere. Because the third kingdom has historical fulfillment, the gap in the timeline fits best between the third and fourth kingdoms.
 - b. In the book of Revelation, John is told that the ten king kingdom, the one Daniel refers to as the fourth kingdom, has not yet come. In other words, John is told that Daniel’s fourth kingdom is in the future after the time of Rome.

¹²***“The ten horns which you saw are ten kings who have received no kingdom as yet, but they receive authority for one hour as kings with the beast. (Revelation 17:12 NKJV)***
 - c. John is also told that the kingdom of the ten kings will actually make war on the Lamb something no kingdom has yet done.

¹⁴***These will make war with the Lamb, and the Lamb will overcome them... (Revelation 17:14 NKJV)***
 - d. Rome was a long-running empire that slowly self destructed and was eventually conquered up by the Ottoman empire. It was not a short-lived empire led by 10 kings and then destroyed by the return of Jesus.

- e. Rome was not any more cruel than any other ancient empire. It was not completely different from the others; on the other hand it was remarkably similar to them. In some ways Rome was a relatively tolerant empire that left many aspects of conquered cultures and societies intact.
 - f. Even Rome's war on Israel does not meet the requirements of Daniel 7. Rome was relatively tolerant of Jews and even cooperated with the temple service in Jerusalem. Their destruction of Jerusalem was primarily political and as a reaction to the Jewish revolutionaries. Josephus even records that Titus offered to make peace and not destroy Jerusalem. This is not to minimize the immense suffering that Rome caused Israel or the anti-Semitic acts of Romans soldiers. However, it must be understood that Rome's war on Israel, just like Babylon's, was for political purposes as a response to Israel's rebellion rather than a war on the Jews to primarily oppose God's purposes for them.
 - g. While the option of Rome as the fourth kingdom made some sense in the first century, the history of Rome shows us that it is clearly not what Daniel calls the fourth kingdom. The only reason to see Rome as the fourth kingdom is to attempt to show a historical fulfillment of Daniel's prophecies. The problem is that the wording of the prophecy requires a future, final kingdom. It demands the question of faith – has God, through Daniel, predicted a future kingdom that will match Daniel's description of that kingdom?
2. Having seen that the Roman Empire did not meet the criteria of the fourth kingdom, some have proposed that the Islamic empire could be the fulfillment of the fourth kingdom.
 - a. The historical Islamic empire fails to meet the requirements of the fourth kingdom for many of the same reasons that Rome does not meet the requirement. The historical empire did not fulfill the specific elements that Daniel prophesied and slowly crumbled and ultimately fell in the 20th century with the fall of the Ottoman Empire.
 - b. There are elements of Islamic belief and Islam's history that show some similarity to the description of the beast, so it is very possible that Islamic ideology could empower the fourth kingdom and even lead to the emergence of the fourth kingdom, but the historical Islamic empire does not fulfill the specific things Daniel said about the fourth kingdom.
 3. Both the Roman and Islamic Empire have affected the earth in a negative way, but neither continued until the Ancient of Days came (Daniel 7:22) and neither historical empire can be the fourth kingdom. Thus far there is no empire in history that meets the requirements of Daniels' prophecy.

V. THE UNITY OF DANIEL'S VISIONS

- A. Once we know that the fourth kingdom in Daniel 2 and Daniel 7 is the final antichrist kingdom, we can see that the historical gap in the two chapters occurs between Greece and the antichrist kingdom. In Daniel 8 and Daniel 11 we see the exact same transition from describing the ancient Greek empire to describing the person of the antichrist.
1. This means that the prophecies of Daniel 2, 7, 8, and 11 all contain a unified storyline and all transition at the same point from ancient history to the rule of the antichrist. Each of them uses the Seleucid Empire to set the stage for the antichrist's kingdom.
 2. Daniel 7:19 highlights the fourth beast's nails of bronze. Bronze is the metal that described the Greek empire in Daniel 2. The fourth beast is connected to the Greek empire in an interesting way. It is as though to emphasize that he walks out of the Greek empire since bronze is on his feet – the same thing that Daniel 8 and Daniel 11 emphasize.
 3. Daniel 8:23 sets the time of the antichrist's kingdom as the "latter time" of a Seleucid like empire.
 4. Interestingly in Daniel 10:20 the angel ends his description of the spiritual conflict with the prince of Greece.
- B. All four visions in Daniel tell the same storyline. Just as the four gospels give us four portraits of Jesus, so too the four visions of Daniel are four different portraits of the antichrist and his kingdom.
- C. The transition in both Daniel 8 and 11 show the antichrist rising out of what was historically the Seleucid portion of the ancient Greek empire (A very large area stretching from eastern Turkey to Afghanistan). The purpose of the visions is to set the stage for the antichrist; therefore there is no need to highlight any kingdoms that do not serve the purpose of setting the stage for the antichrist. God, in His wisdom, chose to reveal the emergence of the antichrist to Daniel through three historical empires.
1. The antichrist comes from the region of the ancient Greek empire, so the historical kingdoms end there. The fact that he arises out of the Seleucid Empire indicates that it may well be the most important ancient kingdom of all to understand as a prototype for the development of the fourth kingdom.
 2. Because Daniel 8 and Daniel 11 present the antichrist as emerging from the remnants of the Seleucid empire, it is important to understand the geography of that empire while also remembering that the fourth kingdom is completely different from all the rest and therefore will be unique. Though evil empires foreshadow the antichrist's empire in some fashion, we have to be careful with how we allow our understanding of any previous empire to influence the way we understand the antichrist empire.

