

7974U

SILVER STAR BIBLE SCHOOL - 1987

## THE PROPHECY OF DANIEL

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Study #3: War between the Ram and the He Goat

Reading: Daniel 8

Brother chairman, and our dear brethren and sisters in the Lord Jesus Christ.

We would like to go, first of all, back into Daniel 7 because Daniel 7 we believe, b&s, must rank as one of the most involved chapters in all of the prophecy of Daniel. Not that it is really difficult to understand in its major bearings, but there are a lot of matters contained in it, which can easily bring confusion into our minds. To understand the depths of Daniel 7, we must understand something about the principles of God manifestation, because we remember, do we not? b&s, that whilst Daniel 2 was shown to a man who didn't understand, Daniel 7 is shown to a man of God who does understand. He ranks among the wisest of all scripture, that's why he has been favoured with such intricate visions and that is why also, he has been able to pass unto us through the medium of the angels, the interpretation of the visions that we are looking at.

In verse 9 of Daniel 7, we are introduced to a personage who is known as 'the Ancient of days'. We won't have time to develop the theme of 'the Ancient of days', suffice it to say, that in verse 9 the Ancient of days is Jesus Christ as He is Yahweh's representative. In the name that we have been given through the scriptures, the name of God, the name, Yahweh, we know that it means, 'I will be, who I will be', and it therefore incorporates, the development out of the sons of Adam, a people who shall be like God. The pre-eminent example of the way in which God has dwelt in men is, of course, Jesus Christ and therefore, the work of Jesus Christ is only as the subordinate representative of His Father in the heavens. So when we read about thrones of judgment being established in Daniel 7 verse 9, and that's really what we are seeing there, for the words 'cast down' in the early part of verse 9, don't mean to be 'destroyed' but they actually mean **'to be established or to be set up'** (7412), in other words, 'they are laid down firmly', that's the idea of the words in Daniel 7. So when we read about the Ancient of days sitting firmly upon established thrones, we are looking at the work of Jesus Christ as the representative of His Father and therefore, He is designated as the Ancient of days.

The vision we'd like to give some moments to before we go into chapter 8 this morning, begins in 13, for in those same night visions, at the same period of time, b&s, Daniel

sees another altogether different kind of vision. He sees, in verse 13, 'one like the Son of man who comes with the clouds of heaven; and came to the Ancient of days, and they brought him (that is, one like the Son of man) near and before the Ancient of days'. Now the Son of man is as we know, a title that began to be portrayed right back in Genesis 1 verses 26 to 28. It is taken up by the Psalmist in Psalm 8, where the Son of man is again represented as being the person who shall eventually have dominion. He shall have dominion over all the beasts of the earth, the creeping things, the fishes and the fowls of the air. That's the language of Psalm 8, and in that sense we have a picture of the Son of man who is unquestionably Jesus Christ, in His role as having dominion over all the other animal peoples of the earth. It was God's intention always, b&s, that His Son should have dominion over all the earth.

Here we have in verse 13 of Daniel 7, a picture of the Son of man coming to the Ancient of days, so therefore, in this particular vision of verse 13, the Ancient of days and the Son of man cannot be the same individual. They must be talking about different personages. Now who is the Son of man? If we turn to the 5th chapter of John's gospel, we are introduced to this title of 'the Son of man', and we're given the reason as to why Jesus Christ has been given the title 'the Son of man'. In verse 25 of John 5, we read, 'Verily, verily I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live; For as the Father has life in Himself, so hath He given the Son to have life in Himself. And hath given Him authority to execute judgment also because **He is the Son of man**'. Now why would God pronounce that statement about His Son, Jesus Christ? Now it's Jesus Christ talking, of course, but it is God who is making the pronouncement, that it is the Father who has called Him, the Son of man and the reason that is given for that title is, that He might execute judgment! Why does the Son of man qualify to execute judgment, b&s? obviously, for one reason and for one reason only, that in the days of His flesh, He never ever made a mistake in judgment; He always did those things that pleased His Father. He always spake those things that pleased his Father, He only permitted thoughts that pleased His Father, and He was therefore, as the angel Gabriel said to Mary that He would be, He was **God with us**, because He only did those things that pleased His Father; never once made a mistake in all His life. He therefore, very naturally qualifies as the One to execute judgment in the future world in the kingdom of God, and the Son of man has taken that title because He was born out of a woman. He was a son of man, and yet executed perfectly, the will and the ways of His Father in heaven.

