

A Re-Evaluation of Daniel 2 and 7 - From Compass Kings to the Near/Far Dial – A Case for Unification

Introduction

For years, I advocated for a specific hermeneutical framework regarding the visions of Daniel 2 and Daniel 7. This framework, first proposed by Charles Cooper in his series "[Daniel 2 and Daniel 7: Equal or Not Equal](#)," challenged the traditional consensus that these two chapters describe the same sequence of four historical empires (Babylon, Medo-Persia, Greece, and Rome).

Before outlining the reasons for my shift in perspective, I want to emphasize that I personally know Charles Cooper and consider him a friend. This paper is by no means an attack on him. I consider him to be a brilliant scholar, and I have learned an immense amount from him over the years. I owe a massive debt of gratitude to him for his unique insights, and I frankly do not know where I would be in terms of biblical interpretation if it were not for his influence.

My disagreement is strictly limited to this specific structural issue. Cooper argued—and I agreed for many years—that while Daniel 2 was indeed historical and fulfilled in the Roman Empire, Daniel 7 was entirely eschatological. In this view, the four beasts of Daniel 7 were not ancient empires but contemporaneous kingdoms that would arise simultaneously in the end times.

Cooper's position was attractive because it solved several textual difficulties, particularly the "gap" problem in the traditional view which requires a revival of the Roman Empire thousands of years after its fall. He also challenged the traditional interpretation in a variety of ways

that I had never heard before, many of which I will address directly in this paper.

However, a rigorous re-examination of the biblical text has compelled me to abandon the "Contemporaneous Beast" theory. This paper outlines the logical progression of this shift. Throughout, I will attempt to articulate the core arguments of Cooper's theory to ensure they are represented fairly. My hope is to demonstrate why scriptural evidence forces us back to a unified view where Daniel 2 and 7 describe the same historical reality, differentiated only by their prophetic focus—a concept I call the "Near/Far Dial".

Argument 1: The Timeline of the Kingdom

A major pillar of Cooper's argument is the discrepancy in how the final kingdom is established. In Daniel 2, the "Stone cut without hands" strikes the statue and grows into a mountain. Cooper argues this Stone represents a spiritual kingdom (the Church) inaugurated during the days of the Roman Empire.

In contrast, in Daniel 7, the "Son of Man" receives a kingdom after the destruction of the Fourth Beast. This is clearly a physical, eschatological kingdom established at the Second Coming. Cooper concludes that since Daniel 2 was fulfilled historically (the inauguration of the Church during Rome), and Daniel 7 is yet to be fulfilled (the Second Coming), they cannot be describing the same timeline. In this view, Daniel 2 is history; Daniel 7 is eschatology.

The Rebuttal: The Kingdom Pattern and the "Near/Far" Dial

This conclusion relies on a restricted view of the Kingdom of God that suggests the events of Daniel 2 were fully established at the First

Coming. However, the New Testament presents the Kingdom as an "Already/Not Yet" reality. Contrary to the view that segregates Daniel 2 as "historical" and Daniel 7 as "eschatological," I submit that both chapters describe the exact same historical chronology—Babylon, Medo-Persia, Greece, Rome, and the final Antichrist Kingdom.

The difference is not in the identity of the empires, but in the theological emphasis of the vision. Think of it as a camera lens changing focus. The timeline remains the same, but the "depth of field" shifts between the two visions.

Daniel 2: The Focus on Inauguration (The First Coming)

In Daniel 2, the prophetic "dial" is turned to the Near fulfillment.

The Emphasis: The primary objective of this vision was to provide an accurate timeline for the First Coming of the Messiah. This is why the climax of the vision focuses on a "Stone" that strikes the statue and then grows into a mountain.

The Theological Goal: This matches Jesus' parables of the Kingdom starting small (like a mustard seed) and growing over time. The vision highlights the establishment of God's Kingdom during the days of the Roman Empire (the fourth kingdom).

