

FOUR BEASTS

Daniel 7

PLEASE do not read these comments until you have read the Scripture for this lesson. First let the Holy Spirit teach you directly from His Word.

Summary and Historical Background

Belshazzar was made a co-regent with his father, Nabonidus, in 553 B.C. In the first year of his reign, God gave Daniel a vision that was similar to the one that He had given Nebuchadnezzar more than fifty years earlier. Daniel was now about 67 years old and Nebuchadnezzar had been dead about 9 years. The message was different, but the meaning was very similar. In the first vision there was a magnificent image of a man made of four different metals, each of which symbolized a different Gentile empire. In this vision there were four different wild beasts that symbolized these same four Gentile empires. Both visions, therefore, revealed four powerful Gentile empires: Babylon, Medo-Persia, Greece and Rome. Both visions also revealed the final victory of God over these Gentile powers. God would give His Son a kingdom that would be eternal and world-wide. This chapter gives more details than Daniel 2 about the activities of the Antichrist during the Tribulation and his final defeat. The repetition of the truths given in Daniel 2 and 7 indicate the importance of this message from God.

DANIEL'S VISION OF THE FOUR BEASTS

I. Message of the Vision – 7:1-14

A. The Introduction – 7:1-3

7:1-3 – God revealed to Daniel an overview of the future by means of dreams and visions as He had done to Nebuchadnezzar (cf. 2:1, 4:5). Chapter seven is actually a written summary of that which Daniel saw. In his mind's eye, Daniel saw a tempestuous wind stirring up the great sea. Out of the tossing waters arose four different beasts. Various symbolic factors were at play in this vision.

7:2 – *“Four winds of heaven”* – probably suggests God's sovereign control and power (cf. Jer. 49:36; Ezek. 37:9). “Wind” appears more than 120 times in the Bible; more than 90 times in the Old Testament and about 30 times in the New Testament. Over 50% of these references concern events and ideas reflecting God's sovereignty and power. In Daniel it represents the sovereign power of God (cf Walvoord, Daniel, p. 152.)

“The great sea” – pictures the national organizations of this world arising out of the turbulent political seas of humanity (cf. Isa 17:12-13; 57:20; Mt. 13:47; Rev. 17:15).

7:3 – *“Four great beasts”* – refers to four specific kings and their kingdoms (cf. v. 17). Notice that each of these kingdoms control Israel. There are other great kingdoms in the world during this time, such as China and India, but they are not included in this dream because they did not rule over Israel. Israel is the nation that God promised to Abraham and God would give the world His Word, the Bible, and His Son, Jesus Christ through this nation. It is also the nation from which Jesus Christ will rule the world during His Millennial Kingdom.

“Came up from the sea” – identifies the origin of these kingdoms as earthly (cf. v. 17).

“Diverse one from another” – each kingdom is unique, but notice that each kingdom occupies Israel.

B. The Lion – 7:4

The Neo-Babylonian Empire (605 – 539 B.C.) is represented by a lion that corresponds to the head of gold in Nebuchadnezzar's dream of the image (2:37-38).

7:4 – *"Like a lion"* – the lion, king of the beasts, was a symbol in Babylonian architecture for the nation (as the eagle symbolizes the U.S.A.). Jeremiah also uses the figure of a lion to represent Nebuchadnezzar (Jer. 4:7; 49:19).

"Had eagles' wings" – the lions of Babylon were often pictured with wings. The symbol here probably denotes the swiftness and agility of the eagle along with the stateliness and strength of the lion. Nebuchadnezzar is also referred to as an eagle (Jer. 49:22).

"Wings...were plucked" – this "pulling out" of the wings would describe Nebuchadnezzar's loss of power and control when God smote him with insanity (Dan. 4:25).

"Lifted up...and made stand" – after Nebuchadnezzar humbled himself before God, he was lifted up to stand on his feet so he could resume his kingly duties.

