The Contemporaneous Beasts View of Daniel 7
By Chris White

Daniel 7 is considered by some to be the most important chapter in the book of Daniel, others even consider it the most important chapter in the entire Old Testament for reasons which we will get into later, but certainly one of those reasons is because of its prophetic significance.

In Daniel Chapter 7 Daniel has a vision of 4 beasts: a lion, bear, leopard and a “diverse beast”. These beasts are identified as kings and/or kingdoms by the angel who interprets Daniel’s dream starting in verse 17.

The question is which kingdoms are being referred to with these beasts.

Most conservatives believe that Daniel 7 is simply a retelling of Daniel 2. In other words the dream that Nebuchadnezzar had in Daniel 2 of a multi-metal statue which represented the four kingdoms of Babylon, Medo-Persia, Greece, and Rome are again described here in Daniel 7.

I don’t agree with that view, but I do agree with them that the fourth beast in Daniel 7 is the kingdom of Antichrist, however because of their insistence that this chapter is simply a mirror image of Daniel 2, they are forced to defend the position that the Antichrist must somehow come from something they call the Revived Roman Empire (RRE) because in Daniel chapter 2 the last section of the statue is clearly talking about Rome, so if this chapter is the same as that one then the fourth beast is Rome.

But as I will demonstrate not only is that not necessary it could cause many people to miss the signs of the Antichrist’s kingdom. For more information on why the belief of the RRE is based on a bad exegesis of Daniel chapter 2, please see my video or audio on Daniel 2, which should be linked in the notes, that study should be considered a companion study to this one.

I would also recommend a 4 part paper by Charles Cooper who is a former professor of Hermeneutics at Moody Bible Institute called “Daniel 2 and Daniel 7 Equal or not Equal.”

In the traditional view the beasts of chapter 7 are succeeded in time by the next beast, for example, the lion, the first beast (who they say represents Babylon) would be followed after much time by the bear (who they say represents Medo-Persia) since Babylon was conquered by Medo-Persia, and then the leopard (Greece) would conquer the bear after that, and so on. I believe there are significant reasons to challenge this view of the kingdoms being in temporal succession of one another. In other words to challenge the idea that these beasts existed one after the other instead of all at the same time.

In this study I will propose that this vision of the four beasts in Daniel 7 is not simply a picture of 4 kingdoms that have come and gone in the past, but rather this is a picture of the four kingdoms that will be on the earth at the same time when the Antichrist begins his reign. If this is the case, then this chapter, along with the latter half of Daniel 11 and Revelation 13 gives the church it’s best chance to recognize the geo-political precursors to the rise of Antichrist.
A large number of reasons for viewing these beasts as contemporaneous as opposed to successive will be presented in this study, but I will mention a few notable ones so that you can get an idea of the types of problems the traditional view has.

Daniel 7:11-12 describe the Antichrist who is thrown into the lake of fire after his reign is completed, few conservatives would debate this point, however after he is thrown into the lake of fire, the mentioning of the previous 3 beast show that they are still around at that time, in fact it says specifically that they are allowed to live on after that.

Dan 7:11 "I watched then because of the sound of the pompous words which the horn was speaking; I watched till the beast was slain, and its body destroyed and given to the burning flame.

Dan 7:12 As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time.

In what sense can Neo-Babylonia or Medo-Persia be spoken of as living on after the anti-christ is destroyed. Traditional scholars give no compelling explanations for their presence and prolonging of their life at this point. I will show you why the contemporaneous view explains this verse with many confirmations from the text.

Additionally there are several grammatical and contextual indications that make it plain that these kingdoms exist at the same time in history.

I will also be showing how not only does the traditional view contain no explicit evidence, the evidence it does present is often inconsistent and wrong.

The following then is an overview of the key points that we will find in this vision as understood by what I will call the contemporaneous beast view:

There is a dividing of the world in to four parts in the time just before the antichrist begins his rule. The Antichrist eventually takes control of one of those four kingdoms which has 10 rulers, He eventually conquers all 4 kingdoms though war and effectively rules the entire world in a new amalgamated beast as seen in Revelation 13:1-2.

His initial ruling of only a fourth part of the earth is perhaps why in Revelation 6:8 power is given to “Death and Hades” over only a fourth part of the earth. This point is especially important if one understands that Revelation 6 may be the most complete description of the Antichrists torment of people before the wrath of God begins. In other words Revelation 6 would be the perfect place to describe the Antichrists dominion as only covering a fourth of the earth, even though he will eventually subdue all of the other 3 kings and control the entire world system, which brings me to my next point.

This view suggests that Daniel Chapter 11:36 and following essentially links Daniel chapter 7 with Revelation 13. Let me explain what I mean by all that, and it may take me a minute to do so, so bear with me.

Daniel 11:36-45 describes how the Antichrist will be conquering all kinds of lands and kingdoms, then at some point he will declare himself to be higher than God Himself in the “Holy Place” in Jerusalem, at that point the last 3.5 years of his reign will begin. But before this, he is busy making war, conquering
other kingdoms and establishing his domain. Here is a sampling of his military career during that time as told in Daniel 11.

Dan 11:39 Thus he shall act against the strongest fortresses with a foreign god, which he shall acknowledge, and advance its glory; and he shall cause them to rule over many, and divide the land for gain.
Dan 11:40 "At the time of the end the king of the South shall attack him; and the king of the North shall come against him like a whirlwind, with chariots, horsemen, and with many ships; and he shall enter the countries, overwhelm them, and pass through.
Dan 11:41 He shall also enter the Glorious Land, and many countries shall be overthrown; but these shall escape from his hand: Edom, Moab, and the prominent people of Ammon.
Dan 11:42 He shall stretch out his hand against the countries, and the land of Egypt shall not escape.
Dan 11:43 He shall have power over the treasures of gold and silver, and over all the precious things of Egypt; also the Libyans and Ethiopians shall follow at his heels.
Dan 11:44 But news from the east and the north shall trouble him; therefore he shall go out with great fury to destroy and annihilate many.