The Eschatology: While the "mountain" filling the earth certainly implies the final eschatological state, the detail given to the final enemy is sparse. The description is limited to the 10 toes. We do not see the specific "Antichrist language" (persecution, blasphemy, 3.5 years) found later. The spotlight is on the arrival of God's Kingdom.

The Problem of "Full Fulfillment"

If Daniel 2 were "fully fulfilled" in the past—as the separate timeline theory suggests—then the Kingdom of God must have already "crushed and put an end to all these kingdoms" (Daniel 2:44) in the absolute sense. Yet, Scripture makes it clear that the full displacement of earthly rule—the moment when "no place is found" for the world system—is a future event reserved for the Day of the Lord.

If Daniel 2 were finished in the first century, why does the Apostle Paul, writing decades after the "Stone" arrived, look forward to a future "end" where the Kingdom is finally handed over?

"But each in his own order: Christ the first fruits, after that those who are Christ's at His coming, then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power." (1 Corinthians 15:23–24, NASB)

Similarly, the Book of Revelation explicitly places the fulfillment of the Kingdom's conquest at the blowing of the Seventh Trumpet:

"Then the seventh angel sounded; and there were loud voices in heaven, saying, 'The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever.'"
(Revelation 11:15, NASB)

Jesus Himself links the inheritance of the Kingdom to His physical return and judgment of the nations:

"But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. All the nations will be gathered before Him... Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.'" (Matthew 25:31, 34, NASB)

The Logical Inference and Linguistic Parallels

Because Daniel 2 pictures the consummation of the Kingdom in such explicit terms (the Mountain filling the whole earth), and because the broader biblical evidence demonstrates that this consummation is an eschatological event reserved for the Day of the Lord, we cannot limit Daniel 2 to the days of the Roman Empire. If the outcome of the prophecy (the Consummation) is future, then the vision itself must extend into the future.

The logical inference is unavoidable: Daniel 2 is not a "closed case" of history while Daniel 7 is a future hope. Rather, they are twin prophecies picturing the exact same timeline, differing only in their focal depth (Near vs. Far). This conclusion is solidified when we compare the specific language used to describe this final Kingdom in both chapters.

Daniel 2:44 (NASB): "...the God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people... but it will itself endure forever."

Daniel 7:14 (NASB): "His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed."

Both visions conclude with a Kingdom that "will never be destroyed" and "endures forever." It is hermeneutically inconsistent to argue that the "Indestructible Kingdom" of Daniel 2 is a different entity or timeline than the "Indestructible Kingdom" of Daniel 7. They are the same Kingdom, established by the same King, at the same moment of final victory.

Daniel 7: The Focus on Consummation (The Second Coming)

In Daniel 7, the prophetic "dial" is turned to the Far fulfillment.

The Emphasis: While the vision traverses the same historical path (Lion/Babylon, Bear/Persia, Leopard/Greece), it moves through them to rest the weight of its focus on the Fourth Beast. We are given an explosion of detail about this final kingdom (the 10 kings) details of which were absent in Daniel 2: the "Little Horn," the "eyes like a man," the "boastful words," and the "war on the saints".

The Theological Goal: The objective here is not just to say when the Kingdom starts, but to warn how the final conflict will play out.

The Eschatology: The focus shifts to the consummation of the Kingdom at the Second Coming, where the Son of Man does not just inaugurate a spiritual rule, but physically destroys the beast and takes dominion.

Summary: They are parallel chronologies with distinct purposes. Daniel 2 tells the faithful when the Messiah will arrive (during the 4th Empire); Daniel 7 tells the faithful what the final enemy will look like (a tyrant arising from that same 4th Empire tradition). Both describe an everlasting kingdom that violently replaces the world system, culminating in the same event: the return of Christ.

