

CHAPTER SEVEN

I. BEASTS AND THE BEAUTY—7:1-28

a. MALEVOLENT BEAST

TEXT: 7:1-8

- 1 In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream and told the sum of the matters.
- 2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of heaven brake forth upon the great sea.
- 3 And four great beasts came up from the sea, diverse one from another.
- 4 The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon two feet as a man; and a man's heart was given to it.
- 5 And, behold, another beast, a second, like to a bear; and it was raised up on one side, and three ribs were in its mouth between its teeth: and they said thus unto it, Arise, devour much flesh.
- 6 After this I beheld, and, lo, another, like a leopard, which had upon its back four wings of a bird; the beast had also four heads; and dominion was given to it.
- 7 After this I saw in the night-visions, and, behold, a fourth beast, terrible and powerful, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with its feet: and it was diverse from all the beasts that were before it; and it had ten horns.
- 8 I considered the horns, and, behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

## QUERIES

- a. What symbolic meaning do the "four winds" and the "great sea" have?
- b. What do the four beasts symbolize?
- c. Who is the "little horn" of the fourth beast?

## PARAPHRASE

One night back during the first year of Belshazzar's reign over Babylon, Daniel had a dream and he wrote it down. This, in essence, is his vision: I was having a very graphic vision in my dream, at night, and behold the four winds of heaven burst forth upon the great sea. Then four huge, terrifying beasts came up out of the sea, each different from the other. The first was like a lion, but it had wings like an eagle. And as I watched, its wings were pulled off so that it could no longer fly. But it was stood on its hind legs like a man would stand, and a man's mind was given to it. The second beast was like a bear with its feet on one side lifted as if it were going to stride ahead. It held three ribs in its mouth between its teeth. I heard a voice saying to it, Get up, Devour many people! The third of these strange beasts was like a leopard, but it had in its back wings like those of birds; and it had four heads. And extensive power was given to it over all mankind. Then, as my dream continued, I saw a fourth beast coming up out of the sea too fearful and dreadful to describe, and it was incredibly strong. It devoured some of its victims by tearing them apart with its huge iron teeth; others it crushed beneath its powerful feet. It was far more brutal and vicious than any of the other beasts, and it had ten horns. And as I was observing the horns, suddenly another small horn appeared among them, and three of the first ones were pulled out by the roots to give the little horn room; this little horn had a man's eyes and a boastful, bragging mouth.

## COMMENT

v. 1-3 . . . THE FOUR WINDS OF HEAVEN BRAKE FORTH UPON THE GREAT SEA . . . Young believes the four winds symbolize some power of God to stir up the nations (sea).

Keil suggests, "heavenly powers and force by which God sets the nations of the world in motion." Leupold disagrees, saying, "that would yield the result that disturbances in the world are attributable to heavenly forces whereas they are more correctly termed the result of purely earthly causes." He believes that the unrest of nations which brings one king and kingdom to power after another is caused directly by the deliberate unregenerate actions of these nations. He prefers "to regard the winds as a second earthly factor in the picture and a rather appropriate one at that." There is some indication in scripture that God does "stir up the spirit" of certain rulers and nations and is providentially active in the affairs of history (cf. Isa. 10:5-16; 45:1-7; Jer. 27:5-7; II Chron. 36:22-23; Ezra 1:1-4, etc.). It should be apparent, however, from the context of the whole body of scripture that God does not overrule the will of man and force a man to think something he does not want to think. God does use natural means at various times to overrule the actions of men but not their wills. So a position somewhere between that of Young and Leupold would seem scriptural to us.

Now with the symbolic figure water the matter is much clearer in scripture. It seems to be widely accepted that the "great sea" symbolizes mankind, and especially Gentile world powers hostile to God and Israel (cf. Isa. 8:7ff.; Jer. 46:7-9; 47:2; Isa. 17-2ff. and Rev. 17:1-15). Thus when the four "beasts" appear as rising from the sea, that clearly indicates that the disturbed state of the world (whether the disturbing force be God or man or both) gives origin to the successive world powers that appear on the scene of history.

This chapter is somewhat of a "flashback" to the days before Darius and the Medo-Persian takeover. It was during the first year of Belshazzar's rule of Babylon that Daniel himself was given a dream-vision. While the dream was still fresh in his mind, he wrote it down in its essentials. He was undoubtedly restrained by the Spirit of God from including all the unnecessary so as not to present a bewildering array of details not necessary to the reader's understanding.

The most adequate figurative representation of these powers is four "beasts." Leupold dwells at length upon this:

"There may be something of human greatness about empires as chapter two allows. There is just as much justification for the point of view that in their relation to one another and in their mode of acquiring power the world powers are rapacious *beasts* of great strength and are no longer human. As long as a nation makes no bid for imperial control it may preserve a more humanized attitude and character. As soon as it enters the lists to become a leader among the nations, all resemblance to the finer human traits is laid aside, and the beast comes to the forefront. This flatters human vanity but little but is one of the truest facts ever revealed by the Scriptures. All subtle self-flattery of the nations to the contrary, this is still the most telling and accurate description of the outstanding trait of the nations that aim to exercise control over other nations."

We believe "beast" represents in an even more general way all world power. Eventually all worldly rulers and governments will be banished and the only kingdom remaining in a new heaven and new earth will be the kingdom of God. This forms a key or basis for interpreting all apocalyptic literature of the Bible, including the book of Revelation. *Beast* does not mean one specific world empire, unless a certain beast is named and some point of interpretative reference is specifically named by the inspired writers.

v. 4-6 . . . FIRST . . . A LION . . . A MAN'S HEART . . . GIVEN TO IT . . . ANOTHER . . . LIKE UNTO A BEAR . . . AND LO, ANOTHER, LIKE A LEOPARD . . . It should be evident to the thorough student that these four beasts are parallel to the four parts of the great mental statue in chapter two. The lion represents Babylon for Babylon was the first power to achieve world dominion. Egypt is Babylon's only predecessor who came near to such world dominion but Egypt never came near to dominating the world like Babylon did. Babylon was the head of the statue in chapter two and here she is represented by the "heads" of two animal kingdoms—the lion and the eagle. Furthermore, the peoples of that day were familiar with such figures as the winged lions that guarded the gates of royal palaces among the Babylonians. They were practically emblems of the Baby-

Ionian power. The prophets use the lion to symbolize Babylon as well as using the eagle for the same purpose (cf. Jer. 49:19; 50:17, 44; Jer. 48:40; 49:22; Ezek. 17:3, 12). The plucking out of the wings from the lion and the standing like a human plus the giving of a human heart symbolizes a time when the Babylonian power was de-beasted and humanized. This undoubtedly refers to the humiliation of Nebuchadnezzar as related in chapter four when his proud nature and lust for conquest were taken from him by God. The nation, of course, shared the king's experience since he was its moving spirit.

The second beast in Daniel's dream-vision was like a bear. After the lion in regality comes the bear and symbolizes the Medo-Persian empire. The bear is more slow and heavy-going than the lion and well represents the distinction between Babylon and Persia. Young thinks the bear was standing with two feet on one side raised for the purpose of going forward and this symbolizes the two-sided (Medo-Persian) nature of the empire with one side (Persian) going on ahead of the other. The three ribs it is devouring in its mouth merely represents the beast as not content with one body but devouring many. Any delineation of the "three ribs" as specific empires devoured by the Medo-Persian conquest would have to be totally arbitrary since the Medo-Persian coalition conquered more than three (some arbitrarily say the three ribs represent Babylon, Lydia and Egypt). The bear is commanded by God after it has substantial conquests in its jaws to arise and attempt to devour more. The Persian Empire was voracious; it devoured quite a bit more than did Babylon and attempted to devour as far as Macedonia and Greece. All in all, the vision emphasizes a greedy voraciousness over against the royal dignity that marked the first beast.