So when we read about Him in Daniel 7 verse 13, as One who is the **Son of man** in the vision of Daniel, only a person like the Son of man, He is not the Son of man, he is one like the Son of man, and he's envisaged by Daniel in the night time, and that is, during a period of Gentile darkness, as coming to the Ancient of days. And the Ancient of days unquestionably, b&s, is the great God in heaven. He is the underived source of might and of power and of wisdom. That's the aghast majesty of the Deity Himself in the heavens. In the nighttime therefore, the Son of man is seen to come to the presence of the Ancient of days; of what is it a picture? It is obviously a picture of the exaltation from

earth to heaven of the Son of God. It is the same picture that the disciples saw as the angels took Him up out of their sight, that is, when they were on that mount together. The same One who shall come, said the angel, 'in like manner as they had seen Him go into heaven'.

So in the midst of all these beasts, Daniel is shown a wonderful picture of the exaltation of the Son of man to the right hand of His Father in the heavens. There is a parable that the Lord Jesus Christ uttered, b&s, in 19th chapter of Luke which expresses the picture of Daniel 7 verses 13 and 14, very wonderfully indeed. What does it say in verse 14 of Daniel 7? We'll go to Luke 19 in just a moment, but it says there 'that after the Son of man had been brought near before the Ancient of days, verse 14, 'there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed'. The language of Genesis 1 verse 26 and 28, the language of Psalm 8 is again used, but symbolically in the language of Genesis 1 and Psalm 8, we have the beasts of the field and fowls of the heaven, now it's given its right interpretation by Daniel, that means that all peoples and nations and languages and tongues will be subjected to the Son of man, as the representative of the Ancient of days upon the earth. And so when we turn over to Luke 19 and we just read but a few verses out of this parable beginning at verse 11 it says there, 'As they heard these things, He added and spake a parable because He was nigh to Jerusalem and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his 10 servants and delivered them 10 pounds and said to them, Occupy till I come. But his citizens hated him and sent a message after him saying, we will not have this man to reign over us; and it came to pass when he was returned having received the kingdom, then he commanded these servants to be called unto him to whom he had given the money, that he might know how much every man had gained by trading'. The point to grasp out of these verses is this, that the Son of man **went to the Ancient of days to receive a kingdom and then to return**. In other words, while He is at the right hand of the Father, invested in the Son of man by the Ancient of days is all the power that is needed, to wield over all the kingdoms of men and to take them unto Himself, and so that the kingdom would never ever be left again to other people, but that it should destroy all other kingdoms and it should stand forever! That authority has been given to the Lord Jesus Christ because in the days of His flesh, He showed Himself wise enough to control the flesh in His own body. Therefore, He is the only One who qualifies for the position in the kingdom to come.

Now, b&s, this title the Son of man, is indeed a wonderfully comforting title of the Son of God. It must have been to Daniel somewhat, although he may not have fully understood the ramifications of why he saw, one like unto the Son of man. In Ezekiel's prophecy right from start to finish, Ezekiel is a man who is designated, not **the Son of man**, but **son of man**. The Christ who superceded the position of Ezekiel the prophet, as the Judge upon the nations, is **the Son of man**. Now if we come to Acts 7, we will see that the wise man, Stephen, knew all about the title of 'the Son of man'. We know the scene, we know that Stephen is about to be stoned because the Jewish people