- a. For example, when most people think “Greece” they think the modern state of Greece and they think of secular humanism. However, the Seleucid kingdom included eastern Turkey, Syria, Iraq, Iran and many other Middle Eastern nations. The empire was also not secular, but committed to the worship of false gods.
 - b. Antiochus was not a secular humanist. Though he glorified man, and himself, his point of contention with the Jews was the worship of Greek gods, not secularism. His “abomination” was requiring Jewish worship of his god in the temple.
 - c. This region has also been entrenched in Islam for over 1,000 years. Islam is the stronghold in this region and could also serve as the launching pad for the antichrist’s religion. Just as Antiochus was influenced by the prevailing system of thought in this region in his day, so too a leader in this region could be influenced by the prevailing system of thought in this region in our day and use it to exalt himself and enforce his will.
 - d. While we need to understand what the Scripture intends us to learn from the Seleucid kingdom, we also have to be careful to be true to what the Scripture says and to be open where it is not specific. The Scripture holds us in tension and forces us to watch and pray by being silent on certain issues.
- D. Daniel’s prophecy that the antichrist arises from the Greek (Seleucid) empire is consistent with other eschatological passages that reference the Greek empire in an eschatological context.
1. In Joel 3 God describes His final judgment of the nations and He judges the nations close to Israel specifically because they have sold Judah and Jerusalem to the Greeks for the purpose of taking the people far away into exile.
⁶Also the people of Judah and the people of Jerusalem You have sold to the Greeks, That you may remove them far from their borders. (Joel 3:6 NKJV)
 2. Zechariah 9 refers to the final conflict of the age as the conflict between the “sons of Zion” and the “sons of Greece.”
¹³For I have bent Judah, My bow, Fitted the bow with Ephraim, And raised up your sons, O Zion, Against your sons, O Greece, And made you like the sword of a mighty man.” (Zechariah 9:13 NKJV)
 3. Revelation 13 emphasizes that the kingdom is “like a leopard” a clear reference to Greece in Daniel 7. It does not say he *is* a leopard and therefore is Greece, but the beast is like a leopard. This gives the vision unity with Daniel’s visions and the same emphasis. It has components, such as the feet of a bear, that ties it to other wicked empires, but it has the shape and form of the Greek beast.
²Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority. (Revelation 13:2 NKJV)

- E. Because each of Daniel’s visions follow the same progression, it is important for us to see that the revelation becomes progressively more and more specific throughout the book. As Daniel asks, God gives increased revelation specifically on the fourth kingdom and particularly on the antichrist because he is the one who gives definition and identity to the fourth kingdom. God gives Daniel some information about the antichrist in Daniel 7 and Daniel 8, but by Daniel 11 he gives Daniel the longest, more detailed sequence of events in the Bible related to the person of the antichrist.
- F. God expands the revelation of the fourth kingdom in Daniel 2 by expanding the revelation of the antichrist in each succeeding vision. The answer to Daniel’s questions about the fourth kingdom in Daniel 7:28, were subsequent detailed revelations of the antichrist. There is a clear progression of revelation in the book of Daniel. God gives a little information and then Daniel returns to the place of fasting and prayer asking for more revelation.

