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C1234 – October 10, 2012 – Daniel 7:16-28
The Beasts Revealed

If you will turn with me to Daniel 7 we will work tonight with the interpretation of the dream and visions that we covered last week and I want to do something special and take the time as we go through to peek ahead into future prophecies that correspond to Daniel. So understand that Daniel is foundational to later prophetic revelation. Therefore you need to be able to think very clearly through Daniel 7 before you go racing into later revelation.

That's one reason we're taking two weeks on Daniel 7 just as we took two weeks on Daniel 2. Both chapters complement one another covering the same four successive Gentile kingdoms that comprise "the times of the Gentiles." The Daniel 2 prophecy looks at the four kingdoms from the human view point as a grand metal statue; the dazzling head of gold is Nebuchadnezzar, the chest and arms of silver are Medo-Persia, the waist and thighs of bronze are Greece and the legs of iron and legs and feet partly of iron and clay are historic and future Rome respectively.

When you come to the Daniel 7 prophecy it looks at the same four kingdoms but from the divine view point as four deadly beasts; the winged-lion is Nebuchadnezzar, the lopsided bear with three ribs in its mouth is Medo-Persia, the four-winged, four-headed leopard is Greece and the dreadful and terrifying beast with ten horns and a little horn is historic and future Rome respectively.

Alright, let's review the visions Daniel saw in Daniel 7 so we can turn our attention to the interpretation of the visions in the latter part of the chapter. This occurred one night in 553BC during the reign of Belshazzar, King of Babylon. Nebuchadnezzar's grandson and what he has written for us here is a summary of the essential elements. He saw a great sea and wind from the

four points of the compass stirring up the sea into a giant storm. Then he saw a winged lion-like beast rise up out of the sea, after some time its wings would be plucked out and then after some more time it would be lifted up and made to stand on two feet like a man and a human mind was given to it. Then he would see a second beast, a lopsided bear-like creature rise out of the same tumultuous sea raised up on one side with three ribs in its mouth. Then he would see a third beast, a four-winged, four-headed leopard-like creature rise up out of the sea and it ruled. Then a fourth beast, a composite of the other three beasts rose up out of the sea, it was dreadful, terrifying and extremely strong, it had iron teeth and it crushed, devoured and trampled the prior three beasts. It had ten horns and while he was thinking about the ten horns an eleventh horn came up among them, a little one, and it pulled out three of the horns by the roots and this horn had eyes on it and a big mouth, it started making a big noise. At that point Daniel sees a heavenly courtroom appear and the Ancient of Days presiding on his fiery throne. The books were opened and myriads and myriads of angels were attending Him. As he kept looking the little horn making the big noise was slain and his body was thrown in the burning fire. His kingdom was destroyed with him and the other three kingdoms were destroyed simultaneously. As Daniel kept looking he saw One like a Son of Man coming up to the Ancient of Days and the Ancient of Days gave Him dominion and glory and a kingdom, a dominion which is everlasting and a kingdom which will not be destroyed. That's the dream and visions that Daniel saw and he was very distressed about the vision, it was extremely alarming because what the future held was very fearful for Daniel and his people. Four dreadful beasts couldn't bear good tidings so the uncertainty of the meaning of all this was extremely alarming to Daniel.

So we come to verse 16 and Daniel is still in the vision in his mind, and he's going to approach someone in the vision. This is one of the characteristics of a vision that distinguishes it from a dream. In a vision you can participate, in a dream you cannot. So in his own mind he enters the vision and he says, **I approached one of those who were standing by and began asking him the exact meaning of all this.** He's asking one of those standing by in the vision. This is an angel, as you can see from verse 10 there were "myriads upon myriads standing" before the Ancient of Days. These myriads are angelic beings standing in the heavenly court attending to the Ancient of Days so he approaches one of them and he **began asking him the exact**

meaning of all this. Daniel wants to know - he's seen four strange beasts arise out of the sea, he's seen the Father presiding in the heavenly court, he's seen the Son of Man come up and receive glory and a kingdom. What does all this mean? **So he told me and made known to me the interpretation of these things.** Now isn't it interesting that the angels know what these things mean? Isn't it interesting that they already know God's plan for history because God has already revealed it to them? Now the angel is going to reveal it to Daniel.