Argument 2: The Identity of the Beasts

An important part of Charles Cooper's theory is a fundamental rejection of the traditional method of identifying the beasts of Daniel 7. Cooper contends that there is no valid biblical justification for equating the specific physical characteristics of the animals in Daniel 7 with the historical nations of Daniel 2. He argues that the traditional view—which sees the "three ribs" in the Bear's mouth or the "four heads" of

the Leopard as descriptions of Medo-Persian or Greek history—relies on arbitrary historical speculation rather than textual evidence.

In his view, the text gives no good biblical reason to apply these cryptic details to ancient nations, rendering the traditional identifications unsubstantiated. Because he finds the traditional correlations lacking, Cooper proposes an alternative framework where the beasts are not sequential empires, but four contemporaneous geopolitical powers that will dominate the globe in the end times.

His primary argument rests on a specific interpretation of the "Four Winds" mentioned in Daniel 7:2. Cooper argues that in biblical prophecy, the phrase "four winds" consistently refers to the four cardinal points of the compass (North, South, East, and West). He posits that just as the four winds blow across the earth simultaneously, the four beasts they produce must arise from the four corners of the earth at the same time.

This leads to the conclusion that these kingdoms do not succeed one another over centuries but exist together, partitioning the world into four distinct quadrants of authority. Cooper further solidifies this view by linking Daniel 7 to the prophecies of Daniel 11. He notes that Daniel 11 explicitly details a conflict between a "King of the South" and a "King of the North," and later references "news from the East" and a conqueror who implies a western origin.

By overlaying the four beasts onto this compass-based framework, Cooper identifies them not as ancient empires, but as future regional coalitions:

- The Lion corresponds to the King of the South (Egypt and North Africa).

- The Bear corresponds to the King of the North (a Middle Eastern coalition including Syria, Iraq, and Iran).
- The Leopard corresponds to the King of the East.
- The Diverse Beast corresponds to the King of the West.

The Rebuttal: The Interpretive Key of Daniel 8

Cooper's theory is challenged when we allow Scripture to interpret its own symbolism. We do not need to guess what animals represent in Daniel's visions because Daniel 8 provides a key. In Daniel 8, Daniel sees a Ram and a Goat. The angel Gabriel explicitly identifies the Ram as the "kings of Media and Persia" and the Goat as the "king of Greece". This establishes a biblical precedent: specific animals represent specific historical empires, often in a chronological sequence. More importantly, Daniel 8 validates the traditional identification of the beasts in Daniel 7 by providing the missing context for their physical descriptions:

The Bear and the Ram (Medo-Persia)

Cooper argued that the "three ribs" in the Bear's mouth (Daniel 7) were too vague to identify as Medo-Persia. However, Daniel 8 describes the Ram (explicitly Medo-Persia) as charging in three specific directions: "westward and northward and southward". This provides a precise textual link. The "three ribs" of the Bear correspond to the "three directional charges" of the Ram.

Furthermore, Daniel 7 describes the Bear as being "raised up on one side". Daniel 8 describes the Ram as having two horns, where "one was higher than the other, and the higher one came up last". This seems to mirror the historical reality of the Medo-Persian empire, where the Persians came up last and became dominant over the Medes.

The Leopard and the Goat (Greece)

Cooper argued that there was no evidence to link the Leopard to Greece. Yet, Daniel 8 describes the Goat (explicitly Greece) as moving across the earth "without touching the ground". This emphasizes supernatural speed. In Daniel 7, the third beast is a Leopard (a naturally fast animal) with four wings (enhancing speed).

The parallel continues with the heads. The Leopard has four heads. Cooper dismisses this as coincidental. However, Daniel 8 explicitly states that when the Goat's great horn is broken, "four conspicuous horns" come up in its place. The angel interprets these as "four kingdoms shall arise from his nation".

- Greece = Goat: Fast (no touching ground) and splits into 4 Horns (Generals).
- Greece = Leopard: Fast (wings) and splits into 4 Heads (Generals).