The third beast, like a leopard with four wings and four heads, symbolizes Alexander the Great and the Grecian empire. About 150 years after Persian hordes had invaded Greece and burned Athens (although the Persians had been driven back to Asia Minor) Greek militants still preached vengeance. War demanded unity and Greece remained fragmented in rival city-states, exhausted by the Peloponnesian War. Into the vacuum rode Philip II (of Macedon), intent

upon uniting Greece and invading Persia. A master in the art of war, he developed the celebrated Macedonian Phalanx—rank upon rank of infantrymen with shields closely joined and spears more than twice as long as those of their foes. Shock troops—skilled horsemen of Thessaly and Macedonia—flanked the solid phalanxes. As Philip rode south, the Greeks resisted. In Athens, orators denounced the northerner; Demosthenes' eloquent thunder still echoes in our word "philippic." The decisive clash came in 338 B.C. at Chaeronea, northwest of Athens. Philip commanded on the right wing while his 18-year-old son Alexander led a cavalry charge from the left. They wheeled and chewed up the Greek center. All Greece save Sparta now submitted, and Philip was free to lead a united force against Persia. When an assassin's knife cut him down, young Alexander made his father's dream his own. Alexander left Pella on a bright spring day in 334 B.C. leading 30,000 foot soldiers and 5000 cavalry—and the next 11 years were spent in a whirlwind of warfare, hardships, and revelry. Entering Babylon in the spring of 323 B.C., worn out by wounds, hardship, and overdrinking, he fell ill of a fever. Soon he could neither move nor speak. He was propped up and each officer and soldier filed past. He acknowledged each man with his eyes or a slight movement of his head. Within two days Alexander died. He was not yet 33 years old. His empire stretched half-way around the world—from Europe to Asia—from Macedonia to the Himalayas in India and China.

This ferocious, agile, swift beast is a very appropriate symbol of Alexander's empire. The four heads on the beast symbolize the four-way division of this great empire at Alexander's death, (although Young disagrees and insists they merely represent "the four corners of the earth, symbolizing the ecumenicity of his kingdom). At his untimely death his empire disintegrated into four major kingdoms which were ruled over by his chief generals (Ptolemy—Egypt; Antigonus—Asia; Cassander—Macedonia; and Lysimachus—Thrace) Antigonus was later killed in a battle, his Asiatic empire came to an end, and Seleucus (Ptolemy's leading general) was given Palestine and Syria over which to rule (see extended historical account in chapter 11).

These four kingdoms continued as prominent factors in world politics until the next empire appeared on the scene and amalgamated the parts into a whole.

The interesting note at the end of verse 6, “. . . and dominion was given to it,” reveals very clearly that all of Alexander's accomplishments were providentially given to him by the Most High God. Alexander did not actually achieve by ordinary conquests the victories that were his lot, but that he had been singled out by divine providence to have the world dominion come into his hands. He was, in a very particular way, a man of destiny!

v. 7-8 . . . BEHOLD A FOURTH BEAST, TERRIBLE AND POWERFUL . . . IT HAD TEN HORNS . . . CAME UP AMONG THEM ANOTHER HORN, A LITTLE ONE . . . There is no beast in all the fauna sufficiently fierce and terrible to symbolize so abnormal a type of empire. Everything points to the Roman world power as being the empire typified by this beast. Using its great iron teeth it broke things in pieces and devoured them, and what it could not devour it stamped with its feet, grinding it into dust. Rome was singularly voracious, cruel and destructive—even vindictive as a world power. She could never get enough of conquest. Often she conquered just out of sheer spiteful vengeance. Rome had no interest in raising the conquered nations to any high level of development. All her designs were exploitation and imperialism. If they could not “devour” a victim by plunder and taxation, they would “stamp” it under their feet, sacked and burned, left in desolate ruins.

The ten horns symbolize a complete, multiplicity of powerful rulers. As with the “three ribs” in the bear's mouth, should one attempt to designate specifically ten different emperors of Rome he would have to make a very arbitrary selection. The number ten symbolizes completeness.

The seer's attention is directed to a “little horn” which supplants three that were rooted up. Leupold suggests that the whole idea between ten, three that are rooted up, and one which supplants the three, is comparative. If *one* replaces *three*, it becomes comparatively quite a bit larger than any one of the others. Yet the “little” *one* does not grow as strong as the whole empire—the *ten*.

This "little horn" has eyes like a man and a mouth speaking great things, which, as we shall show later in verses 15-28, are characteristic of the ruler of the Roman Catholic papacy. The fact that Daniel observed the little horn having human eyes indicates his attention was intentionally drawn away from the beastly character of the fourth kingdom to what seems to be a human personality growing out of the fourth beast. This human personality has power (symbolized by "horn") and utters great, boastful, things (characterized in verses 25 as "words against the Most High"). A more extensive interpretation of the "little horn" will be made in subsequent verses.

### QUIZ

1. Does God ever "stir up" men or events upon the earth to fulfill His purposes?
2. What is symbolized by the "four beasts" coming up from "the sea"?
3. Which world-empire does the lion represent, and why?
4. Which, the bear?
5. Which, the leopard? What about its four heads?
6. Why was the fourth empire not represented by an animal?
7. What do the ten horns symbolize? What about the "little horn"?

### b. MAGNIFICENT BEAUTY

TEXT: 7:9-18

- 9 I beheld till thrones were placed, and one that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire.
- 10 A fiery stream issued and came forth from before him: thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.
- 11 I beheld at that time because of the voice of the great words which the horn spake; I beheld even till the



- beast was slain, and its body destroyed, and it was given to be burned with fire.
- 12 And as for the rest of the beasts, their dominion was taken away: yet their lives were prolonged for a season and a time.
- 13 I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him.
- 14 And there was given to him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.
- 15 As for me, Daniel, my spirit was grieved in the midst of my body, and the visions of my head troubled me.
- 16 I came near unto one of them that stood by, and asked him the truth concerning all this. So he told me, and made me know the interpretation of the things.
- 17 These great beasts, which are four, are four kings, that shall arise out of the earth.
- 18 But the saints of the Most High shall receive the kingdom, and possess the kingdom for ever, even for ever and ever.

### QUERIES

- a. Who is the "one that was ancient of days?"
- b. How could the fourth beast be slain and the other beasts have their lives prolonged?
- c. When shall the saints of the Most High receive the kingdom?

### PARAPHRASE

I watched as thrones were set in place and the Eternal, Omniscient One, sat down to judge. His clothing was snow-white, and the hair of his head pure as wool. He sat upon a fiery throne which had flaming wheels, and a river of fire flowed from before him. Myriads upon myriads of angels ministered to Him; so many myriads stood before Him, they could not be numbered. Then the court began its session and The Books were opened. Then I carefully ob-

served what the great horn was doing: it was arrogantly speaking blasphemous and boastful things against the Eternal One, and as I was observing, the brutal fourth beast was killed and its body submitted to the burning of fire. As for the other three beasts, they also had their dominion taken away one after another, each at its appointed time; for to each God gave its duration of life, depending on the circumstances involved and the time appointed in the providence of God. And as I was seeing these visions in the night, lo, there arrived on the scene a Man—or so He seemed to be—brought there on clouds from heaven; He approached the Eternal One and was presented to Him. He was given dominion and honor and sovereignty in order that all peoples, nations, and tongues should serve and obey Him. His dominion is an everlasting dominion that never passes away, and His kingdom is an eternal kingdom that is never destroyed. As for me, Daniel, I was confused and disturbed by all I had seen because I did not know the meaning of it. So I approached one of the angels standing by the throne and asked him for an authoritative interpretation of all these things, and he explained their meaning to me. As to these great beasts which, to be explicit, are four in number, the meaning is that four kings with their earthly, temporal kingdoms shall arise and succeed one another in dominion for a while. But they shall each one fall and disappear, while it will be the sanctified ones of God who shall receive and possess that kingdom which is everlasting—even forever and ever.

