

DANIEL, Chapter 7
The Chapter of THREES!

I. Daniel 7: Introduction

A. Chiastic Structure:

- A. Daniel 2----Fallen Kingdoms (the great image)
- B. Daniel 3----Kingly persecution (the fiery furnace)
- C. Daniel 4----Fallen king (Nebuchadnezzar's madness)
- C. ` Daniel 5----Fallen king (Belshazzar's last night)
- B. ` Daniel 6----Kingly persecution (the Lion den)
- A. ` Daniel 7----Fallen kingdoms (beasts rise and fall)

B. Transition Chapter

1. from the historical section (2 – 7) to the prophetic section (7 – 12). Chapter 7 contains both history and prophecy.
2. Chapter 7 is tied to the prophetic section by containing apocalyptic prophecy which begins in this chapter in anticipation of the prophetic section of the book.
3. Chapter 7 is tied to the historic section of the book by being the last chapter in Aramaic.

II. Daniel 7: Body

A. The THREE divisions of Daniel 7

1. The VISION; Vs. 1 – 14

- a. Vs. 1, notice the similarity with Daniel 2:28
- b. Vs. 2, “. . . the four winds of the heaven strove upon the great sea.”
 - i. In the six place in the Old Testament where the number 4 is used with the Hebrew word, *ruach*, or the Aramaic word, *ruwach* “wind, spirit, breath” and the 3 time the its Greek equivalent in the New Testament, it represents war with Divine judgment.
 - ii. The “Great Sea” is the ancient word for the Mediterranean Sea.

c. elements of the VISION

i. (vs. 4) _____

ii. (vs. 5) _____

iii. (vs. 6) _____

iv. (vs. 7) _____

v. (vs. 7) _____

vi. (vs. 8) _____

vii. (vs. 9 – 13) _____

viii. (vs. 14) _____

2. Daniel's QUESTIONS the angel; Vs. 15 – 22

c. vs. 19 _____

d. vs. 20 _____

e. vs. 20, 21 _____

i. _____

ii. _____

iii. _____

iv. _____

v. _____

vi. _____

f. vs. 22 _____

3. The angel INTERPRETATION; Vs. 23 – 28

a. vs. 17 _____

b. vs. 18, 22, 27 _____

c. vs. 23 _____

d. vs. 24 _____

e. vs. 24 _____

i. _____

ii. _____

iii. _____

iv. _____

v. _____

vi. _____

vii. _____

f. vs. 26 _____

The Identification of the beasts:

KINGDOM	DANIEL 2	DANIEL 7	DANIEL 8	Identification
1	Gold	Lion	-----	Babylon 2:38, 39
2	Silver	Bear	Ram	Media-Persia, 8:20
3	Bronze	Leopard	Goat	Greece, 8:21
4	Iron	Nondescript Beast	King of fierce countenance	Rome

Plausible identification of the ten horns (ten kings) that broke up the Rome Empire:

Alemannes (Germany)	Anglo-Saxons (Britain)
Burgundians (Switzerland)	Franks (France)
Heruli (Italy)	Lombards (Italy)
Ostrogoths (Italy)	Sueves (Portugal)
Vandals (Africa)	Visigoths (Spain)

The Identification of the Little Horn:

1. Origin: Among them, (ten horns), vs. 8; after them, vs. 20, 24
2. Description:
 - a. eyes like a man, vs. 8, 20
 - i. a religious or spiritual person
 - b. mouth speaking great things, vs. 8, 11, 20, **25 (against the Most High)**
 - i. John 10:33 “The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.” See also John 5:18
 - ii. Luke 5:21 “And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone”?
 - c. looked greater than the others, vs. 20, shall be different from the others, vs. 24
 - i. a religious power with world wide influence
3. Action:
 - a. plucked up three horns by their roots, vs. 8, 20, 24
 - i. A.D. 534, Emperor Justinian (Constantinople) sent his army and navy against the **Vandals** in North Africa and defeated them.
 - ii. A.D. 538, Belisarius, Justinian’s general, led an invasion of the Italian peninsula and successfully defeated the **Ostrogoths** and liberated the city of Rome for the first time in sixty years.

iii. The third horn is disputed between:

The **Heruli** who conquered Rome in A.D. 476 and were later defeated by the Ostrogoths and eradicated from the Italian peninsula and

The **Visigoth** lived in Southern France and were eventually defeated by Clovis, King of the Franks around 508 A.D.

The three horns, Vandals, Ostrogoths, Visigoth, (or Heruli) were up rooted and had posed a serious threat to the autonomy to the bishop of Rome because of their theological opposition to Rome over the nature of Christ's divinity Arian Unitarianism.

