

“History is His Story” (Daniel 7:1–28)

I am a man of many weaknesses. One of my weaknesses: I am a lazy cook. My favorite food is cold cereal. Over the years, I’ve battled the demons of Lucky Charms, Fruity Pebbles, and Cocoa Puffs. While I really like milk and sweets, the real reason I like cold cereal is because it’s easy. There are only two essential steps. (1) Grab the necessary ingredients and utensils. (2) Pour the ingredients into a bowl and eat. I go through this procedure up to four times a day. The church office freezer is filled with my taquitos, burritos, and TV dinners. These are quick meals which, again, require only two crucial steps. (1) Remove contents from the freezer. (2) Nuke the frozen meal in the microwave and eat. Although it would be nice to be like some of the men in our church who cook for their families, learning to cook would require time, energy and skill, which I don’t have. Furthermore, I grew up in the home of Betty Crocker and am now married to Rachel Ray, so my laziness continues.

All things considered, it’s probably alright that I’m not Chef Boyardee® because I’m not lazy in other areas of my life. However, over the years I have noticed a tendency in many Christians to be lazy in studying God’s Word, particularly in areas of biblical “meat.” As Christians we often prefer the milk of cold cereal instead of the meat of a T-bone steak. We don’t want to apply time, energy, or skill in our Bible study. This is also true in many churches today. We want milk messages that are short, simple, and sweet. We don’t want meat messages that will require length, depth, and conviction. Consequently, many churches are producing anemic disciples. One of the greatest needs of our day is for solid biblical preaching. In Daniel 7–12, I’ll be seeking to serve up some meaty meals of biblical prophecy. These sermons will not be milk, they will be meat. I’m going to cut up bite-sized pieces and feed you the Word, but I can’t chew and swallow for you. I need you to listen hard, take notes, and chew on it for a long time. If you don’t, you’ll end up with a case of spiritual indigestion! However, if you will consume this meat, it will make you stronger.

Daniel 7 marks a transition from historical stories to future visions.¹ This chapter is the most comprehensive and detailed prophecy found anywhere in the Old Testament.² The interpretation of Daniel’s dream “provides a sweeping prophetic picture of world history.”³ It demonstrates God’s control over human affairs. Hence, we’ll discover that *Heaven rules human history!*

1. The Revelation of Daniel’s Dream (7:1–14). Daniel begins in 7:1 with the historical setting: **“In the first year of Belshazzar king of Babylon Daniel saw⁴ a dream and visions in his mind as he lay on his bed; then he wrote the dream down and related the following summary of it.”** Chapter 7 is not in chronological order. Belshazzar is the king who saw the writing on the wall; therefore, Daniel’s dream occurred sometime between the events recorded in Dan 4–5. He is in his late sixties at the time.⁵ Interestingly, the dream of Dan 7 first came to King Nebuchadnezzar forty-seven years earlier in Dan 2.

In 7:2–3 **“Daniel said, ‘I⁶ was looking in my vision by night, and behold, the four winds of heaven were stirring up the great sea. And four great beasts were coming up from the sea, different from one another.’”** What a nightmare! It sounds like Daniel ate a burrito stomach bomb, drank a Monster energy drink®, and then rode a roller coaster before he went to bed. But this is simply apocalyptic literature that expresses its ideas in symbols.⁷ Three key phrases must be explained: (1) The “four winds of heaven” refers to angelic activity, when angels judge the wickedness of men (cf. Rev 7:1–3).⁸ Psalm 104:4 ties “the wind” and angels together in the carrying out of God’s work in the world. (2) The “great sea” refers to the nations of the world.⁹ This is akin to our expression: “a sea of humanity.” (3) The “four beasts” refers to four kings (7:16b). Kings personify their kingdoms. The point is: The dominion and dissolution of human kingdoms has been ordained by God. *Heaven rules human history!*

In 7:4–8, Daniel describes the four beasts in his dream. These beasts were not the predecessors of the Loch Ness monster, but creatures who were symbolic of the nature of certain kingdoms.¹⁰ In the Bible animals are often used to represent kingdoms, and even today the lion represents Great Britain, the eagle is the United States. Most nations have their own animal symbols. In the following paragraphs, I will attempt to discern the identity of these beasts.