### COMMENT

v. 9-10 . . . THRONES WERE PLACED . . . ANCIENT OF DAYS DID SIT . . . BOOKS WERE OPENED . . . Who sits upon the other thrones (pl.) Daniel does not tell us, and any statement on our part would be conjectural. The plurality of thrones is to emphasize majesty and power, but Young thinks the angels that serve God in judgment are the other throne (cf. *Psa.* 89:8; *Isa.* 6:2; *Rev.* 1:4; 4:4; 8:2; *Mt.* 13:36-50).

Ancient of Days signifies one who has lived ever since anyone can remember. The emphasis is upon the omniscience and eternity of God. The Eternal One is well aware

of all the deeds and acts of men and kingdoms and is, therefore, well able to pronounce judgment in all justice. He is clothed in holiness and purity, symbolized by his white garments, and His nature is wisdom symbolized by His white hair.

His throne is fire, and fire issues forth from it representing the judicial power and also splendor and majesty (cf. *Psa.* 50:3; 97:3; *Rev.* 4:4-5; *Ex.* 3:2; *Deut.* 4:24; *I Tim.* 6:16; *Heb.* 12:29). Fire may also symbolize a purifying, purging, sanctifying agent issuing forth from the throne of God. Wheels symbolize the omnipresent nature of God's judicial action. His throne is not bound to one place but rules universally (cf. *Ezek.* chap. 1).

Thousands of thousands and ten thousand times ten thousands are simply expressions relating to the same multitude of myriads and myriads of heavenly creatures gathered to minister to the Ancient of Days and do His bidding in the judgment.

The Books are symbolical of the fact that God records and remembers the actions of men (cf. *Isa.* 65:6; *Jer.* 17:1; *Mal.* 3:16; *Lk.* 10:20 and *Rev.* 20:12), and here the reference is particularly to the deeds of the four beasts and the little horn. The rest of the O.T. (other than Daniel) knows only one Book (cf. *Ex.* 32:32-33; *Psa.* 69:28; 139:16) but in the N.T. it is books (pl.). God has not only a record of the deeds of men but a record of all who are His. To be blotted out of His book is to be lost and condemned to an eternal separation from Him unto punishment. Unless one is a member of the eternal kingdom of the Ancient of Days this is his destiny. To be associated with any other than the Eternal One is to be associated with one of the beasts whose doom is sealed.

v. 11-12 . . . THE HORN SPAKE . . . THE BEAST WAS SLAIN . . . YET THEIR LIVES WERE PROLONGED . . . Daniel is abruptly and dramatically shown that the little horn which grew into greatness has not passed out of the vision. This horn is still doing what it was before (v. 8)—speaking ungodly and blasphemous words against the Most High. This blasphemy provokes the Ancient of Days to action against the fourth beast and the horn to destroy them.

The beast, as a whole, was slain and its body given "to the burning of fire," indicating, in the present tense, continuing action of burning. The Aramic original, as is given in the marginal reference of the A.S.V., must be rendered in the present, continuing, tense; that is perpetual punishment, not annihilation, although the beast is banished and conquered.

The rest of the beasts (the first three) had previously had their dominion taken away, one after the other, each at its appointed time. This is the meaning of the phrase, "yet their lives were prolonged for a season and a time." The meaning is, "even though the first three beasts were allowed a prolonged life for a predetermined time by God, still, in His own good time, God took away their dominion also." It may also mean that the essence of the first three beasts (worldliness) was prolonged in the culminating worldliness of the fourth beast; still, when the fourth was slain, they, too, had their dominion taken away.

v. 13-14 . . . THERE CAME . . . ONE LIKE UNTO A SON OF MAN . . . AND THERE WAS GIVEN TO HIM DOMINION . . . If the fourth beast and the little horn constitute all that opposes God from the Roman empire up to the man of lawlessness, then the fact that it is depicted as being destroyed and given over to burning indicates this text is referring to the Second Advent of the Lord Jesus Christ. The second chapter of Daniel states that during the time of the "fourth" kingdom, the kingdom of God would be established and this would be the fatal blow to worldly dominion. This seventh chapter merely indicates the consummation of the kingdom of God and the final destruction of the fourth kingdom, which began when the kingdom of God was first established and Christ despoiled the principalities and powers (cf. Col. 2:15). The revelation here given to Daniel omits all the history between the beginning of the fourth beast and the little horn and its final overthrow which is the Christian dispensation (that is from the founding of the kingdom of God on the day of Pentecost and the Second Coming of Christ—indicated as three and one-half times in 7:25—during which time the horn made war with the saints and pre-

vailed over them . . . 7:21). (See the chart at the end of this chapter).

It would have been irrelevant to Daniel's readers to have been told in detail what was to transpire during an unknowable time between the fourth world empire and the final coming of the Lord (the Christian age). What would be relevant and edifying to his readers would be to know that worldly dominion would ultimately be overthrown by the blessed kingdom of God which was to be completely victorious.

Furthermore this kingdom was to be presided over by the Divine-Human Messiah (one like unto a son of man). Their Saviour-king would be like them, son of man, yet he would come on the clouds and be Divine at the same time. This very prophecy is undoubtedly the reason Jesus used the phrase "son of man" in reference to Himself so often—He was attempting to convince the Jews that He was the One who had come to establish the kingdom of God which would be ultimately victorious over the beast and the horn. But His human nature was a stumbling block to so many who had their own interpretation of His Messianic nature.

His dominion will be universal. Only those people from every nation and tongue who have surrendered to His will shall abide. They shall willingly serve Him in an everlasting condition because they were willing to serve Him in their temporary, fleshly condition. Any who have given allegiance to the beast will be punished with everlasting punishment along with the beast, (cf. Rev. 14:9-12).

v. 15-18 . . . BEASTS . . . ARE FOUR KINGS . . . BUT THE SAINTS . . . SHALL RECEIVE THE KINGDOM . . . FOR EVER . . . EVER . . . AND EVER . . . Daniel is startled with the vividness and dramatic nature of this apocalyptic vision and his mind is exceedingly agitated to know what it is all about. He approached one of the angels and asked for "an authoritative interpretation" of the vision. So in "a nutshell" he is given the interpretation. It will be enlightening here to quote from Leupold: "Why does the sequence of historical kingdoms in this vision extend no farther than the Roman (the fourth beast) whereas we know that many developments came after the Roman Empire and have con-

tinued to come before the judgment? . . . One suggestion . . . is the fact that prophets generally, barring the conclusion of chapter 9 in Daniel, never see the interval of time lying between the first and the second coming of Christ. In the matter of history, therefore, Daniel does not see beyond Christ's days in the flesh and perhaps the persecution that came upon the early church."

"In the second place, it may be correctly argued that the pattern of empire development adopted by the Romans has been followed by practically all the succeeding world powers. Roman law is said still to be the pattern of jurisprudence. Roman classic literature dominates the literature produced since that time. In fact, the powers that can be said to have anything like world dominion are segments of the old Roman Empire, and so the fourth beast is still in a sense alive though Rome was overthrown."

In connection with Leupold's first suggestion see our comment in *Minor Prophets*, by this writer, published by College Press, on Joel 2:27-28, pages 184-188; see also page 32 in the same work on "Shortened Perspective."