This is perhaps why the book of Revelation says that one of the reasons the world marvels at the Antichrist is because of his war making capability. They say of him in the Book of Revelation:

Rev 13:4 So they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying, "Who is like the beast? Who is able to make war with him?"

How it is that we have come to see the Antichrist as a man of peace I do not know. He will be a man of war without question.

Arguably the chapter that gives the most detail of the Antichrist is Revelation 13. The first two verses of that chapter say:

Rev 13:1 Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name.
Rev 13:2 Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority.

This is an unambiguous reference to our chapter in Daniel Chapter 7, the fact that we have a lion, bear, and leopard in the same place all in context of the Antichrist is enough pay attention, but when you see that it has 7 heads and 10 horns, a direct correlation to Daniel 7, the possibility of this being a coincidental similarity is not a reasonable option.

Let me show you why this is significant.

If you take the beasts in Daniel 7, that is a lion with wings, a bear, a four headed leopard, and a 10 horned beast, and you combined them all into one beast, you would have a 7 headed ten horned beast with characteristics of a bear, leopard and a lion, exactly what we see in Revelation 13.
In other words I am proposing to you that what you are looking at in the first few verses of Revelation 13 when a 7 headed, 10 horned lion/leopard/bear beast comes out of the sea, is the Antichrist, now done with his conquest of the other three world powers, and is the uncontested ruler of the word. Revelation 13 is understood by most conservatives to be the Antichrists final 3.5 years not his first 3.5 years.

So back to what I said earlier: the view that I will be promoting the cotemporaneous beast view, suggests that Daniel Chapter 11:36-45 (which describes the wars of Antichrist) essentially links Daniel chapter 7 (The Antichrist pre-wars, where is is only one of four powers) with Revelation 13 where he is the (uncontested ruler of all world powers). So these 3 chapters spread out all over the bible, more or less provide a before, during, and after conquests snapshot of the Antichrist.

And here in Daniel 7 it gives us details on what to look for in the world just prior to, and during the beginning of Antichrists assent to power. Daniel 11:36-45 gives us what his conquests of the other powers will look like. And Revelation 13 tells us what it will look like once he has gained complete control.

I will now begin to do a verse by verse exposition of this chapter.

Dan 7:1 In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head while on his bed. Then he wrote down the dream, telling the main facts.

In the first year of Belshazzar king of Babylon

Daniel gives us a time stamp of this vision; he says it is in the first year of Belshazzar, We might remember Belshazzar from chapter 5 and the writing on the wall episode. This may be significant as this would mean that this vision takes place well after Nebuchadnezzar’s death and only 10 or so years before Babylon would ultimately fall. We will discuss this as it relates to the first beast in a moment.

Then he wrote down the dream, telling the main facts.

Some translations say that Daniel tells us the “sum of the matter”, in other words there are details of this vision that were not given in this account, he instead gives us the most important or “main” facts.

Dan 7:2 Daniel spoke, saying, "I saw in my vision by night, and behold, the four winds of heaven were stirring up the Great Sea.

Dan 7:3 And four great beasts came up from the sea, each different from the other.

The four winds of heaven were stirring up the Great Sea.

The picture of the Great Sea where these beasts come from is not debated much, as scripture in many places describes sinful humanity as the sea (cf. Isa 17:12–13; cp. Rev 13:1 with 13:11 and Rev 17:1 with 17:15).

The sea in which the beast (the Antichrist) sits and came out of in Rev 13 is interpreted by the angel in Revelation 17:15 as being representative of the people of the earth:
Rev 17:15 Then he said to me, "The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues.

Therefore these beast kingdoms arise from the water which represents humanity, in other words these four kingdoms are four kingdoms produced by humanity.

**The four winds** is often used to figuratively denote the entire known world in scripture Jer. 49:36; Dan 8:8; 11:4...Matt 24:31; and Mark 13:27; Targ[um] Isa 11:12.

The phrase the four winds is often associated in that context with the four cardinal points of the compass, I.E. North, South, East, and West, the cardinal points are even directly being referred to in several instances of the phrase **the four winds** in the book of Daniel: Daniel 8:8 and 11:4 Cooper in his paper spends a lot of time tying each of the four kingdoms here to a compass direction.

Here we also find one of the many grammatical clues that suggest that these four kingdoms will appear at the same time. The phrase “were stirring up” referring to the four winds stirring up the sea actually means bursting forth suddenly as opposed to over time. I will quote from Stephen Miller of the New American Commentary, who gives this fact even more weight because he holds to the traditional view and not the one I am proposing. He says:

> “Four winds of heaven” were “churning up” the sea, as in a time of sudden storm. The participle “churning up” can also mean “bursting forth,” 14 and the idea seems to be that these winds suddenly burst forth upon the sea.”

So I would suggest that this verse is saying that there will be four kingdoms produced in four different parts of the earth quite suddenly.

Dan 7:4 The first was like a lion, and had eagle’s wings. I watched till its wings were plucked off; and it was lifted up from the earth and made to stand on two feet like a man, and a man’s heart was given to it.

The traditional view has this beast being Babylon, and specifically, Nebuchadnezzar. For example they say that wings being plucked off, and its being made to stand on two feet, and given a heart of a man is referring to the humbling experience that God gave to Nebuchadnezzar in Chapter 4 where Nebuchadnezzar was forced to act like an OX for several years until he recognized the sovrenty of God and then was restored to his right mind.

This part of the interpretation has many problems, the first being that Nebuchadnezzar was dead at the time of this vision based on verse 1, and it seems strange therefore, that Daniel would see Nebuchadnezzar coming out of the sea, and providing more details about his life or kingdom.

The picture the traditional view paints is that the lion represents Nebuchanezzar when he was forced to act like a beast and then the plucking of the lions wings, making it stand on two feet, and giving it a man’s heart is symbolic of God restoring Nebuchadnezzar to his right mind at the end of Daniel 4. This would suggest that the reason for these four beings being described as “beasts” is because of similar situations like that of Nebuchadnezzars. Are we to understand then that the king of Medo-Persia or Greece or Rome are also described as beasts because they too were forced to act like beasts by God? If
so, they were apparently not restored to sanity as Nebuchadnezzar was, since no man’s heart was given to them.