Kingdom #1: The Babylonian Empire (7:4). Daniel writes, “**The first was like a lion and had the wings of an eagle.**”¹¹ **I kept looking until its wings were plucked, and it was lifted up from the ground and made to stand on two feet like a man; a human mind also was given to it.**” There is virtually universal agreement that this first beast is Babylon. But that is where the agreement ends; everything else in this chapter is disputed. In Scripture, Babylon is identified with both the lion and the eagle.¹² The description of the lion being lifted up to stand like a man and then being given a man’s heart reminds us of how God humbled King Nebuchadnezzar and made him live like a beast for seven years (4:16, 28–34). God told Daniel that the Babylonian Empire would fall.

Kingdom #2: The Medo-Persian Empire (7:5). Daniel writes, “**And behold, another beast, a second one, resembling a bear. And it was raised up on one side, and three ribs were in its mouth between its teeth; and thus they said to it, ‘Arise, devour much meat!’**” The bear, raised up on one of its sides, is a picture showing that the Persian Empire soon became dominant over the Medes (cf. 2:39). In the later vision of the ram with two horns (Dan 8), the higher horn represented the Persians (8:3, 20). The three ribs in the bear’s mouth pictures military conquest and may refer to the three major kingdoms conquered by the Medo-Persian Empire: Lydia (546), Babylon (539), and Egypt (525). The armies of the Medo-Persian Empire did indeed “devour much flesh” as they marched across the battlefields.

Kingdom #3: The Grecian Empire (7:6). Daniel writes, “**After this I kept looking, and behold, another one, 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.**” Even Dr. Seuss would have had a hard time inventing that.¹³ The most likely identification of these four heads is the four-fold division of the empire of Alexander the Great following his death. All that is really said about the above three beasts is that they are empires (7:17) and they will be brought to an end (7:12).¹⁴ However, these first three kingdoms are not Daniel’s focus; his primary interest is the fourth kingdom.

Kingdom #4: The Roman Empire (7:7–8, 19–21). This fourth beast is an unnamed animal; however, its identity seems clear, for by the second century BC, Rome had overtaken Greece. Rome’s might and cruelty are aptly depicted by the fourth beast. Daniel writes, “**After this I kept looking in the night visions, and behold, 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; and it was different from all the beasts that were before it, and it had ten horns. While I was contemplating the horns, behold, another horn, a little one, came up among them, and three of the first horns were pulled out by the roots before it; and behold, this horn possessed eyes like the eyes of a man and a mouth uttering great boasts.**” “Horns” in the Bible commonly symbolize kings or kingdoms.¹⁵ This interpretation is confirmed by Dan 7:24. Hence, ten kings will rise from the fourth kingdom.¹⁶ I take it that these ten kings represent ten end-time rulers or nations that will in some way be related to the territory of the old Roman Empire.¹⁷ How or who or what or when is not clearly revealed, making speculation useless. One king (“the little horn”) will arise from among the ten kings and become dominant (7:24). He will be intelligent (“eyes”), arrogant, and will blaspheme the one true God (7:25). You might say he will toot his own horn.¹⁸ He is none other than the Antichrist.¹⁹ Again, we don’t know who this person will be or how he will rise to power or how he will subdue three of the ten kings. This will all become clear in the days preceding the Christ’s return to the earth. But don’t fret because *Heaven rules human history!*

Daniel transitions to poetry in 7:9–14 when discussing the “Ancient of Days” and the “Son of Man.” Poetry situates these verses separately as distinct and elevated. These verses are also placed in the middle of the chapter for emphasis. In 7:9–10 Daniel writes: **“I kept looking until thrones were set up, and the Ancient of Days took His seat; His vesture [robe] was like white snow and the hair of His head like pure wool. His throne was ablaze with flames, its wheels were a burning fire. A river of fire was flowing and coming out from before Him; thousands upon thousands were attending Him, and myriads upon myriads were standing before Him; the court sat, and the books were opened.”** This is the only place in the Bible where the “Ancient of Days” is mentioned. The title means “eternal, ageless.” Psalm 90:2 says, “From everlasting to everlasting, you are God.” God is the “first and the last” (Isa 41:4; 44:6; 48:12). He is everything in between. Yet 7:9 is where most people get the idea that God is some old man with a long, white beard. Nothing could be further from the truth! God is spirit; he doesn’t have a beard. Furthermore, we must remember that this is apocalyptic language. God’s white clothing speaks of His purity. His white hair has nothing to do with age; it pictures His holy, sinless nature.²⁰ “Fire” is symbolic of knowledge, purity, and judgment in Scripture. Its wheels probably imply that God and His throne can go in any direction—that God can do anything He pleases (cf. Ezek. 1:13–21). The Ancient of Days is not Mr. Rodgers with a polyester zip-up sweater. He’s not some Cosmic Santa Clause. He is the one and only awesome God!