¹⁵*Then it happened, when I, Daniel, had seen the vision and was seeking the meaning, that suddenly there stood before me one having the appearance of a man. (Daniel 8:15 NKJV)*

¹⁰*... And in his upper room, with his windows open toward Jerusalem, he knelt down on his knees three times that day, and prayed and gave thanks before his God, as was his custom since early days. (Daniel 6:10b NKJV)*

²⁰*Now while I was speaking, praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God,*
²¹*yes, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering. (Daniel 9:20–21 NKJV)*

¹²*Then he said to me, “Do not fear, Daniel, for from the first day that you set your heart to understand, and to humble yourself before your God, your words were heard; and I have come because of your words. (Daniel 10:12 NKJV)*

- G. God continues giving Daniel more revelation throughout his life, because he is asking and praying, for revelation on the four main kingdoms that are introduced in Daniel 2. It is a major theme of Daniel that intercession unlocks revelation. What is shocking is that the increase of revelation in the book of Daniel is an increase in revelation about the person of the antichrist.

VI. THE VISION IS SEALED UNTIL THE TIME OF THE END

- A. Daniel’s book finishes with a very clear warning about how we are to interpret the book.

⁹*And he said, “Go your way, Daniel, for the words are closed up and sealed till the time of the end. (Daniel 12:9 NKJV)*

- B. What is spoken in the book of Daniel is sealed until the time of the end. Therefore, the book itself can only be fully understood as we draw near to the final generation. God has given things in Daniel that are unknowable until the end of the age and yet they were written down nearly 2,500 years ago. Only God gave give this kind of revelation and He gave it as a witness to the earth that He alone is God. This is why Daniel’s revelation is a holy thing and it is a dangerous thing to put things in Daniel into antiquity that God has said belong to the future.
- C. In nearly every case, we should be very careful to go beyond historical orthodoxy, but in the case of Daniel there is a divine warning that the proper understanding is actually unknowable until the end of the age.
 - 1. For example, the first century believers who wondered if Daniel’s fourth beast was Rome were doing the best they could with the information they had. However, Gabriel specifically warns us that Daniel’s revelation will only be plain and understood at the time of the end.
 - 2. While we should always be very slow to deviate from the traditional understanding of the church, Gabriel hints to us that there are things in Daniel that are actually not able to be discerned until the time of the end.
 - 3. We have already seen that all the historical interpretations do not match what is predicted in Daniel 2 and Daniel 7 and Daniel 12 gives us the confidence to not cling to a historical interpretation that does not match what Daniel said.

VII. CONCLUSIONS

- A. When we look at the description of the fourth kingdom in Daniel 2 and 7, we can see several clear requirements for the fourth kingdom:
 - 1. It must be a divided kingdom under 10 kings (Daniel 2:41; Daniel 7:7, 20, 24).
 - 2. The kingdom must be destroyed within the lifetime of the ten kings (Daniel 2:44).
 - 3. There must be division among the 10 leading to 3 of the kings ultimately being deposed (Daniel 2:42; 7:8, 24).
 - 4. An individual will begin as a “little horn,” but suddenly become much greater and different from the rest. He is the one who gives the fourth kingdom identity. He is different and greater than all other rulers (Daniel 7:8, 11, 20, 24). Daniel hints repeatedly that this is a supernatural being and far more than a mere man (Daniel 7:8, 11-12, 19-20, 24, 8:24-25).
 - 5. The kingdom will be completely “different” from all other kingdoms. It will be of a different “kind or class” according to the definition of the Aramaic word used and will trample the whole earth (Daniel 2:40; 7:19, 23). It therefore cannot be compared to any other ancient kingdom and, by the language, a kingdom of this kind can only appear once in history.