Verse 17, **These great beasts, which are four in number, are four kings who will arise from the earth.** Saying they are from the earth is not contradictory to the idea of verse 2 that they were coming out of the sea. It is simply complementing the thought by showing that they are all earthly in character and not heavenly. The only kingdom that is heavenly in character is the kingdom of the Son of Man - what Matthew recorded in his gospel as "the kingdom of heaven."

Another thing you observe in verse 17 is that the four beasts **are four kings** but in verse 23 they are four kingdoms. From this I take it that these four kings and four kingdoms are interchangeable. You may be able to identify four leading kings of the four kingdoms and if we were to do that I think we would conclude that Nebuchadnezzar, king of Babylon is the winged-lion, Cyrus, king of Persia is the lopsided-bear, Alexander the Great, king of Greece is the four-winged-leopard and the Antichrist, king of Rome is the little horn. But in any case, not too much should be made of the difference between the four kings and the four kingdoms, at least not in this interpretation by the angel.

Now on to verse 18 and here we see the fifth king and kingdom. **But the saints of the Highest One will receive the kingdom and possess the kingdom forever, for all ages to come.** The **saints** here are critical to identify because they are mentioned again in v 21, 22, 25 and 27. And I think that from all that is said of them in these verses they can be none other than Jewish saints, exclusively. The reasons are many. First of all that this fifth kingdom follows in succession after the prior four. Since the final form of the fourth kingdom has yet to be realized in history then this kingdom is yet future and not now. Second, a kingdom consisting of land, seed and worldwide blessing has been promised to Jewish believers in the Abrahamic

Covenant. This kingdom promise is not being fulfilled now nor has it ever been fulfilled. Therefore, this fifth, successive kingdom must be fulfilled to Jewish saints. Third, it is clear from vv 13-14 that the Son of Man will rule in this kingdom, a fact which has never been realized, for we are still in the fourth Gentile kingdom which must be smashed and destroyed utterly before the kingdom of the Son of Man can come. Fourth, in verse 21 the little horn must wage war with these saints. This cannot loosely attach to any one Roman king who persecuted the church, particularly in light of verse 22. Fifth, verse 22 says that after this war the saints received the kingdom. The church has received no such kingdom. Sixth, in verse 25 the little horn is said to speak out against the Most High God and to wear down the saints for a set period of time, namely a time, times and half a time. This has never occurred in history so it must be future. Therefore the saints intended in verse 18 and the kingdom intended in the same verse are the Jewish saints and Jewish kingdom respectively.ⁱ

Thus, during the four Gentile kingdoms Jewish saints will be crushed and trampled but afterward, during the fifth kingdom, the tables will be reversed and Jewish saints will receive and possess the kingdom. Once it is established there will be no fear of it ever being defeated or destroyed because it will be ruled by the Son of Man, therefore they will **possess it forever, for all ages to come.**ⁱⁱ This again is evidence that the premillennial framework is the correct eschatological picture because Jewish saints in no way could be said to have received the kingdom at the First Coming of Christ since the Son of Man is not reigning and Jewish saints have not received a kingdom. Further, the kingdoms of this world have yet to be crushed.

I suggest to you that premillennialism was Daniel's understanding as well because you see in verse 19 he has peculiar interest in the fourth beast, not the first, second or third. And evidently this is because Daniel realized the plan and purpose of God for Israel would be fulfilled after the fourth beast rather than through the first three. He says, **Then I desired to know the exact meaning of the fourth beast, which was different from all the others, exceedingly dreadful, with its teeth of iron and its claws of bronze, and which devoured, crushed and trampled down the remainder with its feet, 20 and the meaning of the ten horns that were on its head and the other horn which came up, and before**

which three of them fell, namely, that horn which had eyes and a mouth uttering great boasts and which was larger in appearance than its associates. The angel gave a general interpretation of the visions; four Gentile kingdoms followed by a Jewish kingdom. Daniel wants a specific interpretation of elements related to the fourth kingdom which will immediately precede the Jewish kingdom. Much of this is repeated from the earlier vision but he adds two details unknown before this point. First, the fourth beast also had **claws of bronze**. Before he only mentioned the **teeth of iron**. **Claws of bronze** certainly adds to the terror of the fourth beast. Second, the eleventh horn was **larger in appearance** than the other ten. We knew that it started off littler than the others and grew but now it is added that it grew **larger in appearance** than the others making it the largest of all the horns.