The description of the first beast here in Daniel 7 doesn’t really even fit what happened to Nebuchadnezzar in chapter 4. The clear intent in Daniel 7 is that the lion was always a lion, but was given a “mans heart” and thus changed. The lion was not restored to its natural state by the plucking of its wings and making it stand on two feet. It was permanently transformed and the intent of the text as we will see, is that it was a downgrade for the lion not an upgrade. Nebuchadnezzar’s situation was exactly reversed if you analyze this closely.

And again we have the problem of continuity, if the reason the first beast is a beast is because of Nebuchadnezzar thinking he was an ox once, where does that leave us hermeneutically if we are trying to be consistent with the other beasts.

Surely the term “beast” is to be understood the same way it is understood in other prophetic scriptures, that is a way to denote a usually evil, nation or king.

The traditional view also will say things like “the winged lion is the traditional symbol for Babylon, evidence of this can be seen on the Ishtar Gate from Babylon”

To start out with there is no evidence to suggest that winged lions were considered to be a symbol of Babylon. Lions in general, regardless of wings were associated, not with Babylon but with the goddess Ishtar, this is partly because of the reference to her loving lions in the Epic of Gilgamesh which states of Ishtar:

“Thou has loved the lion, mighty in strength”

For this reason Ishtar was often depicted with lions in sculptures and reliefs, only occasionally are the lions winged and for reasons we will get to later. This is why lions appear on the famous Ishtar gate of Babylon, because of their association with Ishtar, but Ishtar was not even the main goddess of Babylon. She was in some traditions however considered to be married to Marduk, who was the main god of Babylon thereby making her the queen of Babylon by marriage in those traditions.

There are other winged animals on the gate like the bull though most of the bulls do not have wings, in fact the other two animals depicted on the gate (bulls, and dragons) vastly outnumber the lions, There were 120 lions compared to 575 dragons and bulls. Incidentally Nebuchadnezzar was really proud of the bulls and dragons on the front of the gate (where you wont find any lions, he even mentions them specifically in his inscription about why he built the gate, but he does not mention the lions at all)

All that to say that many commentators who try to make this point that winged lions are symbols of Babylon do so despite the historical evidence that winged lions are quite simply not symbols of Babylon at all, and when they do show up in Babylon they exceedingly rare, most of the lions depicted are without wings, and wings or not, lions are almost exclusively associated with Ishtar who is only tangentially related to the neo-Babylonian kingdom, and by most accounts was only a minor goddess in the neo-Babylonian culture. And to make matters worse, She was a goddess who’s worship, and association with lions, goes back 1000 of years before this to a different kingdom altogether.
People trying to make this winged lion in verse 4 be Babylon are often thinking of the so called Lamassu. A Lamassu is a representation of a protective deity, not from Babylon but rather thousands of years before this in the Akkadian and then Assyrian kingdoms. And although there are occasions where a Lamassu have been depicted with lions bodies, the vast majority of them are with bulls bodies. There is some evidence that the Assyrian tradition of putting Lamassu, their protective deities, on city gates was why certain animals on other gates in later periods were given wings, as a kind of tip of the hat to the older Akkadian traditions regarding these protective deities.

So the problems with the idea that winged lions are symbols of Babylon are as follows: They are not symbols of Babylon according to the Babylonians, and are never referred to as such that I know of in their writings, the Ishtar gate has lions on it because lions are a symbol of Ishtar, and even then they are not depicted on the gate nearly as much as the other animals. The concept of Lamassu was mostly represented with a bulls body and had virtually nothing to do with Babylon since they were Assyrian.

I also think this interpretation causes a hermeneutical problem as well. If one is going to say that we should look for a cultures symbol for itself to decipher the following beast kingdoms then how are we to deal with the rest of the beasts. There is not a shred of evidence that for example, the Medo-Persians symbolized themselves with a bear, I don’t even think any traditional commentators try to suggest this, probably because of the obvious lack evidence, nor did Greece make statues or reliefs symbolizing itself as a leopard, let alone Rome as the crazy beast that Daniel describes in this chapter.

In other words if your going to say that the deciphering of the beasts/kingdoms in Daniel 7 can be done by looking at the artwork of the kingdom in question, and seeing what symbols they described themselves with, then it needs to be consistent, we would expect in that case, to find at least some evidence that a similar hermeneutic could be applied to the other beasts/kingdoms, but that as we will see is not even attempted by those promoting the traditional view.

There is a similar problem with the next point which is brought up by proponents of the traditional view. Which is that Nebuchadnezzar is called both a lion and an eagle in scripture, this is the best of the point that the traditional view has to offer in favor of their view for any of the four beasts, but even so it should be considered that scripture also calls Shalmaneser, the king of Assyria, a lion and an eagle too in Hosea 8:1 and Jeremiah 50:17.

A simple study of the usage of lions or eagles or any other beast in scripture will reveal that they are used to designate characteristics and are often widely interchangeable among individuals or nations as long as those individuals or nations display the characteristics of that animal described in scripture. For example when used in a negative sense in scripture, lions are, among other things, strong ( Pr 30:30 ), fearless ( Prov 28:1 ; 30:30 ), stealthy ( Psalm 17:12 ), frightening ( Ezra 19:7 ; Hosea 11:10 ; Amos 3:8 ), destructive ( 1 Sam 17:34 ; Micah 5:8 ), and territorially protective ( Isa 31:4 ).

Satan is described as walking around like a lion seeking whom he may devour.

The same can be done with eagles, according to one Bible Encyclopedia is:

“ ..Referred to for its swiftness of flight (Deut. 28:49; 2 Sam. 1:23), its mounting high in the air (Job 39:27), its strength (Ps. 103:5), its setting its nest in high places (Jer. 49:16), and its power of vision (Job 39:27-30)
This “ravenous bird” is a symbol of those nations whom God employs and sends forth to do a work of destruction, sweeping away whatever is decaying and putrescent (Matt. 24:28; Isa. 46:11; Ezek. 39:4; Deut. 28:49; Jer. 4:13; 48:40).

