

21 TEN KINGS and LITTLE HORN (THEORY) DANIEL 7:19-27 (YLT)

Daniel's dream was about the future of his people, the Jews, during the 4th Kingdom (Rome).

1. "Then I wished for certainty concerning the fourth beast, that was diverse from them all, fearful exceedingly; its teeth of iron, and its nails of brass, it hath devoured, it doth break small." vs. 19

There was something about the fourth beast, the Roman Empire, that drew special fear and attention from Daniel, as a Jew.

2. "And the remnant with its feet it hath trampled" vs 19

Unbelieving Jews used the Roman legal system to persecute the remnant of Israel for close to 40 years. The remnant was also caught in the AD 64 persecution of Christians under Nero Caesar where the apostles Paul and Peter were likely victims along with hundreds of other believers in Jesus the Messiah.

3. "And concerning the ten horns that [are] in its heads, and of the other that came up, and before which three have fallen..." vs 20

Daniel's people, the Jews, are featured in this vision of the Roman Empire where the end of the Old Covenant is prophesied. Daniel's dream shows ten horns (ten kings). They appear to correspond to the ten Jewish generals* who were in charge of assigned districts of the Holy Land during the war. Moderate rebel leaders appointed them to lead the war effort against Rome (Josephus, Wars 2:20:3-4). The conflict was taken over by the "little horn," fanatical bands of zealots, who gleefully murdered three of the generals, namely: Joseph ben Gorion, former high priest Ananius, and Niger, governor of Idumea. (Josephus, Wars 4:5:2, 4:6:1).

4. "Even of that horn that hath eyes, and a mouth speaking great things, and whose appearance [is] great above its companions. 21 I was seeing, and this horn is making war with the saints, and hath prevailed over them." vs. 20**

The zealots specialized in boastful rhetoric and claimed to have God on their side. Their "fourth philosophy" stated, "God is to be the only Ruler and Lord". Their wickedness became evident with their fierce killing between rival zealot factions and the murder of thousands of Jewish citizens who were in favor of peace, those who tried to defect to the Romans, and those who appeared compassionate to the sufferings of their kinsmen. A few words cannot truly summarize the horrors of that conflict. (read: [The Wars of the Jews](#), by Josephus)

5. "Till that the Ancient of Days hath come, and judgment is given to the saints of the Most High, and the time hath come, and the saints have strengthened the kingdom." vs. 22**

The scene switches to the quickening of the Kingdom of God—gaining in strength as vindication is poured out on those who were enemies of Christ and His people.

6. "Thus he said: The fourth beast is the fourth kingdom in the earth, that is diverse from all kingdoms, and it consumeth all the earth, and treadeth it down, and breaketh it small." vs. 23

The diversity Daniel sees in the fourth kingdom is the mixing and conflict of Rome and Israel ("iron" and "clay"). The consuming, trampling and breaking could refer to the zealots or the power of Rome or, more likely, the grinding of both together.

7. "And the ten horns out of the kingdom [are] ten kings*, they rise, and another doth rise after them, and it is diverse from the former, and three kings it humbleth." vs. 24

This passage interprets what was already stated: The ten appointed generals from Israel arise; the zealots are renegade, divisive reprobates who kill three of the ten generals and dominate the execution of the war.

8. "And words as an adversary of the Most High it doth speak." vs. 25

The zealots showed themselves to be a most vile and bloodthirsty lot. Josephus states: "These men trampled upon all the laws of man, and laughed at the laws of God; and for the oracles of the prophets, they ridiculed them as the tricks of jugglers." (Josephus, Wars 4:6:3)

9. "And the saints of the Most High it [little horn] doth wear out." vs. 25

This reiterates the fact that the zealots were, by far, the worst enemy of the common Jews who were caught up in the war. Josephus writes: "To say all in a word, no other gentle passion was so entirely lost among them as mercy; for what were the greatest objects of pity did most of all irritate these wretches and they transferred their rage from the living to those that had been slain and from the dead to the living. Nay the terror was so very great that he who survived [conflict, famine], called them that were first dead happy, as being at rest already; as did

those that were under torture in [zealot] prisons, declare that upon this comparison those that lay unburied were the happiest.” (Josephus, Wars 4:6:3)

10. “And it [little horn] hopeth to change seasons and law; and they [the saints] are given into its hand, till a time, and times, and a division of a time. vs. 25

The zealots thought they were in charge of history, but were doomed by justice and divinely inspired “appointed times” regarding their end (Deut. 28-32). The common Jews in Jerusalem were subject to their wicked rule for the duration of the war, 3.5 years.

11. ““And the Judge is seated, and its [little horn’s] dominion they cause to pass away, to cut off, and to destroy — unto the end;” vs 26

Divine judgment will prevail against the zealots and they will be destroyed. This was fulfilled exactly as prophesied as recorded in Josephus’s history, “The Wars of the Jews.” The War ended the Old Covenant.

12. “And the kingdom, and the dominion, even the greatness of the kingdom under the whole heavens, is given to the people — the saints of the Most High,” vs. 27

The invisible Kingdom of God, a New Covenant, is established under the vindicating power of Christ and the destruction of the Old Covenant.

13. “His kingdom [is] a kingdom age-during and all dominions do serve and obey Him.” vs. 27

Jesus’s rule was total by the end of the age. He then delivered the kingdom to the Father (I Cor. 15:24) and we now live in the Kingdom of God.

***The Ten Generals were “kings” in charge of various regions of the Holy Land (Wars, 2:20:3-4)**

1. Joseph ben Gorion—fallen
2. Ananus former high priest—fallen
3. Jesus, son of Sapphias
4. Eleazar, son of Ananias
5. Niger, governor of Idumea--fallen
6. Joseph, son of Simon
7. Manasseh
8. John the Essene
9. John, son of Matthias
10. Josephus, son of Matthias

****The term “saints” (holy, separate) is used 3 ways in the Bible:**

1. Reference to Old Covenant Israel. (2 Chron, 6:41, Ps. 31:23)
2. Reference to Jewish remnant/Christians (I Cor. 2:2, Eph. 1:1)
3. Reference to all Christians. (Rom. 1:7)

In Daniel 7:20, 25, the saints are ethnic Jews who were caught up in the war, oppressed and overwhelmed at the hands of the zealots.

In Daniel 7:22, 27, the saints are faith-filled Jews who possess the kingdom of God through their Messiah.

Ten Kings in Revelation

• **‘And the ten horns that thou sawest, are ten kings, who a kingdom did not yet receive, but authority as kings the same hour do receive with the beast. Rev. 17:12 YLT**

This is apparently saying that, as John was writing, the ten kings had not yet been commissioned, but would serve a short time in their role concurrent with the beast.

• **“And the ten horns which you perceived and the wild beast, these will be hating the prostitute and they will be making her desolate and naked, and they will be eating her flesh, and they will be burning her up with fire, for God imparts to their hearts to form His opinion and to form one opinion, and to give their kingdom to the wild beast, until the words of God shall be accomplished.” Rev. 17:16 CLNT**

Through war-making, the ten kings give their kingdom to the beast (Rome), accomplishing the purposes of God.

Note: “Beast was slain” (7:11) was not treated in the interpretation of Daniel 7. Perhaps a reference to Nero’s death in AD 68. The “rest of the beasts” whose dominion was taken away could be the subsequent short-lived emperors.

Another preterist view: <https://donkpreston.com/jesus-the-little-horn-the-sanhedrin/> (There are 5 parts)