In verse 21 more detail is added by another vision, **I kept looking, and that horn was waging war with the saints and overpowering them 22until the Ancient of Days came and judgment was passed in favor of the saints of the Highest One, and the time arrived when the saints took possession of the kingdom.** Now we see that the little horn not only had eyes like a man signifying great intelligence, and a big mouth signifying boastful arrogance, and was larger in appearance than the other ten signifying it's great power, but also that he is going to wage war with the Jewish saints until the time comes when the Jewish saints take **possession of the kingdom.**ⁱⁱⁱ The exact sequence is that the Jews will face a time of extreme hardship and difficulty at the hands of the horn, then the Ancient of Days will preside in His court as depicted in vv 9 and 10 and issue a judgment in favor of the Jews, then their kingdom will arrive. This is premillennialism.

In verse 23 the angel begins to explain the meaning of the fourth beast and the additional vision Daniel saw. **Thus he said: "The fourth beast will be a fourth kingdom on the earth, which will be different from all the other kingdoms and will devour the whole earth and tread it down and crush it.** Again this shows that the four kings of verse 17 are quite interchangeable with the four kingdoms. Each kingdom may have a representative king but in the grand scheme of things kings and kingdoms are interchangeable. There are four kingdoms; first, Babylon, second, Medo-Persia, third Greece and fourth Rome. The fourth is the most dreadful of all.

The angel says it **will be different from all the other kingdoms**. I think this is referring to the fact that none of the prior three kingdoms is comparable to this kingdom in its extent or its character. It **will devour the whole earth and tread it down and crush it**. One thing unique to Rome over against the other three is that when they conquered they consolidated the conquered territory into their kingdom. The prior kingdoms made them loose confederations. This makes Rome different from all the other kingdoms. At the last it will extend itself over the entire earth.^{iv}

Verse 24, **As for the ten hours, out of this kingdom ten kings will arise**; these are ten contemporary kings, not successive kings, they all rule simultaneously over the global future Rome since there were never ten contemporary kings in historic Rome. And I suggest that they will rule over ten global divisions basically corresponding to the present continents but with some further divisions of the larger divisions. Once this ten-division confederacy forms then **another will arise after them, and he will be different from the previous ones and will subdue three kings**. Just as the fourth kingdom is different from the prior three, so the eleventh king will be different from the ten **and will subdue three kings**. So the eleventh little horn that grew up among the ten horns and then pulled out three by the roots is also a king. But he grows to be much more powerful than any of the ten. He is the anti-Christ. It is noted that **he will be different from the ten**. This is very important because he is set apart completely from a natural human king. And I take it that he is eventually a supernatural human king. Originally the source of his strength is merely human but something will happen that will result in him having superhuman strength. The source of his superhuman strength will be Satan indwelling him. In a way similar to the incarnation of Christ the anti-Christ will be the incarnation of Satan such that you could almost say that if you have seen the anti-Christ you have seen Satan. So while the anti-Christ will start out very insignificant he will rapidly rise alongside the ten, something will happen giving him superhuman strength, making him different than the ten, then the ten will give their power to him for a time, that's looking ahead to Rev 17, then three of the ten will rebel and anti-Christ will subdue them, meaning militarily defeat them. Thus the number of kings will reduce from ten down to seven which will make anti-Christ the eighth.