So consider that when Lions or Eagles are used of kings, it is used of different kings and often different kingdoms, but the unifying factor is that they were instruments of God in the judgment of Israel, and displayed the characteristics of the animals laid out in scripture.

Again the traditional view would fail at the point of trying to apply this hermeneutic to the other 3 beasts. For example there is no reference to Alexander the Great or Greece as a leopard in scripture, or to Cyrus or Medo-Persia as a bear.

I would suggest that we should attempt to interpret the first beast the same as we would with the others, and the most scriptural way to do that is by understanding the symbolism of the beasts by the different characteristics of that particular animal provided by scripture.

**The first was like a lion, and had eagle's wings.**
A kingdom that is like a lion and has wings like and eagle would seem to suggest a strong and swift nation, 2 Samuel 1:23 says:

> 2Sa 1:23  "Saul and Jonathan were beloved and pleasant in their lives, And in their death they were not divided; They were swifter than eagles, They were stronger than lions.

We could go on to apply the other characteristics of these two animals to these beasts for more clarity, but I think the important part in terms of interpretation comes with the following lines:

**I watched till its wings were plucked off; and it was lifted up from the earth and made to stand on two feet like a man, and a man's heart was given to it.**

I think that both the wings being plucked off as well as the lion being forced to act like a man are to be understood as downgrades, or a bad thing, for this kingdom, not an upgrade.

The wings being plucked is pretty obvious, if the kingdom was swift like an eagle but its wings were plucked it would not be to the nations advantage.

The being given a man’s heart should in my opinion be understood as having its lions heart changed into a weaker heart. Scripture is clear that a lions heart is better than a mans in regard to boldness or fearlessness.

> 2Sa 17:10  And even he who is valiant, whose heart is like the heart of a lion, will melt completely. For all Israel knows that your father is a mighty man, and those who are with him are valiant men.

> Pro 28:1  The wicked flee when no one pursues, But the righteous are bold as a lion.

So If I was looking for this kingdom I would be looking for a kingdom who was strong and fast, but their swiftness was taken away from them, and they were not as bold as they once were.
Charles Cooper in his paper on this subject ties the Lion King here to the King of the south in Daniel Chapter 11 which will attack the Antichrist in verse 40 but will pose no problem for the Antichrist who will easily subdue him.

It is not my goal in this study to provide the interpretation of which modern day nations or coalition of nations are represented here. I am not sure that we have seen the referent on the world scene yet, and more political maneuverings might be necessary before these verses can be applied to their geopolitical counterparts.

I am doing this study so that others will be able to make the connections when the time comes. I am not saying that it is not worth looking for right now, but it is not obvious to me if the national referents can be known, though that could be because of my lack of information about geopolitics, or because the referents are not yet in the form being described here. But one thing I am sure of is that when it comes it will be obvious if you are looking for it, and we don’t have to look for cryptic fulfillments of these prophecies, if you have the right interpretation it will click, and if you don’t, it wont.

Dan 7:5 "And suddenly another beast, a second, like a bear. It was raised up on one side, and had three ribs in its mouth between its teeth. And they said thus to it: 'Arise, devour much flesh!'"

The next beast Daniel describes is like a bear, in the traditional view this must be Medo-Persia because again they believe that this is a retelling of Daniel 2 in which the second part of the statue is indeed Medo-Persia.

As we have already noted none of the ideas they apply to the Lion work for the bear. There is nothing to indicate any medo-persian king had a humbling experience which made them think like a beast, nor is there any indication whatsoever that the medo-persian empire identified itself symbolically or any other way with a bear, and there is never a reference to any medo-persian king as a bear in scripture.

The three ribs in its mouth according to the traditional view represent three notable conquests of the Medo-Persian Empire. But because there are more than three notable conquests of the Medo-Persian empire there is much argument among those holding to this view as to which three should be considered the most important. I of course don’t think this has anything to do with the Medo-Persian Empire and so we should not concern ourselves with why this is not a perfect description of their military conquests, that is because it isn’t.
One interesting verse is found in Hosea 13:7-8 in which God describes himself as all of the beasts in this chapter, the only other time these beasts are found together other than in Revelation 13, and I think it will give us an idea of what these ribs are:

Hos 13:7  "So I will be to them like a lion; Like a leopard by the road I will lurk;
Hos 13:8  I will meet them like a bear deprived of her cubs; I will tear open their rib cage, And there I will devour them like a lion. The wild beast shall tear them.

The bear here is described as tearing open a rib cage, and so I think the basic hermeneutic applied to the bear by the traditional view is correct, that is the ribs represent initial conquests by this kingdom that are three in number.

I would also note that almost every time a bear is figured in scripture the idea of it being, as it says here “deprived of her cubs” is mentioned. That is the biblical bear is the most ferocious when its offspring is threatened, This is such a consistent thing that I would be surprised if the nation or nations that the bear represents is not acting out of a real or perceived sense of defense.

And they said thus to it: 'Arise, devour much flesh!'

I think that this phrase is very important as it helps to weaken the case that this beast represents Medo-Persia, because after the conquests of Cyrus the great and his son Cambyses II, which occurred relatively quickly and very early in the medio Persian history, there would be 200 years of no conquering at all until the empire was defeated by Alexander the Great. The empire would spend most of its existence simply struggling to maintain the lands that were initially conquered for it, by Cyrus and his son in the first few years.

So if this bear already with the main conquests in its mouth is supposed to be Medo-Persia, then it either chose not go and devour anymore flesh, as it was ordered to, or it is simply not talking about the Medo-Persian Empire.

Charles Cooper connects the bear King to the King of the North in Daniel 11 who is said to try to make war with the Antichrist: it says:

Dan 11:40b  "... and the king of the North shall come against him like a whirlwind, with chariots, horsemen, and with many ships; and he [the Antichrist] shall enter the countries, overwhelm them, and pass through.

In the past people have tried to make the “King of the north” in Daniel 11 be Russia, this was due more to Russian being the current geopolitical “boogey man” at the time that Hal Lindsey wrote his books than to any reason from the text.