The one point of emphasis not to be lost sight of in this vision is: THE SAINTS SHALL HAVE AN EVERLASTING KINGDOM, while those who give allegiance to the beast make every attempt to achieve dominion and glory and eternity; but they shall be destroyed, for in so doing they must set themselves in opposition to the program of God.

## QUIZ

1. Who sat upon the thrones other than the "Ancient of Days?"
2. What do the flames and wheels symbolize concerning the throne?"
3. Was the fourth beast completely annihilated by the fire, vs. 11?
4. What is the significance of the term, "one like . . . a son of man?"
5. What is the main point of this vision?
6. Why is nothing said of what transpires between the fourth kingdom and the judgment?

## c. MEANING BESTOWED

TEXT: 7:19-28

- 19 Then I desired to know the truth concerning the fourth beast, which was diverse from all of them, exceeding terrible, whose teeth were of iron, and its nails of brass; which devoured, brake in pieces, and stamped the residue with its feet;
- 20 and concerning the ten horns that were on its head, and the other horn which came up, and before which three fell, even that horn that had eyes, and a mouth that spake great things, whose look was more stout than its fellows.
- 21 I beheld, and the same horn made war with the saints, and prevailed against them;
- 22 until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.
- 23 Thus he said, The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.
- 24 And as for the ten horns, out of this kingdom shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings.
- 25 And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law: and they shall be given into his hand until a time and times and half a time.
- 26 But the judgment shall be set, and they shall take away his dominion, to consume and to destroy it unto the end.
- 27 And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

28 Here is the end of the matter. As for me, Daniel, my thoughts much troubled me, and my countenance was changed in me: but I kept the matter in my heart.

### QUERIES

- a. Why was the look of the one horn more "stout" than its fellows?
- b. How is the one to be diverse from the ten v. 24?
- c. How would he change times and the law?

### PARAPHRASE

Then I wanted to know with certainty about the fourth beast which was so different from all the preceding three, so exceedingly brutal, with teeth of iron and claws of bronze that tore things into pieces, devoured much, and stamped with its feet all that was not devoured. I also wanted to have an authoritative interpretation concerning the ten horns on the head of this terrible beast and of the other horn which came up from among the ten and which destroyed three of its predecessors. That was the one horn that had eyes and a mouth that spoke blasphemous and boastful things against God and it was stouter than all the other horns. As I was watching, and waiting for the interpretation, this same strong horn made war upon the saints and was allowed to gain an apparent advantage over them. But this was only apparent, for when the Ancient of Days came, judgment was executed (and the saints assisted in its execution) upon this horn, and the saints then possessed the kingdom. The angel said to me, This fourth beast is the fourth world empire that will rule the earth. It will be different from all the others in that it will be much more universal in its dominion conquering and consuming every thing in its path. The ten horns upon this beast signify the totality of diversity in the composition of his universal empire when it is fully extended. This one horn shall be, comparatively, as powerful as a part of this great empire but not as great and powerful as the whole empire. This one powerful ruler shall speak words against the Most High God and shall attempt to subjugate the saints by persecution. He will be so presumptuous against God as to in-



ovate changes in moral and religious commandments and ordinances instituted by God. God's people will be persecuted by him for a definite length of time known only to God. But God has the judgment of this blasphemer set at a determined time, and at that time God and His people shall have the final victory, and this one's dominion will be taken away from him and he will be punished eternally. At this judgment all the kingdoms of the earth shall become the kingdoms of God and His people, and His kingdom shall abide forever and ever, and men who serve and obey Him shall dwell in it securely. That was the end of the dream and nothing more was revealed to me at that time. As for me, I was deeply affected by this revelation and my wondering about it all—I even grew pale in the face over my perplexity—but I did not forget it all; I kept thinking about it often.

### COMMENT

v. 19-20 THEN I DESIRED TO KNOW THE TRUTH CONCERNING THE FOURTH BEAST . . . The phrase "the truth" is in opposition to incomprehension, not accuracy. What had been shown in symbolic form concerning the fourth beast was absolutely accurate but its meaning was not understood. There is one additional symbolism attached to the one horn arising out of the ten in that its "look was more stout than its fellows." It was more formidable than any one of the other of the ten. In the following interpretation it will be seen why this one is comparatively stronger than any one of the others (see also our interpretation of 7:8).

v. 21-22 . . . THE SAME HORN MADE WAR WITH THE SAINTS . . . UNTIL THE ANCIENT OF DAYS CAME . . . Again, something new is said of the one horn that was not said of it in verses 1-8. It is to make war upon the saints and even seem to prevail over them. This is to continue until the final judgment, which God has already determined against it, shall be executed. This refers, without doubt, to the final consummation of all things; the Second Coming of Christ, the great judgment; the destruction of the heavens and earth; the creation of a new heaven and earth wherein dwelleth righteousness; all this is to be inferred

from the following verses (23-28). The judgment of the one horn is coincidental with the ultimate victory of God and possession of His kingdom by the saints. Thus Daniel is shown the eventual rise of the Roman Empire (the fourth beast); its great, universal, complete power for a long period of time (the ten horns); a ruler of arrogance, pride, hate for God's true people; power shall arise and be as powerful as a part of this Roman empire—more powerful than any one part—but not as powerful as the entire empire at its apex.

v. 23-25 . . . A FOURTH KINGDOM . . . AND ANOTHER SHALL ARISE . . . SPEAK . . . AGAINST THE MOST HIGH . . . WEAR OUT THE SAINTS . . . CHANGE . . . TIMES AND THE LAW . . . This is the crucial section of chapter 7. We think a scriptural case may be made for the following interpretation: The fourth beast is the Roman empire in its beginning conquest of the world, tearing to pieces, devouring and stamping the residue with its feet; the ten horns is the Roman empire in its long and complete rule of the known world under successive emperors until its downfall; the little horn which grows great is the Roman Catholic papacy which succeeded the Roman empire in controlling nations and rulers and is parallel to the man of lawlessness of II Thessalonians 2:1-12; and the Roman state, succeeded by the Roman papacy, is parallel to Revelation chapter 13 and the two beasts.

The little horn grown great speaks words against the Most High; wears out the saints; thinks to change the times and the law; has power to do so for a specific time; then is destroyed when the saints possess the kingdom.

The "man of lawlessness" of II Thessalonians is connected with "*the* falling away" (not just *a* falling away) which undoubtedly means the great Roman apostasy. A "man of lawlessness" would be a man who was not subject to any law. He would be the one who would think to *change* any commandment of God which would suit his purpose of deceiving men and maintaining his rule over them. When we speak of the "man of lawlessness," our minds frequently connect him with "antichrist" mentioned in I John 2:18, 22; 4:3; II John 7, as Wilbur Fields states

in *Thinking Through Thessalonians*, published by College Press, and we quote, "However, the Bible does not specifically connect them, and any connection that we might make between the two would have to be regarded as only speculations. We hear lots of preaching about THE antichrist. But John makes it rather clear that antichrist is not one supremely evil person, but that anyone who denies that Jesus is the Christ or that He came in the flesh is antichrist. There were antichrists even in John's time . . . But we stand on very shaky support when we teach that there will be some one particularly terrible ANTICHRIST in the future."

The little horn grown great is NOT the Antichrist. He may be one antichrist. But we believe he is the man of lawlessness which represents the office of the Roman papacy. Mr. Fields summarizes what we believe is the correct interpretation of the "man of lawlessness" (which we identify with the little horn of Dan. 7):

1. The falling away (of II Thess. 2) refers to . . . corruption . . . of apostolic teaching by heathenism . . . and resulted in development of the Roman Catholic religion . . . this apostasy is still in progress.
2. The man of sin . . . refers to the papacy . . . visible, personal head of the "falling away."
3. That which hinders the appearance of the man of sin (II Thess. 2:6-7) . . . was the Roman government . . . for several centuries . . . held in check the attempts of power-hungry Roman bishops to take control of both the spiritual affairs of man and the political authority as well.