- b. made war with the Saints, vs. 21, 25
 - i. The *New Catholic Encyclopedia*, article on "Torture," "... In 1252 [Pope] Innocent IV sanctioned the infliction of torture by civil authorities upon heretics, and torture came to have a recognized place in the procedure of the inquisitorial court."
 - ii. Million were killed by the church throughout the 12th through the 17th centuries.
- c. think to change times and laws, vs., 25
 - i. Removed the second commandment entirely from the Decalogue.
 - ii. Reworded the four (now third commandment) to, "Remember thou keep holy the Sabbath Day"
 - iii. Changed Sabbath, Saturday to Sunday, the Lord's Day.
 - iv. Divided the tenth commandment in half to make ten
- d. reign for a time, times, and a half of time, vs.25
 - i. time, 360 years; times, 720 years; half of time, 180 years = 1,260 year reign
 - ii. Bishop of Rome came into preeminent power when:
 - Emperor Justinian in 533 A.D. declared the Bishop of Rome head of all the churches
 - When the Ostrogoths control of the city of Rome was lifted in 538 A.D. at the hands of General Belisarius, Emperor Justinian's general.
 - ii. 1798, General Berthier, the French general under Napoleon, marched into Rome, deposed the Pope (Pius VI) and exiled to France where he died on year later.

What is God's answer to the Anti-Christ, Little Horn Power? _____

III. Daniel 7: Conclusion

A. The THREES of Daniel 7

1. What is repeated three times, vs. 2, 7, 13? _____

2. What is repeated three times in vs. 18, 22, 27? _____

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3. What is repeated three times in vs. 9, 13, 22?
 4. What three things are given to the Saints?
 - i. vs. 18, 22, 27 _____
 - ii. vs. 22 _____
 - iii. vs. 27 _____
 5. How many times is the word Dominion repeated in Chapter 7?
 - i. Vs. 6, 12, 14, 26, 27 _____
 6. Compare all the uses of the word with vs. 14! _____
 7. Who ends up with the Dominion? _____

In chapter 13 (verses 1-10) is described another beast, "like unto a leopard," to which the dragon gave "his power, and his seat, and great authority." This symbol, as most Protestants have believed, represents the papacy, which succeeded to the power and seat and authority once held by the ancient Roman empire. Of the leopard like beast it is declared: "There was given unto him a mouth speaking great things and blasphemies. . . . And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." This prophecy, which is nearly identical with the description of the little horn of Daniel 7, unquestionably points to the papacy.

"Power was given unto him to continue forty and two months." And, says the prophet, "I saw one of his heads as it were wounded to death." And again: "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." The forty and two months are the same as the "time and times and the dividing of time," three years and a half, or 1260 days, of Daniel 7-- the time during which the papal power was to oppress God's people. This period, as stated in preceding chapters, began with the supremacy of the papacy, A.D. 538, and terminated in 1798. At that time the pope was made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled, "He that leadeth into captivity shall go into captivity."

The special characteristic of the beast, and therefore of his image, is the breaking of God's commandments. Says Daniel, of the little horn, the papacy: "He shall think to change times and the law." Daniel 7:25, R.V. And Paul styled the same power the "man of sin," who was to exalt himself above God. One prophecy is a complement of the other. Only by changing God's law could the papacy exalt itself above God; whoever should understandingly keep the law as thus changed would be giving supreme honor to that

power by which the change was made. Such an act of obedience to papal laws would be a mark of allegiance to the pope in the place of God.

The papacy has attempted to change the law of God. The second commandment, forbidding image worship, has been dropped from the law, and the fourth commandment has been so changed as to authorize the observance of the first instead of the seventh day as the Sabbath. But papists urge, as a reason for omitting the second commandment, that it is unnecessary, being included in the first, and that they are giving the law exactly as God designed it to be understood. This cannot be the change foretold by the prophet. An intentional, deliberate change is presented: "He shall think to change the times and the law." The change in the fourth commandment exactly fulfills the prophecy. For this the only authority claimed is that of the church. Here the papal power openly sets itself above God.

While the worshipers of God will be especially distinguished by their regard for the fourth commandments,--since this is the sign of His creative power and the witness to His claim upon man's reverence and homage,--the worshipers of the beast will be distinguished by their efforts to tear down the Creator's memorial, to exalt the institution of Rome. It was in behalf of the Sunday that popery first asserted its arrogant claims (see Appendix); and its first resort to the power of the state was to compel the observance of Sunday as "the Lord's day." But the Bible points to the seventh day, and not to the first, as the Lord's day. Said Christ: "The Son of man is Lord also of the Sabbath." The fourth commandment declares: "The seventh day is the Sabbath of the Lord." And by the prophet Isaiah the Lord designates it: "My holy day." Mark 2:28; Isaiah 58:13. *The Great Controversy*, p. 439, 446