could not resist the power or the wisdom of the things which he spake. In verse 54 we notice that 'when they heard these things' (that is after they had heard the reasonings of Stephen upon the scriptures and had been convinced that their own position was quite wrong), 'when they heard these things, they were cut to the heart and they gnashed on him with their teeth. But he, being full of the Holy Spirit, looked up steadfastly into heaven; and saw the glory of God, and Jesus standing (2476) on the right hand of God'. Now b&s, our AV does not quite convey what Stephen saw, because when the Lord Jesus Christ ascended to the Ancient of days, the apostle Paul makes a very definite point that, **He sat down** at the right hand of the Father. Psalm 110 makes it quite clear that He is sitting at the right hand of the Father until His enemies are going to be made His footstool. So when Stephen saw a vision of heaven opened, he did not see Jesus standing there, he saw Jesus Christ **stand up** (that's the import of the Greek language). Why did Stephen see Him stand up? well, verse 56 goes on to say, Stephen recorded the vision and he said to those opposing him, 'behold, I see the heavens opened (and who?) **the Son of man**. I see the Son of man stand up at the right hand of God'. B&S, Stephen knew that that was the judgmental title of his Lord. He knew that vengeance belonged to Him and He would repay, and he saw the Son of man stand up ready to come in judgment upon those who had gnashed upon him with their teeth. A wonderful title, a wonderful encouragement for Stephen as he stood there against all the mockers of the Jews of his day, and he saw heaven opened and the Son of man stand up at the right hand of God in readiness to come back and to work vengeance on those people who had opposed him.

So in verses 13 and 14 of Daniel 7, Daniel was given a wonderful vision, that **at the night time**, during the period of the darkness of Gentile reign in the kingdom of men, the Son of man would be conducted to the Ancient of days, and He would, at the right hand of His Father, receive for Himself as the nobleman who went into the far country and later to return. While he was in the far country, he received in verse 14 of Daniel 7, 'dominion, glory, and a kingdom that all people, nations, and languages, should serve and obey Him: for His kingdom is an everlasting dominion, which shall not pass away, and his kingdom is that which shall not be destroyed'. How greatly encouraging that would be, b&s, for Daniel to see that in the midst of these visions of these hideous beasts of the kingdom of men. God knew what His servants needed and He was able to meet their demands and their requirements every step of the way. And while they are entangled in that iron furnace of Babylon, God is able to lift them up out of that, to burst their cords and to show them the way of truth and righteousness so that the victory and the end result, might indeed be to those who had faith.

Now that is just one other aspect of Daniel 7. In brief then, as we consider the historical development of the kingdom of men from Daniel 7, we have seen a vision of four great beasts that arise up out of the sea of nations. They all arise one after the other during the darkness of Gentile times. Each one of those beasts that arise **consume** the previous beast, to leave but the remnants of their heritage left. Then we noticed that on that 4th beast, there was upon its head 10 horns, in the midst of which one little horn arose, which plucked up 3 other horns by their roots'. Then we notice that the saints of

the Most High were given into the power of that little horn with the eyes and mouth that spake great things. They were given into the power of part of that beast for a time, times and a dividing of time. That subsequently the Son of man who had ascended in the midst of all these goings on, to the Ancient of days to receive a kingdom and return, was going to return and was going to decimate all the beasts that had withstood the saints of God down through the ages, during those various phases of the kingdom of men. So we see the body of this 4th beast, and the little horn in particular, slain, destroyed and given to the burning flame by One who is represented as the Ancient of days in verse 22, and unquestionably, **the Ancient of days** in verse 22, is **the power of God manifested through Jesus Christ**. So that's very briefly what we have seen in Daniel 7. The fourth beast is an empire, it's portrayed in several phases of its existence as a world power which is going to begin after the 3rd beast passes into oblivion and is going to be destroyed by Jesus Christ, when He returns to wield the majesty and the power and the dominion that is received from the right hand of His Father in the days in which we live now.

When we come therefore to the 8th chapter of Daniel, we are going to look at a further development of the beasts that Daniel saw in Daniel 7. Now before we do that, we go right back to Daniel 2. We know that Daniel 2 and the image that was presented to king Nebuchadnezzar, was a description of the ancient Nimrodian kingdom going through various phases of its existence from the days of Daniel until Christ takes over on that kingdom and presents the earth with the kingdom of God. We know also in Daniel 7, that there is a development in the Roman phase of that kingdom, of a religious power that will have a power to persecute the saints of the Most High and yet will be destroyed by the brightness of the coming of Christ and by the spirit of His mouth. A statement in 2 Thessalonians 2 verse 8, which I believe, b&s, is entirely in harmony with the breaking of the image upon the feet by a Stone that was cut out without hands. If a power is going to be destroyed by the spirit of the mouth and by the brightness of the coming, it is without hands. Therefore, we see in Paul's writings a parallel idea to that which we see in Daniel 2 and in other places in Daniel which we'll refer to later on.

