

CHAPTER ONE

INTRODUCTION

From 606 BC onward, following a gradual decline in Assyria's power to the north, the Babylonians began to exercise suzerainty¹ over many of the people groups domiciled in the Levant.² After Jerusalem's initial surrender to a Babylonian invasion in 597 BC, thousands of Jews from the aristocracy of Judah (including a youth called Daniel), were deported to Babylon to serve King Nebuchadnezzar. Two further deportations of the Judean population occurred after the Babylonians sacked and burned Jerusalem and Solomon's Holy Temple in 586 BC.

Decades later, while Daniel and his people (referred to as *the saints/the saints of the Most High*) were still exiled in Babylon, the aged prophet received several symbolic and futuristic visions showing the impact that four great Gentile empires (i.e., Babylon, Media-Persia, Macedon-Greece and Rome), would have upon the Kingdom of Judah and its people during their absence from their

¹ Suzerainty means a conquering Nation controls a dependent nation's international affairs, but allows the dependent nation to control its internal affairs.

² The Levant is the geographical area bordering the eastern Mediterranean Sea, which today includes southern Turkey, Cyprus, Syria, Lebanon, Israel and Palestinian controlled areas.

homeland, Judaea. This prolonged Jewish exile became known as the Diaspora (i.e., Gk. *Dispersion*/Heb. *Galut*).³

In 539 BC, fifty-eight years after the first Jews were deported and exiled to Babylon, that great city was surreptitiously taken and subdued by Cyrus, King of Persia, who released some of the captive people living within Babylon's precincts for repatriation back to their respective homelands. Subsequently, tens of thousands of Jewish exiles and their families were permitted to return to Judaea (to rebuild the Holy Temple in Jerusalem and build their own houses), but many of the exiled Jews and their descendants – including Daniel – remained in Babylonia (viz., modern-day Syria and Iraq). Although further repatriations were allowed by succeeding Persian kings during the next 50 years, there were still large numbers of Jews living in the cities and provinces throughout the Persian Empire when Xerxes I became king in 485–465 BC.⁴

During his exile Daniel received two major symbolic visions that revealed the four Gentile empires that would dominate his people and Judaea. They were epitomised: firstly, by a great *metallic-man statue* whose various body parts were made from different metals of decreasing value (signifying the four empires that comprised it), and secondly, by *four wild beasts* that rose up in succession out of the Great Sea (the Mediterranean) onto adjacent geographical territory.⁵ Secondary aspects of these two visions

³ [Diaspora | Definition, History, & Facts | Britannica](#)

⁴ cf. Esther 3:8

⁵ The gold, silver, bronze and iron parts of the statue represent kings/kingdoms (cf. Daniel 2:38b–40). *Those great beasts, which are four, are four kings [representing their kingdoms] which arise out of the earth. (Daniel 7:17)*

provide additional information relating to the entities that would either contribute to those great empires, or materialise from them.

Although the Jewish Exile began with the Babylonians, the fourth empire Rome was also instrumental in banishing Jews from their homeland: particularly following the siege and destruction of Jerusalem in AD 70, and again after AD 135 when the Jewish revolt led by Shimon Bar Kokhba was quashed by Emperor Hadrian who retitled the former Roman province of Judaea, *Syria-Palestina*, and renamed Jerusalem, *Aelia Capitolina*.

During the remainder of Rome's occupation, and after the empire's administration was partitioned in AD 286 into Western Rome (in Europe), and New Rome (ruled from Constantinople, aka Byzantine Empire), Jews were forbidden to enter Judaea upon pain of death, thus causing them to remain in exile throughout the Middle East and wider territories. It was not until the early Islamic period in the Levant—hundreds of years later—that Jews were allowed to re-enter *Syria-Palestina*/Judaea.

However in AD 800, The Pact of Omar normalised the existing restrictions on Jews, and under Islamic law they were treated as *dhimmi* (dependent peoples) who were subject to extra taxes (*Jizya*). This situation worsened during the middle ages when Jews suffered yet again, this time at the hands of various Muslim dynasties (principally the Fatimid Shiite dynasty), which imposed savage and degrading laws upon the Jewish people. Islamic dynasties later fought for control of the Middle East until the end of the 10th Century, when the Muslim realm was divided into many smaller caliphates/states.

The upheavals caused by the Papal Crusades—beginning in the 11th Century—subsequently weakened the Byzantine Empire (eastern New Rome), and during the 13th to 19th Centuries the in-

creased persecution and expulsion of Jews from Western Rome's descendant European sub-empires (i.e., Britain, France, Austria, Spain and Portugal etc.), plus spasmodic pogroms in Russia and eastern European countries all contributed to the growing number of Jews who sought refuge wherever they could find it throughout the World, until the early 20th Century.

Meanwhile, Ottoman/Turkish domination of the Holy Land (Judaea) from early in the 16th Century, finally ended after World War I, with the defeat of the Central Powers (Austro-Hungarian Empire, German Empire, Ottoman Empire and the Kingdom of Bulgaria), by the Allies (Britain, France and Russia). Decisions made by the newly formed League of Nations at the San Remo conference in 1920, resulted in Britain and France taking mandates over the former Ottoman territories in the Levant: Mesopotamia and Palestine went to Britain, and Syria and Lebanon went to France. Thereafter dominion over Palestine/Judaea was exercised through the British mandate for Palestine (1923), which ended at midnight on 14th May 1948.

During the mandate period Jewish immigration into the Holy Land was restricted through quotas established by the British administration, even as Nazism and anti-Semitism were rife during the interwar period throughout Europe leading to the Holocaust during World War II. But in spite of British restrictions, many Jews continued to enter the Holy Land illegally, which sparked Arab riots that led to a full scale civil war in 1947. Upon Britain's withdrawal from Palestine—just as the mandate ended—the Jews declared their ancient homeland the new *State of Israel*. They were immediately attacked by local Palestinians and neighbouring Arab states, which led to the 1948 Arab-Israeli War. The newly formed Israeli Defence Force (IDF) successfully fought off the Arab attacks, resulting in hundreds of thousands of Palestinians fleeing to

neighbouring states and into refugee camps. As a direct consequence, the war caused a decline in the status and treatment of Jews living in neighbouring Arab countries, which resulted in many hundreds of thousands of Jews fleeing into Israel during the following decades. The declaration of the *State of Israel* as a national home for Jews meant their dispersion/exile from ancient Judaea, which had continued for twenty-five Centuries (597 BC–AD 1948), had an end in sight! Records show that when the Jewish State was first declared on 14th May 1948, there were 650,000 Jewish residents comprising about 35% of the total population, but since then Jewish people from all over the Levant and wider World have continued to make *Aliyah* (i.e., ascent) to Israel.

