

FOURTEEN REASONS WHY DANIEL 7 IS NOW

(FROM THE TEXT ITSELF)

When Daniel viewed the awesome events described in Daniel 7, he did not possess "prophetic bifocal spectacles". God did not permit him to clearly see and understand both his day and the end of the world. In mercy God symbolically veiled the long expanse of time between ancient history and our day. Yet, again in mercy, God did reveal to Daniel and the faithful of past ages their own day in the light of Bible prophecy.

Now that we have finally come to the period of time described in Bible prophecy as "the end of the world", God has mercifully provided us with "prophetic bifocals". Through "distant prophetic lenses" we can see and appreciate how God has marvelously encouraged and guided his people in past ages by fulfilled prophecies. Yet, with our present, "close up prophetic lenses", we can now equally appreciate how God is again using these same prophecies to encourage and guide us through the final crisis just ahead. With "prophetic bifocals" we are not only able to see, but we are also able to correctly understand and interpret the close-up events which are taking place in the news headlines.

Daniel 7 is a "bifocal" or dual prophecy, just as are other famous dual prophecies such as Joel 2 and Matthew 24. But we should not take anyone's word for this. We must first see if the text itself gives us permission to apply it in this way. Yet, not only does the text give permission for this type of application, it demands it in order that it not contradict itself. To this end the text of Daniel 7 proves over and over that it can be none other than "bifocal" or dual in its scope. In Daniel 7 there are at least twelve reasons clearly pointing out that this is indeed the case. Furthermore as we shall see, each of these following twelve reasons become even more impressive when they are considered as a composite whole.

Throughout this presentation, please keep in mind that it is important to:

prayerfully consider "every word that proceedeth from the mouth of God" in this chapter (Matthew 4:4);

put aside all preconceived ideas regarding this prophecy;

let the Bible stand just as it reads without adding any additional words or interpretations; and

let the Bible alone interpret itself.

Only when we know what the text itself does say and does not say, can we truly appreciate how it applies to our special time. For centuries, much important "fine print" from this chapter has been overlooked. Therefore, let us carefully abide by these principles as we study together.

FOURTEEN EVIDENCES OF DUAL APPLICATION WITHIN DANIEL 7

Please open your Bible to Daniel 7 so you can examine each of these evidences of duality directly from the text itself.

INTRODUCTION.

Daniel 7 is a single prophecy. Yet it is a complex, multi-media prophecy. It immediately begins by identifying various complex, prophetic phenomena or media such as "a dream", "visions" and later, both an oral and visual "interpretation" etc.

Verse 1 records that Daniel received "**a dream**" (singular) for chapter 7;

Verse 1 records that Daniel received "**visions**" (plural) for chapter 7;

Verses 17 and onward records that Daniel lastly received both oral and visual "**interpretation**" of these previous prophetic phenomena in chapter 7.

Yet, each of these different types of prophetic media or phenomena are about four great beasts or kingdoms and the events related to them!

As we continue this study, let us ask ourselves the question, Is God possibly trying to tell us that there is much more to this particular Bible prophecy than what happened in the dusty pages of ancient history? We are reminded of Daniel 12:4 and 9:

"But thou, O Daniel, shut up the *words*, and seal the *book* [including chapter 7], *even to the time of the end*: and knowledge shall be increased."

"And he [the angel] said, Go thy way, Daniel: for the *words* are closed up and sealed *till the time of the end*."

As the prophet indicates, is it possible that there are sealed "*words*" and thus additional truths in Daniel 7 which are waiting to be discovered? If so, we cannot afford to pass by any word or detail of this chapter without continued prayerful and careful comparison, thought and study.

No, in Daniel 7, Daniel did not receive a single dream or vision of four great beasts. Instead he received both "**a dream and visions**" and an "interpretation" - each having similar yet different content:

The silent "dream" itself is recorded in verses 2-14.

The audible and partially visual "interpretation" by the angel is recorded in verses 16-28.

Generally speaking, the broad details of both the dream and the interpretation have been understood and applied to various events from Daniel's day to the present time. **However, there are a number of specific details in both the vision and interpretation of the vision which can only apply to the very last days.** This is the focus of this study in our day in the light of Bible prophecy.

Although these facts in no way prove duality in themselves, they are important to keep in mind as we consider the many fascinating details of this prophecy.

God's Word does not easily give up the secrets which God reveals to "*his servants the prophets*", Amos 3:7. This should not discourage but challenge us. Our Saviour has promised to give us special wisdom to understand the book of Daniel correctly in and for these last days. Let us claim the exciting promises of Daniel 12:10 and John 16:13. Surely, we will not be disappointed. Let us prayerfully search out the secrets of this awesome chapter.