So we are seeing the development of a Roman kingdom in its divided state under the image figure, and we are seeing in Daniel 7, b&s, a particularly defined development of one part of that kingdom in one of its legs, that is, one of the iron legs of Rome, and out of one of the iron legs of Rome, developed that little horn. So today, we are going to see the beginnings of the development of another little horn; the little horn that is noticed by Daniel in Daniel 8, and that little horn we will be able to show, is the development of the other Roman leg of the kingdom of men in its iron phase. So let us, therefore, have a look at Daniel 8 and beginning at verse 1 we read these words: 'In the 3rd year of the reign of king Belshazzar, a vision appeared unto me, even unto me, Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai. I lifted up mine eyes and saw, and, behold, there stood before the river a ram which had 2 horns: and the 2 horns were high; but one was higher than the other, and the higher came up last'.

Now we don't live in any doubt as to what power that **ram power** is! In verse 20 of Daniel 8 the angel says to Daniel, 'the ram which thou sawest having 2 horns are the kings of Media and Persia'. There's just no doubt about the identification of this ram power! But b&s, we need now to notice the detail, the definition, which Daniel is shown that belongs to this ram power. (if we can just have our slide on, please) we will take our minds back to the 7th chapter of Daniel where the second dominion, the second power that ruled over the kingdom of men was displayed to Daniel in his night visions as a **bear**. A bear which raised itself up on one side, and as we mentioned yesterday, that intended to convey to us, that God was showing to us, and directing our attention to the fact, that He wanted us to notice that there was an inequality about that bear. That bear is now going to be seen in another figure, and it's the figure of the ram. The ram had 2 horns just like the silver part of the image had 2 arms, just like the beast, the bear, had one side higher than the other. Attention was directed to the fact that it had two parts, one was different than the other, now we see a ram that has two horns one of which is higher than the other. We are distinctly told that the higher horn came up last. I am told, b&s, I haven't seen it, but I've seen pictures of it, that inscribed upon the walls of the palace of Shushan, is the figure of a ram that has 2 horns like that, one higher than the other.

Now if ever there was going to be a mistake in the way that God described to Daniel the kingdom of the Medes and Persians, it was going to be depicted quite clearly in Daniel 8; that they themselves had selected, that they should be depicted by a ram which had 2 horns of unequal height. But Daniel sees particularly, that the higher one came up last. They were 2 powers, but the higher power in the relationship came up last, and it's very interesting to see the way in which the kingdom of the Medes and Persians dissolved into one kingdom.

If we can just imagine this in our minds: there's a man by the name of Astyages on the throne of the Medes; and he has a son called Cyaxares; and Cyaxares's sister is called Mandane who married Cambyses who was one of the kings of the Persian empire. So we've got a marriage alliance between those two powers. Cambyses had a son called Cyrus, he looked around the situation and he found out that the king of the Medes, Cyaxares only had one daughter, so he married her. So that was the end of the reign of the Medes on the territory of the kingdom of men, because as soon as he married her, the kingdom had now been brought into one unison, it simply was one kingdom of the Persians. So by that marriage alliance, Cyrus now became the higher horn that came up last, and the length and the power of the kingdom of the Persians, was indeed, much greater than the length and the power of the kingdom of the Medes, which conjointly reigned with the power of the Persians for but a short period of time. That's the way in which Daniel was shown the affairs of the kingdom of men before it had come to pass. He didn't know, of course, that that's how it would come to pass, but he was shown quite clearly that there would be a dissolution of one of those horns, in fact, because the higher horn would come up last and therefore would be a greater empire than the two horns as they were together.