"A man's heart was given to it" – Nebuchadnezzar's heart (reason) was changed from a beast's to a human's (conversion by faith in God), which he revealed in his latter years as king (cf. 4:1-3, 34-37).

Babylon is represented by gold (the king of metals); by a lion (the king of beasts); and by the wings of an eagle (the king of birds).

C. The Bear – 7:5

The Medo-Persian Empire (539 – 331 B.C.) is represented by a bear that corresponds to the breast and arms of silver in Nebuchadnezzar's image (2:32).

7:5 – *"A bear"* – a very cruel and ferocious animal was employed by God to depict the kingdom which would destroy several kingdoms and follow Babylon in ruling over Israel (cf. Ps. 137:8-9; Isa. 13:17-18).

"Raised up itself on one side" – refers to the dual aspect of this kingdom (Medes and Persians), with one side having prominence (Persians) over the other (Medes).

"Three ribs...between the teeth" – symbolizes the prey to be devoured by this kingdom. The three ribs may refer to the three directions that this kingdom took in its conquest of countries: west, north and south (cf 8:4) Or it may refer to the three major kingdoms that it conquered, i.e., Lydia fell to the Medo-Persians in 546 B.C., Babylon was conquered in 539 B.C. and Egypt was subjugated in 525 B.C.

"They said...arise, devour much flesh" – the phrase "they said" should be translated, "it was said thus unto it," because the speaker giving this command appears to be God. God allowed the Medo-Persians to eventually extend their empire from Ethiopia to the Aegean, and eastward to India. Xerxes' army numbered 5 million soldiers.

D. The Leopard – 7:6

The Greco-Macedonian Empire (331 – 63 B.C.) is represented by a leopard that corresponds to the belly and thighs of brass in Nebuchadnezzar's image (2:32).

7:6 – *"Leopard"* – a stealthy, swift and agile beast of prey picturing Alexander the Great who led the Grecian Empire to its glory. It quickly conquered Medo-Persia and ruled over Israel until 63 B.C., when General Pompey captured Jerusalem for Rome.

"Upon the back...four wings" – another symbol of multiplied speed, accurately depicting the rapidity of Alexander's sweep over the ancient Near East, overthrowing all of the Medo-Persian Empire in eight years (331 – 323 B.C.) Notice, the wings were not eagle's wings; just the wings of an unnamed bird.

"Four heads" – symbolic of the four divisions of the Grecian Empire. After Alexander's swift conquest of the known world, he suddenly died June 13, 323 B.C. at the age of 32. His kingdom was then divided between his four generals. (1) **Ptolemy** took Libya, Egypt, Palestine and Southern Syria. (2) **Antiochus**

claimed Northern Syria, Cilicia, Mesopotamia and Babylonia, but **Seleucus** took this territory from him in 301 B.C., so he is the most important ruler of this part of the Grecian Empire (3) **Lysimachus** received Thracia and Bithynia. (4) **Cassander** laid claim to Macedonia and Greece. Since the Ptolemaic and Seleucid rulers were the only ones that controlled Israel during the reign of the Grecian Empire, these are the only rulers that are mentioned in the prophecy of Daniel 11.

“Dominion was given it” – God sovereignly gave Greece the authority to rule (cf 2:21).

E. The Diverse Beast – 7:7-8

The Roman Empire (63 B.C. – A.D. 476/1453) is represented by a “dreadful and terrible” beast that was different than the other three beasts and it corresponds to the legs of iron and feet of iron and clay in Nebuchadnezzar’s image (2:33-34). Rome rose slowly to world power. It conquered Carthage and Greece in 146 B.C. Judah achieved political independence in 142 B.C, but in 63 B.C. Pompey destroyed the final remnants of the Grecian Seleucid Empire (Syria) and also conquered Jerusalem and put it under its control. This is significant because Daniel is prophesying the future of those countries that rule over Israel. However, the formal beginning of Roman Empire was in 27 B.C. when Augustus became the first Roman emperor. It was under the Roman Empire that Jerusalem was destroyed in A.D. 70 and soon afterward the Jews were scattered all over the world.

