

1. Last week I completed the teaching of Daniel chapter six, gave you several introductory points to chapter seven and when time expired I had just completed the exegesis of Dan 7:1.

2. Before continuing I want to provide an expanded translation of Dan 7:1.

Dan 7:1 In the first year of the Babylonian co-regency of Nabonidus and Belshazzar in approximately 550 B.C., Daniel had a dream; he was lying on his bed when he saw several visions. He recorded the visions in summary fashion in his diary.

3. Now let's take a look at the visions and then we will develop several principles.

3.1 Keep in mind I earlier taught the essence of the Daniel seven visions when we were studying Nebuchadnezzar's dream in chapter two.

3.1.1 Consequently I only want to summarize the meaning of the visions.

KJV

Dan 7:2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

NIV

Dan 7:2 Daniel said: "In my vision at night I looked, and there before me were the four winds of heaven churning up the great sea.

1. The four winds of the heaven represent God's providential power by which he controls the nations, setting them in commotion or settling them in peace.

1.1 Let's look at other uses of similar terms in Scripture:

Rev 7:1 After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth to prevent any wind from blowing on the land or on the sea or on any tree.

Rev 7:2 Then I saw another angel coming up from the east, having the seal of the living God. He called out in a loud voice to the four angels who had been given power to harm the land and the sea:

Rev 7:3 "Do not harm the land or the sea or the trees until we put a seal on the foreheads of the servants of our God."

Jer 23:19 See, the storm of the LORD will burst out in wrath, a whirlwind swirling down on the heads of the wicked.

Jer 49:36 I will bring against Elam [and ancient name for Mesopotamia] the four winds from the four quarters of the heavens; I will scatter them to the four winds, and there will be no nation for Elam's exiles to go.

Zec 7:14 'I scattered them with a whirlwind among all the nations, where they were strangers. The land was left so desolate behind that no one could come or go. This is how they made the pleasant land desolate.'

Luk 21:25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

2. RUAC, like its Hebrew counterpart "RUACH" may be rendered either "spirit" or "wind," here it would seem to communicate wind in the sense of God stirring up the sea.

3. The sea here is not just any sea, it's the Mediterranean.

4. There are four seas mentioned in the Bible; the Red Sea, the Galilean Sea, the Dead Sea and the Mediterranean Sea.

5. The churning sea represents gentile worlds in turmoil, roiling in confusion and chafing at the bit.

6. The use of a churning "sea" then indicates they arise with unrest and boisterous talk and acts of violence against one another.

6.1 A new report for 2002 has just come out. The report says there are today 59 active conflicts pervading in our world; we used to call 'active conflicts' war - and until I return you shall have wars and rumors of war.

6.2 Think of how we use the term sea; "I went to the Super Bowl in 1993 and by 11:00 A.M. outside the Rose Bowl there was just a "sea" of people.

6.3 Such, in part is its use here teeming masses on the edge of rebellion, war and destruction; all being encouraged by Satan but only under the permissive will of God. The Scriptures often speak of the seas in a similar manner.

Rev 17:15 Then the angel said to me, "The waters you saw, where the prostitute sits, are peoples, multitudes, nations and languages.

Isa 57:20 But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

Isa 17:12 Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!

Isa 17:13 The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

7. As noted the night indicates Daniel is in his bed sleeping when the vision comes to him, he is not napping, Daniel is in for the night.

8. Recall Nebuchadnezzar's dream of the giant glistening image was impressive; chapter two is seen from man's perspective; the image is seen favorably, for man is easily impressed with himself, but all that glitters is not gold.

9. The empires in chapter seven are seen from God's perspective, not glistening gold but four terrible creatures arising from a storm tossed sea.

10. Before we move to verses three and four let's take a look at an expanded translation of Daniel 7:2:

#### Expanded Translation

Dan 7:2 Daniel recorded "In my vision at night while I was lying in my bed I looked up and saw the four winds of heaven churning up the great sea - the Mediterranean Sea.

11. Now let's see what we can learn from verses three and four of chapter seven.

#### KJV

Dan 7:3 And four great beasts came up from the sea, diverse one from another.

Dan 7:4 The first was like a lion, and had eagle's 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.