6. It will be terrible, devouring, trampling, and crushing all else (Daniel 2:40; 7:7, 19, 23).
 7. The kingdom will endure only a brief period of time (Daniel 2:44; 7:25).
 8. The kingdom will be completely and suddenly destroyed by the appearance of Messiah and the appearance of God. The kingdom of Messiah will begin while the remnants of the ten king confederation is still in place (Daniel 2:44-45; 7:9-14, 22, 26-27).
 9. When the fourth kingdom is destroyed, the evil that animated all previous kingdoms is destroyed (Daniel 2:44). No other kingdom led by wicked men will succeed this kingdom. It is the final empire of the age (Daniel 2:44; 7:26).
 10. Israel will be subjected to the ruler of this kingdom for 3 ½ years and will be persecuted horribly (Daniel 7:21, 25). When the time ends, the persecution of Israel will end, Israel will come into her inheritance, and the judgment will happen (Daniel 7:9-14, 18, 22, 26, 27).
- B. When we look at Daniel’s predictions regarding this kingdom, there is no kingdom in antiquity that fulfills the characteristics of the fourth kingdom. The language describing the kingdom also excludes multiple or partial fulfillments.
1. There are many historical empires that have been wicked, such as the Babylonian Empire, the Medo-Persian Empire, the Greek Empire, the Roman Empire, the Islamic Empire, the Nazi Regime, the Soviet Union, and many others. Each of these foreshadows certain elements of the antichrist kingdom, but none fit the specific description of the fourth empire and none are a complete foreshadowing of his kingdom.
 2. The empire in history that foreshadows the antichrist kingdom most specifically is Nazi Germany who was ruled by a “little horn,” made war on the Jews horrifically, attempted a “final solution” against the Jews for 3 ½ years, sought to establish a 1,000 year rule, and lasted only a brief while.
- C. Interestingly Daniel 8 and Daniel 11, while referring to the antichrist, are foreshadowed in the actions of Antiochus in ancient history. Antiochus’ brutal reign is similar to many of the prophecies regarding the antichrist though he clearly falls short of fulfilling them.
1. While we are given a specific preview of the person of the antichrist in Antiochus, it is notable that we are not given a specific preview of the fourth kingdom until the reign of Adolf Hitler. It is notable that, while all ancient empires passed through a succession of rulers that did wickedly, Nazi Germany was essentially built around a single wicked man. In the same way the fourth kingdom is essentially built around a single wicked man.

2. The reason there is an ancient prototype in the person of Antiochus, but not an ancient prototype of the kingdom is because the primary point of Daniel is the expanding vision of the person of the antichrist. Without this person you cannot have the fourth kingdom so foreshadowing this person is far more important than foreshadowing a kingdom. If you understand him, you understand his kingdom. However, understanding ancient empires is not enough to understand the uniqueness of this individual.
 3. There is not a complete ancient prototype for the fourth kingdom. It is too utterly different because one that is completely different, one that is of a different kind or class, leads it.
- D. Of course, whatever wickedness was in each ancient empire certainly lives on in the fourth empire because it is led by the beast that has animated and influenced wickedness throughout history. The spiritual wickedness present in each kingdom will continue on to the end, so there is spiritual continuity between all empires that have ruled the earth.
1. The continuity of spiritual wickedness is very different from the political kingdom that Daniel sees in Daniel 2 and 7. The political and governmental expression of the fourth kingdom is separate and distinct and cannot be put in the continuum of any previous empire, though all historical empires are building to this kingdom and whatever spiritual wickedness is in each one of them will crescendo in the final one.
 2. We can learn from the wickedness in each historical empire. For example, we can see similarities in the coming desolation of Jerusalem and the ancient siege by Babylon and Rome even though both of their sieges were primarily triggered by Israel's political rebellion rather than by rage against the covenant. As another example we can see similarities in the way the Islamic empire conquered, combined religion and state into one unbending reality, and persecuted both Christians and Jews.
- E. Radical Islam, with its constant focus on the elimination of the state of Israel, its drive to rule over Jerusalem, its violent anti-Semitism, and its domination by fear may very well be setting the stage for the antichrist kingdom. There are certainly many elements of the antichrist kingdom that are present in the theology of Islam. However, no previous Islamic empire is capable of matching any of the descriptions of Daniel's fourth kingdom.
- F. To be true to the text, we must stand with the stigma of Daniel. There is a stigma to Daniel's prophecy and God will not allow us to rescue it by prematurely marking the prophecies fulfilled. The language will not let us do that either with the prophecies regarding the fourth kingdom in Daniel 2 and Daniel 7 or the prophecies regarding the antichrist in Daniel 8 and Daniel 11 that come later in the book.
1. The "words" (Daniel 12:9), meaning the visions described, are understood only at the time of the end. Each of the four visions in Daniel 2, 7, 8, and 11 awaits its final, future fulfillment.

2. In both cases, Daniel prophesies specific things that have not yet happened in history and to be honest in our hermeneutic we cannot force fit things that do not fulfill what Daniel has prophesied.
- G. Our view of Daniel goes to the root of our view of Scripture. God is forcing the issue – will we stand with the word as prophesied or will we try to rescue God and make our faith more respectable and remove some of the stigma of Daniel’s prophecies? God forces us to answer the question of whether Daniel’s prophecies have ultimately failed because nothing in history has fulfilled them accurately or whether the God of history can yet fulfill, in every detail, what Daniel prophesied.