I am concerned that many Christians don’t take God very seriously. I’ve heard believers call God “the man upstairs” and other glib titles. Just yesterday my son Joshua told me that he was watching some Christian music videos on JC TV, when a rap group came on and continually repeated the phrase, “Jesus is my homeboy.” Now I’m all for reasonable cultural relevance, but this is flat-out faulty theology. Daniel’s imagery is designed to evoke awe and reverence and wonder, whereas “the man upstairs” and “homeboy” are flippant and derogatory references to God that diminishes his transcendent majesty. We must be careful how we perceive and address God.

Daniel explains in 7:11–12 why we must take God seriously. **“Then I kept looking because of the sound of the boastful words which the horn was speaking; I kept looking until the beast was slain, and its body was destroyed and given to the burning fire. As for the rest of the beasts, their dominion was taken away, but an extension of life was granted to them for an appointed period of time.”** The Ancient of Days wins in the end. He takes down the Antichrist and throws him in the Lake of Fire (see Rev 19:20). Although the worst is yet to come, the best is also yet to come. In the midst of plenty of bad news, there is also good news. *Heaven rules human history!*

In 7:13–14, Daniel transitions from the “Ancient of Days” (God the Father) to the Son of Man (Jesus Christ). These words require close attention: **“I kept looking in the night visions, and behold, with the clouds of heaven²¹ One like a Son of Man was coming, and He came up to the Ancient of Days and was presented before Him. And to Him was given dominion, glory and a kingdom, that all the peoples, nations and men of every language might serve Him. His dominion is an everlasting dominion which will not pass away; and His kingdom is one which will not be destroyed.”** This is the only time the OT uses the phrase “Son of Man” in reference to the Messiah. Consequently, some like to argue that this “son of man” in Dan 7:13–14 is an angel, a normal man, or the nation Israel. However, this “Son of Man” is a human being (7:14) who is also a divine individual (7:27d). His divine nature is also suggested by the fact that He “comes from the clouds of heaven” (7:13c). Furthermore, the “Ancient of Days” hands Him dominion, glory, and a kingdom.²² Clearly, this is the Messiah—the Lord Jesus Christ. This is further confirmed by the fact that in the Gospels, “Son of Man” is a familiar title for our Lord Jesus. It is used eighty-two times, thirty-one times alone in Matthew. Moreover, Jesus uses this title of Himself (Matt 24:29–31; 25:31) and it’s nearly certain that He reflects on Daniel when He calls Himself this title (see also Rev 1:13; 14:14). Jesus is the God-man. He is the One we are called to serve. *Heaven rules human history* because the “Ancient of Days” and the “Son of Man” are in Heaven.

2. The Interpretation of Daniel's Dream (7:15–28). These verses will require little comment because I have already drawn upon them in interpreting Daniel's dream (7:1–14). In 7:15–18 Daniel writes, **“As for me, Daniel, my spirit was distressed within me, and the visions in my mind kept alarming me. I approached one of those who were standing by and began asking him the exact meaning of all this. So he told me and made known to me the interpretation of these things: ‘These great beasts, which are four *in number*, are four kings *who will arise from the earth*. But the saints of the Highest One will receive the kingdom and possess the kingdom forever, for all ages to come.”** Even though Daniel is especially godly and discerning, he struggles with the interpretation of his prophetic dream. Fortunately, he wisely consults an angel. The angelic interpreter interprets the four beasts as kings and then explains the fifth kingdom of the Son of Man, a kingdom which lasts forever, even forever and ever. This is a promise to Israel of an earthly, literal kingdom that displaces the previous earthly Gentile kingdoms. This reign has been called “the front porch” of eternity and will usher in the new heavens and earth. Just one more reminder that *Heaven rules human history!*