Rome declined slowly, just as it rose slowly to power. It was divided into the East and West Roman Empires in A.D. 395. The West Roman Empire lost control of Britain in A.D. 407. It suffered a sack of Rome by the Visigoths in 410. Finally, Odoacer, the German chief, deposed the last West Roman emperor, Romulus Augustulus, in 476. The East Roman Empire, known as the Byzantine Empire, fared better and continued for almost another thousand years before it was finally conquered by the Turks in 1453. The last Roman or Byzantine emperor was killed in battle when Mohammed II conquered Constantinople, the capital of the Byzantine Empire.

1. General description of the beast – 7:7

This beast is described first in general terms and then the horns of this beast are given more detail (v. 8). An interpretation of the symbolic nature of this beast will be given here as well as in 7:23ff.

7:7 – “Dreadful and terrible” – no specific animal is used to characterize this beast, emphasizing the uniqueness and possibly the viciousness of the Roman Empire. These characteristics indicate its awesome and fearful nature.

“Strong exceedingly” – far greater power was attributed to this kingdom than was evident in any of those preceding it.

“Great iron teeth” – the iron corresponds to the strong metal of the legs envisioned by Nebuchadnezzar in his image dream. The teeth would again depict the consumption of its prey (cf. v. 5).

“Devoured...break in pieces...and stamped the residue” – indicates the vicious actions of this beast as it consumed what it could, shattered that which was non-consumable and then trampled upon what little might be left. This accurately foretold the ravaging, plundering and demolishing which characterized the brutal Roman forces.

“It had ten horns” – corresponding to the ten toes of Nebuchadnezzar’s image. “Horns” are symbolic in Scripture of power or authority, and this would depict a ten-fold division in the Roman Empire between ten contemporaneous kings (cf. the four-fold division in the Grecian Empire in v. 6). Since the Roman

Empire has never had ten contemporaneous kings over ten divisions of its Empire, this aspect of the Roman Empire is still in the future.

2. Specific consideration of the horns – 7:8

7:8 – *“I considered the horns”* – Daniel’s eye is specifically attracted to the horns, the symbols of power, i.e. the kings.

“Came up among them another little horn” – as Daniel considers the ten horns, another horn (an 11th horn) comes up among (“between”) them. This refers to a new king who arises out of the ten and is contemporaneous with the ten kings of v. 7. The “little horn” is commonly called Antichrist who will rule over the ten kings during the Tribulation period.

“Before whom there were three of the first horns plucked up” – during the rise of Antichrist, he uproots three of the ten horns. There are three views regarding the ten horns and the three horns that are plucked up.

- (1) 3 kings are plucked up, but are later restored to make a total of 10 kings.
- (2) 3 kings are under the dominion of the Antichrist but counted with the other 7 to make 10 kings.
- (3) 3 kings are plucked up reducing the total to 10 kings (Van Impe).

This idea of uprooting connotes a radical process of displacement. Exactly how this may come about is uncertain for this is not revealed in Scripture. However, the 10 horns are in the alliance with Antichrist’s war against Christ and together they destroy the religious harlot (Rev. 17:12-17).

“Eyes like the eyes of a man” – probably refers to his insight and intellect in contrast to that of a beast, but he is limited in dealing with complicated world matters to that of a man.

“Mouth speaking great things” – indicates the great oratorical ability of this king, and the use of his ability to advance himself and blaspheme God (cf. 11:36; Rev. 13:5-6).

F. God’s Kingdom – 7:9-14

1. Throne of the judgment – 7: 9-12

Before God establishes His kingdom on earth, He judges the nations of the world. This portion of the vision corresponds to the stone smiting the feet of the image in Nebuchadnezzar’s dream (2:34-35, 44-45) and then growing into a mountain (2:35).