Then we notice in verse 4 of Daniel 8, 'that the ram began to push westward, and northward and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great'. Now in verse 5 and 6, b&s, without going into the history of the development of the Persian empire, which is not our intention to do, we see in verses 5 and 6, a development of the vision which Daniel has. Reading then, verses 5 and 6, 'As I was considering this ram, behold, a **he goat** came from the west on the face of the whole earth, and touched not the ground; and the goat had a 'notable' horn between his eyes'. We're not left in any doubt as to who this power is either, because verse 21 tells us that the rough goat is the king of **Grecia**, and the great horn that is between his eyes, is the first king. It is very interesting to see the way in which this came to pass in history. It is talking about the way in which Alexander, known as the Great, was the first king of the Macedonian empire of the Grecians.

Now b&s, that's not quite true historically, there was a man who sat on the throne of Macedonia before Alexander; and his name was Ceranus and he was a person who believed in the oracles of the gods and he was a person who believed in what he called, the oracle of the goat, so in one very violently, stormy night, he sent out some of his emissaries, to follow a flock of goats which were fleeing from the storm, and they went up onto the north western side of the Black Sea, to a place called Odessa and there they sheltered from the storm, and he said, 'that's where we want to set up our kingdom; we want to set up our capital city and our palace right there!' That's what he did, and he called the name of the place **Aegeoe** and it means 'goat's town'. We know that right by the country of Greece there is a sea called the Aegean Sea which means 'the goat's sea; we know from history that the people of this man were called (and I'll have to spell it again, **Aegeadoe**, which means 'goat's people'. Alexander the Great called his son, Alexander Aegeos, which means the son of the goat, and everything that centres upon the beginning of this power, in its territory, were the flock of goats who fled from the violent storm; it speaks of it being a goat power as far as they themselves were concerned. So to make sure of all the marks of identification, God shows to Daniel a goat power that's going to supercede the ram power.

It's wonderful how that God has anticipated the heraldry of nations, as He has outlined the history of the kingdom of men, to those who understand, to those who are wise and have eyes to see. Now this particular power, b&s, is a very 'notable' power; some things of great importance happened under the reign of Alexander the Great. We're not going to try to go through all his exploits, I don't believe we have the time (bro. Wayne was going to put on some maps for us there, but I don't think we have the time!) we'll have to run through it very, very quickly, so we can get to the point that we want to arrive at, by the end of our class this morning.

Alexander is noted as a supreme example of military genius. The methods that he employed are absolutely outstanding, so that against an army of the Persians which numbered 5,283,220 men, he took an army of 42,000 men and he began the

decimation that is depicted in verses 5 and 6 and 7 of Daniel 8. For the way in which that goat is predicted, is that he's come from the west upon the face of all the earth, and he hasn't even touched the ground as he has gone. He has been moved with choler against the ram so that when he comes into confrontation with the ram, he stamps upon the ram and he leaves no power in that ram whatsoever. That's the way in which Alexander the Great decimated the huge army of the Persians. He went over the Dardanells, he went to the river Granicus, and on the other side of the river Granicus as is depicted in this vision, that Daniel was by a river when he saw these visions; a river was prominent in most decisive battles that Alexander fought against the Persians, and he always had to swim his horses and his men across the river to confront the men on the other side. He did it with what appears to be consummate ease, and the only reason that we know that that happened is because God said that in the kingdom of men, there would be a new power to take over.

But now when we come down to verse 8, we see there, 'that therefore the he-goat waxed very great'. He waxed very great because as he swept down the coastal plain of Israel, taking Byblos and Sidon, casting Tyre into the sea, going further down and defeating Egypt, then back through the area of Persia, right through the capital city of Persepolis which he burnt to the ground; right through the Bactrian area of what is now Afghanistan, right through the Khyber Pass over the Indus River and there his horse died, and there his men mutinied, and he was forbidden to defeat any more territory over to the east of India. He did go into India a certain way, but he was soon repelled from there, evidently by the mutiny of his troops and the fact that his favourite horse had died, after whom he named a city on the banks of the river Indus, which is still there today.