The text of Daniel 8 validates the traditional interpretation of Daniel 7: the four heads represent the four Hellenistic kingdoms that emerged after Alexander the Great (Ptolemaic, Seleucid, etc.).

The Lion and Babylon (The "Man's Heart" Connection)

While Daniel 8 does not explicitly name Babylon (as it had already fallen by the time of the vision), the internal logic of Daniel provides a strong case for the Lion representing Nebuchadnezzar. Cooper dismisses the traditional view that the Lion's transformation represents Nebuchadnezzar's madness in Daniel 4. However, the text of Daniel 7:4 states: "its wings were plucked off, and it was lifted up from the ground and made to stand on two feet like a man, and the mind of a man was given to it".

This phrasing contains a linguistic link to Daniel 4:16, where Nebuchadnezzar's curse states: "Let his mind be changed from a man's, and let a beast's mind be given to him". The reversal is striking:

- Daniel 4: A man is given a beast's mind.
- Daniel 7: A beast is given a man's mind (or heart).

While the direction is reversed, the specific terminology ("mind of a man") suggests that the Lion represents the restoration of Nebuchadnezzar after his time as a beast. This biblical link is far stronger than Cooper suggests.

The Interpretive Principle

The angel's interpretation in Daniel 8 serves as a Rosetta Stone for Daniel 7. We see a consistent pattern of characteristics being emphasized across visions:

- Medo-Persia: Uneven dominance (One side raised/One horn higher) and three-part conquest (Three ribs/Three directions).
- Greece: Supernatural speed (Wings/Not touching ground) and four-part division (Four heads/Four horns).

This level of detailed correspondence makes the view that Daniel 7 describes future "Compass Kings" significantly less persuasive when compared to the historical interpretation validated by Daniel 8's nearly identical symbolism.

Argument 3: Prolonged Lives

A central argument for the contemporaneous view rests on the grammar of Daniel 7:12: "As for the rest of the beasts, their dominion

was taken away, yet their lives were prolonged for a season and a time."

Proponents like Charles Cooper argue that if the Fourth Beast (Antichrist) is destroyed while the other three beasts (Lion, Bear, Leopard) are allowed to live on, these beasts must be contemporaries of the Antichrist rather than ancient empires. The logic follows that if they were historical kingdoms like Babylon or Persia, they would have ceased to exist centuries ago ; therefore, they must represent future kingdoms existing alongside the Fourth Beast.

The Rebuttal: The Mystery of the "Prolonged Lives"

While Daniel 7:12 is often cited as the strongest evidence for simultaneity, the text is best explained by understanding the realities of the Millennial Kingdom, and in particular, the Gog and Magog war that follows it (Rev 20:7-10). The destruction of the Antichrist (the Fourth Beast) in Daniel 7 coincides with the beginning of the Messianic Reign. When we examine the Millennial texts, we find a precise theological explanation for how a nation's "dominion" can be taken away while its "life" is prolonged.

The Existence of "Rod of Iron" Nations

Scripture is explicit that distinct national entities continue to exist during the Millennium after the return of Christ. There are "nations" during the 1000 year reign that must be ruled with a "rod of iron" (Isaiah 19:23-25, Psalm 2:9, Revelation 19:15). These nations are stripped of their ability to wage war or dominate—fulfilling the condition that their "dominion is taken away".

However, they are allowed to exist and are required to make pilgrimages to Jerusalem to honor the King—fulfilling the condition that their "lives are prolonged". Zechariah 14:16-19 makes it clear that these survivors retain free will to disobey, as they are threatened with a plague of "no rain" if they refuse to come.