EVIDENCE OF DUALITY #1:

THERE ARE VERY SIGNIFICANT DIFFERENCES BETWEEN THE "VISION" OF VERSES 2-14 AND THE ORAL AND VISUAL "INTERPRETATION" OF THOSE SAME VERSES IN VERSES 16-28.

As we shall later learn from the text:

The **territory** encompassed by the "vision" versus the territory encompassed by "the interpretation" are described by very different words and boundaries.

The **timing** of certain events in the "vision" can be sequential and has been fulfilled sequentially. Yet, elsewhere in the chapter, the text demands that certain events be simultaneous instead of sequential.

The **description** of one of the four beasts in "the interpretation" of the "vision" is different than the description of this same beast when it is described earlier in the "vision".

The **destruction** carried out by one of the beasts in "the interpretation" of the "vision" is much more all encompassing than the destruction carried out by this beast in the initial "vision".

The **historical record** unquestionably confirms that a number of major details concerning the various historical beast kingdoms have never been fulfilled. These important, Divinely ordered discrepancies will be carefully examined in this study.

Thus the initial "vision" is, in a number of aspects, quite unlike "the interpretation". These kinds of differences immediately indicate that we are looking at much more than a simple, straight-forward series of historical kingdoms such as those prophesied in Daniel 2.

EVIDENCE OF DUALITY #2:

STRANGELY, NO KINGDOMS ARE IDENTIFIED BY NAME IN CHAPTER 7.

Daniel, Chapters 2, 7, 8 and 10, are each famous parallel prophecies of the ancient kingdoms of the world. Each of these prophetic cartoon prophecies list or identify ancient kingdoms of the world by specific names such as Babylon, Media and Persia, and Grecia---with one exception---Daniel 7. Daniel 7 is the

prophecy of the "lion", the "bear", the "leopard" and the "dreadful and terrible" "beast" nations.

Why, in Daniel 7, is not even one kingdom identified by name? Instead, only vivid, detailed, cartoon beasts, without names, are used to symbolize the kingdoms represented by the four beasts. Why would God pass by such a perfect opportunity to specifically foretell future kingdoms by name? Why does He break the otherwise perfect parallelism of these four famous prophetic chapters? Why didn't God give names to the kingdoms of Daniel 7 when he so profitably did so in the three other equally famous prophecies which are sisters to Daniel 7?

Since the prophecy of the "lion", the "bear", the "leopard" and the "dreadful and terrible" "beast" so perfectly fits into the parallel format and historical fulfillment of these other sister chapters, the only plausible reason is that Daniel 7 must be a dual prophecy -- for both Daniel's day and the end of the world.

Had God said, "Daniel, the lion with eagle's wings which you saw is Babylon", he would not have been able to represent a modern-day kingdom by a lion, or an important alliance between the lion and another modern-day world power represented by an eagle.

Had God said, "Daniel, the lower and higher shouldered bear represents Media and Persia", he would not have been able to say that they also represent a modern-day world power as a bear. And etc. May we coin a saying? "If the prophetic shoe fits, wear it!"

EVIDENCE OF DUALITY #3:

"THE GREAT" OR MEDITERRANEAN "SEA" IS NOT "THE EARTH".

In the "vision" of Daniel 7:2-14, the four great beasts of verses 2-3 "*came up from*" The Mediterranean Sea or "*the great sea*" as it was called in Daniel's day. Yet, in the later, oral "interpretation" of the same vision in verses 16-27, these same four great beasts do not come up out of The Great Sea at all. Instead, in verse 17, they "*arise out of the earth*", or as verse 23 states, "*the whole earth*".

Thus, in Daniel's time, God intended for Daniel to first apply this prophecy to four great world powers beginning in his own day: first to Babylon, Medo-Persia and Greece and then, later, to Rome--ancient nations which all bordered on the perimeter of "the Great" or Mediterranean Sea.

Likewise, Babylon, Medo-Persia, Greece and Rome were each ancient nations which arose from well populated areas of the earth -- all bordering on the Great Sea. Thus, because both the literal and symbolic meaning of "sea" fit perfectly, it does not violate the intent of the text to apply both meanings to Daniel's day. The fact that the words, "great sea" are used in verse 2 and only the word, "sea", is used in verse three, clearly gives permission for both literal and or symbolic meaning.