B&S, when we go back to Daniel 2 and verse 39, it says there that 'the third kingdom of brass shall bear rule over all the earth'. The third kingdom of brass shall bear rule over all the earth but when we come to Daniel 7 and read about the fourth beast, we are told that 'it shall stamp the residue with its feet'. Now what Daniel 2 verse 9 is indicating to us is this, that the eastern most border of the kingdom of men was reached by Alexander, and we can confidently say that because his influence was never really felt in India, **that the dividing line between India and Pakistan** is what God determined **would be the eastern most limit of the kingdom of men**. He bear rule over all the earth, but the 4th beast stamped the residue with his feet, and the 4th beast in the Roman power went to the **west** of the kingdom of men, and established its borders at the Atlantic Ocean. We know it did go into Britain for a very short period of time, it didn't ever hold all of Britain, and therefore, Britain can be confidently discounted from the area of what God says is the kingdom of men. So in the decisive battles of Alexander and the great sweep that he made through all of Asia right to India, we are able to determine the boundaries of the kingdom of men. That's very important, b&s, to our later considerations in the prophecy of Daniel; he did bear rule over all the earth.

So coming back into Daniel 8, while he was strong and at the very zenith or pinnacle of his power, the great horn of Alexander was broken. We see a picture of that great horn



in the top picture there, and the way in which it was broken off. Then it says in verse 8, 'and for that horn, there came up 4 notable ones toward the 4 winds of heaven' and the 4 winds of heaven are very obviously the 4 directions that we commonly know as north, east, west, and south. Here we have in this pictorial language a division of the empire of Alexander into 4 distinct parts. History shows us quite conclusively that that is precisely what happened. Now, b&s, please be aware, we are not able to make mistakes about this designation. Daniel is told by the angel that the goat is Greece; the notable horn between his eyes is the principal king, not the first one chronologically, the principal king, and everybody knows that it is Alexander the Great, and when he was but a young man, about 32 or 33, he died in rather suspicious circumstances. He lamented the fact that when he was only a young man there were no more worlds for him to conquer! and he died very soon after.

The great horn was broken and now Daniel is told that after it is broken, from it will come up 4 notable horns towards the 4 winds of heaven. That happened in the way in which Alexander's kingdom was divided. It was divided among 4 of his favourite generals in his army; one of them was named Seleucus who took Syria, that is, the power of the east and his kingdom was very much extended; another one was called Ptolemy who took over the area of Egypt in the south; another one was Lysimachus who took over Pergamum in the north, and Cassander who took over the kingdom of Macedon in the west. That's the way in which Alexander's kingdom was divided among four; so we've now got 4 powers standing up on the kingdom of men. But b&s, if we go back into Daniel 2, the 3rd kingdom was a kingdom of brazen belly and thighs, and there's no way we can divide belly and thighs into 4 parts. But when we see the 3rd animal in Daniel 7, it's got 4 heads. Why then has the image only got 2 thighs? Well, the answer to that is, b&s, that in subsequent history, there were only 2 of the parts of the 4 divisions of Alexander's empire that came prominently into the role that God had marked out for them. We're going to see that in a couple of day's time, God willing, when we come to Daniel 11. So while the real definition of the kingdom of men is that it is divided into 4 parts, only 2 of the parts of that kingdom are going to play a prominent role in the plan and purpose of God. So the thighs are the ones that we need to take the most notice of.

Now then we notice in verse 9, 'Out of one of these horns came forth a little horn, which waxed exceeding great, toward the south, toward the east, and toward the pleasant land. It waxed great even to the host of heaven; it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised and it prospered.' Who, b&s, is this little horn that grew up out of one of the 4 horns of the goat power? We must be very careful as we analyse this power. Notice first of all, b&s, that in the symbology that Daniel is shown, this little horn in its existence or its beginnings, did not overthrow any other horns. It just strangely grew up out of one of those horns. And who is this power? Well, we are quite distinctly told who this power is,

if we go through some of the credentials that are noticed about this power in verses 10, 11 and 12.