The interpretation of Daniel's dream becomes clearer in 7:19–27. Daniel writes: **“Then I desired to know the exact meaning of the fourth beast, which was different from all the others, exceedingly dreadful, with its teeth of iron and its claws of bronze, and which devoured, crushed and trampled down the remainder with its feet, and the meaning of the ten horns that were on its head and the other horn which came up, and before which three of them fell, namely, that horn which had eyes and a mouth uttering great boasts and which was larger in appearance than its associates. I kept looking, and that horn was waging war with the saints and overpowering them until the Ancient of Days came and judgment was passed in favor of the saints of the Highest One, and the time arrived when the saints took possession of the kingdom”** (7:19–22). Again, Daniel's interest is in the fourth beast—the revived Roman Empire. The angelic interpreter explains that the Antichrist will come out of this kingdom. He will overpower the saints until God intervenes and gives His people the kingdom.

The angel continues in 7:23–27: **“The fourth beast will be a fourth kingdom on the earth, which will be different from all the *other* kingdoms and will devour the whole earth and tread it down and crush it. As for the ten horns, out of this kingdom ten kings will arise; and another will arise after them, and he will be different from the previous ones and will subdue three kings. He will speak out against the Most High and wear down the saints of the Highest One, and he will intend to make alterations in times and in law; and they will be given into his hand for a time, times, and half a time. But the court will sit *for judgment*, and his dominion will be taken away, annihilated and destroyed forever. 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; His kingdom *will be* an everlasting kingdom, and all the dominions will serve and obey Him.”** God will permit the Antichrist to have his way for “a time and times and half a time” (7:25). This is three-and-a-half years.²³ This is the last three-and-a-half years of the Tribulation—the Great Tribulation.²⁴ Daniel makes it clear that the Ancient of Days and the Son of Man intervene and stop a war that would otherwise destroy the earth. At that time, the world as we know it will end (Dan 7:26), and God will institute His kingdom rule and reign. It will not be a democracy or dictatorship, it will be a theocracy—where God is sovereign and His Son rules with a rod of iron (Ps 2). *Heaven rules human history!*

How did Daniel respond to this great revelation? Read 7:28 carefully: **“At this point the revelation ended. As for me, Daniel, my thoughts were greatly alarming me and my face grew pale, but I kept the matter to myself.”** Daniel was deeply troubled and his face grew pale, but he didn't tell anyone what the Lord had shown him.²⁵ This is quite unlike some “prophetic students” today who, when they think they've discovered a great truth, go on radio or television and tell everybody what they think they know. It's a dangerous thing to study prophecy just to satisfy our curiosity or to give people the impression that we are “great Bible students.” If divine truth doesn't touch our own hearts and affect our conduct, then our Bible study is only an intellectual exercise to inflate our ego.²⁶

What difference should Daniel 7 make in our lives? If this is ancient prophecy that touches ancient history and yet-future events, should it matter to us? I assert it does; so how, then, should we live? Here are four prayers to express to God.

1. ***Pray that your view of God would enlarge.*** If you've had a faulty view of God, ask Him to correct your perspective. He is not a god who is made in your image and fits in your back pocket. He is large and in charge! A.W. Tozer once said, "The most important thing about you is what comes to your mind when you think about God." If your view of God is right, your life will be transformed.
2. ***Pray that your trust in worldly kingdoms would shrink.*** Man looks upon the great kingdoms of the world with awe and pride, but God looks on them as wild beasts that rule by brute power. God will ultimately destroy these brute beasts because they live by might and blood. They are bestial, but God will tame them. Don't be impressed with the kingdoms of the world; they come, they go, they rise, they fall, and soon God will destroy them all. Use the world, but don't fall in love with it. Prepare yourself spiritually. Pray, serve, and join a small group. Get ready for eternity.
3. ***Pray for freedom from anxiety.*** The best and worst is yet to come. While there will be trials and tests, there will not be any surprises for our great God. Satan is like a marionette, and God is pulling his strings. As Martin Luther once said, "Even the devil is God's devil." God is not worried about the "little horn" or any other horn for that matter. He knows how to "de-horn" the antichrist when the time comes. So take heart and trust in God. Though many things that happen around us make no sense at all, we can be confident that God is working out His plan step by step. He will be victorious! I've read the end of the book, and we win. Bad days are coming for planet earth, but in the end those who know the Lord will reign with him.
4. ***Pray for courage in the difficult days to come.*** If Daniel 7 is to be taken literally, it predicts a deterioration of the spiritual condition as we enter the final period of world history. Our call is to be strong and of good courage while we wait for Christ's return. God is looking for a remnant of believers, who will not compromise their faith, but who will stand strong in these difficult days. He will give us the courage, but we must fear Him more than man (cf. Gal 1:10).