“Thrones were cast down” – more literally: thrones were “set up” or “placed.” These thrones (plural) probably refer to the thrones set up for the issuing of judgments. This is not the Great White Throne judgment of Rev. 20, so what judgment scene is Daniel describing?.

Leon Wood (*A Commentary on Daniel*, p.188) places this court scene after the Tribulation and relates it to Rev. 20:4. However, this judgment scene may be an early one in Revelation, one that comes shortly after the rapture of the church and before the seal, trumpet and bowl judgments. If so, it corresponds to Ps. 2 and Rev. 4-5 when the Father gives Christ the title deed to the earth. Christ will be given authority to bring God’s judgment on Antichrist’s kingdom during the Tribulation. This precedes the coming of Christ to set up His kingdom.

Notice, Daniel does not say who sits on the thrones that are set up, but God will sit on one of them. They may simply refer to the thrones of the Father and the Son, but they could refer to the thrones of the 24 elders (Rev 4). The 24 elders appear to represent the Church saints and these saints will judge with

Christ (Rev 2:26-27). If these thrones belong to the 24 elders, that would explain why Daniel does not say who occupies them because he would not know about the Church. The Church was not known until Christ revealed it at His first coming (Mt 16:18; 18:15-17).

Regarding the twenty-four elders (Rev. 4), many believe that they depict the Church saints who will rule with Christ (1 Cor. 6:2-3; 2 Tim. 2:12; Rev. 3:21). Dwight Pentecost (*Things to Come*, pp. 255-258) gives seven facts to prove the 24 elders represent Church saints and not angels or a combination of saints from Israel and the Church.

- (1) They are 24 in number. Twenty-four represents the entire priesthood in Old Testament times (1 Chron. 24:1-4, 19). Since the Church is the only priesthood in New Testament times (1 Pet 2:5, 9), 24 could symbolize the priesthood of Church saints.
- (2) They are seated on thrones. Only Church saints, not angels, are allowed to sit in God's presence.
- (3) They have white clothing (Rev. 3:4-5). This is the clothing of a Church saint, but not exclusively.
- (4) They have victor's crowns (*stephanos*), which will be given by Christ to faithful Church saints at His return (2 Cor. 5:10; 2 Tim. 4:8).
- (5) They worship God for many reasons, but especially for their redemption (Rev. 5:9).
- (6) They are called elders and have intimate knowledge of God's program (Rev. 5:5; 7:13-14). Both suggest they are Church saints.
- (7) They are associated with Christ in a priestly ministry (Rev. 5:8).

The 24 elders are crowned and seated in heaven before the Tribulation begins. Old Testament saints will not be raised and rewarded until the Tribulation is finished (Dan. 12:1-3). Angels will not be redeemed, nor rewarded, nor seated on thrones.

7:9-10a – "*Ancient of days did sit*" – a reference to the principle Judge of all mankind, God the Father. The Ancient of days is the Father, not Christ (cf 7:13). Daniel proceeds to describe the Supreme Judge.

He has a "*garment...white as snow*" – depicting His purity.

His "*hair...like the pure wool*" – picturing eternity, maturity and wisdom.

His "*throne... the fiery flame*" – refers to the glory of God with His judgment.

His "*wheels as burning fire*" – wheels suggest mobility indicating His omnipresent capability to judge.

There was "*a fiery stream...from before him*" – pictures His holiness that accompanies His judgment.

"*Thousands*" who "*ministered*" and "*stood before Him*" – indicating the innumerable company of angels that stand and serve Him (cf. Ps. 68:17; Rev. 5:11).

7:10b – "*The judgment was set*" – or better, "the court sat" i.e. was officially convened.

"*Books were opened*" – these books probably record the wickedness of mankind (cf. concept of Isa. 65:6-7), and thus provide the evidence which justifies the Tribulational judgments. R. E. Showers (*The Most High God*, p. 79) believes the books contained the deeds of Antichrist and the four great Gentile world kingdoms because they are the ones being judged in verses 11-12.