Israel's success during subsequent wars with neighbouring Arab states—in 1967 and 1973—resulted in enlargement of the Jewish territories originally granted under the United Nations partition plan for Palestine (dated 29 November 1947), which was never implemented because of Arab objections. By 2013 Jews made up 75% of Israel's total population, meaning that about 43% of the World's Jews were living within Israel's borders—more than in any other single country.¹ In September 2020, Jewish residents numbered 8,685,919.

Thus, looking back on Jewish history—from our modern perspective—the four principal entities portrayed in Daniel's visions (via the *metallic-man statue's* diverse parts, and the *four wild beasts*), can be linked to the four great Gentile empires that chronologically ruled over the ancient Kingdom of Judah during the Jewish Diaspora. However, it is the ultimate appendages on the images in Daniel's two visions: i.e., the *toes of iron and clay* on the *metallic-man statue* in Daniel 2, and the multiple *horns* on the *dreadful and terrible beast* in Daniel 7, which are of most interest in this study; these varied extremities allow us to trace the division

and fragmentation of the fourth empire (Rome) – through several stages – until its descendant realms morphed into our modern-day nation/states. It should be noted that the Roman Empire is portrayed – several times – as being *different/diverse* to the three earlier Middle Eastern empires of Babylonia, Media-Persia and Macedon-Greece: indeed, it had a *different* geographical origin, and it transmogrified through several *different* but still recognisable stages in the course of its long history until, in its final manifestation, it met its scripturally predetermined end!

Unfortunately, well-meaning interpreters of prophetic visions have (fancifully and illogically) combined the disparate components contained in two of Daniel's independent visions that were received on two separate occasions – only because both visions refer to a *little horn* – and they have applied them to a central character they call Antichrist. Instead, they should recognise that the term *little horn* was used for two completely separate and unrelated rulers who rose up from two different empires/nations, during two distinctive historical eras! Such inventive and confusing interpretations show little regard for the fulfilment and timing of actual historical events: thus, the first *little horn* envisioned in Daniel 8:9, was a ruler who emerged from one of the *four horn* divisions of the Macedon-Grecian Empire (Dan. 8:3-21); whereas the second *little horn* envisioned in Daniel 7:7b-8 emerged much later in history – after the Roman Empire had been divided and decentralised – and this *little horn* appeared among *ten other horns*, i.e., kings! (Dan. 7:20-21, 24)

Contrary to popular belief that this moniker converges on only one individual rising up in the end time from a revived Roman Empire, Daniel's direct and conclusive statement in Daniel 7:11-12 regarding the destiny of all four empires, includes the graphically described total destruction of the *fourth beast*/Roman Empire to-

gether with its final manifestation—in the **body** of a pretentious *little horn*/ruler. These two verses leave no room for contrived conclusions. Daniel clearly states: I watched then because of the sound of the pompous words which **the horn** was speaking; I watched till **the beast was slain, and its body destroyed and given to the burning flame.** As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time. (Dan. 7:11–12) Daniel thus reveals that representations of the ancient Babylonian, Media-Persian and Macedon-Grecian Empires will reappear in the future!ⁱⁱ Daniel’s visions, with their apocalyptic overtones, do not allow for easy reading or careless interpretations, but, in spite of the complexities within their imagery there is much to be learned from them about our progress through history.

This booklet forms just a small part of a much larger study of Biblical prophecy, conducted after September 11, 2001, which links prophecies in the Book of Daniel with events in the Book of Revelation. The resulting information has been arranged into topics that are explored in a series of books; it is hoped that readers will gain an overall understanding of how Biblical prophecy has been fulfilled in history, and as a consequence, comprehend what is yet to occur. It is hoped that this brief historical account has provided a satisfactorily coherent foundation on which to base the truth about the two individual *little horn*/rulers who appeared in history, and in particular, the truth about the second *little horn*/ruler that rose to power from the Western Roman Empire. Since it is this period of time in the history of the Roman Empire that is of major interest in this study, this booklet will focus on the life-cycle of the *fourth beast* empire until Rome’s final manifestation meets its destiny.



CHAPTER TWO

CLEARING UP SOME PROBLEMS WITH IMAGERY

However, before we proceed with information leading to the main topic, there are a few essential details—relating to the context of Daniel’s visions, and how the individuals are portrayed via the imagery—that need to be clarified. Hopefully, the explanations given below will help us understand Daniel’s complex visions, discern the distinctive symbolism used for each of the four Gentile empires, and subsequently grasp the distinguishing characteristics of the individual *little horns* that emerged from two of them.

1. Relating to changes in imagery in Daniel chapters 7 and 8

Although Daniel 7:5-6 contains particular imagery relating to the second and third *beasts*/Gentile empires (i.e., Media-Persia and Macedon-Greece), the imagery used in Daniel 8:3-5 for the same empires is abruptly changed! This altered symbolism has caused confusion for many students of bible prophecy because the ‘classification’ used in chapter seven, presenting these two metaphorical *beasts*/empires as wild animals (i.e., *a bear, and a leopard*), is suddenly changed in chapter eight to that of domestic animals (i.e., *a ram and a goat*). This varied imagery is used so that important information about the two empires’ unique characteris-

tics can be revealed. Thus, it is only through the wild animals' behaviour, and the domestic animals' natural features (horns), plus the way they interact with each other (i.e., fight/make war), that essential details about these two particular empires can be revealed, which could not otherwise be communicated. (See extensive end note ⁱⁱⁱ for further explanation.)