Arguments for this view:

1. The "mystery of lawlessness" which resulted in the falling away and the appearance of the man of sin, was already at work in Paul's time . . . Paul could not have been referring to things that would not happen until the 19th and 20th centuries when he spoke of the "falling away." There are numerous references in the N.T. which show that false doc-

trines, unauthorized power grabs where already developing (cf. Jude 4, III Jn. 9; Acts 20:29-30; II 2:1, Col. 2:8).

2. In I Tim. 4:1-3 Paul told how some would depart from faith; forbid to marry; command abstinence from meats, etc. . . . a clear prophecy of the Roman Catholic apostasy.
3. If some Antichrist is going to rule the world, then Daniel's prophecy, in Daniel 2, would have to be wrong in indicating that there would be only four empires before God's kingdom should prevail and fill the earth.
4. The use of the term *mystery* suggests that there may be a connection with Rev. 17:5, where the great harlot is given the name MYSTERY. This mystery woman in Revelation is ROME. For she is identified as that city that sits on seven mountains (or hills) and rules over the kings of the earth (Rev. 17:9, 18). Rome is the only city on earth that fulfills those descriptions. (The harlot is also united as one with the two beasts of Revelation 13, the second of which we believe also represents Roman Catholicism).

A thorough study of II Thessalonians 2:1-12 is demanded on the part of the student who wishes to understand the "little horn" of Daniel 7. We would suggest there is no finer or more scholarly discussion of this difficult N.T. passage than that of Wilbur Fields, *Thinking Through Thessalonians*, published by College Press.

We call the readers attention now to Revelation, chapter 13. There the *first* beast is symbolized as a composite of leopard, bear and lion, with ten horns and seven heads. This first beast represents the concentration and personification of world-power, through the whole period of history, continuing as one entity, but manifesting itself under various forms in various ages; with many and diverse modifications. This first beast was dealt a death-blow and a *second* beast arose which exercises all the authority of the first beast . . . and makes the earth and its inhabitants worship the first beast. The second beast works great

signs, etc. This second beast looked like a lamb. The second beast is represented as bringing to life again or *healing* the first beast. It should be seen by the careful student that this symbolism of Revelation 13 parallels in many ways exactly the symbolism of Daniel 7: Lion, Bear, Leopard and Non-descript Beast symbolized in both; out of beastliness grows another form of world-power and persecution diverse from its predecessor; the time it has to hold sway over man is the same  $3\frac{1}{2}$  times (years) and 24 months; its judgment and overthrow comes at the consummation of all things when the saints shall possess the kingdom.

Daniel is informed that the "saints" shall be given into the hand of the little horn grown great until  $3\frac{1}{2}$  times:  $3\frac{1}{2}$  is half of 7—half of a complete or perfect number—and therefore symbolizes a definite period of time which God knows and has not revealed to man but not perfect or eternal in duration;  $3\frac{1}{2}$  years is the same as 42 months or 1260 days (both used as units of time in Revelation and denote the time between the beginning of the Church of Christ on Pentecost (Acts 2) and the consummation at the Second Coming of Christ, which is also represented by 1000 years—a round number not to be taken literally.

v. 26-28 BUT THE JUDGMENT SHALL BE SET . . . The little horn grown great (also the man of sin and the beast like a lamb) shall not endure. His overthrow is appointed in God's own good time and is certain. God has already made up His mind about this—all that remains is the execution of it; when it is to occur no one knows—not even the angels of heaven (cf. Mt. 24:36. 44, etc.). But when it does occur the seventh angel will blow his trumpet and there will be loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever (cf. Rev. 11:15; I Cor. 15:20-28). All of this was enough to agitate the soul of Daniel and he could not forget it but kept it in his heart.

This chapter should stir us up too! A definite and glorious note of victory pervades the whole chapter. With such a revelation as this offers to God's people to know how history must run its course, and how the kingdom of God alone will stand in the glorious consummation,

the christian can trust and love his Lord. Only the member of the kingdom of God had the hope of enduring the certain and sure judgment of the world—and what a hope it is—possession of the kingdom of God. God is permitting His saints to be given over to the persecution of the beast in order to purify their lives and strengthen their faith in Him. God knows that a man's moral fiber is never perfected until it is put to the test. He knows that He shall never have a believer's full allegiance until that allegiance is tried. Praise Him for His love! He desires only that we be better than we are!

### QUIZ

1. What two new things are added to the description of the "little horn" that were not given in 7:8?
2. What two N.T. apocalyptic passages are parallel to Daniel 7?
3. What is the "little horn"?
4. Where does it come from?
5. How does changing times and the law characterize it?
6. What is "a time and times and half a time?"

## SERMON NUMBER SEVEN

### BEASTS, AND THE BEAUTY

Text: Daniel 7:1-28

#### INTRODUCTION

#### I. DANIEL'S VISION

A. It was a dream vision.

1. God often used dreams to give vivid, memorable, communications of His will to mankind.
2. Even in N.T. times God still uses this method (Paul and the Macedonian).
3. It is evident to me that these dream-revelations were far different from modern day experiences with ESP (extra-sensory perception). There was never any doubt that these came directly from

## BEASTS, AND THE BEAUTY

God. They were more specific and detailed and if greater length than ESP.

B. Located as it is in Daniel's book, it is a sort of flashback.

1. He is telling us the dream God sent him back in the first year of Belshazzar's reign.
2. He recorded the dream for all posterity.
3. It, therefore, has a message for us.

## II. FOUR WINDS OF HEAVEN AND THE GREAT SEA

A. Four winds represent the powers that stir up or set in motion the persons, events and circumstances which bring forth the earthly conflicts between good and evil—between God's enemies and His people.

1. There is some indication in scripture that God does "stir up the spirit" of certain rulers and nations and is providentially active in the affairs of history (cf. Isa. 10:5-16; 45:1-7; Jer. 27:5-7; II Chron. 36:22-23; Ezra 1:1-4, ect.).

2. It is also apparent from scripture that God does not overrule the will of man and force man to think something he does not want to think. God does overrule the actions and circumstances of man at various times by providential use of nature . . . BUT NEVER DOES HE IRRESISTIBLY OVERRULE MAN'S WILL. . . .

3. So the four winds represent all the forces, both Divine and finite, which stir up or set in motion these conflicts.

B. The great sea symbolizes mankind, and especially Gentile world powers hostile to God and Israel (cf. Isa. 8:7ff.; Jer. 56:7-9; 47:2; Isa. 17:2ff. and Rev. 17:1-15).

1. When the four beasts appear as rising from the sea, that clearly indicates that the disturbed state of the world gives origin to the successive world powers that appear on the scene of history.

2. The devil, getting the cooperation of man, can fill man's heart with evil, degeneration, tyranny and corruption and man's circumstances are very

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nearly unbearable—his lack of peace of mind and soul do become more than he can stand. Then God stirs someone's soul with the Truth, the longing to be free, to be holy and pure, and the battle is on.

3. Revelations, reformations, restorations, crusades, wars, renaissances have all brought forth such struggles and have all given birth to successive forms of world-power.

## DISCUSSION

### I. THE MALEVOLENT BEAST, 7:1-8

#### A. Beast—general

1. The most adequate figure to represent world-power is *beast*.
2. The beast
  - a. Concentrates entirely, even instinctively, on the flesh. Has there ever been any government not unlike this?
  - b. Is amoral; that is, it is guided in its actions by instinct to preserve the flesh; is not this the way world powers react?
  - c. Is a predator; it survives only by preying upon weaknesses. World power, since it is carnally oriented, survives only in the same manner—Government must gobble up territories and rights of the individual for its survival.
  - d. Since it has no abiding life in it, sooner or later it dies; so with all world powers.