The Connection to the "Season and Time"

Daniel 7:12 states that their lives are prolonged for a "season and a time" (*zman v'iddan*). This implies a divinely appointed deadline. Why would God keep these nations alive only to place a specific cap on their existence? The answer is found in Revelation 20, which provides the other bookend to this timeline:

When the thousand years are completed, Satan will be released from his prison and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore. And they came up on the broad plain of the earth and surrounded the camp of the saints and the beloved city, and fire came down from heaven and devoured them. (Revelation 20:7–9)

The Period: Satan is bound for 1,000 years (the "Prolonging" of the nations' lives during the peace of the Millennium).

The Deadline: He is released for a "little season" (*mikron chronon*) to deceive the nations once more.

This solves the riddle of Daniel 7:12. The "rest of the beasts" (the pagan nations represented by the cultural lineages of Babylon, Persia, and Greece) are stripped of their empires at the Second Coming but are

preserved as ethnic and national entities throughout the Millennium. They are the subjects of the final test of human history.

The "Four Corners" Irony

Proponents of the contemporaneous view place great weight on the "Four Winds" of Daniel 7:2 representing the four compass points (North, South, East, West) to argue for a simultaneous rising of kingdoms. Ironically, Revelation 20:8 validates this geography, but places it at the end of the Millennium. When Satan is released, the text states he goes out to deceive the nations which are in the "four corners of the earth"—Gog and Magog. These nations—whose lives were prolonged for this specific season—are gathered for the final rebellion.

Conclusion on Daniel 7:12

Therefore, the survival of the first three beasts does not prove they are contemporaneous with the Antichrist in the end times. Rather, it proves they are the survivors of the Antichrist's reign who enter the Millennium.

The Fourth Beast (Antichrist/System) is destroyed by the fire of the Second Coming (Daniel 7:11, Revelation 19:20). The Rest of the Beasts (The Nations) are spared from that fire, ruled with a rod of iron for 1,000 years, and eventually face the final fire of judgment after the Gog/Magog rebellion (Revelation 20:9). This interpretation preserves the traditional historical identification of the beasts while perfectly harmonizing with the Millennial timeline of Revelation.

Argument 4: The Problem of the "Revived" Empire

Cooper rejects the traditional view primarily because it necessitates a "Revived Roman Empire". He argues there is no textually sound basis

for inserting a 2,000-year gap into the statue of Daniel 2 or for expecting an ancient empire to return to life. He claims that the "toes" of Daniel 2 do not represent ten kings and that there is no connection between the iron legs (Rome) and the ten horns of Daniel 7. In his view, expecting a "Zombie Rome" to re-emerge violates the plain reading of history.

The Rebuttal: The "Great Sea" and Geographic Dominion

The objection to a "Revived Roman Empire" fades when we define the empire not by the ethnicity of its rulers (Italians), but by the geographic definition provided in the text itself.

The "Great Sea" Connection

Daniel 7 begins with a crucial geographic anchor: "I saw in my vision by night, and behold, the four winds of heaven were stirring up the Great Sea. And four great beasts came up from the sea" (Daniel 7:2-3).

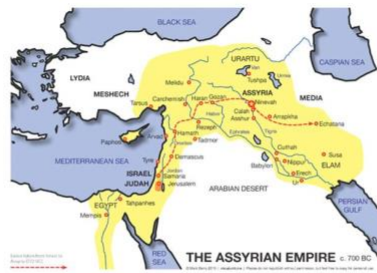
In Scripture, the "Great Sea" is invariably the Mediterranean Sea (Numbers 34:6, Joshua 1:4, Ezekiel 47:10). This tells us that the primary characteristic of these four empires is their relationship to the Mediterranean basin. They are not random global powers; they are successive attempts to dominate this specific body of water, and one nation (Israel) in particular.

The March to the Sea (A Progression of Control)

When we look at the historical progression of the four beasts, we see a clear pattern of increasing control over the Mediterranean coastline.



Egyptian Empire (1500 BC)



Assyrian Empire (700 BC)



Babylonian Empire (536 BC)



Persian Empire (485 BC)



Greek Empire (323 BC)



Roman Empire (117 AD)

The Lion (Babylon): Controlled only the eastern edge of the Mediterranean (the Levant).