Dr. J Paul Tanner Professor of Hebrew and Old Testament Studies at the Jordan Evangelical Theological Seminary wrote an article called “Daniel’s ‘King of the North’: Do We Owe Russia An Apology?” he concludes:

“To be hermeneutically consistent, the “king of the North” ought to be interpreted in light of the meaning the phrase has had throughout the chapter.”
Tanner has a very logical argument, and I would highly recommend his paper to you. He ultimately concludes this way:

“I would like to submit that the “King of the North” is a confederation of northern Arab nations that will attack the Antichrist and his forces in this military conflict centered in the Middle East”

So like the Lion, I am not prepared to suggest to you the specific nations that are represented by the bear, but I think it’s highly likely that to go looking for it in the current climate would be a fruitless endeavor, as I believe these coalitions will arise quickly and possibly as a result of factors that have not yet occurred or are only beginning to occur. That being said I would not let that keep any of you for being watchmen in this regard.

Dan 7:6 "After this I looked, and there was another, like a leopard, which had on its back four wings of a bird. The beast also had four heads, and dominion was given to it.

The leopard with four bird wings and four heads is the Greek empire in the traditional view, again it has the same problems as the bear, as Alexander the Great was not humbled by having his mind turned into a beast’s mind, nor is the symbol of the leopard associated with the Greek Empire nor is Alexander the Great or Greece referred to as a leopard in the bible.

I would agree with them however that the four wings on the leopard probably represent a very fast moving empire.

One of the biggest problems with this view is the four heads of this beast, the traditional proponents say that these heads represent the four generals who Alexander the Great gave his Empire to after he died.

Even a casual student of history knows that the Greek Empire did nothing but diminish and diminish greatly after Alexander the Great died. The traditional view then has scripture attributing the fast and ferocious conquests of the Grecian Empire to the four generals; no mention of Alexander is present. This is problematic to say the least Even if you were to assume that Alexander was somehow involved, perhaps he was the torso, to give such prominence to the generals is completely inconsistent with history and with the way that scripture uses the head/kingdoms motif.

Cooper makes the case that the Leopard is speaking of the King of the East, or the source of the “news” from the east that will trouble the Antichrist in Daniel 11:44 but who it appears Antichrist will also subdue.

Dan 11:44 But news from the east and the north shall trouble him; therefore he shall go out with great fury to destroy and annihilate many.

How does scripture speak of leopards?
They tear into pieces (Jer 5:6), Swift (Hab 1:8), Lie in wait for its prey (Jer 5:6, Hos 13:7)

I think we are looking for an exceedingly fast coalition of 4 kings or Kingdoms or even four leaders of the same kingdom. It may make an agreement with the king of the North, and because of the consistent use
in scripture I think this kingdom will have some quality that can be described as lying in wait, or being patient before striking.

the leopard is found only about 6 times in scripture and the only time it seems to apply to any nation or king is in Revelation 13, where we see that all four of the beasts have been combined as they rise out of the sea for the final 3.5 years of Antichrists rule, suggesting again that we are to understand these kingdoms in Daniel 7 as somehow being represented again all the way in Revelation 13.

Dan 7:7  "After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet. It was different from all the beasts that were before it, and it had ten horns.

Dan 7:8  I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, were eyes like the eyes of a man, and a mouth speaking pompous words.

Here the traditional view has Rome in view. All of their reasons for this are very general and can apply to any of the previous kingdoms, that is strength and being fearful because of its might. I think any and every world empire would be able to claim these characteristics; the idea that it was different from the previous ones also can be applied to any kingdom on the list depending on how you define different.

There are major differences in the fourth empire described here and the last empire described in the statue vision back in Daniel 2. For instance in this verse the strength of the empire is clearly the main focus, not a hint of weakness is detected, contrast that with the last empire of Daniel 2 in which the bible spends verse after verse describing the divided nature and inherent weakness of that kingdom. I would call that a very big difference, the one in Daniel 2 is divided and weak and the one in Daniel 7 is described as invincible.

The main thing that people see as the clincher here in the reference to the 10 horns which they say corresponds to the ten toes in Daniel 2. But I beg the reader to realize that there is no mention of 10 toes in Daniel 2. That idea has been read back into the text by people who assume these two chapters are the same.

In chapter 2 the feet and toes are one unit, a fact easily demonstrated not just by the descriptions of them being one unit in the text, but also by the rock striking the feet, not the toes in order to destroy it.

If the Bible wanted to make a big deal out of the ten toes it would have said “by the way there are ten toes, but it does not, there is no mention of the number of toes in the text. For example I believe we are supposed to pay attention to the 3 ribs in the bears mouth and in the next chapter the 2 horns on the rams head or even the ten horns on the this beasts head, but when a number is not mentioned we should not read them into the text. For example no one tried to draw attention to the 10 fingers on the hands of the statue which represents medo-persia, because there is no correlation there, it is taking the analogy too far. We wouldn’t note that there are two eyes and ears on the head either, when the bible is silent we should be too.

That being said I do have some agreement with the traditional view at this point, in that I think that the kingdom that the Antichrist comes from will have 10 kings because of this passage in Daniel 7, and because of its interpretation by the angel which we will get to later.
Perhaps it might even like representatives of the European Union or a similar organization, and he will subdue three of them before ultimately talking over the whole organization, I think that this organization will be associated with the west in some way as does Charles Cooper, but it is not required to be the Revived Roman Empire. And I hope that if someone has the time they will see my study on Daniel 2 to find out why I say that.

There are two grammatical clues in this verse that support the overall premise that the four beasts are contemporaneous and not successive.

The first is the use of the word “before” in verse 7:

“It was different from all the beasts that were before it”

The word “before” here is the Aramaic word qodam which is only used in a special sense and never in a temporal sense.

In other words it is never used in the time sense, like “he tied his shoes before he ran” it is only used in the sense of being in front of something, like I put some food before the king.

One example of how this word is used is in Daniel 2:25

Dan 2:25 Then Arioch quickly brought Daniel before the king, and said thus to him, “I have found a man of the captives of Judah, who will make known to the king the interpretation.”