#### B. The Lion, and Eagle

1. Represent Babylon
2. In the great statue of Dan. 2, Babylon is represented as the head of Gold.
3. Here she is represented by the heads of two animal kingdoms the lion and the eagle.
4. People of that day were familiar with such figures as the winged lions that guarded the gates of royal palaces among Babylonians. They were practically symbols of Babylonian power. This is familiar symbolism throughout the O.T. prophets.



## BEASTS, AND THE BEAUTY

5. Plucking out the wings from the lion and the standing like a human plus the giving of a human heart symbolizes a time when the Babylonian power was de-beasted and humanized to some extent. This undoubtedly refers to the humiliation of Nebuchadnezzar (ch. 4) when his proud nature and lust for conquest were taken away from him by God. The nation, of course, shared the king's experiences since he was its moving spirit.
- C. The Bear
1. Represents Medo-Persia.
  2. The bear is more slow and plodding than the lion and well represents a major difference between Babylon and Persia.
  3. Two feet raised on one side for the purpose of going forward symbolizes the two-sided (Medo-Persian) nature of the empire with one side (Persian) going on ahead of the other.
  4. Three ribs in its mouth merely represents the beast not content with one nation but devouring man. Any delineation of the three ribs as specific empires devoured by Medo-Persian conquest would have to be totally arbitrary since they definitely conquered more than three.
  5. Persian empire was voracious—commanded by God after it has substantial conquests in its jaws to arise and attempt to devour more.
  6. It devoured more than Babylon and attempted to devour as far as Macedonia and Greece.
- D. The Leopard with four wings and four heads
1. Represents Greece.
  2. 150 years after Persian hordes invaded Greece and burned Athens, Greek militants still preached vengeance. War demanded unity; Greece remained fragmented in city states rivaling one another.
  3. Into this vacuum rode Philip of Macedon intent upon uniting Greece and invading Persia. As Philip rode south, the Greeks resisted him. In

Athens, orators denounced the northerner; Demosthenes' eloquent thunder still echoes in our word "philippic." Just northwest of Athens the decisive clash came. Philip commanded on the right wing while his 18-year-old son, Alexander, led a cavalry charge from the left. All Greece except Sparta submitted. An assassin's knife cut Philip down before he could cross the Aegean and invade the Persian domain, but Alexander made his father's dream his own. Alexander left Pella on a bright spring day in 334 B.C. leading 30,000 foot soldiers and 5,000 cavalry—and the next 11 years were spent in a whirlwind of warfare, hardships, and revelry. Entering Babylon in the spring of 323 B.C., on his way back to Greece, worn out by wounds, hardship and overdrinking, he fell ill of a fever. Soon he could neither move nor speak. He was propped up and each officer and soldier filed past. He acknowledged each man with his eyes or a slight movement of his head. Within two days Alexander died. He was not yet 33 years old. His empire stretched half way around the world—from Europe to Asia—from Macedonia to the Himalayas in India and China.

4. This ferocious, agile, swift beast is a very appropriate symbol of Alexander's empire.
5. The four heads on the beast symbolize the four-way division of this empire at his death (Ptolemy-Egypt; Antigonus - Asia; Cassender - Macedonia; Lysimachus-Thrace; Antigonus was later killed in a battle, his Asiatic empire came to an end, and Seleucus (Ptolemy's leading general) was given Palestine and Syria over which to rule. These four kingdoms continued as prominent factors in world politics until the next empire appeared on the scene and amalgamated the parts into a whole.
6. "Dominion was given" to this beast (Alexander), indicating very clearly that all of Alexander's accomplishments were providentially given to him by the Most High God (Rom. 9:14-24).

## BEASTS, AND THE BEAUTY

### E. The Fourth Beast, With Ten Horns

1. No beast in all the fauna sufficiently fierce and terrible to symbolize so abnormal a type of empire.
2. Everything points to the Roman empire as being represented by this beast. It has iron teeth and jaws—Iron was the fourth kingdom of the great statue (ch. 2).
3. What it could not devour it stamped with its feet grinding it into dust. Rome was singularly voracious, cruel and destructive—even vindictive (Carthage) as a world power.
4. Rome had no interest in raising the conquered nations to any high level of development. Often she conquered just out of sheer spiteful vengeance. All her designs were exploitation and imperialism. If they could not devour a victim by plunder and taxation, they would stamp it under their feet, sacked and burned, left in desolate ruins.
5. Ten horns symbolize a complete, multiplicity of powerful rulers. Like three ribs, one should not attempt to designate specifically ten different emperors of Rome—again it would be speculative arbitrariness to do so. The number 10 symbolizes completeness.

### F. Now the LITTLE HORN

1. Supplants three that were rooted up.
2. The whole idea between ten, three that are rooted up, and one which supplants the three, is comparative. If one replaces three it becomes comparatively quite a bit larger than any one of the others.
3. YET, THE LITTLE ONE DOES NOT GROW AS STRONG AS THE WHOLE EMPIRE—THE TEN!
4. Has eyes like a man and a mouth speaking great things.
5. We shall show later these are characteristics of the Roman papacy.
6. The fact that Daniel observed the little horn having human eyes indicates his attention was intentionally drawn away from the beastly

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character of the fourth kingdom to what seems to be a human character growing out of the fourth beast.

7. This human personality has power (horn) and utters great, boastful things (against the Most High, vs. 25).

### II. THE MAGNIFICENT BEAUTY, 7:9-18

- A. 1. Surrounded by thrones, symbolizing omnipotence
2. Ancient of Days, symbolizing Eternality
3. Raiment white as snow, symbolizing Purity and Holiness
4. Hair like pure wool, symbolizing omniscience
5. Fire represents judicial power and splendor.
6. Tens of Thousands serving Him, symbolize sovereignty
7. Books, symbolize God's remembrance of all that transpires on earth and His authority to call men to account.
8. THE BLASPHEMY OF THE LITTLE HORN PROVOKES THE ANCIENT OF DAYS TO ACTION AGAINST THE FOURTH BEAST AND THE HORN TO DESTROY THEM.
9. So the beast, as a whole, is slain and its body given to the burning of fire. Present tense indicating continual burning, eternal burning.
10. The rest of the beasts, even though the first three were allowed to prolong their life for a predetermined time by God; still, in His own good time, God took away their dominion also. It may mean that the essence of the first 3 beasts (worldliness) was prolonged in the culminating worldliness of the fourth beast (and the little horn), still when the fourth was slain they too had their dominion taken away.
- B. 1. If the 4th beast and the little horn constitute all that opposes God from the Roman empire up to the man of lawlessness (Pope), then the fact that it is depicted as being destroyed and given over to burning indicates this text is referring to the 2nd Advent of Christ.