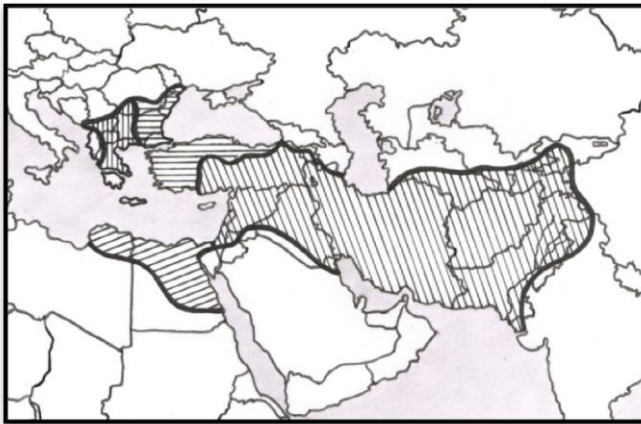
2. The imagery used for the first (historic) *little horn*:

Consequently, the domestic goat symbolism used in Daniel 8:9–12, is better equipped to explain the Macedon-Grecian Empire in decline: it shows that only after Alexander the Great's *notable horn* was broken and four other *notable horns* rose up in its place that a *little horn* could be revealed. This *little horn* rose up from one of the Grecian four horn divisions, and it *grew exceedingly great* [from Babylon's location] *toward the south, toward the east, and toward the Glorious land* (i.e., Judaea/Israel, Dan. 8:9). Daniel's description and directional details help us to geographically locate this *little horn*, and trace its identity – via its Grecian ancestry – to a ruler who is portrayed as a *little horn* that grew up *to the host of heaven... when by him the daily sacrifices were taken away* (Dan. 8:9–12). Accordingly, this (ancient) *little horn* has been recognised by Bible scholars as representing Antiochus Epiphanes IV, a Greek ruler who violated the (Second) Temple sanctuary in Jerusalem in 167 BC. At that time he abolished the daily sacrifice in the Temple, and cruelly persecuted the Jews. History confirms that this Grecian *little horn*/ruler rose to power via the Hellenistic-Seleucid dynasty that ruled over greater Syria (including Persia and Judaea), during the latter stage of the divided Macedon-Grecian Empires' tenure.

Thus, in three of Daniel's visions – because of the diverse metaphors and varied imagery used to describe its progress through

history – the Macedon-Grecian Empire and its descendant entities have been depicted as:

1. The Bronze (belly/ thighs) on the statue (Dan. 2:32b, 39b).
2. The third beast, i.e., the leopard that has four wings of a fowl on its back, and also four heads (Dan. 7:6).
3. The male goat with the notable horn (Dan. 8:5).
4. The kingdom that produced four horns (Dan. 8:8)
5. A little horn from one of the four horns, Daniel 8:8-9



The rulers of the *four horns*/divisions are recognised as:

- Cassander - Greece and Macedonia, (West/vertical lines)
- Lysimachus - Thrace, Asia Minor, (North/horizontal)
- Seleucus - Greater Syria, Babylon and Persia, (East/diagonal)
- Ptolomy - Egypt (South/diagonal)

Daniel's imagery has enabled us to trace the *little horn* (Hellenistic ruler, Antiochus Epiphanes IV) who rose up from the Macedon-Grecian empire, and subsequently allocate it/him to history.

3. The imagery used for the second *little horn*:

It is during our modern period that the second *little horn* rises up from the fourth *dreadful and terrible beast*/Roman Empire to become the focus of this study. Details regarding the second *little horn* and its activities are first recorded in Daniel 7:7–8, where Daniel’s attention is drawn to the *fourth beast* that produced *ten horns*, and the *little horn* that grew up among them, which afterward plucked up three others. Daniel admits that the extensive information he recorded about this particular *little horn* was the result of his persistent questioning of the attendant angel (Daniel 7:19–21) whose answers have enabled us to recognise the unique features ascribed to this *little horn*, and fix his place in history.

Although Imperial Rome is first described in the *metallic-man* statue vision in Daniel 2:40—during its ascendant phase—as an iron kingdom that would crush all the others, in Daniel’s *four beast* vision (Dan. 7:7, 19b), Rome is portrayed as a *dreadful and terrible fourth beast* with iron teeth, *trampling feet* and *nails of bronze*. Interestingly, the *fourth beast* was not given a figurative animal name—probably because of the Roman Empire’s amorphous and indistinguishable shape. (See map on the next page.)

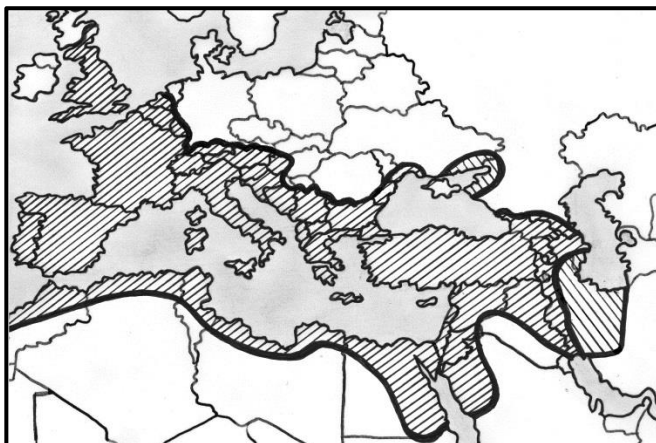
However, in Daniel 7:8, 11, 19–26, the far greater focus converges on the *fourth beast’s* decentralised *ten horn* stage, and its final manifestation via a *little horn* that quickly rises to power. In addition, Daniel 7:24b–25 provides specific details about the *little horn’s* fraught relationships and interactions with *the saints of the Most High*. Fortunately, Daniel’s vision narrative clearly shows that the *dreadful and terrible beast* and the *little horn* (in particular) is judged by the heavenly court (Dan. 7:11, 25–26), and as a result, *his dominion is taken away and destroyed forever!* This judgement ended Rome’s long tenure (via its many stages and manifestations) as an empire.

Thus, from the time of the Roman Republic's first incursion into the Levant around 65 BC, and the advent of Augustus Caesar as Rome's first Emperor in 27 BC (viz., Pax Romana), various descendant entities from the Roman Empire have dominated the diverse people groups in Europe, Nth Africa and the Middle East for over 2,000 years. It is significant that in Daniel 7:18 and 27, he twice declares that—after the *little horn* is destroyed—God will initiate a renewed, ascendant Kingdom that will restore independence and nationhood *to the people, the saints of the Most High, forever!*

The Roman Empire is depicted in Daniel's dual visions as:

1. The *Iron Kingdom* via the *metallic-man statue's* legs; It becomes a divided Kingdom—Dan. 2:33, 40–41 with iron-clay (strong/fragile) feet and toes—Dan. 2:41–43.
2. The *fourth beast*—Dan. 7:7, *different* to the others.
3. The *ten horn* alliance stage—Dan. 7:7b.
4. A *little horn* that plucks up three others—Dan. 7:8.