There is a totally different word if you wanted to speak of something happening before something else as in time.

So when it says “It was different from all the beasts that were before it” it must mean grammatically that the other beast are spatially in front of it. Which means that these beast must be on the earth at the same time.

This brings me to my the second grammatical clue in this verse:

This phrase trampling the residue with its feet. We will see that this also supports the idea that these beasts are contemporaneous.

Charles Cooper says the following on this point:

“The importance of the translation of this verse is evident by examining several Bible translations:

A fourth beast, dreadful and terrifying and extremely strong; and it had large iron teeth. It devoured and crushed and trampled down the remainder with its feet (NASB).
A fourth beast, terrifying and dreadful and exceedingly strong. It had great iron teeth; it devoured and broke in pieces and stamped what was left with its feet (ESV).
a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron
teeth: it devoured and broke in pieces, and stamped the residue with the feet of it (1895-KJV).

a fourth beast – terrifying and frightening and very powerful. It had large iron teeth; it crushed and devoured its victims and trampled underfoot whatever was left (NIV).

The reader should discern that the translations, with the exception of the NIV, place the final clause as the object of all three verbs. Does “what was left” go with the final verb to stamp or with all three verbs: to devour, to break in pieces, and to stamp? The answer to this question along with the question regarding the meaning of the clause “what was left” support our contention that the four kings/kingdoms of Daniel 7 reign upon the earth at the same time. If the clause “what was left” applies only to the verb to stamp, we would have to conclude that the clause refers to the things the beast did not devour or break in pieces. In other words, “what was left” is everything else the beast is not able to devour or break in pieces. If the beast could not “eat” it or “break” it, he stamped on it.

The other option is to take “what was left” as the object of all three verbs: to devour, to break in pieces, and to stamp, which is reflected in most translations. Taken in this sense, “what was left” represents everything the first three beasts do not control. In other words, the four kings/kingdoms divided the world up between them. The lion-king, the bear-king, the leopard king, and the diverse-king each get a fourth... In context, “what was left” is best taken to refer to that part of the earth that did not fall under the control of the first three beasts/kingdoms.”

Dan 7:8 I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, were eyes like the eyes of a man, and a mouth speaking pompous words.

I would have an identical interpretation of this verse than most conservative scholars. There are many points that are made of this little horn that are clearly talking about the Antichrist, He appears to start his accent to power by doing something to three of the 10 kings, this too would be something that should be quite evident to the watchman when it happens.

Dan 7:9 “I watched till thrones were put in place, And the Ancient of Days was seated; His garment was white as snow, And the hair of His head was like pure wool. His throne was a fiery flame, Its wheels a burning fire;

Dan 7:10 A fiery stream issued And came forth from before Him. A thousand thousands ministered to Him; Ten thousand times ten thousand stood before Him. The court was seated, And the books were opened.

Dan 7:11 “I watched then because of the sound of the pompous words which the horn was speaking; I watched till the beast was slain, and its body destroyed and given to the burning flame.

Daniel now sort of shifts his attention to a new character in the vision. The Ancient of Days, this is a reference to YHWH, though the same description is applied to Jesus in Revelation. Later we will see the Son of Man whom Jesus identified with interacting with the Ancient of Days. This is one of the go to passages for the “two powers in heaven” idea which is described well by Dr. Michael Hesier, and there is much to discuss about it, but it is out of the scope of our study which is focused on the prophetic implications of this passage so I will leave you to study this further which I highly recommend.
Daniel is now going to watch the Ancient of Days destroy the beast with the little horn by giving it to the burning flame.

These verses are very important for our discussion, because they correspond directly to events in the Book of Revelation. If we compare the two books we will see that Daniel is giving us very specific information about the timing of the events being described in this chapter.

Let’s start with the first phrase I watched till thrones were put in place.

I will read from the last part of Revelation 19 to the first part of Revelation 20, remember there are no chapter breaks in the original languages and I want you to notice a few different things that correspond directly to our verse.

First you will see the Antichrist is cast into the lake of fire, just as it happens in our passage:

Rev 19:20 Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone.

Then we read that thrones are set up after that, which corresponds with Daniel as well.

Rev 20:4a And I saw thrones, and they sat on them, and judgment was committed to them..

These thrones are for some or all believers in Christ who will judge angels and men at this time, Paul says the following in 1 Corinthians:

1Co 6:2 Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters?
1Co 6:3 Do you not know that we shall judge angels? How much more, things that pertain to this life?

The comparisons to the time just before the millennial reign of Christ are very important and Daniel will continue to make unambiguous references to it as we will see. One reason I want to show you this is because I think it helps to explain the next verse:

Dan 7:12 As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time.

As for the rest of the beasts
There is no doubt that the other beasts of Daniel 7 are in view here, that is the lion the bear and the leopard. It says that their dominion is taken away but their lives are prolonged for a time.

This verse is very difficult to get around if you still hold the traditional view because the other beasts are long gone by this point. Stephen Miller of the New American Commentary who holds to the traditional view offers the following to try to explain this most serious problem:
“How could these beasts lose their authority and still exist? The explanation is that their dominance ceased, but they continued to live because they were absorbed into the next empire. For example, Greece was conquered by Rome; and although Greek dominance came to an end, the nation continued to live by being absorbed into another one of the earthly kingdoms, the Roman Empire.”


So according to Miller when Daniel says **As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time.** He means that there would still be Neo-Babylonian or Medo-Persian blood on the earth in the last days. Which is almost impossible to believe, for purely genetic reasons, This also presumes that the Bible sees kingdoms in a purely ethnic sense which is very difficult when dealing with kingdoms like the Romans who were very ethnically diverse.

I have another explanation for this problem, that is simply what the bible says is true.

After the Antichrist is destroyed at Armageddon there will still be people and indeed nations on earth who will populate the 1000 year period after the sheep and goat judgment, this has explicit biblical support.