Verse 25, and **He will speak out against the Most High and wear down the saints of the Highest One, and he will intend to make alterations in times and in law; and they will be given into his hand for a time, times and half a time.** There's a whole lot packed in here. Let's look at it piece by piece. First, **He will speak out against the Most High.** The Hebrew for **against** means "at the side of" and means that he will elevate himself as high as God, making himself equal with God. Remember, the horn has a big mouth that utters boasts, just as all arrogant Gentile rulers, they don't give God thanks for their rule, they assume they acquired their rule by their own devices, a characteristic of rulers during the times of the Gentiles. Second, He will **wear down the saints of the Highest One.** This means exactly what it says, the anti-Christ will tire out the Jewish saints as he continually pursues them, arrests them, imprisons them and executes them (Rev 13:10). Third, **he will intend to make alterations in times and in law;** because anti-Christ will have by this time taken his seat in the Temple of God and claimed to be God, enthroning himself in his new capital city of Jerusalem, the center of his new worldwide kingdom, he must then make alterations to worship since he will be the object of the world's worship. Thus he will alter the Jewish worship system by changing the feast times on the Jewish calendar and Levitical laws of worship. He will become the object of the world's worship. **and they, the Jewish saints, will be given into his hand for a time, times and half a time.** **time** is singular, **times** is plural and **half a time** is obvious. The unit of time is not given but I take it from Revelation 12:14 where the exact expression is used and said to be 1,260 days - that it is three and one half years. If we were to jump ahead to Dan 9:27, which was given 14 years later, this three and one half years would be seen to be the second half of Daniel's 70th week, which is the time Jeremiah referred to as the "time of Jacob's trouble" and Jesus referred to as "the great tribulation." In any case, the anti-Christ will pursue the Jews to destruction during the last three and one half years of Daniel's 70th week.

Verse 26, **But the court will sit for judgment,** that's the court of verses 9-10 with the Ancient of Days presiding; it's a heavenly court, thrones were set up, angels were attending, the books were opened. Evidently anti-Christ's works are being considered by the court and the judgment is that **his dominion will be taken away, annihilated and destroyed forever.** Not only will the little horn be defeated but **his dominion,** the rule that he held will be taken away forever; no one will assume the rule following him. All his

offspring will be destroyed; there will be no heir to his throne and no throne remaining.

In place of them verse 27, **Then the sovereignty, the dominion and the greatness of all the kingdoms under the whole heaven will be given to the people of the saints of the Highest One; His kingdom will be an everlasting kingdom, and all the dominions will serve and obey Him.**

The Highest One is the Son of Man who Daniel saw in vv 13-14. Once He receives the kingdom it will **be an everlasting kingdom. The people of the saints** who are Jewish saints will be given three things. First, **sovereignty**, they have been under Gentile sovereignty since their Exile to Babylon. They will be given sovereignty over all the earth. Second, **dominion**, they have been under Gentile dominion since their Exile to Babylon. They will finally be given dominion over all the kingdoms of the earth. Third, **the greatness of all the kingdoms under the whole heaven**. Whatever glory was bestowed upon Gentile kingdoms will now be given to the Jewish saints. This is a radical turn in world events. The future is not with Gentiles, the future is with the Jews.

The Jewish Son of Man will rule this **everlasting kingdom and all the dominions will serve and obey Him**. This last phrase indicates there will be various divisions or districts in His kingdom and all who are in these divisions **will serve and obey Him**. One will rule them all.

Verse 28, **At this point the revelation ended. As for me, Daniel, my thoughts were greatly alarming me and my face grew pale, but I kept the matter to myself.** Daniel you can see was awe-struck by the **revelation**. He had just had the remaining history of the world unfolding in four Gentile kingdoms, particularly the fourth one that was so dreadful and terrifying that would persecute his people, followed by a final kingdom where his people were restored and given the kingdom. You can imagine it was quite **alarming**. He says his **face grew pale**, that's the same Hebrew word used of Belshazzar when he saw the writing on the wall. Daniel says **I kept the matter to myself** meaning he didn't tell anyone at the time. Perhaps his three friends Hananiah, Mishael and Azariah were still around but if they were he didn't tell them at that time. He was in shock.

In summary, what was revealed to Daniel was that the four beasts were four Gentile kingdoms that would rule successively after which a fifth kingdom ruled by the Son of Man for the Jews would come. His particular interest was the fourth beast because he understood that God's plan and purpose for the Jews would come at the conclusion of the fourth kingdom. As such the angel told him that this kingdom would be very strong and would crush and trample the entire earth. It would be composed of ten kings distributed in ten kingdoms across the face of the earth. Then an eleventh king would arise who would subdue three of the ten kings. He would make arrogant boasts against the Most High God, persecute the Jewish people for three and one half years and change worship times and laws such that he was the object of worship. When this time came to a close the heavenly court would sit for judgment and his dominion would be taken away and destroyed forever. At that time a fifth kingdom would come that would be given to the Jewish saints and be ruled by the Son of Man and all on the face of the earth would serve and obey Him.