We want to notice them very carefully! We're not going to look at verse 9; we're not going to look at the territories over which he waxed great and extended his power, suffice it to say that at the end of verse 9, he did wax exceeding great toward the pleasant land; and it's unquestionable about what that land is! it is the land of God, it is the land of promise. It's the land that God has promised to Abraham, Isaac and Jacob. It's the land of Israel. So, we are now going to look for a power that after the dissolution of Alexander's empire into 4 parts, some time after that we're going to look for a power that waxed great against the Promised Land. It not only waxes great against the Promised Land, but it waxes great also to the 'host of heaven'. We are not going to try to identify the 'host of heaven' at the moment, but it also cast down some of the host and the stars to the ground and stamped upon them.

Now verse 11 is extremely important for us to understand. 'Yea, this power magnified himself even to the prince of the host, now who's the prince of the host? By this power the daily sacrifice was taken away; by this power the place of the sanctuary of the prince of the host was cast down; there's our real clue to its identity. If we turn over to the 24th chapter of Matthew's gospel, we will find the Lord Jesus Christ quoting the words used here by the angel in describing the exploits of this little horn power to Daniel in this vision.

In Matthew 24 verse 1, practically on the eve of His crucifixion, 'Jesus went out and departed from the temple and His disciples came to Him to show Him the buildings of the temple. And Jesus said unto them, see ye not all these things? Verily I say unto you, there shall not be left here, one stone upon another that shall not be thrown down'. Who did the work? the work was so very obviously done by the Roman power. Now, b&s, we've got our clear mark of identification, and then we can follow back some of the credentials, some of the characteristics, some of the exploits of this little horn, back into verses 10 and 11. It says there that this 'little horn power waxed great, even against the host of heaven'. Who's the host of heaven? Exodus 12 verse 41 says, 'that on the night the people of Israel marched out of Egypt, they were named 'the host of Yahweh'. They were God's army, walking forth out of the country of Egypt to be established as His kingdom upon the earth.

They were there for His hosts, and this power has waxed great against the host of heaven. It's cast some of the principal figures of that power down to the ground and stamped upon them, and through the period of its existence, b&s, since it came into existence in about the year 65 BC, it had variously done what it had done, what it liked, to the leaders of the Jews. Even going back earlier than 65 BC, that little horn power had begun to indulge in enmity and warfare against the host of heaven and against some of the stars of its power.

Then verse 11 says, 'it magnified itself even to the prince of that host', who is

unquestionably Jesus Christ, and 'by this power was the daily sacrifice taken away'. When it desecrated Jerusalem, b&s, there was no possibility that any of the daily sacrifices should again be offered in that place. The sanctuary was completely cast down leaving not one stone upon another, even though the Roman soldiers had been commanded not to destroy that temple. Yet the very perversity of the Jews demanded that the Roman soldiers do that to their sanctuary.

Then we notice in verse 12, 'that a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised and prospered'. And there's a short history of the exploits of the further doings of this little horn of the goat power, that is unquestionably pagan Rome. Pagan Rome which came into existence as a power, not by defeating somebody else, but in the year 138 BC or thereabouts, the kingdom of the northern power of the 4 divisions of Alexander's empire, bequeathed its territory and its power to the growing power of Rome, so that there was the emergence of a little horn out of one of the other horns. It just grew, not by warfare initially, but by the bequeathing of a kingdom to it by Attalus III. Daniel has so beautifully recorded the vision that he saw as given to him by God, and depicting the way in which this power would emerge out of the kingdom of men and later grow to be a very great power, treading the residue down, even to its western most limits at the Atlantic Ocean.

Now, b&s, we would just like to conclude our session this morning, by reading 2 quotations from brother John Thomas, both in Elpis Israel on page 406 in the later versions, and from the Exposition of Daniel at pages 57 and 58. This little horn is an intensely interesting power. We've already made the suggestion that it answers to the other leg of the Roman power, we're going to see its development in subsequent classes together. But what brother Thomas says about this power is indeed rather amazing. This is what he says:

'In studying the nature of the little horn power, it must not be regarded as purely civil and military, or as an ecclesiastical power per se. It is both, but in describing it, 2 classes of administrators are personified. The one as 'the king' and the other as 'a god of guardians', who his pagan predecessors knew not, and therefore a strange god. The power is said to give no heed to the delight of women but under its pagan constitution, the emperors who were Pontifices Maximi or high priests as well as the civil and military chiefs of the state, and their subordinates in the priesthood, did give heed to the delight of women; that is, it was their pleasure to marry: but when this pagan constitution of the power was superceded by the Catholics as the consequence of the Constantinian revolution of the 4th century, the high priesthood disappeared until its revival in the Bishop of Rome; so that he in Rome and the emperor in Constantinople became the representative incarnations of the civil and spiritual elements of the Latino-Greek Babylonian power. The imperial head still gave heed to 'the delight of women', or, as some render it, 'the desire of wives', while the sacerdotal constituent of the power, 'forbids to marry and commands to abstain from meats'.