The Bear (Medo-Persia): Expanded westward to take Egypt and Turkey, controlling significantly more of the coastline.

The Leopard (Greece): Expanded further into Europe and North Africa.

The Fourth Beast (Rome): This beast was "different" and "terrible" because it was the only empire in history to completely encircle the sea, turning the Mediterranean into a Roman lake (*Mare Nostrum*).

Defining the "Revived" Empire

Therefore, a "Revived Roman Empire" does not require the resurrection of ancient Caesars. It requires the resurrection of the geographic footprint of the Fourth Beast. The Fourth Beast represents the geopolitical entity that achieves total dominance over the Mediterranean basin.

The "Ten Horns" are ten kings who arise from this specific "sea" territory. The final "Little Horn" is identified as part of this succession not because he is Roman by blood, but because he finally succeeds in reunifying the fractured territories of the Mediterranean rim under one authority.

Scripture predicts that in the end times, a superpower will rise "out of the sea" (Revelation 13:1) that once again consolidates the territories of the Lion, Bear, and Leopard into a single, iron-fisted dominion surrounding the Great Sea. This is the "Revived Empire"—not a return of the past, but a return to the geography of total Mediterranean control, including that of Israel.

Argument 5: The Chronology of Revelation (Refuting Simultaneity)

Cooper's contemporaneous beast theory posits that the four beasts of Daniel 7 (Lion, Bear, Leopard, Fourth Beast) exist simultaneously in the end times. Consequently, he views the Beast of Revelation 13—which possesses the body of a leopard, feet of a bear, and mouth of a lion—as a literal amalgamation of these contemporaneous kingdoms. In his view, the Beast represents a future, simultaneous coalition of the "Compass Kings" (South, North, East, West) rather than a historical progression.

The Rebuttal: The Sequential Biography of Satan

A careful study of Revelation 12, 13, and 17 reveals that the seven-headed beast is not a snapshot of a single moment in the future, but a moving picture of history—a biography of Satan's attempts to destroy God's people over millennia.

The "Five Have Fallen" Sequence (Rev 17)

The strongest refutation of simultaneity is found in the explicit chronological framework provided by the interpreting angel in Revelation 17:10. The angel decodes the seven heads with a timeline anchored in the First Century: "There are also seven kings, five of whom have fallen, one is, and the other has not yet come".

The "One Is" Anchor (The First Century Lock): The phrase "one is" locks the temporal perspective of the vision to the days of John (c. AD 90). The sixth head was the reigning power of that time—the Roman Empire.

The Conflict: Cooper's theory relies on the Fourth Beast (and thus the heads) being a future, non-Roman entity. Yet, the text explicitly identifies the active head as the one existing then. To deny Rome is the sixth head is to unmoor the prophecy from its own internal timeline.

The Incompatibility of Simultaneity

If the four beasts of Daniel 7 are contemporaneous end-time kingdoms (as Cooper argues), how can Revelation 17 declare that five of the heads have already fallen in the First Century?

The Logic Break: If the Lion, Bear, and Leopard are future kingdoms that arise simultaneously with the Antichrist, they cannot be listed as "fallen" almost 2,000 years before the Antichrist arrives. There is no textual basis for splitting a contemporaneous coalition across thousands of years. The only logical reading is that the heads represent a sequential progression of empires spanning history, not a cluster of kingdoms appearing at the end.

The Identity of the Seven (Why Egypt and Assyria?)

The traditional view requires identifying the "five fallen" kings. Since Daniel's visions only cover Babylon to Rome, two prior empires must be included to reach the total of seven: Egypt and Assyria.

The Justification: While Cooper dismisses this as arbitrary, it is actually consistent with the biblical pattern. The Beast represents "Satan's Biography"—the sum total of his attempts to destroy the seed of the woman (Israel) throughout history.