Now you can see that Daniel is foundational to many later prophecies and so I want to look ahead now to some related passages so you can see how important it is to be able to think through Daniel 7 very clearly. Let's start simply and work our way to the more difficult passages. Turn to Dan 11:36. Here's a peak ahead into things to come in the Book of Daniel. There's much more about this figure called anti-Christ even in the Book of Daniel and we find him in 11:36, "Then the king will do as he pleases, and he will exalt and magnify himself above every god and will speak monstrous things against the God of gods;" so there he is spouting off his mouth. That's always the problem with Gentile rulers, they get their rule from God and then they go and get arrogant and blaspheme against God. But it was Daniel 7 that prepared us to understand who this individual was.

For another passage in the same vein turn to 2 Thessalonians 2:4. We'll start in verse 3, "Let no one in any way deceive you, for it," referring back to verse 2 the day of the Lord, "it will not come unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, 4who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God." There is the anti-Christ again spouting off, exalting himself; it's the same picture of arrogance. This time he is referred to as the man of lawlessness, the son of destruction. You see he has taken his seat in the temple of God in Jerusalem

and made himself out to be God, alongside God, just like Daniel 7. Daniel 7 prepared us for understanding 2 Thess 2.

Let's increase the difficulty. Turn to Matt 24. Matt 24-25 are known as the Olivet Discourse because it was given on the Mt of Olives and Matt 24:4-8 I take as a reference to the first half of Daniel's 70th week and in those verses you see all kinds of wars and earthquakes and false Christs will characterize that first half. Then vv 9-14 give a description of the second half of Daniel's 70th week and you can see it is characterized by a time of trouble; there is persecution and hatred. I don't think this is general persecution and general hatred. Since I know from Daniel 7 that the anti-Christ will wear down the Jewish saints for a time, times and half a time which we said was three and one half years I think vv 9-14 are describing that same three and one half years. This is persecution of the Jews by anti-Christ. "Then they will deliver you [Jews] to tribulation, and will kill you, and you will be hated by all nations because of My name." It's very interesting, why will these Jews in that time be hated by all Gentile nations? Because they are identified with the name of Jesus Christ, so they are Jewish saints. Verse 10, "At that time many will fall away and will betray one another and hate one another." Now that's describing division among Jews. Jews falling away, Jews betraying Jews and Jews hating Jews. Why? Because they're going to divide over Jesus Christ. Zechariah 13:8-9 says 2/3 of the Jews in the land are going to side with the anti-Christ and 1/3 with Jesus Christ. So the divisions there are 2/3 and 1/3 and the issue of the Messiahship of Jesus Christ. The 2/3 will be cut off and perish, the 1/3 will come through and go into the land. Verse 11, "Many false prophets will arise and will mislead many. 12 Because lawlessness is increased, most peoples' love will grow cold." By the way, do you see that word lawlessness? What was one of the names of anti-Christ we saw in 2 Thess 2? "the man of lawlessness." So the main reason lawlessness increases during this second half of Daniel's 70th week is because the world is being ruled by the man of lawlessness. What kind of lawlessness is it referring to? Lawlessness abounds today but nothing like this lawlessness because it's lawlessness Daniel 7 defined in terms of the anti-Christ making alterations to times and law, changing the terms of worship, changing the object of worship. He'll make himself out to be God and when he does the people who worship him will start taking up his character, their love will turn cold. Verse 13, "But the one who endures to the end, he will be saved." That's the 1/3 that comes through according to Zechariah again. Verse

14”This gospel of the kingdom shall be preached in the whole world as a testimony to all the nations, and then the end will come.” So at that point the end of all Gentile kingdoms will come and the kingdom of the Son of Man will follow. Verse 15 backs up to tell the Jewish saints when to escape because of anti-Christ’s persecutions. The main sign is when the anti-Christ commits the abomination of desolation which is at the mid-point. But if I didn’t have Daniel 7 as background do you see how hard it would be to grasp that vv 9-14 is the persecution of the Jews during the last three and one half years? But with it falls into place very nicely. Daniel 7 gives me interpretive controls by casting light on later revelation.

