
THE GREAT IMAGE, GREAT BEASTS

PART II

THE FOURTH PART OF THE IMAGE, THE FOURTH GREAT BEAST

By Arlen L. Chirwood

The Book of Daniel is about *the kingdom of this world during the Times of the Gentiles, to be succeeded by the kingdom of Christ at the end of the Times of the Gentiles*. In this respect, Daniel deals with the last 2,600 years of Man's Day, and then projects matters into the following 1,000-year Lord's Day.

The Times of the Gentiles exists for two basic reasons:

- 1) *Because of Jewish transgression.*
- 2) *To bring the Jewish people to the place of repentance, through Gentile persecution.*

The Times of the Gentiles began about 605 B.C, with Nebuchadnezzar's invasion of the southern kingdom of Judah (completing that which began over one hundred years earlier by the Assyrian invasion of the northern kingdom of Israel). At this time the Jewish people began to be uprooted from their land and transported to Babylon in the Mesopotamian Valley. The sceptre was removed from Israel's hands and placed in the hands of the Gentiles at this time, and the sceptre has remained and will continue to remain in the hands of the Gentiles until the appearance and destruction of the Beast's kingdom, Antichrist's kingdom, yet future.

Antichrist's kingdom, as Nebuchadnezzar's, will be centered back in the Mesopotamian Valley. He will be *the last king of Babylon*. And once the Jewish people have been removed from his

kingdom and placed back in their own land, the sceptre will be taken from the hands of the Gentiles and placed back in Israel's hands. At this time, Gentile world power will be destroyed, and Israel will be elevated to the head of the nations, within a theocracy. Then, with the destruction of Antichrist's kingdom, the Times of the Gentiles will be brought to a close.

The Book of Daniel is the one book in Scripture which deals with *this complete sequence of events, and the whole book is given over to revelation having to do, after some fashion, with this subject*. That depicted by the "great image" in chapter two and the four "great beasts" in chapter seven deal with *the same thing from two different vantage points*. These two sections of Scripture deal with *Gentile world power throughout the Times of the Gentiles (throughout that time when the sceptre is held by the Gentiles), and the overthrow of Gentile world power at the end of the Times of the Gentiles*. And these two sections of Scripture, together, form *the foundation upon which the remainder of the book rests*.

Final Form of Gentile World Power

The emphasis in Daniel is exactly where it is seen in all other parts of Scripture where the subject is dealt with. It is upon *the final form of the kingdom* seen depicted by the fourth part of the great image in chapter two and the fourth great beast in chapter seven.

And, in a respect, all of the remainder of Daniel forms commentary on that depicted by the great image and the great beasts in chapters two and seven, with the book, particularly from chapter seven forward, centering on *the final form and destruction of this Babylonian kingdom*.

The types in Scripture having to do with this Babylonian kingdom deal with the final form of the kingdom and center on the Jewish people, the last king of Babylon, and the utter destruction of this kingdom.

The Psalms and the Prophets, when referring to this kingdom, do the same. Their message, as well,

deals with the final form of the kingdom and centers on the Jewish people, the last king of Babylon, and the utter destruction of this kingdom.

And *the Book of Revelation*, providing summary Scripture, as well, deals with exactly the same thing — the final form of the kingdom, the Jewish people, the last king of Babylon, and the utter destruction of this kingdom (chs. 6-19).

The Book of Daniel is the one book in Scripture providing a complete, overall view of the kingdom of Babylon, dealing with all four parts, showing the complete picture of *the kingdom of this world, from beginning to end*. But, as elsewhere in Scripture, the emphasis in Daniel is on *the final form of this kingdom*.

In Daniel's reiteration of Nebuchadnezzar's dream about the great image in chapter two, Scripture devotes four verses to the dream itself — two verses describing the image (vv. 32, 33) and two more verses stating that which would happen when the final form of that depicted by the image appeared (vv. 34, 35).

Then, in the interpretation of that depicted by the great image, Scripture devotes one verse to the head of gold (v. 38), one verse to both the breast and arms of silver and the belly and thighs of brass (v. 39), but three verses to the legs of iron and the feet part of iron and part of clay (vv. 40-43). Then the image is seen struck at this final form (in both the dream and the interpretation) by a "Stone cut out of the mountain without hands." The complete image is destroyed, and the Stone then becomes a great mountain and fills the whole earth (vv. 44, 45; cf. vv. 34, 35).

Years later, in Daniel's reiteration of his own subsequent dreams and visions about the four great beasts in chapter seven, Scripture devotes one verse each to the first three great beasts (vv. 4-6). Then, beginning with verse seven and continuing through the remainder of the chapter (vv. 7-28), Scripture deals with things surrounding the fourth great beast, the Stone from chapter two, and the destruction of the kingdom represented by this fourth great beast.