## BEASTS, AND THE BEAUTY

2. Daniel 2 states that during the time of the 4th kingdom, the kingdom of God would be established and this would be the fatal blow to worldly dominion. THIS SEVENTH CHAPTER MERELY INDICATES THE CONSUMMATION OF THE KINGDOM OF GOD AND THE FINAL DESTRUCTION OF THE FOURTH KINGDOM (WHICH DESTRUCTION BEGAN WHEN THE KINGDOM OF GOD WAS FIRST ESTABLISHED AND CHRIST DESPOILED THE PRINCIPALITIES AND POWERS (cf. Col. 2:15).
3. The revelation here given to Daniel omits all the history between the beginning of the fourth beast and the little horn, and its final overthrow which is the consummation of the Christian dispensation, (Christ's 2nd coming). This span of silence is indicated at  $3\frac{1}{2}$  times in 7:25—during which time the horn made war with the saints and prevailed over them.
- C. Details of this silent period would have been irrelevant to Daniel's contemporaries.
  1. What would be relevant and edifying to his contemporaries would be to know that worldly dominion would ultimately be overthrown by the blessed kingdom of God, which was to be completely victorious.
  2. Furthermore this kingdom was to be presided over by the Divine-Human Messiah (one like unto a son of man). He would be like them, son of man, yet he would come on the clouds and be Divine. This very prophecy is undoubtedly the one Jesus referred to when he so often used the phrase "son of man" referring to Himself. He was attempting to convince the Jews that He was the One who had come to establish the kingdom of God which would ultimately be victorious over the beast and the horn.
- D. Why no reference to other worldly powers after the Roman empire
  1. The prophets usually never have revealed to them the interval of time lying between the first and second coming of Christ.

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2. The pattern of empire development adopted by the Romans has been followed by practically all the succeeding world powers so the 4th beast is still in a sense alive though Rome was overthrown.
  - 3 The little horn grown great carries on in the great conflict.
- E. The one point of emphasis not to be lost sight of in this vision: THE SAINTS SHALL HAVE AN EVERLASTING KINGDOM. While those who give allegiance to the beast make every attempt to achieve dominion and glory and eternity, they shall be destroyed, for in so doing they must set themselves in opposition and rebellion against the will of God.

### III. THE MEANING BESTOWED, 7:19-28

- A. The horn which came up appeared to be stouter than its fellows.
1. It made war with the saints, and even seems to prevail over them.
  2. This is to continue until the final judgment which God has already determined shall be executed.
  3. This judgment of the horn is coincidental with the ultimate victory of God and possession of His kingdom by the saints and is, therefore, the great judgment day at the consummation of the ages.
- B. The little horn grown great is the Roman Catholic Papacy which succeeded the Roman empire in controlling nations and rulers, and is parallel to the man of lawlessness of II Thess. 2:1-12; and the Roman state, succeeded by the Roman papacy, is parallel to Revelation 13 (the two beasts).
1. This little horn grown great
    - a. Speaks words against the Most High.
    - b. Wears out the saints.
    - c. Thinks to changes the times and the law.
    - d. Has power to do so for a specific time.
    - e. Then is destroyed when the saints possess the kingdom.
  2. The "man of lawlessness" of II Thess. 2
    - a. Connected with *the* falling away (undoubtedly the great Roman apostasy)

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- b. Such a man would not consider himself subject to any law.
- c. Such a man would think to change any commandment of God which would suit his purpose of deceiving men and maintaining his rule over man.
- d. THIS IS NOT THE ANTI-CHRIST! THE BIBLE NOWHERE CONNECTS THE TWO! THERE ARE MANY ANTI-CHRISTS.
- e. That which HINDERED the appearance of the man of sin was the Roman government which for several centuries held in check the attempts of power-hungry Roman bishops to take control of both the spiritual affairs of men and the political authority as well.
- f. The mystery of lawlessness which brought on the great apostasy was already at work in Paul's time, so Paul could not have been referring only to things that would not happen until the 19th or 20th centuries
- g. If some Anti-Christ is going to rule the world, then Daniel's prophecy in Dan. 2 would have to be wrong in indicating that there would be only four empires before God's kingdom should prevail and fill the earth.
- h. The use of the term mystery suggests that there may be a connection with Rev. 17:5, where the great harlot is given the name MYSTERY. This mystery woman in Rev. is ROME (she sits on seven mountains, and rules over the kings of the earth. Rome is the only city on earth that fulfills those descriptions. The Harlot is also united as one with the two beasts of Rev. 13, the second of which we believe also represents Roman catholicism).

### C. Revelation 13

1. First beast is symbolized as a composite of leopard, bear and lion with ten horns and seven heads. This first beast represents the concentration and

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personification of world power, through the whole period of history, continuing as one entity, but manifesting itself under various forms in various ages, with many and diverse modifications. This FIRST BEAST WAS DEALT A DEATH BLOW, AND A SECOND BEAST ARISES.

2. The Second beast exercises all the authority of the first beast. It makes the earth and its inhabitants worship the first beast. It works great signs, etc. It looks like a lamb. It is represented as bringing to life again, or healing, the first beast.
3. It is evident that Revelation 13 and its symbolism parallels in many ways exactly the symbolism of Daniel 7.
  - a. Lion, Bear, Leopard and Non-descript Beast symbolized in both
  - b. Out of beastliness grows another form of world power and persecution diverse from its predecessor; in both
  - c. The time it has to hold sway over man is the same  $3\frac{1}{2}$  times and 42 months.
  - d. Its judgment and overthrow comes at the consummation of all things when the saints shall possess the kingdom.

### D. Period of Time

1. Dan. 7 is informed that the saints shall be given into the hand of the little horn grown great until  $3\frac{1}{2}$  times.  $3\frac{1}{2}$  is half of 7—half of a complete or perfect number—and therefore symbolizes a definite period of time which God knows and has not revealed to man but not perfect or eternal in duration.
2.  $3\frac{1}{2}$  years is the same as 42 months or 1260 days (both of the latter figures used as units of time in Rev. and denote the time between the beginning of the church of Christ on Pentecost (Acts 2) and the consummation at the 2nd coming of Christ, also represented by 1,000 years—a round number not to be taken literally).



CONCLUSION

I. NO MATTER HOW POWERFUL OR HOW SUBTLE,  
GOD'S ENEMIES SHALL NOT ENDURE

- A. The beasts, the Fourth Beast, the Little Horn grown Great (also the man of lawlessness and the beast like a lamb) shall not endure.
- B. His overthrow is appointed in God's own good time and is CERTAIN! He has pledged it with the despoiling of the principalities and powers by making a public example of them, triumphing over them in Christ.
- C. God has already made up His mind about this—all that remains is the execution of the decision; WHEN IT IS TO OCCUR, NO ONE KNOWS, NOT EVEN THE ANGELS OF HEAVEN (Mt. 24:36; 24:44, etc.) IT IS NOT FOR US TO KNOW! (Acts 1:7).
- D. When it does occur
  - 1. The 7th angel will blow his trumpet and there will be loud voices in heaven, saying, "The kingdom of the world has become kingdom of our Lord and of His Christ, and He shall reign for ever and ever (cf. Rev. 11:15; I Cor. 15:20-28).
  - 2. All of this was enough to agitate the soul of Daniel and he could not forget it, but kept it in his heart.

II. THIS CHAPTER SHOULD STIR US UP TOO!

- A. A definite and glorious note of victory pervades the whole chapter
- B. With such a revelation as this offers to God's people; to know how history must run its course, and how the kingdom of God alone will stand in the glorious consummation, the Christian can trust and love His Lord.
- C. Only the member of the kingdom of God has the hope of enduring the certain and sure judgment of the world—and what a hope it is—possession of the kingdom of God.
- D. God is permitting His saints to be given over to the persecution of the Beast in order to purify their lives

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and strengthen their faith in Him—so they may see the transitory nature and the way of destruction chosen by the Beast (IF ONLY HIS SAINTS WILL BELIEVE IN HIM). God *knows that a man's moral fibre is never perfected until it is put to the test.* He knows that He shall never have a believer's full allegiance until that allegiance is tried. PRAISE HIM FOR HIS LOVE! HE DESIRES ONLY THAT WE BE BETTER THAN WE ARE!

## EXAMINATION SEVEN

### REFUTATIONS

(Answer the following by giving the argument which will correct the statement)

1. The "son of man" in 7:13 was Jesus Christ appearing to Daniel. Refute!
2. The four beasts of chapter seven have no parallel in the book of Daniel. Refute!
3. The fourth beast is communist Russia. Refute!