The Common Thread: The connecting tissue between all seven heads is not just that they were world empires, but that they were Mediterranean-based empires that controlled the Holy Land and attempted to eradicate the Jewish people.

- Egypt (Pharaoh) tried to destroy the seed by killing the male children.
- Assyria (Sennacherib) dispersed the ten tribes and besieged Jerusalem.
- Babylon, Medo-Persia, Greece continued this dominion.

Why Daniel Excluded Them: Daniel's visions (Dan 2 & 7) did not include Egypt and Assyria simply because they were already history by Daniel's time. They were irrelevant to the future prophecy given to him. However, Revelation looks back at the entirety of Satan's war, thus including the two beasts that preceded Daniel.

Conclusion: A Moving Picture, Not a Snapshot

The Beast of Revelation is therefore not a snapshot of a single moment in the future (a "Compass King" coalition). It is a moving picture of

history. The seven heads are the seven mountains of history that Satan has climbed to launch his attacks on God's people.

The "Five Fallen" (Egypt, Assyria, Babylon, Medo-Persia, Greece) were history to John. The "One Is" (Rome) was his present reality. And the "Not Yet Come" (Antichrist) is the final, brief, and terrible culmination of this ancient lineage.

Addressing Objections: A Response to the "Mutual Exclusivity" View

The Spatial Argument ("Before") and the Visionary Genre

A grammatical argument is often made regarding the Aramaic word *qodam* (translated "before") in Daniel 7:7. It is noted that this word implies a spatial position ("standing in front of" or "facing") rather than a temporal one ("prior in time"). From this, proponents of simultaneity conclude that the Fourth Beast is standing in the presence of the other three, proving they are all on stage together in the end times.

However, a crucial hermeneutical distinction must be made between the Dream/Vision portion of the text and the Angelic Interpretation.

The Distinctions between Dream and Interpretation

The spatial detail in question appears exclusively in the dream portion of the chapter, where the imagery is inherently symbolic and allegorical. It does not appear in the angelic interpretation, where the symbols are decoded into literal historical reality.

The Parallel with Daniel 2

If we apply strict spatial logic to the dream sections of Daniel, the traditional interpretation collapses. In Daniel 2, for example, with Nebuchadnezzar's dream, he sees a single statue standing before him.

If one uses the "spatial existence equals contemporaneous existence" logic required by the Compass King theory, one would be forced to conclude that Babylon, Medo-Persia, Greece, and Rome all existed at the same time because they stood together in the statue. We know this is false. The medium was simultaneous (a statue), but the message was sequential.

The same logic applies to Daniel 7. Daniel is watching a vision—a procession of beasts rising from the sea. Even if the Fourth Beast is standing "before" (*qodam*) or "facing" the other three in the visual theater of the dream, it does not mean they rule together in history. It simply means that in the vision, Daniel sees them in relation to one another. To build a theological system on the spatial definition of a preposition within a dream—without corroboration from the literal interpretation—is hermeneutically unsafe.

The "Left to Another People" Argument (Succession vs. Annihilation)

Another objection arises from Daniel 2:44, where it states that the Kingdom "will not be left to another people". Some argue that this phrase implies the total destruction of the previous nations—that they are "gone" and "no place was found for them" because the Kingdom of God has replaced them entirely.

However, a closer look at the grammar and the parallel in Daniel 7 reveals that this phrase is not about annihilation of populations, but about the end of dynastic succession.

The End of Succession (Daniel 2)

When Daniel says the kingdom "will not be left to another people," he is contrasting the Kingdom of God with the previous four metals.

- Babylon was left to Persia (another people).
- Persia was left to Greece (another people).
- Greece was left to Rome (another people).

The point of the text is not that the people of Babylon or Persia cease to exist, but that the sovereignty is no longer transferred from one human empire to the next. The chain of custody is broken. The Kingdom of God is the final link because its King (Jesus) lives forever. It is not "left to another" because there is no successor to Christ.