The Roman Empire, AD 120, showing disputed eastern areas:



As a result of the totally different imagery used for the first *little horn* from the Macedon-Grecian Empire (Dan. 8:8-9), and the second *little horn* from the Roman Empire (Dan. 7:7-8), we are able to conclude that these two *little horns* are categorically unrelated: they are individuals from two distinctly separate empires – with respect to their origin, *modus operandi*, anti-Semitic intentions/practices and destiny – therefore they have no relevance to one another in time or location. To combine any of their details can only cause confusion as to who these two individuals are, and it makes any effort to accurately identify them (as two cruel ‘persecutors’ of the Saints of the Most High), an impossibility!

When Daniel’s words are carefully studied we find that the course of history for each of the third and fourth empires – that similarly split up and divided into lesser entities – is laid out like a family tree: starting with the principal king/leader of an earthly empire that afterward disintegrates into internal divisions of power (i.e., multiple *horn* stage), until it produces a *little horn* of bad character and hostile intent toward the Jews (cf. Dan. 8:8-9, and 7:7-8). However, since the *little horn* that grew out of one of the *four horns*/divisions of the Macedon-Grecian Empire has been identified as Antiochus Epiphanes IV – and since the problems involved with interpreting the dual symbols used for that particular empire have (hopefully) been resolved – no further discussion regarding the Grecian *little horn* and what he did, is necessary.

Consequently, Chapter 3 will focus on the parts of the *metallic-man statue* that relate to the Roman Empire (i.e., its legs and feet, as recorded in Dan. 2:31-35, and Daniel’s interpretation of the vision in Dan. 2:37-45). In Chapter 4 we will examine the fourth *dreadful and terrible beast*/Roman Empire described in Daniel 7, which was *different* to the other beasts. Chapters 5-7 will compare and align the details in Daniel’s two visions relating to the Roman

Empire's activities in history. In Chapter 8 we will trace the breakup of the Roman Empire into an historical grouping of *ten horns/nations* (that have not previously been recognised), noting the dire relationships that quickly developed between the ten horns and the *little horn* that came up among them. Chapter 9 will focus on the *little horn* whose appearance, characteristics and activities on earth so alarmed the heavenly court that judgments were made against it. In Chapter 10 Daniel's prophetic statements will be interspersed with the historical events that fulfilled them, which resulted in dire consequences for the people of Judah.

Finally, in Chapters 11-13, we will look at the promises recorded in Daniel's visions regarding the kingdom that would be given to the *One like the Son of Man*, and to the *people of the saints of the Most High*, and consider whether or not they have been fulfilled. An Epilogue in Chapter 14 will examine a prophecy recorded in Daniel 7:12, and its relationship to a vision in the Book of Revelation.



CHAPTER THREE

NEBUCHADNEZZAR'S METALLIC-MAN VISION

In the second chapter of his book, Daniel records that in the second year of Judah's captivity King Nebuchadnezzar suffered insomnia because he had a bad dream. The King's astrologers and wise men were challenged (on pain of death), to reveal his dream and tell him the meaning. Daniel and his companions – who were counted among the wise men – took up the challenge to seek God's mercy over the matter, and in the providence of God, Nebuchadnezzar's dream was revealed to Daniel in a vision.

Thus, in the course of his own personally experienced *metallic-man statue* vision (Dan. 2:31–45), Daniel saw and recorded identifying attributes about each of the four empires that would rise up in the Middle East and Europe, beginning with Babylon, followed by Media-Persia, Macedon-Greece, and finally Rome. In Daniel's prayer of thankfulness for the timely disclosure of the vision and its interpretation (Dan. 2:20–23), he acknowledges God's sovereignty in the matter and exults in the certainty of the revelation he has received; he later told the troubled King that it was the God in heaven who revealed the secret.

Daniel's initial task was to tell the King – first-hand – what he had seen...

This image's head was of fine gold, its chest and arms of silver, its belly and thighs of bronze, its legs of iron, its feet partly of iron and partly of clay. You watched while a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces. Then the iron, the clay, the bronze, the silver, and the gold were crushed together, and became like chaff from the summer threshing floors; the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth. (Daniel 2:32-35)

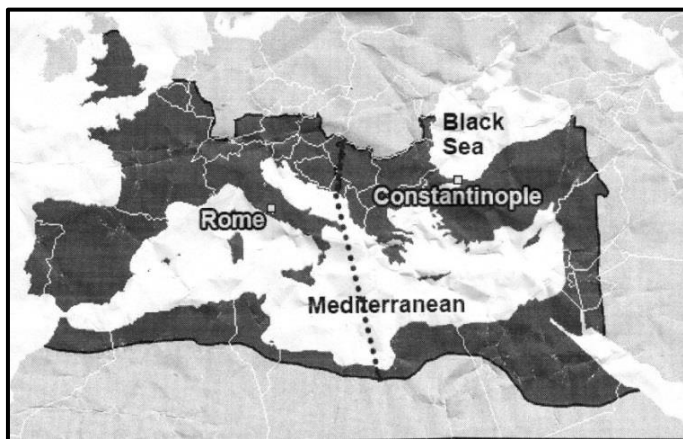
Daniel's next task was to tell the King what the vision meant, so he proceeded to give a full interpretation of the dream, listing the characteristics of the kingdoms that would rise up after Babylon. Thus, the great statue/image that Nebuchadnezzar saw in his dream was composed primarily of metallic elements of decreasing value, and (fortunately for Daniel) he was able to tell King Nebuchadnezzar that he—and his kingdom—were represented by the superior head of gold!^{iv} He explained that after a period of Babylonian rule, a second inferior kingdom of silver would appear, followed by a third kingdom made of bronze. The fourth kingdom would be made of iron, and although it would initially crush the others, it would become divided. Afterward, it would break up into multiple kingdoms of disparity (i.e., composed of iron and clay, being partly strong and partly fragile), and fall into disunity (i.e., the kingdoms would not adhere to one another). During the days of these latter kings/kingdoms existence, the God in heaven would *set up* an everlasting 'stone' kingdom that would crush and consume all the previous kingdoms (Dan. 2:36-45).