However, in modern times, just before "the saints of the most High" "possess the kingdom for ever" (verse 18), it appears that God intends that this prophecy no longer be limited to the narrow confines of the Mediterranean or Great Sea.

Instead, in our day, these four great beasts or great modern nations arise from "out of the earth" or anywhere in the world. Verse 17. This is the same "earth" of Revelation 14:6 which hears the powerfully repeated First Angel's Message and the same "earth" of Revelation 18:1-3 which is "lightened with [God's] glory."

Because this particular proof of duality is so important and because there is such an abundance of additional Biblical evidence to support it, a special appendix has been included at the end of this manuscript. It is "must" reading for the serious student.

EVIDENCE OF DUALITY #4

ULTIMATELY, FOR THE LAST DAYS, THE WORD "EARTH" IN VERSE 17 IS THE DIVINELY INSPIRED, LITERAL INTERPRETATION OF THE SYMBOLIC WORD "SEA" IN VERSE 3.

Verse 16 specifically implies that verse seventeen and onward is the divinely inspired "interpretation of the things" or symbols which Daniel had just seen in the initial vision of the previous verses.

Because verse 17 specifically interprets the symbolical word "sea" of verse 3 as literally meaning "earth" in verse 17, the four symbolical beasts are literally "four kings which shall arise out of the earth".

Verse 17 specifically interprets the symbolical four beasts as literally being "four kings which shall arise out of the earth". Likewise, for the sake of consistency, the symbolical word "sea" of verse 3 must also be literally interpreted as the literal "earth" in verse 17. The proof of this literal parallelism is the interpretive wording of the text itself. It could not state this fact more plainly:

"These great beasts, which are four, are four kings, which shall arise **out of the earth.**"

The fact that this is indeed the correct way to interpret this verse is verified in verse 23 which again literally tells us:"

"The fourth beast shall be the fourth kingdom **upon earth**".

Therefore the symbolical sea of verse 3 is literally "the earth". There is no reason to interpret the "earth" of verse 17 otherwise. To deny this fact is to deny the text's own interpretation.

In contrast, some have come to believe that the **only interpretation** of the word "sea" in verse 3 is the traditional "peoples, and multitudes, and nations, and tongues". This is inappropriately based on Revelation 17:15's interpretation of an entirely different word, "waters", in Revelation 17:1. By so believing, they are actually denying Daniel 7's own literal interpretation of its own symbols. This type of exclusive interpretation is allowable in the historical interpretation of Daniel's day. Yet at best, on the basis of the text, it is most questionable to apply it to the last day "interpretation" of the vision in verses 16 and onward.

EVIDENCE OF DUALITY #5

DANIEL'S EAGLE-WINGED BABYLON HAD ALREADY ARISEN. THEREFORE, THE SAME "FOUR GREAT BEASTS" COULD NOT ARISE IN THE FUTURE.

In the "vision" of the four beasts given in verses 2-14, "four great beasts came up from the [great] sea". Historically they represented Babylon (which had already come up) and the three kingdoms of Medo-Persia, Grecia and Rome which would yet come up and likewise border on the perimeter of the great, inland, Mediterranean Sea.

Yet, in verses 17 and 23, we are specifically informed that "these great beasts which are *four*, are *four* kings [or kingdoms, vs 23], which *shall* arise. Thus, in the oral "interpretation" of the vision given in verses 16-27, Daniel is specifically told to interpret the *four* beasts of the earlier "visions" as representing "*four kings* [not three remaining kingdoms] which *shall* arise [future tense] out of the earth"! How does one explain this seemingly direct contradiction? Again, does not this prove that this is a dual prophecy? This seems to be so for these reasons:

When Daniel received the vision of Daniel 7, it was during "the first year of Belshazzar king of Babylon" (verse 1). By that time, historical Babylon, which had already arisen as a nation, was in serious decline. It would soon fall to Medo-Persia. Because it had already arisen, it was impossible for Babylon to be one of the four beast kingdoms which "*shall arise*" in verse 17.

Yes, it is impossible for a kingdom to "*arise*" which has already arisen! Thus, in the oral "interpretation" of the "visions", it is impossible for the four beasts mentioned in verse 17 to represent the four consecutive, ancient kingdoms of Babylon, Medo-Persia, Grecia and Rome.

And, for the same reason that it is impossible for the same kingdom which arises out of the sea to be the same as one which arises out of the earth, it is just as impossible for two different kingdoms which arise at two different times to be the same kingdom.

In other words, if Daniel 7 is not a dual prophecy, the "vision" of verses 2-14 and the oral "interpretation" of the "visions" in verses 17-27 directly contradict each other. Why? Because of the separate time elements as to when they arise.