#### NIV

Dan 7:3 Four great beasts, each different from the others, came up out of the sea.

Dan 7:4 "The first was like a lion, and it had the wings of an eagle. I watched until its wings were torn off and it was lifted from the ground so that it stood on two feet like a man, and the heart of a man was given to it.

#### Principles:

1. The word translated huge is from the Chaldean RABRAB meaning both huge in size and domineering in character.

2. RABRAB is used to describe the four "beasts"; the word translated beasts is from the Chaldean word for animal (CHEYNA in the plural).

3. These four are of nightmarish character, each different or altered from the other; the word for "different" or "diverse (as it is also translated) is from the Chaldean SHANA.

4. We could say then that Daniel's dream was more than that, it was a nightmare and only God could help him ride his nocturnal horse.

5. The Bible often uses animals metaphorically.

Eze 32:2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troublest the waters with thy feet, and foulest their rivers.

Psa 74:13 Thou didst divide the sea by thy strength: thou breakest the heads of the great fish in the waters.

Psa 74:14 Thou breakest the heads of crocodile in pieces, and gavest him to be meat to the people inhabiting the wilderness.

5.1 The help to Daniel will, as we shall see, come in the form of an angelic interpretation.

6. Now let's take a look at the first awful creature rising out of the sea.

Dan 7:4 "The first was like a lion, and it had the wings of an eagle. I watched until its wings were torn off and it was lifted from the ground so that it stood on two feet like a man, and the heart of a man was given to it.

1. It is described as a lion with wings. The lion is said to be the king of the beasts and the eagle is said to be the grandest of the birds.

1.1 Let's look at several passages where lions and eagles are used:

1Pe 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

Psa 7:1 O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:

Psa 7:2 Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver.

Psa 91:9 Because thou hast made the LORD, which is my refuge, even the most High, thy habitation;

Psa 91:10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

Psa 91:11 For he shall give his angels charge over thee, to keep thee in all thy ways.

Psa 91:12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Psa 91:13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Exo 19:4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

Deu 32:9 For the LORD'S portion is his people; Jacob is the lot of his inheritance.

Deu 32:10 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

Deu 32:11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

Deu 32:12 So the LORD alone did lead him, and there was no strange god with him.

Pro 30:18 There be three things which are too wonderful for me, yea, four which I know not:

Pro 30:19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.

2. Recall the head of gold in Nebuchadnezzar's dream was Babylon and so here the first creature is Babylon.

3. Those who have studied Babylonian history tell us that from the available archaeology and extant writings from antiquity, Babylon had two large statues outside its main gate.

4. In fact I have read that in a museum in Great Britain there is a replica of one such statue; the replication was thought to have rested outside the city gate on banks of the Euphrates river.

5. The statement "its wings were torn off" is a reference to Nebuchadnezzar being afflicted with zoanthropy; this was done in order to gain the great King's attention.

5.1 Notice the related passages and the similarity of the descriptive language found in the fourth chapter earlier studied.

Dan 4:16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

Dan 4:33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

Dan 4:34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

6. The statement in Dan 7:4 "it was lifted from the ground so that it stood on two feet like a man, and the heart of a man was given to it"; this is a reference to Nebuchadnezzar being lifted up and his kingdom being restored to him after a "brief" seven year forced hiatus.

7. Before we move to our second awful creature ascending from the sea, let me give you an expanded translation:

Expanded Translation:

Dan 7:3 Four dreadful creatures, each different from the other, arose out of the sea; the sea represented the vast confused gentile world.

Dan 7:4 "The first was like a lion, and it had the wings of an eagle"; this first creature represented Babylon; I watched until its wings were torn off and it was lifted from the ground so that it stood on two feet like a man, and the heart of a man was given to it; here we have a reference to Nebuchadnezzar's bout with his zoanthropic malady, his temporary demise as ruler of Babylon and his recovery after his regeneration.

Now let's see what we can learn from verse five:

KJV

Dan 7:5 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 thus unto it, Arise, devour much flesh.

NIV

Dan 7:5 And there before me was a second beast, which looked like a bear. It was raised up on one of its sides, and it had three ribs in its mouth between its teeth. It was told, 'Get up and eat your fill of flesh!'

End Lesson Taught 2-3-2002