

Daniel's Night Visions and Their Meaning

by Arno Clemens Gaebelein

Arno Clemens Gaebelein explores Daniel's night visions, revealing their prophetic significance regarding future empires and God's eternal kingdom.

Scripture: Daniel 7:17

Topics: "Eschatology", "Daniel's Prophecies"

Description

Arno Clemens Gaebelein delves into the visions of Daniel, highlighting the desire for knowledge about future events and the fate of God's people amidst upheavals. The sermon covers the four visions in the seventh chapter, detailing the beasts representing world empires and the divine interpretations. It explores the significance of the four winds of heaven, symbolizing nations, and the rise of empires like Babylon, Medo-Persia, and Graeco-Macedonia. The sermon also discusses the fourth beast, representing the Roman Empire, and the emergence of a little horn with blasphemous power. It concludes with the promise of God's everlasting kingdom and the defeat of evil powers by the Son of Man.

Transcript

In the second chapter we learned that the dream of Nebuchadnezzar was occasioned by the desire of that Monarch to know what should come to pass hereafter. The visions of Daniel must have been given to him for a similar reason. He too desired knowledge about these great events of the future. The question which agitated Daniel's mind must have been the question about his own, dear people and their future in the midst of all the upheavals he saw in the King's dream, when the stone smote the image and it passed away. Nothing whatever had been made known in that dream about his beloved city Jerusalem. He had the writings of former Prophets; as we shall find in chapter ix, he studied them diligently. He had the Psalms of David likewise, though they may not yet have been collected in a book. In all these he learned of the future of God's people and the glories promised to them in the latter days. He also read in the Prophecies of the past that Israel's enemies were to be judged and overthrown. No doubt the Prophet in deep soul exercise, such as we find later in the ninth and tenth chapters turned to God "desiring mercies from the God of heaven." Whether his three friends were united with him in this we do not know. After the fiery furnace experience we read nothing more of Shadrach, Meshach and Abed-nego.

There are four visions in the seventh chapter.

I. The night vision of the three beasts (verses 1-6).

II. The night vision of the fourth beast with the ten horns and the little horn (verses 7-8).

III. The Judgment vision (verses 9-12).

IV. The Son of Man and His Kingdom (verses 13-14).

Then follows the divine interpretation of these four visions. This interpretation may be divided into three parts.

I. A general interpretation (verses 15-18).

II. Daniel's desire to know more about the fourth beast (verses 19-22).

III. The detailed interpretation given (verses 23-28).

The First Night Vision. The Prophet saw in his vision the four winds of heaven striving upon the great sea, that is the Mediterranean sea. It was a scene of storm which he beheld. The sea in the Word of God is the type of nations. " The waters which thou sawest * * * are peoples, and multitudes, and nations and tongues" (Revel, xvii, 15). " Woe to the multitude of many people, which make a noise like the noise of the seas ; and to the rushing of nations, like the rushings of mighty waters" (Isaiah xvii, 12). The beloved disciple in the isle of Patmos, alone with God as Daniel the man greatly beloved was alone with Him, John,

" stood upon the sand of the sea, and saw a beast rise up out of the sea." The sand of the sea stands for the multitudes of people while the sea itself presents the people in their agitation. Then John saw a beast rising out of the sea, a vision which is closely linked with this chapter as we shall find later. But Daniel beheld in his first night vision three beasts, one diverse from the other rising from the sea. A lion with eagles wings, a bear, raised up on one side with three ribs and a leopard with four wings and four heads. These three beasts¹ represent the first three world empires. A brief word on each sufficeth :

" The first was like a Lion, and had eagles wings : I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it."

As gold is the most precious metal, so the lion is the king among the beasts of the forest. The gold in the dream image and the first beast represent the Babylonian empire. In the beginning it was a lion with wings, but they were plucked out ; it lost its strength and though it had a man's heart, It was a beast still. This may also have connection with Nebuchadnezzar's insanity experience.²

"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it : and they said unto it, Arise, devour much flesh."

The bear stands for the Medo-Persian empire, ' the empire seen as of silver, the chest and arms. One paw is lifted up, because the Persian element was stronger than that of the Medes. The bear had three ribs in its mouth, because Susiana, Lydia and Asia Minor had been conquered by this power. In the eighth chapter this Medo-Persian empire is represented by the ram with two horns.

" After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it."