Now let’s go for the most difficult, if you turn to Revelation 13:1. And feel free to stop me and ask any questions you might have during this time. As we read see if you can pick out some elements from Daniel 7 that are the background of this passage. “And the dragon stood on the sand of the seashore. Then I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns *were* ten diadems, and on his heads *were* blasphemous names. ²And the beast which I saw was like a leopard, and his feet were like *those* of a bear, and his mouth like the mouth of a lion. And the dragon gave him his power and his throne and great authority. ³*I saw* one of his heads as if it had been slain, and his fatal wound was healed. And the whole earth was amazed *and followed* after the beast; ⁴they worshiped the dragon because he gave his authority to the beast; and they worshiped the beast, saying, “Who is like the beast, and who is able to wage war with him?” ⁵There was given to him a mouth speaking arrogant words and blasphemies, and authority to act for forty-two months was given to him. ⁶And he opened his mouth in blasphemies against God, to blaspheme His name and His tabernacle, *that is*, those who dwell in heaven. ⁷It was also given to him to make war with the saints and to overcome them, and authority over every tribe and people and tongue and nation was given to him. ⁸All who dwell on the earth will worship him, *everyone* whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain.” Alright, what do you see? What do you find here that is coming from Daniel 7? In verse 1 this beast comes out of the sea just like the four beasts in Daniel 7. Hmm, that’s interesting. Maybe there’s a relationship. Also, this beast has ten horns just like the fourth beast in Daniel 7. Since they referred to ten kings in Daniel 7 maybe they refer to ten kings here. In verse 2 this beast was like a leopard with feet like a bear and a mouth like a lion. Aren’t

those three beasts the same ones used to depict three kingdoms in Daniel 7? So maybe this beast is an amalgamation of the three kingdoms in Daniel 7. In verse 5, this beast was given a mouth speaking arrogant words and blasphemies. Wasn't the little horn of Daniel 7 given a mouth speaking arrogant words against God Most High? Maybe the beast here is the little horn of Daniel 7. Also notice in verse 5 that this beast was given authority to act for forty-two months. And wasn't the little horn given a time, times and half a time? Both of those are equal to three and one half years. In verse 7 it was given to him to make war with the saints and to overcome them. Who did the anti-Christ make war with in Daniel 7? Jewish saints. So there are a lot of correspondences here with Daniel 7. The beast is the little horn, he is the equivalent of the fourth kingdom, he is carrying ten kings, he speaks arrogantly against God, and he runs down the Jews for three and one half years. Yet how would you expect to identify these elements of Revelation 13 correctly if you hadn't dealt with Daniel 7? You'd be up a creek without a paddle.

Then there are new elements that are added here that we didn't see in Daniel 7 because there is a progress in revelation. God doesn't reveal every piece of truth simultaneously; He reveals some pieces and then centuries later He says, alright, you've had time to think about those pieces, let Me give you a few more pieces. So starting in verse 1 again what are the new pieces? There's a dragon. We didn't see that in Daniel 7. Who's the dragon? If we went back to Rev 12:9 we'd see he's Satan. Satan you can say was mentioned sort of cryptically in Daniel 7 as a part of the seas out of which these four kingdoms came. What else? Also in verse 1 this beast has seven heads and blasphemous names on those heads. We didn't see that in Daniel 7. We just saw the little horn. Now the little horn has seven heads and blasphemous names on its heads. What is that all about? At this point it gets extremely difficult. I would suggest that what is being depicted is a very strange beast that has seven heads with blasphemous names written on them and on one of the heads you have ten horns with ten crowns. Now the beast is the anti-Christ himself as you can see from verses 4 and 5 and 6 and 7 and 8. All of those verses indicate this beast is a single person. Yet the strange thing is this single person is depicted as having seven heads with blasphemous names and on one of the heads ten horns with ten crowns. Now I would suggest that the anti-Christ himself is being depicted as an amalgam of all seven of Satan's kingdoms, the seven heads depict seven kingdoms of Satan. Starting