The United Nation's headquarters in New York City has a portion from Isaiah adorned on a marble wall which reads, "They shall beat their swords into plowshares, and their spears into pruning hooks: Nation shall not lift sword against nation, neither shall they learn war anymore" (2:4). However, they conveniently left off the first part of the verse that reads, "And He [God] shall judge among the nations, and shall rebuke many people." They left off the only means whereby the latter part of the verse can be achieved. Humankind wants to achieve her own destiny of peace, but God will not permit this because the world wants peace without the Prince of Peace. World peace will not come by the human efforts of the United Nations but by the supernatural intervention of God. Thus, we should not look for ultimate hope of world peace via the nations of the world. Instead, we must look for a different King and kingdom. *Heaven rules human history!*

Scripture References

Daniel 7:1–28
Psalm 11:7; 119:89
Proverbs 21:1
Isaiah 25:1; 46:10
Titus 2:11–14
2 Peter 1:20–21; 3:9–12a
Revelation 1:1–20

Study Questions

1. In what ways does this chapter contribute to a biblical worldview? How am I helped in seeing life from God's perspective? How big is my view of God? During my lifetime, what have I seen Him accomplish in the world and in my personal life? Have I taken the time to give Him praise for what He has done and who He is? If not, will I do so today?
2. In looking at the four beasts (7:4–8), what can be learned about sin and the way in which God deals with sin and sinners? What do we see of mercy and judgment? How should the reality that evil and evil men will be brought to an end affect our view of the world in which we live? In what ways does this promised reality give me confidence and peace?
3. How does Daniel 7:13–14 affect the way I worship and approach God the Father and the Lord Jesus? What can I take away from this heavenly scene that might assist me in making my personal and corporate worship qualitatively better? How can my church implement principles from this text that would strengthen our worship? Will I begin to worship the Lord like it's my last day on earth and I'm about to be ushered into heaven? Will I begin to encourage others to do the same?
4. How can I have a humble and balanced view on the end times? How should I go about discussing issues like the identity of the antichrist ("the little horn")? How can I answer the questions of my children, neighbors, and coworkers and have confidence without appearing dogmatic? How might I focus on essential truths that Christians can agree on and bring unity to the body of Christ?
5. There is an emphasis in this chapter on God's people ruling with the Son of Man. Will all believers have this opportunity or does it belong to just some? Read Matthew 19:27–30; Luke 19:15–26; and 2 Timothy 2:11–13. How can I faithfully serve Christ in this life so that I will hear from Jesus, "Well done, good and faithful servant" (Matthew 25:21, 23)?

Notes

¹ The first seven chapters of Daniel contain a chiasm (i.e., a literary device where words, clauses or themes are laid out and then repeated but in an inverted order).

Dan 1: Introduction

Dan 2: Future history (four kingdoms)

Dan 3: Preservation of faithful servants

Dan 4: Humbling of a king

Dan 5: Humbling of a king

Dan 6: Preservation of a faithful servant

Dan 7: Future history (four kingdoms).

It is likely that Dan 7 is the hinge of the book. See J. Paul Tanner, "The Literary Structure of the Book of Daniel," *Bibliotheca Sacra* 160:639 (July-Sept 2003): 269–82.

² John F. Walvoord, *Daniel: The Key to Prophetic Revelation* (Chicago: Moody, 1971), 145. Some scholars consider Dan 7 the most important chapter in Daniel. See W. S. Towner, *Daniel*. Interpretation (Atlanta: John Knox, 1984), 91; Stephen R. Miller, *Daniel*. The New American Commentary (Nashville: Broadman & Holman, 1994), 191. Clearly, Dan 7 is one of the most important chapters in the entire OT.