The leopard, with four wings and four heads, is the picture of the Graeco-Macedonian empire, corresponding to the thighs of brass in the image of Nebuchadnezzar. The four wings denote its swiftness, the four heads the partition of this empire into the kingdoms of Syria, Egypt, Macedonia and Asia Minor. It is seen in the next chapter as the rough he-goat with a notable horn (Alexander the Great) and the little horn (Antiochus Epiphanes). The fourth beast was not seen in the first vision. Before we turn to the second night vision of the Prophet we call attention to the fact that in the selection of beasts to represent these world powers who domineer the times of the Gentiles, God tells us that their moral character is beastly. The lion devours, the bear crushes, the leopard springs upon its prey. The next, the fourth and last world empire is so beastly that no beast on earth is found to describe its true character. The great nations of Christendom, the nations which will be included in the future revival of the Roman empire in its ten kingdom aspect, testify unconsciously to their devouring, beastly, ferocious nature. The emblem of not one of these nations is the dove or any other harmless creature. But you find the lion, the bear, the unicorn, the eagle and sometimes a monstrosity, an eagle with two heads. Their standing armies, their ever increasing navies both on the sea and now even of the air, tell us beforehand that some coming day in the near future, the dogs of war will be let loose and the beasts will do their most dreadful work.

The Second Night Vision

After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots : and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things (verses 7-8).

Here then we have the fourth world empire, the iron one, Rome. It is described in a way as none of the others are. It is dreadful, terrible, exceeding strong; it has great iron teeth. It devours, breaks in pieces and stamps down. It has ten horns and in their midst rises up a little horn with eyes like the eyes of man, and a mouth speaking great things.

Inasmuch as Daniel received more light on this beast and the interpretation of this vision was given him, we shall not now enter into a description of this fourth beast, the meaning of the ten horns and the little horn. But we shall do so when we reach the second half of the chapter.

The Third Night Vision

I beheld till the thrones were set, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him : thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time (verses 9-12).

This vision bring us to the close of the times of the Gentiles. When the fourth beast with the ten horns and the little horn, the last thing spoken of this world empire, is in full swing, then the end comes. It is a great judgment scene which is here before us. How different the end of this age as revealed in the Word and as it is believed in Christendom. The great mass knows nothing whatever about this age coming to an end. It

will go on indefinitely, so they believe, and its future is world progress, better times and the triumph of the Christian civilization. But others concede that a judgment must come and they think of the judgment here as the universal judgment, the great white throne judgment. This" judgment is not the last judgment at all. It is a judgment which precedes the final judgment by 1000 years. This judgment here must be read in connection with passages like Matthew xxv, 31-46 and Rev. xix, 19-21. In reading the last passage no one can doubt that we have the same judgment here revealed to Daniel. But who is the One, who occupies the central place in this vision of judgment? There can be but one answer. It is our ever blessed Lord and Saviour Jesus Christ. John v, 22 gives the conclusive answer. " For the Father judgeth no man, but hath committed all judgment unto the Son." The Ancient of Days is the Lord Jesus Christ. It is still more demonstrated if we turn to John's great Patmos vision.

" And I turned to see the voice that spake with me. And being turned I saw seven golden candlesticks. And in the midst of the seven candlesticks one like unto the Son of man clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs white like wool, as white as snow; and his eyes were as a flame of fire." (Rev. i, 12-14)

The judgment falls upon the fourth beast and the little horn, which had risen from amidst this fourth beast, and had acted together as one. This judgment upon them is complete and final. The former beasts had been judged too in their time, their supremacy had been taken away but their lives had been spared.

The Fourth Night Vision. Then there is a fourth vision which is closely connected with this vision of the Ancient of Days and the judgment of the fourth beast.

I saw in the night vision and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, 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 (verses 13-14).

Our Lord appears now as Son of Man to receive the earthly kingdom. The stone which smote the image, as beheld by Nebuchadnezzar now becomes the mountain filling the whole earth. The Ancient of Days represents in this vision God, who gives to Him who is the Son of Man the Kingdom. He who is the Ancient of Days, the Eternal Son of God, the Mighty God, Jehovah, is also Son of Man. The vision is in harmony, with other vision God's prophets saw, and fully confirmed by the testimony of the Lord and the Holy Spirit in the New Testament as well as by the Book of Revelation. A kingdom is to be set up on this earth, a kingdom into which all people and nations will be gathered, a kingdom over which one great and glorious King will sway His scepter, whom all nations and languages shall serve. This is the kingdom for which the Lord taught His disciples to pray " Thy kingdom come." He Himself is the King of glory. That kingdom is not now on earth. It cannot be here till the fourth beast with its ten horns and the eleventh little horn with all its blasphemies have been on the earth. It cannot come until He comes again. The second Coming of Christ terminates Gentile rule and establishes the kingdom on the earth. In other words the vision here is an expansion of Nebuchadnezzar's dream concerning the smiting stone, crushing first then filling the whole earth as a mountain.