Therefore, the four beasts of the oral "interpretation" in verses 17-27, which had not yet arisen in Daniel's day -- yet which had to "arise out of the earth" just before "the saints of the most High shall take the kingdom" -- must apply to four kingdoms in our day, just before the second coming of Christ.

EVIDENCE OF DUALITY #6:

THE FOURTH BEAST WHICH ARISES OUT OF "THE GREAT SEA", DOES NOT DEVOUR THE WHOLE EARTH. THE FOURTH BEAST WHICH ARISES "OUT OF THE EARTH" DOES DEVOUR "THE WHOLE EARTH".

In verse 7 the fourth beast which arises out of "the great sea" (described in the vision of verses 2-15) does not devour the whole earth. This kingdom devours, brakes in pieces, stamps and is diverse from the other three kingdoms. Yet,

apparently, its territory is not the whole earth. In fact, no territory or domain is even mentioned for the fourth beast of verse 7.

In complete contrast, the fourth beast of verse 23 which "shall arise out of the earth" (described in the "interpretation" of the vision in verses 16-27) does everything the first monster beast does. Yet, in addition, this monster beast unquestionably does devour "the whole earth".

EVIDENCE OF DUALITY #7:

ROME, HISTORICALLY SYMBOLIZED BY THE FOURTH BEAST IN THE VISION OF VERSES 2-15, DID NOT DEVOUR THE WHOLE EARTH.

Verse 23 of the "interpretation" of the vision, states that:

"The fourth beast shall be the fourth kingdom upon *earth*, which shall be diverse from all kingdoms, and *shall devour the whole earth, and shall tread it down, and break it in pieces.*"

Historically the fourth beast of verse 7, which very accurately symbolized the fourth empire or Rome, did not "*devour the whole earth*". Neither did Rome "tread [the whole earth] down, and break it in pieces." In reality, during the life-time of the Roman Empire, other large empires co-existed in China, North and South America and elsewhere.

Thus the fourth beast mentioned in Daniel 7:23 cannot be the same fourth beast which arises out of the "*sea*" as described in verses 3 and 7. Instead, in perfect agreement with the four beasts which "*arise out of the earth*" in verse 17, it is "*the fourth kingdom upon earth*". Thus, in modern times, a fourth monster beast world power "*shall devour the whole earth, and shall tread it down, and break it in pieces.*"

Again, the text itself demands both dual, historical and modern day application lest it directly contradict itself and history.

EVIDENCE OF DUALITY #8:

THE MONSTER BEAST NATION WITH THE TEN HORNS THAT STAMPS AND DEVOURS "THE WHOLE EARTH" DOES SO BEFORE THE "THREE HORNS" AND "THE LITTLE HORN" POWERS OF VERSES 7-8 ARE EVEN MENTIONED. THIS WAS NOT THE CASE WITH HISTORICAL ROME.

The chronology of events concerning the monster beast "which shall arise out of the earth" versus the "little horn" power is as follows:

1. The monster fourth beast with ten horns devours the whole earth by treading it down and breaking it in pieces.
2. This terrible carnage of the entire world is apparently carried out before three of the ten horns rebel.

As far as the fourth beast of Daniel 7:7-8 is concerned, Revelation 13:3 indicates that historically, it is only "wounded" rather than being "burned up"! In comparison, the fourth or terrible beast of Daniel 7:11 is indeed burned up -- apparently for permitting the little horn to speak such "great words" through it. This certainly didn't happen in the historical fulfillment.

Furthermore, because Daniel 7:11-12 are part of the "vision" of Daniel 7:2-14, and not even part of the oral "interpretation" given in verses 16-27, it is clear that even the "vision" itself must be dual in nature or it contradicts itself! This has interesting ramifications.

Lastly, according to Daniel 7:11-13, this burning of the fourth beast takes place just before "the Son of Man" comes "in the clouds of heaven".

EVIDENCE OF DUALITY #10:

THE FOUR WINDS OF DANIEL 7:2-3 DO NOT BLOW EACH TIME A BEAST ARISES.

Contrary to what has been taught about verses 2 and 3, the four winds do not necessarily blow each time a new beast comes onto the world scene. Neither do the four beasts necessarily come up out of the sea one after the other. This perfectly harmonizes with the previous fact that, according to verses 11 & 12, each of these four beasts are on the world scene at the same time!