Thus, the *metallic-man statue* imagery has provided a long term view of the four great kingdoms that would rise up—

confirming the order in which they actually appeared in history – whilst revealing their ultimate destiny and demise through conquest and disintegration. This general vision – affecting territories bordering the Mediterranean Sea – revealed that the head of gold (Babylon), would be overtaken by a silver kingdom (Media-Persian Empire), and that would be conquered by a bronze kingdom (Macedon-Greece), which would, in turn, be succeeded by a fourth kingdom of iron (Rome). In particular, the lower parts of the *metallic-man statue*, i.e., the ‘two iron legs’ characterised the fourth kingdom whose administration was divided into two polities: viz., the Western Roman Empire based in Rome, Europe, and Eastern New Rome, renamed Constantinople.

Although most of Daniel’s vision has been corroborated by recorded history, the *great stone cut out without hands* (i.e., God’s everlasting kingdom, Dan. 2:34) that will crush and consume all the other kingdoms, is yet to fully emerge and intervene in World affairs before the latter part of the statue vision can be fulfilled.

The administrative division of the Roman Empire in AD 285.



However, in both western and eastern geographical areas of the Roman Empire, further divisions were epitomized in the vision by the statue's *feet* and multiple *toes*. The introduction of *clay* into the pure *iron* composition, represented the *foreign* influences that permeated the post-division stage of the Roman Empire—either by invasion or assimilation—which subsequently brought about the weakening of Roman control within both powerful divisions.

Subsequently, a period of decentralisation in the Western Roman Empire orchestrated the emergence of European sub-empires, and the rise of the great ocean-exploratory colonial powers that extended their domains into the New World. Meanwhile, the Eastern Roman Empire/Byzantine Empire continued for a thousand years until 1453, when it was conquered by Muslim Ottoman Turks whose control continued until World War I. Afterward, in both western and eastern divisions of the once great Roman Empire, its descendent powers continued to disintegrate into much smaller warring nation/states following the rise of nationalistic movements in the early 20th Century. World Wars I and II brought the old age of empires to a final end.

Thus, the information about the fourth empire, conveyed via the *legs*, *feet* and *toes* metaphors—relating to the *metallic-man statue* in Daniel 2:41-44—imaginatively portrays the Roman Empire's historical devolution through many divisions and various manifestations, until it reaches its predetermined end; this would be brought about by a mystical *stone* that would strike the great *metallic-man* image on its feet. Later, that *stone* would grow into a great mountain (kingdom) that would fill the whole earth.



CHAPTER FOUR

DANIEL'S VISION OF FOUR BEASTS

Daniel's second major apocalyptic/prophetic vision provides another perspective on the four great empires that would rise to power in the Middle East and Europe: in this vision they are symbolised as four grotesque *beasts* that rise up from the Mediterranean Sea. This second vision reveals details about the composition and character of the four empires and the nature of their tenure:

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, each different from the other.*

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

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

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

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

I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, were eyes like the eyes of a man, and a mouth speaking pompous words. (Daniel 7:2-8)

Among the many kingdoms, rulers, and marauding tribes that convulsed the Middle East and Fertile Crescent during the tumultuous period from 600 BC onward, these four major empires and their descendant powers were specifically visualised and made known to Daniel because of their future interaction with his people the Jews, and the Kingdom of Judah.⁶ Thus, even though this second vision provides additional information about the existence, activities, symbolic appearance and aggressive nature of these four great beasts (after they emerged from the Great Sea onto adjacent land), Daniel's narrative concerning their tenure is abruptly interrupted when a *little horn with eyes like the eyes of a man* unexpectedly appears!

⁶ It should be noted that whereas the first three beast empires were domiciled in the eastern Levant in the Middle East, the fourth *beast* empire grew out of Western Europe, thus making it 'different' to the other beasts.

Suddenly, Daniel is personally ‘displaced’ into the heavenly realm (by whatever means) to view the majestic and astonishing events being conducted there, because at that very moment decisions were being made concerning the establishment of a future kingdom that would be given to *One like the Son of Man!* Daniel was very confused by what he was seeing, and admits that these graphic visions were very troubling to his body and soul, so he asked an angelic being— who stood nearby— to tell him the truth about what he had seen. Fortunately, and especially for us today, Daniel’s dogged pursuit of information brought forth the angel’s unquestionable interpretation of the *beast* symbolism:

Those great beasts, which are four, are four kings which arise out of the earth. (Dan. 7:17)

But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever. (Dan. 7:18)

But, even in the midst of this angelic interpretation, Daniel did not seem interested in God’s promise of a kingdom for His people! Instead, he wanted to know more about the beast!

Then I wished to know the truth about the fourth beast, which was different from all the others. (Dan. 7:19a)

This time the angel’s reply was full of important information:

The fourth beast shall be a fourth kingdom on earth, which shall be different from all other kingdoms, and shall devour the whole earth, trample it and break it in pieces.

The ten horns are ten kings who shall arise from this kingdom, and another shall rise after them; he shall be

different from the first ones, and shall subdue three kings.

He shall speak pompous words against the Most High, and shall intend to change times and law. Then the saints shall be given into his hand for a time and times and half a time.

But the court shall be seated and they shall take away his dominion, to consume and destroy it forever.

Then the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people, the saints of the Most High. His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. (Dan. 7:23–27)

While one would expect the information about a future kingdom that was to be delivered to the *saints of the Most High* would have been an exciting revelation to Daniel – especially after spending decades in captivity – instead, the angel’s reply seemed to cause anguish in the very core of his being (Dan. 7:15, 28). Strangely, Daniel seemed to be more preoccupied and perplexed over the macabre entities he saw in the unfolding vision, than being at all interested in the spectacular future kingdom promised by God to His people! Nevertheless, Daniel’s determination, to seek out as much information from the angelic bystander as he could, has meant greater certainty of interpretation for those who carefully read and examine his record.



CHAPTER FIVE

COMPARING ROME IN DANIEL'S VISIONS

It is generally recognised by Bible scholars that the four major empires depicted in Daniel's personal vision of the *metallic-man statue* in Daniel 2:31–35, are once again represented in Daniel 7:3–7 in his vision of the *four great beasts* that rise up out of the *Great Sea*. The different symbolism used in Daniel's second vision once again allows additional information to be presented about each individual kingdom as it arose, and especially, the last one, Rome.