The Interpretation. The effect of these visions on Daniel was a troubled spirit. Then we read :

I came near unto one of them that stood by, and asked him the truth of all this. So he told me and made me know the interpretation of things. These great beasts, which are four, are four kings, which shall arise

out of the earth. But the saints of the Most High shall receive the kingdom, and possess the kingdom for ever, even for ever and ever (verses 16-18).

One stood by and Daniel turned to that One, who possessed higher knowledge than he possessed. A brief but perfect answer follows. First he told Daniel what the four beasts represent but he also reveals to him, what in Nebuchadnezzar's dream nor in his own dream visions had not been seen, namely, that the Saints of the Most High shall receive the kingdom, and possess it forever and ever. In the vision the Son of Man was seen taking the Kingdom but the interpreting One tells Daniel that the Saints of the Most High shall receive it with Him.

Who are the Saints of the Most High? The fact that the term " Most High " is in the plural and may also be translated with " The most high or heavenly places " has led some expositors to say that the Saints are the same, who are seen in the Epistle to the Ephesians in which " the heavenly places " are repeatedly mentioned, in other words the Saints, which compose the church. It is true the church will be with the Lord in Glory and " we shall reign over the earth," but this does not necessarily mean that the Saints here represent the church. There are other Saints besides " Church Saints." The Saints of whom Daniel was thinking were his own beloved people. To that people is promised a kingdom in the days of the Messiah. With Him the Lord in Glory, there is a heavenly people, so as Messiah and the Son of Man in connection with the earth He has an earthly people. Saints which will receive and possess with Him that kingdom which will fill the whole earth. These Saints are the God-fearing Jews, who pass through the great tribulation and inherit the blessings and promises which God gave through their own prophets.

But the interpretation concerns mostly the ten horns on the fourth beast and the eleventh little horn.

Daniel Desires Knowledge About the Fourth Beast. Daniel was very anxious to know more about the fourth beast, that was diverse from the others, with its iron teeth and nails of brass.

Then I would know the truth of the fourth beast which was diverse from all the others, exceeding dreadful, whose teeth were of iron; and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; 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 (verses 19-22).

The eleventh horn, that had eyes and the boasting mouth, seemed to perplex his spirit the most, for he saw that this horn made war with the Saints and prevailed over them. The Prophet's heart was so fully identified with his people and concerned about them that he wants to know, the truth about all he had seen.

The Wish Granted. The interpretation of the vision in a more complete way follows upon this expressed desire of the Prophet. In the 23d verse Daniel hears that this fourth kingdom is to devour the whole earth. It is, of course, the Roman Empire, and in its final uprising it will extend its influence over the whole earth. It is wrong to limit this word to the land of Israel or to Europe. The influence of the last great head of the revived Roman Empire will extend beyond the boundaries of what used to be the Roman Empire. It could not be otherwise in a day when nations are brought in such close contact and the ends of the earth are brought together. America will no doubt be involved in all this.

And the ten horns out of this kingdom are ten kings that shall arise : And another shall rise after them ; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time (verses 24-25).

The Ten Horns are Ten Kings. The ten horns on the fourth beast correspond to the ten toes of Nebuchadnezzar's dream image ; they are ten kings. The Roman empire has never existed in this form, as we have already stated in connection with the second chapter. The Roman empire must therefore some day be revived politically. It will be one great world power, an undivided empire, yet in it there will be ten kingdoms. When the Roman empire is thus revived and divided into ten kingdoms, another horn will spring up for 1260 days, for a time and times and dividing of time, that is three years and a half, this little horn will be in power over this empire and act in the awful way revealed in this interpretation.

As this revived Roman empire and the little horn is one of the most important revelations in this book and in the entire prophetic Word we must become clear on it.

The last book in the New Testament, the Revelation will help us much in this. In the thirteenth chapter we find that which corresponds to this vision of Daniel.

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast, and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. 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 (Rev. xiii. 1-7).