In verse 2, the four winds of strife blow. It appears that God purposefully does not say how many times, so that according to the ancient or modern fulfillment, this fact may be determined accordingly. (Incidentally, these are the same four winds as the last day "winds of strife" in Revelation 7:1-3.)

As a result of the winds blowing, four beasts come up. *It does not say singly or all at one time.* Again, it appears that God purposefully does not say how many times so that, according to the ancient or modern fulfillment, this action may be properly deduced. Once the text has stated that four beasts arise, Daniel simply starts with the first one in the lineup and describes each one accordingly. Again, this does not mean that the four beasts did or did not arise at the same time.

EVIDENCE OF DUALITY #11:

HISTORICALLY, THE BABYLONIAN LION WAS NOT TRULY "LIFTED UP FROM THE EARTH", NOR "MADE TO STAND UPON THE FEET AS A MAN" NOR WAS "A MAN'S HEART" "GIVEN TO IT".

Some writers and speakers have made heroic attempts to show that these attributes of the Babylonian lion in Daniel 7:4 were fulfilled by the humbling of King Nebuchadnezzar in Daniel 4 where he ate grass like an ox for seven years.

This interpretation is most questionable for a number of reasons. First, when Nebuchadnezzar was made "to eat grass like oxen", he was not "lifted up from the earth". Rather, he was lowered down to the earth on all fours instead of being "made to stand upon the feet as a man." Neither did he have "a man's heart", but rather the heart of an insane beast.

Most importantly, the focus of this prophecy is not men but kingdoms upon earth. Verse 23. Certainly, these attributes did not apply to the kingdom of Babylon, even immediately before its fall. At that time, King Belshazzar thought everything was quite safe. As we shall see, there is a more appropriate last day fulfillment.

EVIDENCE OF DUALITY #12:

HISTORICALLY, THE GRECIAN LEOPARD BEAST DID NOT HAVE DOMINION GIVEN TO IT.

In verse 6, the last identifying mark of the leopard beast is that "dominion [or the right to rule] was given to it." Historically, ancient Grecia was never given dominion or right to rule by anyone. Alexander the Great established his Mediterranean Empire by first slaughtering the Persian mercenary troops on the Granicus River in 334 B.C. Secondly he slaughtered the Persian troops themselves at the Battle of Issus in 333 B.C. and finally conquered the entire Persian army and Darius III at the Battle of Arbela in 331 B.C. This says nothing of Alexander's campaign through Palestine and Egypt and later, India. Jerusalem did surrender to him peacefully but it was against its will.

Truly, in terms of complete fulfillment, this leopard beast kingdom is still lurking in the shadows.

EVIDENCE OF DUALITY #13:

THE FOURTH BEAST IN "THE VISION" OF VERSES 2-14 IS NOT DESCRIBED AS HAVING "NAILS OF BRASS" IN ADDITION TO ITS IRON TEETH. IN "THE INTERPRETATION" OF THE VISION, THE FOURTH BEAST DEFINITELY DOES HAVE "NAILS OF BRASS".

Historically speaking, in the image of Daniel 2, brass represents the third ancient kingdom of Greece. Thus, if "nails of brass" were mentioned in relation to the historical fourth beast, Rome, consistency likewise demands that the gold and silver be somehow included in the makeup of the fourth beast of the vision of verses 2-14. Yet this is not the case. Gold, silver and brass are each purposefully omitted from the description of the fourth beast in the vision of verses 2-14. In complete contrast both iron and brass are included in "the interpretation" of the vision in verse 19.

Until the modern fulfillment of this prophecy is disclosed, this important discrepancy simply needs to be recognized but not explained. Its modern application is most significant and involves yet another modern time prophecy of Daniel.

EVIDENCE OF DUALITY #14:

SINCE THE SHOE FITS, WEAR IT:

Certainly, there can be no greater evidence that a prophecy has reached its ultimate fulfillment than its perfect, complete and easily recognized fulfillment in every detail. And vice versa.

It is significant to note that already more specific details of the modern fulfillment of Daniel 7 have been or are in the process of being fulfilled -- than have ever taken place in past history.

Yet, there has nevertheless been a general, though somewhat superficial historical application of Daniel 7:2-14. And God has used this general fulfillment mightily. Yet, as we have seen, there are many smaller details that are simply not completed in the annals of past history. This is a clear signal that the historical application of this prophecy has at best, been incomplete. Likewise, it is an equally clear signal that Daniel 7 will soon receive its greatest day in the sun.