### ASSOCIATIONS

(Associate the persons or events of column one with the correct person or event of column two)

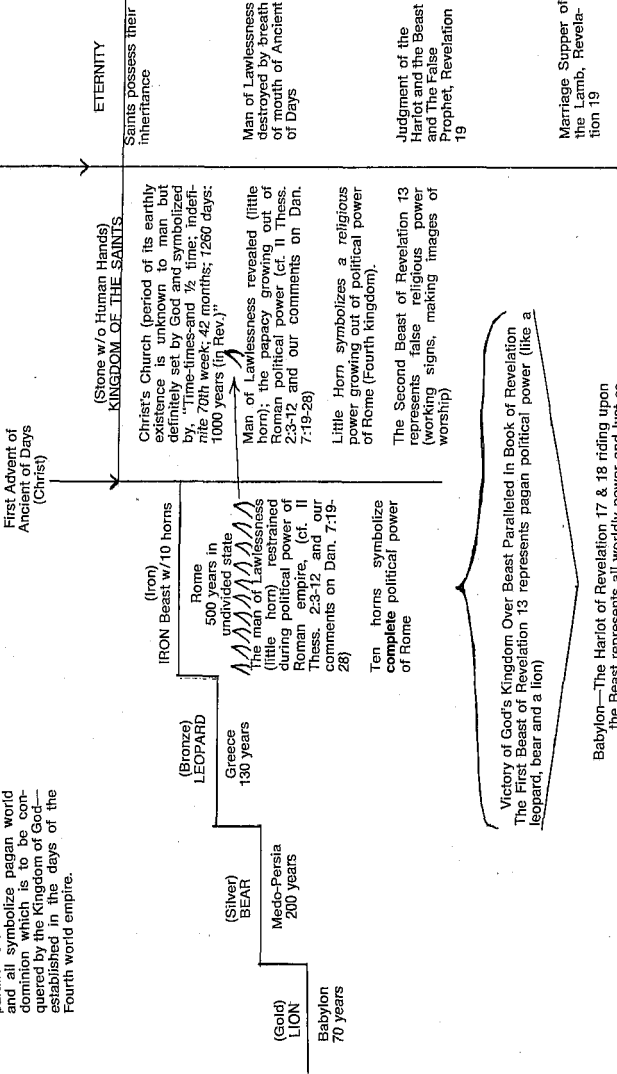
1	2
Rome	eagle
Greece	mankind
God	communism
angel	the pope
Persia	fourth beast
Babylon	Ancient of days
ten horns	leopard
man of lawlessness	Japan
great sea	son of man
four winds	bear
	heavenly forces
	lion
	completeness

CHART OF DANIEL CHAPTER SEVEN (and parallels)

Victory of God's Kingdom over The Beast

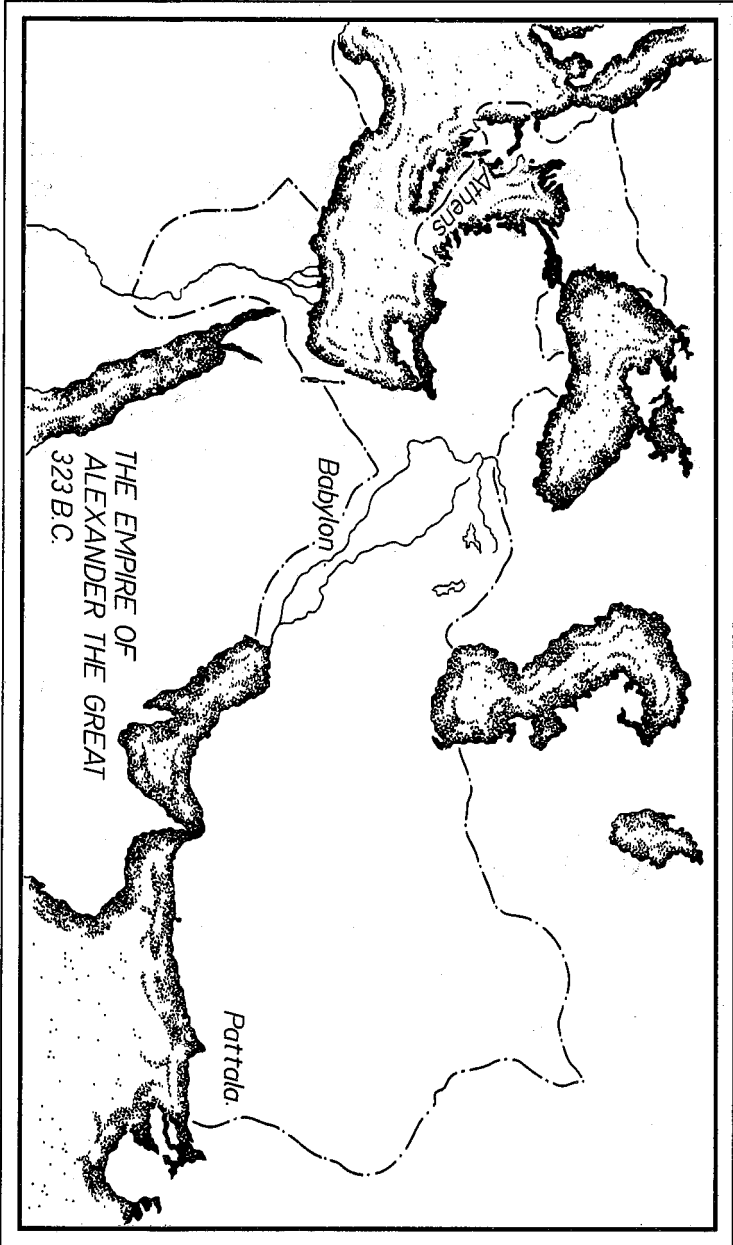
Metals are part of the great image of Daniel 2 which are parallel to the Beasts of Daniel 7 and all symbolize pagan world dominion which is to be conquered by the Kingdom of God established in the days of the Fourth world empire.

Second Advent of Ancient of Days (Christ) (No one knows WHEN)



Victory of God's Kingdom Over Beast Paralleled In Book of Revelation  
The First Beast of Revelation 13 represents pagan political power (like a leopard, bear and a lion)

Babylon—The Harlot of Revelation 17 & 18 riding upon the Beast represents all worldly power and lust as the combining of the Dragon (the devil). God's people are warned to "come out of her"



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## MEMORIZATIONS

(Fill in the blanks:)

And there was given him \_\_\_\_\_ and glory, and a \_\_\_\_\_ that all the peoples, nations and \_\_\_\_\_ should serve him: his \_\_\_\_\_ is an everlasting \_\_\_\_\_, which shall not pass away, and his \_\_\_\_\_ that which shall not be \_\_\_\_\_.

## EXPLANATIONS

1. Explain why the lion had eagles' wings.
2. Explain why the bear had three ribs in his mouth.
3. Explain the meaning of the four wings and four heads of the leopard.
4. Explain the probable interpretation of the small horn coming out of the ten horns of the fourth beast and growing strong and blaspheming God.
5. Explain the overall philosophy of history taught by chapter 7.
6. Explain how chapter 7 is parallel to chapter 2 of the book of Daniel.

## CHAPTER EIGHT

## II. LOCKING HORNS—8:1-27

## a. THE GOAT AND THE RAM

TEXT: 8:1-8

1. In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me, Daniel, after that which appeared unto me at the first.
2. And I saw in the vision; now it was so, that when I saw, I was in Shushan the palace, which is in the province of Elam; and I saw in the vision, and I was by the river Ulai.
3. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and