The beast which John saw rising out of the sea is the Roman Empire.³ The ten horns with crowns (or diadems) are identical with the ten horns on the fourth beast. Of the same beast we read in Rev. xvii, 8 " the beast that thou sawest was and is not, and shall ascend out of the bottomless pit, and go into perdition." This means that the Roman Empire was and is not. It ceased existing in 476 A. D. It will come into existence again, when the times of the Gentiles come to their end. That end will cover twice three years and a half, a truth made known to Daniel likewise in the ninth chapter. First the Roman Empire will be revived politically in the beginning of these last seven years. This revival is stated in the vision of John when he saw the beast rising out of the sea. But it will also descend out of the bottomless pit, the dragon will give him his power and his seat and great authority. This is the Satanic occupation of the empire ; it will be energized by Satan himself. This awful phase will be reached in the middle of the seven years. For three years and a half, for 42 months 1260 days, the " time of the end " Satan's power will be manifested in this revived Roman Empire. In the twelfth chapter of Revelation we read that Satan will be cast out of heaven and at once in the thirteenth we see a manifestation of his power on the earth. The casting out of Satan takes place in the middle of the seven years and then it is when satanic power will be manifested in the revived empire. It will center in a person and that person is identical with the " little horn " Daniel saw coming up between the ten horns. After the Roman Empire has been reconstituted and divided into ten

kingdoms, a person will come upon the scene who will be the head, and that head will be endued with supernatural, satanic power, so that all the world will wonder after this beast. The head will be an emperor. One of the heads was healed of the deadly wound. This no doubt has reference to the imperial power, a form of government in the Roman Empire, which ceased, but which will come out of death, so to speak. We only need to compare what is said to Daniel in the divine interpretation and what John saw to find that the little horn and the beast out of the sea have the same characteristics.

Daniel

Revelation

Daniel saw the fourth beast, a great nondescript, with ten horns

The little horn and a mouth that spake very reat things."

The little horn: " He shall speak words against the Most High."

The little horn : " He shall wear out the Saints of the Most High."

The little horn's time of domineering power is "a time and times and dividingof times."

John beholds a beast out of the sea, with ten horns crowned (ten kings) and "had eyes seven heads,

To the beast "was given a mouth speaking great thing and blasphemies."

The beast : " He opened his mouth in blasphemy against God."

The Beast: "And it was given to him to make war with the Saints and to over come them."

The Beast has power for 42 month (31/2 years).

We see from this parallel that the same things are said of the beast in Revelation xiii which are said of the little horn. They must therefore be identical. But how can we harmonize this if Revelation xiii, the beast out of the sea, means the resurrected Roman Empire? There lived a French King, Louis XIV, and in a famous speech he made ithe declaration " I am France." The little horn will possess such domineering powers, given to him by Satan, that he too can say " I am the Empire." He (vill control the entire political sphere of the empire and that gives to it his own Satanic God-defying character. In Daniel we see the same lesson, only in another setting. The empire will fall in judgment on account of the little horn.

The Three Great Actors of the Time of the End, This little horn, the head of the revived Roman Empire is frequently called the Antichrist. We shall find in the next chapter another little horn mentioned. Some teachers of the Word identify the little horn in chapter viii with the little horn in the seventh chapter and do not at all distinguish between the two. In other parts of the Word predictions are made concerning a false king, a Wicked One, the Man of Sin, the idol shepherd, the head over many countries, etc. These are often classed as one and the same person and called byone name, the final Antichrist. But this only works confusion and mixes up the prophetic Word in such a way that its meaning becomes beset with difficulties. The Book of Daniel speaks of three great actors of the time of the end, all three will be energized by Satan and endued with his power.

The Head of the Roman Empire. The first to come upon the scene will be the little horn of Daniel's vision, the beast out of the sea, the nations. He will be a Gentile. That he is Satan's man is seen not alone in this book, but also in Revelation. He acts out Satan's part and takes control of the political affairs, but he also gives attention to religious things. He is called in the ninth chapter of Daniel " the prince that shall come." His origin is given there likewise as we shall find when we reach the chapter. He will be friendly to the Jews who have returned in part to the land, but his friendliness is only assumed. He will enter into a covenant with the Jews. This covenant he will break and in league with the Antichrist he will institute the great tribulation, the time of Jacob's trouble. The true character of this Roman Head will come out in the middle of the week, when Satan actually possesses him. In the beginning of the Nineteenth Century a man was upon the scene who was friendly towards the Jews and whose aim was a united empire and world conquest. Napoleon I. Some time in the Twentieth Century a similar political leader may appear and assume the rule of an emperor, President of the world, king of all the kings or some such name. He will come surely in the garb of an angel of light, practising deception, till his true character will be manifested.

The Personal Antichrist. Another person is the personal Antichrist. The little horn in Daniel vii and in Daniel viii must not be identified with this person. The Antichrist, he of whom we read in 2 Thessal. ii is mentioned only once in the Book of Daniel. In chapter xi, 36, etc., we find his portrait..