7:11 – "*I beheld then because ... of the great words which the horn spake*" – apparently Antichrist's words of blasphemy captured Daniel's attention, probably in anticipation to see how God would deal with him.

"*Till the beast was slain . . . and given to the burning flame.*" – the slain beast in this passage refers to the revived Roman Empire. It is one of the four beasts coming up out of the sea (7:3), which are Babylon, Medo-Persia, Greece and Rome. Although Antichrist is called a beast in Revelation 13, he is called a horn in Daniel 7. The body of the beast representing Rome will be destroyed and given to the fire of God's wrath. This will happen at the end of the Tribulation (Rev 18). The little horn (Antichrist), which is

the ruler of the Roman Empire in the end times, will likewise suffer the fire of God's wrath at the end of the Tribulation. However, His body will not be killed, but he and his False Prophet will be cast alive into the Lake of Fire at the coming of Jesus Christ {Rev 19:11-20}.

7:12 – Concerning the first three beasts, each of them lost their “dominion” when the next beast conquered them, but to some extent their “lives” (culture, writings, technical advancements, etc.) were prolonged by being incorporated into the culture, etc., of the next. The same principle was seen in Nebuchadnezzar's vision because all four kingdoms form one image. Only when the stone struck the feet of the image were all four preceding kingdoms totally annihilated (cf. 2:34-35, 44-45). The point is that all earthly kingdoms have been simply revisions of the old. Verse 12 is seen from the perspective of a man looking back in retrospect and notices what happened to the former three beasts. So when God judges the Roman Empire and it is destroyed, the other three kingdoms, that have survived to some degree in the fourth kingdom, likewise will be destroyed. When the four beastial kingdoms are destroyed at the end of the Tribulation, a new kingdom from heaven will be established. It will not possess any of the aspects of the former earthly kingdoms.

2. Throne of the kingdom – 7:13-14

7:13 – *“One like the Son of man”* – Jesus Christ became the “Son of man” (Mark 10:45). The term “son” in this context means, “having the qualities of” man (cf. Judas, the “son of perdition” – John 17:12). “Son of Man” is in contrast to the kings before Him, which were represented by the qualities of beasts. Jesus has the quality of a true man.

“Came with the clouds of heaven” – however, He is more than a man. “Clouds of heaven” are a sign of His deity. Clouds are mentioned when He comes from heaven (Mt. 24:30; 26:64; Rev. 1:7) and a cloud received Him when He ascended to heaven, so He could no longer be seen as a man (Acts 1:9-11).

“To the Ancient of days” – when the judgments are completed and Antichrist is “given to the burning flame,” Christ comes with clouds to His Father and receives His Kingdom. Then He descends to earth (with clouds) to establish His Kingdom on earth. This scene is similar to the one in Revelation 5, but that one takes place at the beginning of the Tribulation. Christ receives the scroll with seven seals at that time. As He opens each seal, the Tribulation judgments are unleashed on the earth. When all of the seals are opened and the judgments are completed, Christ receives His Kingdom and brings it to earth.

“They brought him near” – “they” probably refers to the ministering spirits of v. 10.

7:14 – Three things will be given to Christ by His Father, the Ancient of Days.

- (1) He will be given a “dominion” – Christ will rule the earth for His Father (cf. 2:34-35; Ps 2:6-9).
- (2) He will be given “glory” – Christ will be honored as a world ruler rightly deserves..
- (3) He will be given “a kingdom” – Christ will receive an everlasting government, which will be never be destroyed, unlike the kingdoms before His. Christ will rule the earth for 1000 years and then will deliver the Kingdom to His Father (I Cor. 15:24-25) and they will reign together forever.

II. Meaning of the Vision – 7:15-28

A. The Beasts – 7:15-18

7:15 – Daniel's spirit (inner being) was distressed (grieved) by the vision up to that point and his intellect was troubled as well.

7:16 – Because of his distress, Daniel approached one of the ministering spirits in his vision (cf. vs. 10, 13) seeking the “truth of all this.” The ministering spirit then explained the beasts in general.