Thus, in the latter portions of Daniel's visions, which both relate to the Roman Empire, our attention is first drawn to the *legs, feet and toes* on the *metallic-man statue* in Daniel chapter two, and then to the *ten horns* that appeared on the fourth *dreadful and terrible beast* depicted in Daniel 7:7b–8, 11, 20, and 24. These two visions show the supremacy of the Roman Empire during its long-term domination of Europe, the Holy Land, North Africa and the Middle East, beginning in 62 BC, until its descendant western nations stamped their wider influence onto the New World from the 15th Century onward. Daniel's apocalyptic portrayal of Rome during its period of dominance, division and disintegration, also encompasses Rome's (and its descendant nations') cruel and pro-

longed historical oppression and persecution of the Jews while they were in dispersion throughout those territories.

Although there is a modern trend towards transposing the information about the fourth kingdom, and only applying it to Rome's persecution of Christians during the 1st and 2nd Centuries, or even extending it to possible future events at the end of the present age, any attempt to transfer this information to another era, or people group, is out of order. We should accept the fact that Daniel was given these visions to foretell the future plight of his people/the Jews, the saints of the Most High, beginning with their deportation to Babylon, and (later on) during their long-term suffering in Judaea and elsewhere under the control/influence of the three other great Gentile kingdoms. Thus, when the symbolism is properly understood, Daniel's visions can be interpreted—in a wholly prophetic sense—as being directly applicable to the Jews' long-term dispersion/Diaspora. Thus, while Daniel's two visions approach the same subject or theme from different angles, the latter details in both visions concern the fourth empire Rome and its descendant powers.

Therefore, when the details contained in the two visions (Dan. 2 and 7) are interleaved in historical order, the decentralisation of the Roman Empire can be clearly identified, and its subsequent devolution through several stages (as envisioned by Daniel) can be matched with the descendant nations/kingdoms that arose from within its territories:

- **STAGE ONE – The (fourth) kingdom of Iron**

- **Nebuchadnezzar's statue vision:**

- The statue had *legs of iron...* (Dan. 2:33)

Daniel's interpretation for Nebuchadnezzar:

*And the **fourth kingdom** shall be as **strong as iron**, inasmuch as iron breaks in pieces and shatters everything; and like iron that crushes, that kingdom will break in pieces and crush all the others. (Dan. 2:40)*

Daniel's vision:

*A **fourth beast**, dreadful and terrible, exceedingly strong. It had huge **iron teeth**; it was devouring, breaking in pieces, and trampling the residue with its feet. (Dan. 7:7a)*

Daniel's question:

*...The **fourth beast**, which was different from all the others, exceedingly dreadful, with its **teeth of iron** and its nails of bronze, which devoured, broke in pieces, and trampled the residue with its feet. (Dan. 7:19b)*

The angel's interpretation:

*The **fourth beast** shall be a fourth kingdom on earth, which shall be different from all other kingdoms. (Dan. 7:23a)*

These five references irrefutably show Rome in its imperial and ascendant stage when it conquered, *devoured, crushed, broke in pieces and trampled the residue*, (i.e., what was left of the territories belonging to the Babylonian, Media-Persian and Macedon-Grecian Empires). This imperial phase occurred from 27 BC until AD 330, when Rome established provinces throughout Europe, the Mediterranean, North Africa and the Middle East.

- **STAGE TWO – A divided kingdom, of iron and foreign clay**

This stage shows the East and West divisions of iron plus the incorporation of clay (i.e., foreign influences):

Nebuchadnezzar's statue vision:

Its feet partly of iron and partly of clay. (Dan. 2:33)

Daniel's Interpretation:

*Whereas you saw the feet and toes, partly of potter's clay and partly of iron, **the kingdom shall be divided**; yet the strength of the iron shall be in it, just as you saw the iron mixed with ceramic clay. (Dan. 2:41a)*

The divided second phase of the (*iron*) Roman Empire began in AD 285 when Emperor Diocletian established the Tetrarchy (i.e., Four Emperors), and split Rome administratively into Eastern and Western geographic polities.

In the East: This move was consolidated in AD 330 when Constantine I moved the seat of the eastern Roman provinces to Byzantium (an ancient Greek city on the Bosphorus Strait), which forms part of the boundary between Europe and Asia. He called his capital New Rome, but it was known officially as Constantinople. The Edict of Milan was passed by Constantine in AD 313, which legalized Christian worship and promoted toleration of the Christian faith; consequently, by the 4th and 5th Centuries the major part of the Roman Empire was Christian, and paganism was banned. Various Roman Emperors ruled from Constantinople during the Byzantine Period that lasted for another thousand years.

However the strength of the Eastern Empire oscillated after the Justinian plague (6th Century), when multiple attacks by Vandals and Goths, as well as the decades long war with Sassanid Persia, weakened both empires. A final transition towards eastern culture occurred when the language was changed from Latin to Greek early in the 7th Century, during the reign of Heraclius.

At that time, rising out of Arabia, Islam (i.e., foreign influences and *clay* elements) began to make inroads into parts of the Byzan-

tine Empire in Syria, the Holy Land and the Horn of Africa, which resulted in the Byzantine-Arab wars. Islam then moved into North Africa, the Middle East and Asia, establishing itself – within a hundred years – via successive Muslim dynasties, caliphates and empires throughout those territories. Meantime, the expansion of Islam in North Africa, towards the west (*Maghreb*) by the Umayyad dynasty, was followed by their entrance into Spain in AD 711, when almost all of the Iberian Peninsula fell under Muslim Berber control. It was not until the Battle of Tours, at Poitiers in AD 732 that the Muslim entrance into Western Europe via Spain was finally stopped by the Frankish leader Charles Martel whose actions preserved Christianity in Europe.^v

After the 10th Century the fortunes of the Byzantine Empire continued to decline, followed by brief periods of recovery. However the Latin (fourth) crusade that sailed out of Venice in April, 1203, was directed to attack Constantinople (in support of Alexios IV, a pretender to the Byzantine throne); this attack caused a fire that burned part of the great city and presaged its future demise. The Latin Venetians eventually took control of the city on April 13, 1204, and consolidated their victory via a three day period of looting, burning, ransacking and massacring its Greek-speaking citizens.

Subsequent civil wars between the competing Greek and Latin realms finally sapped the strength of the once great city of Constantinople, which made the Byzantine territories easy prey for the Seljuk Turks who invaded from Anatolia. The city's inability to adequately defend its once formidable ramparts – during the Byzantine/Ottoman wars – finally resulted in the fall of Constantinople to the Ottoman Turks in 1453.

