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Dani’el’s Vision of Four Beasts 7: 1-28

Dani’el 2 gives us the perspective of the times of the Gentiles from a human viewpoint as something majestic, but Dani’el 7 gives us the perspective from God’s viewpoint as something dreadful.

Dani’el is one of the most significant books in the Bible in terms of the chronology of future events because **it** contains essential information concerning the key figures and time sequences of **the far eschatological future**. It is difficult to understand prophetic chronology without consulting the book of **Dani’el**. There are visions in **Dani’el** that detail what **YHVH** would do beginning in the sixth century BC until **the Messianic Kingdom**. Thus, **Dani’el** can be seen as the foundation for the key themes of biblical prophecy. **Dani’el** did not attempt to write history when **he** wrote **his** book; rather, **he** was developing a theme.[183] Here is an overview of **Dani’el’s** prophecies in chronological order:

602 BC prophecy of **the Great Statue (2:1-45)** when **Dani’el** was 18.

553 BC prophecy of **the Four Beasts and the Ancient of Days (7:1-28)** when **Danie’l** was 67.

551 BC prophecy of **the Ram and Male Goat (8:1-27)** when **Dani’el** was 69.

539 BC prophecy of **the Fall of Babylon (5:1-31)** when **Dani’el** was 81.

539 BC prophecy of **the Seventy-Weeks (9:1-27)** when **Dani’el** was 81.

536 BC prophecy of **the Future Nations (11:2-45**) when **Dani’el** was 84.

536 BC prophecy of **the Future of Isra’el (12:1-13)** when **Dani’el** was 84.



This **far eschatological prophecy** provides the interpretation of **Nebuchadnezzar's vision**. In order to understand **the Times of the Gentiles** (**to see link click Ao – The Times of the Gentiles**), **Chapters Two** (see **Aq – Nebuchadnezzar's First Dream**) and **Seven** must be viewed together. **An angel** told **Dani'el** that **the four beasts** represented **four empires**, the same sequence of **empires** that **Nebuchadnezzar** had seen in **his dream** in **Chapter Two**. However, there, **the king** saw a great and impressive **statue** made of valuable metals, while here, **Dani'el** saw dangerous beasts that ruthlessly devoured peoples and nations. To the human eye, the nations of the world are like **Nebuchadnezzar's** great **statue**, impressive and important; but from **ADONAI's** viewpoint, **the nations** are merely ferocious **beasts** that attack and seek to devour **one another**.[184] We can compare these chapters in three ways. *First, they are visionary.* In **Chapter 2** the visionary was **a** pagan **king**, **Nebuchadnezzar**, but in **Chapter 7** the visionary was **Dani'el himself**. *Secondly, we can compare the interpreters.* **Dani'el** was the interpreter in **Chapter 2**, but **an angel** was the interpreter in **Chapter 7**. *Thirdly, we can compare the two perspectives.*

In **Chapter 7 four empires are** pictured as **four beasts**. **They** describe **four** temporary **Gentile Empires**, with an emphasis on **the fourth**, which goes through several **stages**. Finally, **the Fourth Empire** will be destroyed by **the Fifth Empire**, **the Kingdom of Messiah**, which will last for **a thousand years** (see **Revelation Fh – The Dispensation of the Messianic Kingdom**), before the onset of **the Eternal State** (see the commentary on **Revelation Fq – The Eternal State**).[185]The different **stages** would be viewed as follows:

Dani’el’s Visions – 7:1-14 (Cb)

The Kingdoms of This World – 7:1-6 (Cc)

The Kingdom of Satan – 7:7-8 (Cd)

A Vision of the Heavenly Court – 7:9-12 (Ce)

The Kingdom of Messiah – 7:13-14 (Cf)