7:17 – The “beasts” were four kings (which personify their kingdoms, cf. v. 23). All of these “arise out of the earth,” i.e., they have political earthly origins.

7:18 – In contrast, the “saints of the most High,” i.e., the regenerate people of God from both the Old and New Testament will “take” (better translated “receive”) from God a literal kingdom of heavenly origin which would endure forever. Christ’s Kingdom is not “of” this world like the four kingdoms that precede His (cf. John 18:36), but it is from the Ancient of Days in heaven (7:13).

B. The Fourth Beast – 7:19-25

Special attention is given to the fourth beast. There are three stages of the fourth beast, the Roman Empire: (1) the terrible beast stage where Caesars conquered Europe and the countries around the Mediterranean Sea; (2) the ten-horn stage during the first half of the Tribulation; and (3) the little horn stage when Antichrist will rule the world during the last half of the Tribulation with Satan’s power.

7:19-22 – Two questions still plagued Daniel. One concerned the fourth beast (v. 19) and the second, more specifically, concerned the ten horns of the fourth beast and the little horn that sprang up in the midst of them (v. 20). His special concern over the little horn arose from the fact that it “made war with the saints” and actually “prevailed against them” until “judgment” (or better, “justice”) was meted out and God’s Kingdom was established.

Who are the Tribulation saints? The following may overlap in part: (1) the Jewish remnant in Jerusalem (Zech. 12-14); (2) the 144,000 (Rev. 7:3-8, 14:1-5); (3) the Jewish remnant that flee to the wilderness for 3½ years (Rev. 12:13-17); and (4) the Gentile believers (Mt 25:31-46; Rev. 7:9-17)

7:23 – The angel said the fourth beast would be a kingdom different from the preceding three in that it would control all the earth, especially in its latter stage, while the others would center on the Middle East and parts of Eastern Europe.

7:24 – The second question then was addressed concerning the ten horns and the little horn. The ten horns would be ten contemporaneous kings who would revive the Roman Empire in its latter days. The little horn would arise “after” (better, “among”) them as an entirely different horn, and somehow subdue three of them in his rise to complete control of the Roman Empire (cf. v. 8).

7:25 – Antichrist shall do three things. (1) He shall speak great words against the most High. He shall blaspheme God. (2) He shall wear out the saints of the most High as a man wears out an old garment (cf., Deut. 8:4; Josh. 9:4-5). He shall persecute God’s people. (3) He shall try to change times and laws in persecuting God’s people. This is probably a reference to God’s prophetic times and moral laws. He shall attempt to alter God’s prophetic plans and perfect precepts by replacing them with his evil plots and principles, promoting himself to be the earth’s sole potentate by Satan’s authority.

The angel told Daniel that God would allow Antichrist to try these saints “until a time and times and the dividing of time” was completed. This same expression is used in Revelation along with 1260 days and 42 months, which is 3½ years (cf. Rev. 11:2, 3; 12:6, 14; 13:5). This refers to the “Great Tribulation” or “Time of Jacob’s Trouble,” i.e., the last 3½ years of the seven-year Tribulation period.

7:26 – God will take away the dominion of Antichrist (the little horn). His kingdom (the fourth beast) finally will be consumed and destroyed and he with it, so they will no longer exist (cf. 7:9, 11). Satan’s attempt to rule the world will be crushed so Christ’s kingdom can be established.

Facts About Antichrist in Chapter Seven

- (1) He appears among the 10 horns (7:8, 24)
- (2) He uproots 3 of the 10 horns (kings) (7:8, 24)
- (3) His “eyes” reveal that he is discerning and intelligent (7:8)
- (4) He boasts before God with arrogance (7:8, 25)
- (5) He persecutes the saints (7:21, 25)
- (6) He prevails against the saints for 3½ years (7:21, 25)
- (7) He attempts to change prophetic times and moral laws of God (7:25)
- (8) He loses his dominion and life when God judges him by fire (7:11, 26)

C. The Kingdom – 7:26-28

7:27 – Assurance was also given Daniel that God would be victorious. God would establish His promised eternal kingdom and give it to those who have been regenerated. He would rule supreme for all eternity.