We know that there will be specifically identifiable nations in the millennium, for example in Zechariah 14:16-19 Egypt is mentioned. In fact in that same passage it specifically says that some of the same nations that were a part of the final battles would be serving the lord during this time:

> And it shall come to pass, that *every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King.*

One more interesting fact about this is the mentions of some of the animals which represent nations in Daniel chapter 7 being mentioned in the verses about the 1000 years period in Isaiah 11

> Isa 11:6  "The wolf also shall dwell with the lamb, The leopard shall lie down with the young goat, The calf and the young lion and the fatling together; And a little child shall lead them.

> Isa 11:7  The cow and the bear shall graze; Their young ones shall lie down together; And the lion shall eat straw like the ox.

We shouldn’t build doctrine on things like that, but given the other scriptures I think it is very interesting.

Dan 7:13  "I was watching in the night visions, And behold, *One* like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him.

Dan 7:14  Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, Which shall not pass away, And His kingdom the *one* Which shall not be destroyed.

*One* like the Son of Man, Coming with the clouds of heaven!
This again is pointing to the specific period of time in which these event happen, this vision of the son of man is not out of chronological context with the destruction of the final beast. This phrase “one like the son of man coming on the clouds” is a technical term used very often by the Lord and it is referring not to the rapture but rather to Revelation 14:14-20 in which the cloud rider and the angels destroy the wicked earth dwellers

Rev 14:14 Then I looked, and behold, a white cloud, and on the cloud sat One like the Son of Man, having on His head a golden crown, and in His hand a sharp sickle.
Rev 14:15 And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, "Thrust in Your sickle and reap, for the time has come for You to reap, for the harvest of the earth is ripe."
Rev 14:16 So He who sat on the cloud thrust in His sickle on the earth, and the earth was reaped.
Rev 14:17 Then another angel came out of the temple which is in heaven, he also having a sharp sickle.
Rev 14:18 And another angel came out from the altar, who had power over fire, and he cried with a loud cry to him who had the sharp sickle, saying, "Thrust in your sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe."
Rev 14:19 So the angel thrust his sickle into the earth and gathered the vine of the earth, and threw it into the great winepress of the wrath of God.
Rev 14:20 And the winepress was trampled outside the city, and blood came out of the winepress, up to the horses' bridles, for one thousand six hundred furlongs.

Other references to this occasion of “one like the son of man” coming on the clouds for the purpose of judgment can be found in Mat_13:41, Mat_26:64; Mar_13:26, Mar_14:61-62; Luk_21:27

I am making a distinction between this coming on the clouds event in Daniel 7 and Revelation 14 from the rapture which happens a significant amount of time before this event. The rapture is described in similar terms but there are distinct differences. I think it is proper to look at this as two reaping events, one for the righteous called the rapture and a later on for the destruction of the wicked typified by verses like this:

Mat 13:41 The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness,
Mat 13:42 and will cast them into the furnace of fire. There will be wailing and gnashing of teeth.

All of this to say that this chronology would constitute further proof that the allowing of the other 3 kingdoms to live on after this time must be a reference to the millennium based on the context, and that the other 3 kingdoms must therefore all be on the earth at the same time, and therefore the traditional interpretation of these beasts must be wrong.

Dan 7:15 "I, Daniel, was grieved in my spirit within my body, and the visions of my head troubled me.
Dan 7:16 I came near to one of those who stood by, and asked him the truth of all this. So he told me and made known to me the interpretation of these things:
Daniel is shaken up by the vision; he asks a heavenly being to help him understand it. He is then given the heavenly interpretation of the vision so we can now check our interpretation with that of the angels and make sure our interpretations lines up with scriptures.

Dan 7:17 'Those great beasts, which are four, are four kings which arise out of the earth.
Dan 7:18 But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever.'

The angel starts by giving a very broad overview of the vision. It is summed up in only two verses.

'Those great beasts, which are four, are four kings which arise out of the earth.
The first thing that the angels does is confirm that these beasts represent kings or kingdoms, later on in verses 23 and 24 the angel refers to these beasts as kingdoms not just kings. It is therefore almost universally accepted that “kings” and “kingdoms” are interchangeable in much of Daniels prophetic writing.

The angel then jumps all the way to the end to declare that these four kingdoms will be displaced ultimately by the kingdom given to the saints of the most high.

But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever.'

This mention of the saints receiving a kingdom is extremely important; this event is specifically noted 3 more times in this chapter. It is a probably a reference to the saints who rule with Christ during the millennial reign as in Revelation 20:4

    Rev 20:4 And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years.

It is a fulfillment of the promise of the Lord in the letters to the seven churches in Revelation:

    Rev 2:26 And he who overcomes, and keeps My works until the end, to him I will give power over the nations—
    Rev 2:27 'HE SHALL RULE THEM WITH A ROD OF IRON; THEY SHALL BE DASHED TO PIECES LIKE THE POTTER'S VESSELS'— as I also have received from My Father;

So once again we have specific language regarding the millennial kingdom giving us a time stamp for these events in Daniel 7.

Dan 7:19 "Then I wished to know the truth about the fourth beast, which was different from all the others, exceedingly dreadful, with its teeth of iron and its nails of bronze, which devoured, broke in pieces, and trampled the residue with its feet;
Dan 7:20 and the ten horns that were on its head, and the other horn which came up, before which three fell, namely, that horn which had eyes and a mouth which spoke pompous words, whose appearance was greater than his fellows."
Daniel inquires to the angel to know more about the fourth beast and little horn.
A few extra details are mentioned in this recapping of the events of the vision that were not mentioned initially for example the beast had:

“Nails of bronze”

So in addition to iron teeth, nails of bronze are mentioned. Based on the other uses of bronze or brass in scripture I would suggest this simply means the feet will be strong, a very similar use of bronze feet or in this case hooves smashing things can be seen in Micah 4:13:

Mic 4:13 "Arise and thresh, O daughter of Zion; For I will make your horn iron, And I will make your hooves bronze; You shall beat in pieces many peoples; I will consecrate their gain to the LORD, And their substance to the Lord of the whole earth."

This extra detail of bronze feet may help someone find out which nations or coalition of nations are in view in the fourth beast, or it may simply be just a symbolic way to show the ability and skill the nation has at destroying.