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

He is the same whose coming our Lord predicted in John v, " I am come in My Father's Name, and ye received Me not; if another come in his own name, him ye will receive." He comes with a flattering tongue and the Jews will receive him and hail him as their long looked for deliverer. He will take the place of a king amongst them. Isaiah xxx, 33; lvii, 9; Daniel xi, 36. He is seen in the thirteenth chapter of Revelation as the second beast out of the earth. He has two horns like a lamb, but speaks like the dragon. He imitates Christ. He possesses all the power of the first beast, which is Satanic power. He has power to work wonders and make fire to fall out of heaven in the sight of men. Then he deceives them that dwell on the earth by the means of those miracles. It is a fulfillment of 2 Thessal. ii, 9-12.

Whose coming is after the working of Satan with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

His sphere will extend beyond the Jews in Palestine. He will be the accepted false Christ of the Jews and the Antichrist for apostate Christendom. He will demand of those who dwell on the earth that they make an image of the first beast, the little horn in chapter vii. Then he gives life to the image that it should speak. All who refuse to worship are killed. In Rev. xvi, 13 and xix, 20 he is called the false prophet, because he is a religious leader. The Psalms and other portions of the Scriptures contain references to this second one, who takes such a prominent part in the time of the end.

The King of the North. The third person is the king of the North. He is the little horn of chapter viii and is typified by Antiochus Epiphanes. According to Daniel xi he emanates from the North and enters into the glorious land where he shall find a miserable end. He is the Assyrian in the prophets Isaiah and Micah, the

one from the North in Joel's prophecy. He is the great external foe of the restored Jewish people.

These three great actors during the time of the end appear in the prophecies of Daniel and if the reader does not distinguish between them the prophecies will not be intelligible.

The Work of the Little Horn. Having ascertained who is represented by this little horn, the head and leader of the revived Roman Empire, let us see what his satanic work will be. We find exactly five things mentioned:

(1) He shall subdue three kings. He will do away with three of the kingdoms, so that seven are left.

(2) He shall speak great words against the most High. He is a wicked one blaspheming God and defying His Word. He will suit perfectly apostate Christendom with its higher critics and sneering infidels, who deny inspiration, prophecy and miracles.

(3) He makes war with the Saints and prevails against them. Under his regime those who still hold to God and His Word will suffer great persecution.

(4) He shall wear out the Saints of the most High. The Jewish remnant especially [will be the object of his satanic hatred.

(5) He thinks of changing times and laws. This was done during the great French revolution. It will be done on a larger scale by the little horn. He will overthrow all existing order and laws, therefore he is the lawless one. The times and laws will be given into his hands, not the Saints of the most High, as some expositors have stated.

The End of the Little Horn. The rule of this satanic head of the Roman Empire will last a time, times and dividing of times, that is one year, two years and a half a year. This makes exactly 1260 days or 42 months. (See Rev. xi, 2-3 and xii, 6,1.)

At the end of that time the Son of Man appears, the stone falls.

" But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Verses 26-27)

The Kingdom from above will be set up and the Saints of the most High receive the Kingdom and the kingdoms of this earth will become the kingdoms of God and His Christ. Satan had his throne on the earth and gave that throne to the beast, the little horn. The little horn will then be dethroned and the true King of kings enthroned upon the holy hill of Zion.

Deep soul exercise followed from this vision for the prophet. His thoughts troubled him and his countenance was changed. No doubt prayer and supplication as well as earnest study of the Word of God he possessed in part followed. The Lord grant to us such exercise as well, especially in a day when we stand upon the threshold of the fulfillment of these visions. But before the beast can rise, before the little horn will appear on the scene, the Lord will call His own to be with Himself.

1. In Revelation iv. and v. we read in the A. V. of " beasts " but the words there should be translated " living ones " ; they are the cherubin of Ezekiel's vision.

2. Even before this Nebuchadnezzar had been described as a lion. "The lion is come up from his thicket, and the destroyer of the Gentiles is on his way" (Jerem. iv. 7). Elsewhere he is spoken of as an eagle.

3. The leopard, the bear and the lion are mentioned by John. This beast out of the sea is an amalgamation of the three previous beasts, or world empires. The preceding ones are absorbed by the last. It is noteworthy that the order is reversed. First the leopard (the Grecian Empire) then the bear (the Medo-Persian) then the lion (the Babylonian). Daniel beheld them in their future rise ; John looks back over their existence. The revived Roman empire will combine all that which has been during the times of the Gentiles in one great monster.

The seven heads of the beast and other features brought out in the Book of Revelation we do not enter into for it would necessitate a closer analysis of the entire third part of the Book of Revelation.

Source: <https://sermonindex.net/speakers/arno-clemens-gaebelein-/daniels-night-visions-and-their-meaning/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net