7:28 – With all of the revelation given him, and the brevity of the interpretation, Daniel, of course, was still somewhat troubled and confused. Even with all of the additional revelation we have today concerning this time period, much is yet unresolved concerning the details of every event. Nonetheless, Daniel “kept the matter” in his heart. He did not reject it but fully accepted it as God’s revelation to him and continued to ponder its significance.

Comparisons Between Chapters 2 and 7

- (1) Four Gentile kingdoms and the Messianic kingdom are described in both chapters.
- (2) The Gentile governments become more inferior with each kingdom.
- (3) The second kingdom is represented by two arms in the image; and two shoulders on the bear with one higher than the other.
- (4) The fourth Gentile kingdom ends in a 10-fold division: feet implies ten toes (image) and ten horns (beast).
- (5) Fourth Gentile kingdom is symbolized by iron legs and iron in the feet (image) and iron teeth (beast).

Contrasts Between Chapters 2 and 7

- (1) Daniel 2 shows the Gentile kingdoms as a magnificent man (man’s external political view); Daniel 7 shows the Gentile kingdoms as four ravenous beasts (God’s internal moral view).
- (2) Daniel 2 shows a unity of the four Gentile kingdoms; Daniel 7 shows a diversity among them.
- (3) Daniel 2 gives general facts about the Gentile empires; Daniel 7 gives more details about them.
- (4) Daniel 2 reveals a dream given to a pagan Gentile king; Daniel 7 reveals a vision given to a godly Hebrew prophet.
- (5) Daniel 2 has the interpreter as Daniel; Daniel 7 has the interpreter as an angel.

A COMPARISON OF THE KINGDOMS: DANIEL 2 DANIEL 7



BABYLON HEAD NEBUCHADNEZZAR was the head of image (Dan 2:38) GOLD – king of metals	BABYLON LION - king of beasts Eagle wings- king of birds Later yrs of Nebuchadnezzar: 2 wings plucked-insanity Stands on feet-recovery Given a man's heart -his Conversion
MEDO-PERSIA 2 ARMS & BREAST 2 arms [Medes & Persians] were united in the breast [one empire]	MEDO-PERSIA BEAR – slow, powerful One shoulder higher than than the other (Persia is greater than the Medes) Three bones in its mouth - conquered nations in west [Lydia & Babylon], south [Egypt] & north [Scythia]
SILVER	
GREECE BELLY & 2 THIGHS Belly [4 nations in 1 empire] [2 of its nations rule over Israel: Egypt and Syria]	GREECE LEOPARD 4 heads [4 generals divide empire into 4 nations & become kings when Alex dies]. Four wings [speedy conquest by Alexander]
BRONZE	
ANCIENT ROME TWO LEGS 2 legs [Eastern & Western divisions of the empire]	ANCIENT ROME TERRIBLE BEAST Iron teeth (relates to the iron legs of the image)
IRON	
FUTURE ROME FEET [with 10 toes] Has strength of iron & weakness of pottery	FUTURE ROME TEN HORNS 10 kings LITTLE HORN Antichrist – opposes God (Dan 7:25-28).
IRON & CLAY(pottery)	
MESSIANIC KINGDOM Set up in the days of 10 kgs Set up by God It will never be destroyed. It is not passed on to others. It shall stand forever. It is cut out of the mountain, which is God's kingdom. It is cut without hands (It is the work of God, not men) Stone pulverizes the image. Stone becomes a mountain that fills the whole earth.	MESSIANIC KINGDOM ANCIENT OF DAYS - God SON OF MAN - Christ God gives His Son the kingdom of David [Stone] It is never destroyed Son of Man is in contrast to beasts of other nations Saints will possess it It lasts forever All nations will serve and obey Christ.
STONE	