In the West: The fall of the Western Roman Empire is dated at AD 476 when barbarian Germanic tribes (i.e., foreign/*clay* elements) entered Rome's territories from the North and their leader Odoacer deposed the Western Emperor.

In AD 800, Pope Leo III crowned Charlemagne (King of the Franks) as Emperor, which introduced the concept of a renewed Roman Empire in Western and Central Europe, including the Kingdoms of Germany, Bohemia, Italy and Burgundy. This concept became reality when the *Holy Roman Empire* was officially instigated in AD 962 via the coronation of the German King Otto I as Emperor, and successive coronations were based on Germanic Kingship.

By the 11th Century the Germanic people groups had been assimilated and Christianised, leading to disputes over the investiture of church officials, whether by the temporal and secular power of the German Kings, or by Papal authority and spiritual supremacy. In AD 1054 the Patriarch of Constantinople, and the Pope in Rome, excommunicated each other! Around that time, Rome's previously divided administrative and geographical kingdoms climaxed in a religious/spiritual schism, when Chalcedonian Christianity split along doctrinal, theological and linguistic lines, resulting in an estranged (Greek) Eastern Orthodox Church, versus the (Latin) Western Catholic Church.

Also, during the early 11th Century until the middle 13th Century, the Papacy authorised the Latin (Catholic) Crusades – via the provinces and principalities within the *Holy Roman Empire* – to free the Holy Land from Muslim control. These prolonged endeavours encapsulated a dire period when Jews were also persecuted by pogroms, massacres and inquisitions. However, the *Holy Roman Empire* that was instigated in AD 962 (sometimes known as the First Reich/realms), was finally dissolved in 1806 following

the Napoleonic wars, and its territories were afterward transferred into the nationalist successor states, of Germany and Italy.

To sum up this second stage: it was the invasion and infiltration into Roman controlled eastern and western geographical areas by foreign entities described as *clay* (i.e., Islamic and Germanic tribes, together with their cultures), which finally weakened the Roman Empire's divided polities and resulted in the *clay* elements coming into focus in Daniel's *statue* vision. Further foreign incursions hastened the cultural, political and spiritual schisms that continued to destabilise the once great Roman Empire of antiquity, and push its ad hoc mixture of people and polities into the next stage in Rome's devolution.

- **STAGE THREE – Devolution into sub-empires**

During the subsequent era, many unequal kingdoms arose as a result of the mingling and intermarriage that took place between opposing racial, cultural and spiritual elements within the Roman Empire, which caused smaller clusters of principalities and polities to arise, especially in its western portion.

Nebuchadnezzar's statue vision:

Had ...*feet partly of iron and partly of clay... partly strong and partly fragile.* (Dan. 2:33b)

Daniel's interpretation:

Whereas you saw the feet and toes, partly of potter's clay and partly of iron, the kingdom shall be divided; yet the strength of the iron shall be in it, just as you saw the iron mixed with ceramic clay. And as the toes of the feet were partly of iron and partly of clay, so the kingdom shall be partly strong and partly fragile. As you saw iron mixed with ceramic clay, they will mingle with the seed of men;

but they will not adhere to one another, just as iron does not mix with clay. (Dan. 2:41–43)

Thus, the *toes* symbolism on the statues two *feet* shows the fragmentation of both divisions of the Roman Empire into sovereign nation-states—composed of a mixture of partly strong iron and partly fragile clay—in Asian (eastern) realms, and European (western) realms. However, while the *metallic-man statue* symbolism refers to the fragmentation in both parts of the Roman Empire’s domain, and although this fragmentation is repeated in Daniel’s second vision of the *fourth beast* via the *ten horns* symbolism, there is good reason to believe that at this point, the prophetic focus has shifted to the western (European) portion of the *fourth beast’s* territory, where ten distinct sub-empires appear.

Daniel’s beast vision: *It was different from all the beasts that were before it, and it had ten horns.* (Dan. 2:7b)

Daniel’s question:

Then I wished to know the truth about the fourth beast... and the ten horns that were on its head. (Dan. 2:19a, 20a)

The angel’s answer:

The ten horns are ten kings who shall arise from this kingdom. (Dan. 7:24a)

Although no time period is given for the onset of the feet and toes or ten horn stage of the fourth empire in history, we are given specific details about the activities of the sub-empires that arise from the Western Roman Empire, which helps to pinpoint their time and place in history.

• **STAGE FOUR—World-wide Colonising Period**

While we are informed that both parts of the divided and devolving *metallic-man statue kingdom*, *shall be partly strong and part-*

ly fragile (Dan. 2:42), when it comes to Daniel's *beast* symbolism the extra details about the *beast's* activity and behaviour (Dan. 7:23 below), gives us confidence that they relate to a fourth stage in the life-cycle of the *fourth beast* empire, via its expansionary expeditions.

The angel's answer:

The fourth beast shall be a fourth kingdom on earth, which shall be different from all others kingdoms, and shall devour the whole earth, trample it and break it in pieces. (Dan. 7:23)

In the East, the Muslim Turkish Empire/Ottoman Empire, founded by Osman I in 1299, began encroaching on Byzantine territory and Mehmed finally took Constantinople in 1453, thus Islam became heir to the Eastern portion of the Roman Empire. The Turks continued to expand their realm throughout Europe, Asia and Africa, until – in the seventeenth century – it contained 32 provinces and numerous vassal states. The Ottoman dynastic era lasted for over 600 years until the end of World War I.

In the West, the period under consideration – beginning in the 15th Century and continuing until the 19th Century – witnessed the rise and expansion of multiple seafaring and colonising European sub-empires (viz., Portugal, Spain, France, Britain, Austria/Hungary, Holland and Germany, among others), who explored and conquered the New World. Their Navies and fleets of merchant ships enabled them to open trade routes for goods, as well as the trans-Atlantic slave trade (involving eleven million souls), even as they set up large colonial empires. Britain eventually secured the largest empire the World has ever seen, covering about a quarter of the World's population. Thus, individually and collectively, these colonising horns/kings and sub-empires drawn from the Western Roman Empire did indeed devour the whole

earth (New World), trampling it, and breaking it in pieces, (i.e., into large Colonies), while putting native populations under their sovereign power and control.

A side-effect of the age of discovery was the spread of the Gospel throughout the colonies by the Catholic nations of Spain, France and Portugal. Mission-centres, schools and hospitals began to be established throughout the New World during the era 1500–1750; but on the other hand, some Papal missives dictated that natives should be enslaved if they did not convert to Catholicism.