Dan 7:21 "I was watching; and the same horn was making war against the saints, and prevailing against them,
Dan 7:22 until the Ancient of Days came, and a judgment was made in favor of the saints of the Most High, and the time came for the saints to possess the kingdom.

and the same horn was making war against the saints, and prevailing against them
another detail is mentioned here by Daniel that was not mentioned before, that is that this horn made war against the saints and prevailed against them. This is a clear reference to the Antichrist in Revelation 13:7:

Rev 13:7 It was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe, tongue, and nation.

And the time came for the saints to possess the kingdom
This is another reference to the saints receiving a the millennial kingdom, there will be at least one more such reference in verse 27 showing the theological importance of the idea that the saints will be given the dominion that is taken from the Antichrist.

Dan 7:23 "Thus he said: 'The fourth beast shall be A fourth kingdom on earth, Which shall be different from all other kingdoms, And shall devour the whole earth, Trample it and break it in pieces.

The angel is now interpreting the fourth beast for Daniel, it too is a kingdom, it is again noted that it is different in some way from the other kingdoms, though we are not told how. The new information that the angel gives us is that this beast will ultimately devour the whole earth which is also noted of the Antichrist in Revelation 13:7-8

Dan 7:24 The ten horns are ten kings Who shall arise from this kingdom. And another shall rise after them; He shall be different from the first ones, And shall subdue three kings.
We learn many things here, first that the ten horns on the fourth kingdoms head were ruling the kingdom first.

I suggest this could be very much like a European Union form of government where many representatives, rule over one kingdom equally, So it wouldn’t have to be the EU, but something similar that could develop quite quickly.

The angel then tells us that three of the ten will be subdued, some translations say humiliated, the root word means to make lower, or humble, if it weren’t for the initial vision showing them uprooted suggesting a complete disregarding of them I would suggest based on the word itself that these kings are simply put in a much lower place by the antichrist, though I am not dogmatic on any of these points at this time.

Dan 7:25 He shall speak pompous words against the Most High, Shall persecute the saints of the Most High, And shall intend to change times and law. Then the saints shall be given into his hand For a time and times and half a time.

He shall speak pompous words against the Most High
Speaking blasphemies against God is a very consistent description of the Antichrist in scripture:
Dan_7:8, Dan_7:20, Dan_8:24-25, Dan_11:28, Dan_11:30-31, Dan_11:36-37; Isa_37:23; 2Th_2:4; Rev_13:5-6, Rev_13:11

Shall persecute the saints of the Most High
The persecution of saints by the AC is mentioned almost as many times as the blasphemies as defining characteristics of the antichrist.

And shall intend to change times and law
The word “times” and “law” here are pretty general and they are used a number of different ways in scripture. Times is sometimes rendered “seasons”, and law can mean a decree from God, or from man and it is used both ways. In my research I tried to find some pattern of their usage in scripture, but came to the conclusion that the interpretation of this phrase is more simple than complex.

Some people say that this changing of the times and seasons is related to antichrist changing or taking away the holidays like Christmas or Passover for the Jews.

I think that there are several possibilities for this and I will list a few of my best guesses.

1. That the changing of the times and seasons is a reference to the many instances of reforms that we are told the AC makes in the end times, Some examples being his forbidding to marry and the commanding to abstain from foods (1 Tim 4:3) (though this is only said to happen in the “last days” it is not necessarily attributed to the AC) his ending of the daily sacrifices (Dan_12:11; 2Th_2:4) his causing all people to receive a mark in order to buy or sell (rev 13:16)

2. It could also be a reference to his trying to increase the time he is given by God to persecute the saints, that is 3.5 years. Almost every time this period of persecution is spoken of it is mentions that the time is given to him and allotted to him by God. We know that Satan does not want his time to be limited to 3.5 years and in fact in Revelation 12:12 we are told that one of the reason
his wrath will be so great is because he knows his time is short. One of the reasons I suggest that this might be a reference to his attempt to lengthen his time is because of the context, this idea is sandwiched contextually with 3.5 year persecution references, in addition one point might be made that it says that he only “intends” or attempts to change the time and decree, it could be that he is never successful at this attempt.

I think either of these is a valid argument, or it could be a reference to something altogether different.

Then the saints shall be given into his hand For a time and times and half a time.
This is a reference to the 3.5 year time period given to the antichrist to persecute the saints. In the original language it is clear that the time times and half a time essentially means 3.5 years, but thankfully this time period in confirmed in many way thorough scripture. One almost identical verse to this one is found in Revelation 13:5, it says:

Rev 13:5  And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months.

This 3.5 years begins when the AC declares himself to be higher than God in the temple in Jerusalem. Jesus describes how the greatest persecution that the world has ever seen will begin immediately after this event in Matthew 24.

Some say that the saints here is only a reference to those left after the rapture, that is people saved after the rapture. But people that believe this believe it without a scriptural basis. And I would suggest that it is in direct conflict with many verses such as 2 Thessalonians 2:1-11, Matthew 24:29-31.

The church will see the persecution of Antichrist, which will begin at the midpoint of the 7 year period, but at some unknown point after that time the church will be raptured out of that persecution and the wrath of God or the Day of the Lord will begin on the wicked on that same day. This is the standard prewraht view which I and many other hold to.

Dan 7:26 'But the court shall be seated, And they shall take away his dominion, To consume and destroy it forever.

A reference to the judgment of Antichrist.

Dan 7:27 Then the kingdom and dominion, And the greatness of the kingdoms under the whole heaven, Shall be given to the people, the saints of the Most High. His kingdom is an everlasting kingdom, And all dominions shall serve and obey Him.'

It is interesting that this chapter has been so emphatic that the kingdom is given to the saints of the most high, in many ways the bible is the story of God making a new nation a new kingdom made up of his people, people who chose to love Him. I never have considered how much he was planning on given his people at the end of time until this study.

Dan 7:28 "This is the end of the account. As for me, Daniel, my thoughts greatly troubled me, and my countenance changed; but I kept the matter in my heart."
Daniel is worn out by the experience, he says he kept the matter in his heart, probably meaning that he didn’t immediately broadcast what he had seen in the vision but thought much about it.

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