According to Scripture, there are many, often forgotten details which need to transpire prior to the second coming of Christ. If one includes all of these details, there is nothing in the text of Daniel 7, except for a person's preconceived ideas, that keeps it from being completely fulfilled, at one time, just as it reads, verse by verse, from beginning to end. And, just as importantly, there is nothing in the final, modern day fulfillment that in any way diminishes or discards any truth of past fulfillment.

Most of all, the modern day fulfillment perfectly compliments the last day fulfillments of the sister prophecies of Daniel 7 in Revelation 13 and etc.

With the preceding evidence and thoughts in mind, can anyone afford not to take an objective second look at Daniel 7? -- in terms of our own day in the light of Bible prophecy? It is to this end that the following chapters will carefully examine each phrase and or word of the vision of Daniel 7, in chronological order. Thus we will more accurately see how they so aptly apply to our own day.

Hopefully, the careful study of each phrase and verse of Daniel 7 will be done in such a way that you, the reader, by being aware of the current news reports will recognize the rapidly fulfilling details of this end time prophecy.

* * * * *

Copyright © 1993 by Walter Van Asperen

All rights reserved.

APPENDIX A

ADDITIONAL DOCUMENTATION OF "EVIDENCE OF DUALITY #4":

"THE GREAT" OR MEDITERRANEAN "SEA" IS NOT "THE EARTH"

It is important to understand the additional evidence concerning this point. Verse 3 states:

"And four great beasts came up from *the sea* . . ."

Traditionally, Bible commentators have correctly taught that in symbolic prophetic language the words "water" or "sea" represent inhabited countries or areas of the world. This principle is based on Revelation 17:15 which states:

"The waters which thou [John] sawest [in vision in Revelation 17:1] where the whore sitteth, are peoples, and multitudes, and nations, and tongues."

Likewise, everyone knows that the opposite of the "sea" is the "earth". Therefore, in Bible prophecy, since the "sea" represents the inhabited areas of the earth, and the opposite of the sea is the earth, consistency demands that the word "earth", in symbolic prophetic language, represent uninhabited areas. Again, this can be true. Yet, it is at this very point that well-meaning students of Bible prophecy can make a mistake.

It is easy to take the position that, in prophetic chapters the words "water", and "sea" are only symbolic and can therefore only represent inhabited countries or areas. And conversely that the word "earth" is only symbolic and can therefore only represent uninhabited countries or areas. This is not necessarily true. It is especially not true when the text clearly gives the name of a specific sea or body of water or literally defines a certain or whole part of planet earth. **If this is the case, the context, geography and history must be carefully studied to determine whether a symbolic, literal or both symbolic and literal meaning is intended.**

Daniel 7 and Revelation 17 are an excellent case in point concerning these principles of prophetic interpretation. In Revelation 17:1, the word, "*waters* (plural)" is used to symbolize "peoples, multitudes and nations and tongues". Revelation 17:15 is indeed the correct interpretation of the symbolical "*waters*" of verse 1. How do we know this to be true? The actual text of Revelation 17:15 specifically says so.

Yet, to demand that the symbolic, plural word, "*waters*", from Revelation 17:15 be applied to the literal and singular title, "*great sea*", in Daniel 7:2 *can* be a complete violation of the text in both Revelation and Daniel. This may be a little confusing to those who have been taught only the symbolic interpretation of these words. Yet, students of prophecy need first to stand on the actual text, just as it reads.

Why then, is it that the word, "*sea*", in Daniel 7:3 and the word, "*waters*", in Revelation 17:15 are not the same words and should *not always* be used synonymously on the basis of the text? Daniel 7:2 immediately gives the correct answer.

Daniel 7:2 makes it quite clear that the "sea" to which Daniel is referring in verse 2 is not *necessarily* an unidentifiable, symbolic sea. It is not *necessarily* a small insignificant sea. It is not *necessarily* an unnamed sea. It is not *necessarily* a sea of people. Specifically, to Daniel in his day, it was the name or title of the greatest, well-known and important sea in his known world. Its official name in Daniel's day? "The Great Sea":

"... the four winds of the heaven strove upon *the great sea*. And four great beasts came up from *the sea*, diverse one from another." Daniel 7:2-3

If capital letters had been used in Daniel's day, he would have written "The Great Sea". Why didn't Daniel identify "*the sea*" of verse 3 as he did "*the great sea*" in verse 2? Because, according to the text, Daniel 7 is a dual prophecy. Either the literal, symbolic or even both interpretations can be correct--depending on the time of fulfillment. We need to study the actual text and Biblical history more closely.