³ Ernest C. Lucas, *Daniel*. Apollos Old Testament Commentary (Downers Grove: InterVarsity; Leicester: UK: Apollos, 2002), 79.

⁴ It is interesting that Dan 1–6 are written in the third person, as is 7:1, but the first person predominates Dan 7–12 (e.g., 7:2, 6, 7, 8, 9, 11 [twice], 13, 15, 16, 19, 21, 28).

⁵ Miller, *Daniel*, 97.

⁶ Constable notes, "Daniel referred to himself in the third person in the first six chapters, but in the last six he used the first person. He may have made this change to make his visions more impressive and persuasive to the reader." Thomas L. Constable, "Notes on Daniel," 2009 ed. <http://www.soniclight.com/constable/notes/pdf/daniel.pdf>, 75.

⁷ Daniel, Zechariah, and Revelation are examples of apocalyptic literature.

⁸ Utley writes, "Four is the biblical symbolic number for the world (i.e. the four corners of the earth, cf. Dan. 8:8; 11:4; Zech. 2:6; 6:5). This has been interpreted as (1) universal divine knowledge (cf. Zech. 1:8-11; 6:1-8); (2) a gathering of angels (cf. Isa. 11:12; Matt. 13:41; 24:31; Mark 13:27); or (3) destroying angels (cf. Jer. 49:36; Zech. 2:6; Rev. 7:1; 9:14-15). This and similar phrases are a metaphor for God's activity in the world (where "four" is combined with "winds," "corners," "angels"). God knows and allows/controls all activity on planet earth (apocalyptic theology)." Bob Utley, "Daniel and Zechariah": <http://freebiblecommentary.org/pdf/EN/VOL14OT.pdf>, 95.

⁹ Isa 17:12–13; 57:20; 60:5; Ezek 26:3; Rev 13:1; 17:15.

¹⁰ David Jeremiah, *The Handwriting on the Wall: Secrets from the Prophecies of Daniel* (Dallas: Word, 1992), 132.

¹¹ In much of ancient literature, Babylon's symbol is a lion with eagle's wings. The Ishtar Gate gave access to the city's processional street whose walls were lined with enameled lions.

¹² Jer 4:7, 13; 48:40; 49:19–22; 50:17; Ezek 17:3, 12; see also Hab 1:6–8.

¹³ Jeremiah, *The Handwriting on the Wall*, 133.

¹⁴ For a biblical parallel to the mention of lion, bear, and leopard together, see Hos 13:7–8.

¹⁵ See Ps 132: 17; Zech 1:18; Rev 13:1; 17:12.

¹⁶ The ten horns are very important prophetically. They compare to the ten toes of Dan 2. The ten horns are rulers who will come to the fore during the Tribulation period. They are the same as the ten horns of Rev 13 and 17.

¹⁷ This *may* be a reference to the European Economic Community, usually called the Common Market.

¹⁸ Jeremiah, *The Handwriting on the Wall*, 136.

¹⁹ See Dan 11:36–37; 2 Thess 2:3–12; and Rev 13:6–7.

²⁰ This description of God sounds exactly like what the apostle John saw in Rev 1:14, "His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire."

²¹ See Matt 24:30; Mark 13:26; Acts 1:9; 1 Thess 4:17; Rev 1:7, 9.

²² Walter C. Kaiser, *The Messiah in the Old Testament* (Grand Rapids: Zondervan, 1995), 199–201.

²³ This period is equivalent to the 1,260 days (Rev 12:6) and the forty-two months (11:2; 13:5).

²⁴ Dan 9 informs us that the Tribulation period lasts seven years. Dan 7 just focuses on the second half—what is called The Great Tribulation (cf. 7:25).

²⁵ We shall learn in later chapters (e.g., Dan 8:27) that after Daniel received a vision from the Lord, he often became ill and was unable to work. This doesn't sound like the typical arrogant prophecy experts. Sadly, many such men and women are leading people astray. We must be cautious of sensationalistic, unbiblical end times preaching.

²⁶ Warren W. Wiersbe, *Be Resolute: Determining to Go God's Direction: OT Commentary Daniel* (Colorado Springs: David C. Cook, 2008), 114.