We're going to come back to that statement, b&s, I know we can't drink it all in in one reading, but it is a combination of the ideas that have come down to us through our understanding of the way that the Nimrodian power, was seen in various phases through its existence. It's been Assyrian, it's been Babylonian, it's been Grecian, it's been Medo-Persian, it's been Roman, so that as we go down the stream of time, because we're going to see tomorrow, God willing, b&s, that there are beasts that combine all those animal elements, there are still remnants of all those phases of the kingdom of men, which show up at the crisis of its fate, when the Stone crushes it upon the mountains of Israel. So we're seeing a development of all the base credentials and characteristics of those animal powers of the kingdom of men, gradually growing and grow together. Until the time is ripe for all the beasts in one fell swoop to be destroyed by Christ.

Can we have the next one, please Wayne? This, b&s, is really amazing, this statement; I find it to be almost unbelievable! Reading from the start of the 3rd paragraph on page 58:

'The occupation of the dragon's throne which is Constantinople, by a non-Catholic royalty is clearly exceptional. The Ottoman has never, as a matter of fact, magnified himself above all, nor has he honoured the Latin Bishop as a god in his dominion, nor shown himself at all a gracious patron of his saints in their temples. The power causing falsehood or false-prophetism to prosper, must hold Jerusalem at the crisis of the accomplishment of the indignation against the kingdom of men. By false-prophetism, I mean, papalism, hence, the Sultan or the power that was reigning in Turkey, must be ejected, that a dynasty patronizing a high priest who forbids to marry, may come in. (Now here's the statement that I feel is amazing) **When therefore, the czar or Russia gets possession of Constantinople, he will not be hostile to the Pope. On the contrary, he will honour and acknowledge him and be the enemy of the Holy Land**'.

B&S, those words were written well over a 100 years ago, there wasn't even such a thing when brother Thomas wrote those words as the USSR. There was Russia and there was Siberia, he is now saying that the autocrat of all the Russian powers, all the Russian peoples, is going to be favourable and is going to be mixed up together with the Pope of Rome when he takes Constantinople; and we're going to show by Daniel 11, that these two legs of the image, one of which is western Rome (the little horn with the eyes and mouth) and the other of which is eastern Rome, **cannot exist independently**. The image tells us that, b&s. They've got to stand together, that's what brother Thomas is saying, an amazing forecast when it didn't look anything like that that could happen, but today, we've got our papers absolutely full of it! At our last class, b&s, we want to show a few of the latest newspaper clippings which show the way in which these two powers are joining together. Exactly in the way, that brother Thomas foresaw because he understood rightly what Daniel had said.

He makes us aware, b&s, and thank God that He has made us aware, that there is a crisis about to appear upon the face of this earth and that we need to be aware about

the signs and the symbols and the lovely visions that Daniel has recorded for us so that we can be men that are wise above all our teachers, so that we might know what is coming, and so we with the wisdom of Daniel, even though we are exposed to the furnace of Babylon, might indeed come out unscathed, untouched, not even smelling of the scent of Babylon on our clothes. B&S, that's really what James says is true religion and undefiled before God, 'it is to visit the fatherless and the widows in their affliction and to keep himself unspotted from the world'. It's everywhere about us! we need, b&s, the messages of God to constrain us, to keep away from those things that are polluting the kingdom of men now, so that the man who has gone into a far country to soon return, will indeed rise up and make his enemies his footstool, and may it be, b&s, that we have made His enemies our enemies, so that we might rejoice together in the destruction of everything that would exalt itself and would oppose itself against the knowledge of God in the earth.