What is the official name of The Great Sea today? The Mediterranean Sea. Why then was the official name, The Great Sea, changed to The Mediterranean Sea? From before Daniel's day until the approximate time of Christ, the name, The Great Sea, remained as the common name of this great inland waterway of the then known world. However, when astronomers finally decided that The Great Sea was in the approximate median or middle of the earth it gradually came to be called The Mediterranean Sea or literally, The Sea In The Middle Of The Earth ("Medi" meaning middle, "terra" meaning "earth" and "nean" the personal ending of the word).

Why then did Daniel call The Mediterranean Sea "the great sea" in his day? Because that is what its name was then and what it continued to be called for hundreds of years. In his day, he had no reason to think differently.

Thus it was that Daniel, who was born approximately 35 miles from The Great Sea and whose Babylonian Empire bordered on The Great Sea -- from Egypt to Asia Minor -- very properly used the name "the great sea" in reference to his dream. It was known by that name by every knowledgeable person living in the cradle of civilization.

And thus it is that the maps today in most Bibles use only the name, "The Great Sea", up to and until the time of Christ. At that time, both names were used interchangeably. In light of this singular, most literal and well known Great Sea, the plural and symbolic "waters" of Revelation 17:15 are certainly not what Daniel had in mind when he, at first, saw "four great beasts" come "up from the [Great or Mediterranean] sea" (singular) of his homeland.

This fact is very important to an initial, correct "*interpretation*" of Daniel's "dream" and "visions". Why?

In Daniel 7:2 Daniel clearly states that he first saw:

"four great beasts came up from *the great sea* [The Mediterranean Sea]..."
Daniel 7:2-3

Yet, in the interpretation of his "visions" in verses 15-18, Daniel was directly told that just before:

"the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. . .," Daniel 7:18

that

"these great beasts, which are four . . . *shall arise out of the earth.*" Daniel 7:17

Out of the "*sea*"? No. ". . . out of the *earth.*" Yes.

Again, how do we explain this supposed apparent contradiction? Simply by recognizing that Daniel 7 is indeed a most important dual prophecy for Daniel's day and our day. "Prophetic bifocals" easily solve this problem.

As God first gave and intended Daniel to understand this prophecy in his day, the "four great beasts" represented four great kingdoms which would all border on The Great or Mediterranean Sea. And indeed, this is exactly how this prophecy was partially fulfilled the first time around.

Did ancient Babylon border on the Mediterranean Sea? Yes! Did Medo-Persia? Yes. Did Greece? Yes. Did Rome? Yes! Did the historical fulfillment of this prophecy give great comfort and guidance to God's people in past centuries? Yes! Is the historical application of this prophecy true? Thank God, yes!

But now, when this prophecy is being totally fulfilled, word by word, from beginning to end -- just before Christ sets up his "everlasting kingdom" -- it can no longer be limited to the known world of Daniel's time. It can no longer be limited to the relatively small perimeter of the Mediterranean Sea. Instead it must literally encompass the whole "*earth*" -- the whole "*earth*" which includes "*the great sea*" and every other sea or "peoples, and multitudes, and nations, and tongues" as stated in Revelation 17:15. In other words, in Daniel 7, "*the earth*" includes the entire world, the seven seas and the islands of the sea and everyone living in these areas. Revelation 6:13-15 and 16:20 make this quite clear:

"And the stars of heaven fell unto *the earth*, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind.

"And the heaven departed as a scroll when it is rolled together; and *every mountain and island were moved out of their places.*

"And the kings of *the earth*, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains. . . .

"And *every island fell away, and the mountains were not found.*"

Indeed, "*the earth*", identified in Daniel 7:17 is the same "*earth*" as in Revelation 14:6 which declares:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach [Where?] unto them that dwell *on the earth*, and to every nation, and kindred, and tongue, and people."

It is indeed the same latter day "*earth*" as in Revelation 18:1-3 which declares::

"And after these things I saw another angel come down from heaven, having great power; and [what?] *the earth* was lightened with his glory.

"And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

"For *all nations* have drunk of the wine of the wrath of her fornication, and the kings of [What?] *the earth* are waxed rich through the abundance of her delicacies."

God literally did have his details right in Daniel 7:17. The "earth" of Revelation 14:6 and 18:1-3 must be the same "earth" of Daniel 7:17.

Furthermore, this literal understanding and interpretation of the word "earth" in Daniel 7:17 is demanded by *the principle of primacy* in both the prophetic books of Daniel and Revelation.