The Parallel in Daniel 7 (The Inheritance of the Saints)

If we look at Daniel 7, we see the exact same concept, but with the specific detail of who receives this final sovereignty.

- **Daniel 2:44:** "The kingdom... will not be left to another people." (Negative phrasing).
- **Daniel 7:27:** "Then the sovereignty, the dominion and the greatness of all the kingdoms under the whole heaven will be given to the people of the saints of the Highest One." (Positive phrasing).

Daniel 2 tells us who doesn't get it (another human empire). Daniel 7 tells us who does get it (the Saints). This confirms that Daniel 2 and Daniel 7 are describing the exact same event. The "not left to another people" of Daniel 2 is the "given to the people of the saints" of Daniel 7.

Conclusion: The Unified Picture – Satan's Biography and the Kingdom of God

The shift from the "Contemporaneous Beast" view to a "Unified Near/Far" framework offers a more robust and textually consistent hermeneutic. It liberates us from the forced choice between history and eschatology.

We do not need to ignore the clear historical fulfillment of Daniel 2 in the Roman Empire to preserve the futurism of Daniel 7, nor do we need to strip Daniel 7 of its powerful eschatological warnings to acknowledge the historical reality of the four beasts.

This unification resolves the tension by recognizing that prophecy often views the same mountain range from different peaks. Daniel 2 and Daniel 7 describe the exact same chronological sequence of Gentile dominion—Babylon, Medo-Persia, Greece, and Rome—but with a distinct theological focus:

Daniel 2 (The Near Dial): Focuses on the inauguration of the Kingdom of God. It highlights the First Coming of the Messiah during the days of the fourth empire (Rome), planting the "seed" of the Kingdom that would grow over centuries into a mountain.

Daniel 7 (The Far Dial): Focuses on the consummation of the Kingdom. It accelerates through history to rest its weight on the final, terrible form of that fourth empire (the Antichrist), highlighting the violent judgment of the Ancient of Days and the physical dominion of the Son of Man at the Second Coming.

Consequently, the seven-headed beast of Revelation is not a new, isolated puzzle or a static snapshot of a future coalition. It is Satan's

Biography. The seven heads represent the seven mountains of history—the seven major Mediterranean empires—that Satan has climbed to launch his attacks against Israel and the seed of the Messiah throughout time.

This view honors the explicit "five have fallen" chronology given by the angel in Revelation 17:

- Egypt (Fallen)
- Assyria (Fallen)
- Babylon (Lion - Fallen)
- Medo-Persia (Bear - Fallen)
- Greece (Leopard - Fallen)
- Rome (4th Beast - "One Is" in John's day)
- Antichrist (Little Horn - "Not Yet Come")

The final kingdom is "Roman" not because of a mystical revival, but because it is the ultimate realization of the fourth beast's nature: absolute geographic control of the Mediterranean and an iron grip that crushes the residue of all preceding empires. Out of the ashes of history, this final, terrible kingdom will arise to encompass them all, only to be shattered by the Stone that was cut without hands.

Implications for the Watchman

The concern with the "Contemporaneous View" isn't just academic; it has practical implications for the watchman. Adopting this framework forces the student of prophecy to develop entirely new schemes of watching that can become counterproductive. When visions are

detached from their historical anchors, the void is often filled with new, speculative structures and complex geopolitical alliances to make the text fit.

These schemes must be "invented," creating a slippery slope where one becomes enamored with the novelty of the constructed system rather than the plain reading of the text. Reorienting back to the historical view provides a much safer harbor.

It harmonizes effortlessly with the Book of Revelation—specifically Revelation 17, which explicitly depicts the Beast as a chronological progression of empires ("five have fallen, one is..."). This does not strip the prophecy of its future power; rather, it grounds the "watching" in reality, giving the believer a clearer, scripturally consistent view of what to look for as the Day approaches.