after the Flood the first kingdom of Satan in the Book of Exodus is Egypt, then the second kingdom of Satan is Assyria, then the third kingdom of Satan is Babylon, then the fourth kingdom of Satan is Medo-Persia, then the fifth kingdom of Satan is Greece, then the sixth kingdom of Satan is historic Rome and the seventh kingdom of Satan is future Rome. But the Antichrist is the amalgamation of all of Satan's brilliance in these kingdoms. He is the greatest work of Satan combining all of Satan's ideas for kingdom rule that he has acquired by trial and error through those seven kingdoms. And the seventh head, the future kingdom of Rome, while it has ten horns, who we already know are the ten kings from Daniel 7, yet truly they are nothing because the entire seventh head is also the anti-Christ. In verse 3 this head, the anti-Christ, is slain. I take it that's a mortal death wound, he's killed, but raised and the whole world worships him.

So it's very complex, the picture emerges on the basis of Daniel 7 that the dragon who is Satan will incarnate himself in his master creation, the anti-Christ who is the beast. This person is the culmination of Satan's artistry, combining all the wisdom of Satan accumulated through the seven kingdoms of Satan starting with Egypt, then Assyria, then Babylon, Medo-Persia, Greece, ancient Rome and finally coming to a head in the seventh head, future Rome, which is also the anti-Christ. He will rule over ten kings. He will be slain and his fatal wound will be healed such that the whole world will be amazed and will worship him and Satan who is the one who is behind him.

Again, the point is to learn to read Scripture forward and not backward. Daniel 7 is the foundation for many, many prophecies, it provides the frame if you will and the remaining items have to fit in the frame.

Now, let me conclude our study of Daniel 2 and 7 by making some remarks with respect to the specific symbols used to depict these four kingdoms. Why in Daniel 2 are four metals used and why in Daniel 7 are four beasts used? The four metals decrease in value from head to toe signifying inflationary economics. They also increase in hardness from head to toe signifying increasing military might. The four beasts get increasingly ferocious signifying increasingly sub-human politics. Putting all the symbology together the picture emerges that the kingdom of man will enlarge by military might and political tyranny until it occupies the entire earth. As it tries to stabilize the financial resources necessary to fund the necessary

military might to keep control it will be so inflated and corrupt that the kingdom of man will ultimately destabilize. At that time the Messiah will return and destroy completely all Gentile kingdoms of man and replace it with the kingdom of God. Accompanying this King and His kingdom will be a full reserve, gold backed economy, human politics that rule humans wisely and with respect for the image of God in man and no military since the King will rule perfectly and justly as the Son of Man who has dominion from sea to sea.

Psalm 2:10-12 is the lesson, “Now therefore, O kings, show discernment; Take warning, O judges of the earth. ¹¹Worship the LORD with reverence And rejoice with trembling. ¹²Do homage to the Son, that He not become angry, and you perish *in* the way, For His wrath may soon be kindled. How blessed are all who take refuge in Him!”

ⁱ **Saints** can refer to believers of any period of history but contextually it is a reference to Jewish saints, there is no idea of Church saints until the NT and we would not want to read the NT back into the OT. The context is Jewish saints and how they will fare once the four kingdoms have run their course. During the four Gentile kingdoms Jewish saints will be crushed and trampled but afterward, during the fifth kingdom, the tables will be turned and Jewish saints will receive and possess the kingdom.

ⁱⁱ This does not imply that Church saints will not enter the kingdom but simply that in this context Church saints are not in view.

ⁱⁱⁱ An amillennialist could read the Church back into the picture by including them in the saints and the result would be a post-tribulational rapture. I just point that out because you can see the kind of trouble you get into when you start making exegetical leaps and reading the NT back into the OT.

We’re maintaining that the saints in this chapter are Jewish saints and the kingdom in this the chapter is a Jewish kingdom. There’s nothing about the Church here.

^{iv} One could argue that the expression **whole earth** refers to historic Rome. Rome was said to rule the whole civilized world and that may be the correct interpretation. But more likely is the explanation that **the whole earth** refers to future Rome which will rule the entire globe.

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