The principle of primacy is this:

When interpreting certain words of the Bible or any other book, the first meaning and use of that word by an author establishes how that particular author intends for that word to be understood throughout that book. This is especially true if, 1) his first use of a certain word is the basic and most popular dictionary meaning of that word and, 2) he gives no indication that he is otherwise using that word.

The word "earth" is used 21 times in the book of Daniel. Incidentally, its very first use is:

"There is not a man upon *the earth* that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean." Daniel 2:10

Other significant uses of the word "earth" are as follows:

"and the stone that smote the image became a great mountain, and filled *the whole earth*". Daniel 2:35

Daniel 2:35 is an especially important cross reference to Daniel 7 for three reasons:

- 1) Because of the principle of *verbal primacy*. This usage of the word "earth" precedes Daniel 7:17.
- 2) Because of the principle of *prophetic primacy*. Not only is this verse a prior use of the word, "earth", it is certainly a prophetic use of the word, "earth".
- 3) Because "earth" in this passage is used in *direct reference to a "dream" and "visions"* that directly apply to planet earth in its entirety.

We continue with more uses of the word "earth" in the book of Daniel:

"Nebuchadnezzar the king, unto all people, nations, and languages, *that dwell in all the earth*; Peace be multiplied unto you." Daniel 4:1

"Then king Darius wrote unto all people, nations, and languages, *that dwell in all the earth*: Peace be multiplied unto you . . . He [the God of Daniel] delivereth and rescueth, and he worketh signs and wonders in heaven and *in earth*, who hath delivered Daniel from the power of the lions." Daniel 6: 25, 27

Most interestingly, this above use of the word "*earth*" is only five verses before its use, in a similar manner, in Daniel 7:4!

Without exception, every time the word "*earth*" is used in the book of Daniel it literally means the whole, entire earth and or "*mother earth*" as man stands upon it. Inspiration is consistent.

But what about the use of the word "*earth*" in the book of Revelation -- the interpreters guide to the book of Daniel? We have already quoted two of the most famous verses in Revelation using the word "*earth*". So there will be no question, we need additionally to review the use of the word "*earth*", in the book of Revelation. Again, this will be done in light of the principles of verbal and prophetic primacy. This detail is also important in terms of the future study of Revelation 13 as it applies to our day.

The word "*earth*" is used 79 times in the book of Revelation! Without exception, whether it be in literal or prophetic context, it is always appropriately and primarily interpreted literally. This does not mean that in some instances, it is necessarily incorrect to consider the word "*earth*" in a symbolic or secondary application. It simply means that, according to the principles of prophetic and verbal primacy, the word "*earth*" means just that. It is not necessary to look for symbolic applications of the word, "*earth*", in our day, in Daniel or Revelation.

Consider the first use of "*earth*" in Revelation 1:5. It is here that Christ introduces himself as "the prince of the kings of *the earth*". Why? Because, in Revelation 19:19, these same "kings of *the earth* and their armies, gathered together to make war against Him [Christ] that sat on the horse and against his army" and Christ totally defeats them. Thus it is that Revelation 1:7 famously declares:

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and *all kindreds of the earth* shall wail because of him. Even so, Amen."

Why are the words "*earth*" and "*sea*" two of the more frequently used words in the book of Revelation? Because the primary focus of Revelation is no longer the historical Mediterranean Sea. In other words, it is literally the global focus of the entire earth. Or, as Revelation 7:1-3 so desperately cries out:

"Hurt not *the earth, neither the sea*, nor the trees, till we have sealed the servants of our God in their foreheads."

To this end study Revelation 5:1, 5, 13; 7:1-3; 10:1, 5, 8; 11:18; 12:4, 9, 12, 13, 16; 13:8, 11, 12, 14; 14:3, 6, 15-19 and Revelation 17. Even in Revelation 17; verses 1-2, 8 and 15 the word "*earth*" is used literally even though verse 15 interprets the "waters" of verse 1 to be symbolical!

Why have we examined and listed such extensive documentation regarding this point? It is because so many have been honestly misguided into believing that the Bible does not literally mean what it says, when it says "*the great sea*" in Daniel 7:2

and "*the earth*" in verse 17. Thus they very likely do not understand that Daniel 7 as a dual prophecy.

Because of this, is it possible that many will reject Daniel 7 as one of the most important *dual* prophecies in the Bible? Is Satan likewise disarming one of God's people's most valuable Scriptural weapons? Is not Daniel 7 intended to expose and give victory to God's people over the beast/little horn power of Daniel 7 in the last days?

Thus it is that Daniel 7 can and does indeed represent four great kingdoms or nations "*which shall arise out of the earth*" in our day!