Then, in the interpretation of that depicted by these four great beasts, the first beast is passed over without mention because that part of the image was about to become history. Though Belshazzar still ruled at the time of this vision (v. 1), the Medes and Persians would shortly conquer the kingdom (5:30, 31). Thus, the interpretation begins with the second great beast, by picturing a *ram with two horns* in chapter eight (vv. 3, 4, 20). Then the third great beast is depicted by a *male goat* (vv. 5-8, 21, 22). And quite a bit of space is devoted to information concerning this male goat, apparently because the ruler associated with the fourth great beast (“the little horn” [7:8]) is seen coming out of a part of his kingdom (Alexander the Great’s kingdom).

Then, along with the latter part of chapter seven, the remainder of the book has to do with different aspects of revelation which mainly center around or have something to do with this man and his kingdom.

The Little Horn The Prince of the Covenant

The little horn in Dan. 7:8, 20; 8:9 is none other than the future world ruler when the final form of the great image or the great beasts is seen — the Antichrist, the man of sin, the Beast. This is the man whom the Lord will raise up, place in the highest of regal positions, and use to bring the Jewish people *into such dire straits that they will have nowhere to turn other than to the God of their fathers* (cf. Ex. 3:1ff; 9:16; Dan. 4:17, 25, 26).

This is the man whom God will use to bring Israel to *the place of repentance*. The Caesars during the time Rome ruled the world *couldn’t do it*, the different Pogroms, Crusades, and Inquisitions during the Middle Ages *couldn’t do it*, The Third Reich during modern times *couldn’t do it*, but the man about to appear on the scene *will be able to do it*.

Jewish persecution under this man will far exceed anything which has ever occurred in the past, resulting in the actions of the wandering

and persecuted Jewish people closing out 2,600 years of a human drama in which *no Jewish person* has wanted to participate but in which *all Jewish individuals* had to participate.

As previously seen, this little horn will arise from one of the four divisions of Alexander the Great’s kingdom — the northern division, which covered what is today northern Iraq and parts of Iran, Syria, and Turkey (Dan. 8:9). This is the part of the world from which this man will arise, not from Europe but from the Middle East.

This man’s ten-kingdom federation is referenced through the use of “ten horns,” referring to “ten kings,” in Dan. 7:7, 24. And he is said to subdue three horns, three kings (7:8). But these subdued horns, kings, couldn’t be three of the ten, for these ten horns, ten kings, are to reign with this man (Rev. 12:3; 13:1; 17:12). Rather, let Scripture interpret Scripture, and the matter becomes clear.

Note the parallel verse in Dan. 8:9, referring to the four parts into which Alexander the Great’s kingdom was divided. The three horns, three kings, which he subdues can only be those who ruled the other three parts of the kingdom (the matter is viewed as if this kingdom still existed when the little horn comes into power [cf. Dan. 2:44, 45; 7:12], else he couldn’t be seen coming out of one part of the kingdom, then subduing those ruling the three other parts [Dan. 7:23, 24; 8:8-10, 21-23]).

The kingdom of Babylon, which was divided four ways at the time of Alexander the Great’s death, *must be seen as one undivided kingdom in its final form*. Thus, the first thing mentioned is the “little horn” *subduing three kings* — referring to those ruling the other three parts of the kingdom — *showing the kingdom being brought back together under one ruler again*.

Then *the covenant* which this man will make with “many” in Israel, along with his breaking this covenant, occupies a central place in these latter chapters in Daniel. This covenant lies at the center of Daniel’s Seventy-Week prophecy in chapter nine, and it is seen again through a large

part of chapter eleven (vv. 21-45).

(The word “covenant” appears seven times in the Book of Daniel, all in chapters nine and eleven [9:4, 27; 11:22, 28, 30 (twice), 32].)

From that revealed, this future covenant will undoubtedly center around the Mosaic Economy with its Temple. The Jewish people will be allowed to live in some type semblance of peace in the midst of their Moslem neighbors, with a rebuilt Temple on the Temple Mount (a major feat in itself, one which is unattainable today) and the entire Mosaic Economy reinstated.

Once the covenant is broken by this man entering into the rebuilt Temple and declaring himself to be God (II Thess. 2:4; cf. Dan. 9:26, 27; 11:30-39), the most horrific time this earth has ever seen will break out overnight. It is at this moment in time that the Jewish people living in the land are told to not take time to pick up anything but to run for their lives, with only that which they have on their person (Matt. 24:15-22).

This man is going to have *an affiliation with those who forsake the covenant, he will pollute the sanctuary, take away the daily sacrifice, and make it desolate*. He will “corrupt by flatteries” those who side with him against the covenant. He will “do according to his will,” *exalting and magnifying himself* “above every god” (Dan. 11:30-32, 36; cf. Dan. 9:27; Matt. 23:37-39). He will not regard *any God* [the true God, or false deities of the Gentiles]. Rather, he will “honor the god of forces [power]” (Dan. 11:36-38).

But, after all has been said and done — *following this man’s reign of terror, with the nations in ruin, and millions on top of millions slain* — this man is going to “come to his end, and none shall help him” (Dan. 11:45; cf. Isa. 14:15-17; Jer. 4:23-28).