However, as a result of the Protestant Reformation (1517), and the Catholic Counter-reformation (1545), both branches of Christianity spurred their missionary endeavours on to greater effect, and although protestant missions were slower to get established, they were both more active in the 1800's led by England and Holland.

- **STAGE FIVE – World War I – *iron vs. clay***

Nebuchadnezzar's statue vision:

As you saw iron mixed with ceramic clay, they will mingle with the seed of men, but they will not adhere to one another, just as iron does not mix with clay. (Dan. 2:43)

Daniel's beast vision:

It was different from all the beasts that were before it, and it had ten horns. (Dan. 7:7b)

World War I broke out in 1914, resulting in individual European sub-empires (descendant from Western Rome) fighting against the German Empire (Second Reich), and the Ottoman Empire (the successor to Byzantium/Eastern Rome). It is interesting to note – when considering the major warring factions in the First World War – that the very same *clay* or foreign entities that had previ-

ously invaded or infiltrated both parts of the divided Roman Empire (viz., Germanic invaders in the west, and Muslim invaders in the east), were at this time alienating themselves from their neighbouring sub-empires in order to unite and form the *clay* Central Powers—composed of the German Empire, Austro-Hungarian Empire, Ottoman Empire and Bulgaria—so they could go to war!

These *clay* Central Powers acted against the *iron* Allied Powers of Europe—called the Triple Entente—(i.e., France and Britain, together with their supportive colonies, and Russia). After the war had ended, someone described the Great War (World War I), as ‘the graveyard of Empires’ because the victory won by the Allied Powers resulted in the demise of the German, Russian, Ottoman, and Austro-Hungarian Empires!

As a further consequence of the Great War, the European sub-empires’ colonies began to devolve and collapse as nationalism took root among the previously ‘subject’ people groups who demanded independence from their colonial masters. This movement grew during the inter-war period, contributing to the dissolution of the old empires while heralding the dawn of the nation-state era. Furthermore, the territories that had once been ruled by the Ottoman Empire (i.e., successor to Eastern Rome/Byzantium), were at this time also broken up into individual Arab and Middle Eastern states. (cf. San Remo Conference see endnote ^{xxxix})

- **STAGE SIX—World War II—*Ten horns vs. little horn***

World War II (1939–1945), has sometimes been regarded as an extension of the Great War (1914–1918), because of the repercussions that ensued from the cruel treatment Germany received at the hands of the victorious Triple Entente nations during the Versailles negotiation in 1919, when German reparations and land seizures were demanded to compensate for the damage caused in

Europe, and Russia. This public shaming and degradation inevitably led to German retaliation and revenge.^{vi} Accordingly, these antagonistic relationships between the combatants during World Wars I and II are projected in both of Daniel's vision narratives: e.g., in the *statue* vision the descendant entities symbolised by *feet and toes of iron and clay, mingle*, but do not adhere to one another; while in the fourth *beast* vision the little horn makes war against the other ten horns!

Although these combatants might be viewed generally as non-adhering or warring entities from both divisions of the Roman Empire, the additional details regarding the world-wide colonising sub-empires that existed in Europe, and the specific information about the *little horn* that came up among the other *ten horns*, informs us that this particular scenario took place in Rome's western territories. Thus, an aggressive *little horn/nation* rose up among the other *ten horn/nations*, and afterward attacked and subdued three of its national neighbours, assimilating them into its own territory. These two World War periods are described and intersected in Daniel's records via:

Nebuchadnezzar's statue vision:

As you saw iron mixed with ceramic clay, they will mingle with the seed of men, but they will not adhere to one another, just as iron does not mix with clay. (Dan. 2:43)

Daniel's beast vision:

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

Daniel's question to the angel:

Then I wished to know the truth about the fourth beast...and the ten horns that were on its head, and the other horn which came up, before which three fell, namely, that horn which had eyes and a mouth which spoke pompous words, whose appearance was greater than his fellows. I was watching; and the same horn was making war against the saints, and prevailing against them... (Dan. 7:19a, 20–21)

The Angel's answer:

The ten horns are ten kings who shall arise from this kingdom. And another shall rise after them: He shall be different from the first ones, and shall subdue three kings. (Dan. 7:24)

In times past, trying to identify a group of ten horns/kings, or an alliance of ten kingdoms that were meant to evolve from the fourth *beast*/Roman Empire caused chronic problems for Bible scholars; such a group just didn't seem to exist, and the detection of a ten-strong alliance was always thwarted by research! This was especially trying for tired brains, because Daniel emphasised the existence of 10 horns in a related cluster three times (cf. Dan. 7:7b [page 32] and 7:20, 24, above). However, that problem is solved when we discover that a ten-strong alliance of European nations from the western half of the Roman Empire, have been concealed within a larger conglomeration of like-minded nations since 1920!

We know that World War I ended on November 11, 1918, and the Treaty of Versailles was signed on June 28, 1919, which 'officially' ended the Great War. However, shortly afterward, ten contemporary European nations (that occupied the geographical territory within the former Western Roman Empire's domain), accompanied by another 32 'founding' nations, established the League of

Nations on January 10, 1920.⁷ Thus, ten distinct European nations—i.e., descendants from the former Western Roman Empire—did actually consolidate into a recognisable and historically arbitrated *ten-horn alliance* that was committed to maintaining world peace! Despite that fact, many of the individual European nations in this group had been guilty of colonising distant realms for hundreds of years!

More importantly (and to prove the point), six years after the ten-strong group of European nations formed their alliance among the founding members of the League of Nations in 1920, another *little horn/nation* from the same region appeared among them. The Weimar Republic of Germany joined the League on September 9, 1926, but after only seven years, following Hitler's appointment as Chancellor of Germany, it withdrew on October 19, 1933, to prepare for war. Four and a half years later, the *little horn/nation* plucked up and subdued three adjoining nations in an effort to expand its territory into Eastern Europe. This process called *lebensraum*—literally 'living space' for the German people—was justified by the Nazi Regime with the ultimate aim of creating a one thousand year German Reich/realm, or Aryan empire.

Thus, the Nazi regime became the direct successor to the Western Roman Empire: via the Holy Roman Empire (First Reich), the German Empire (Second Reich), and finally the Nazi ruled (Third Reich)!^{vii} The actions of this particular *little horn* that rose up

⁷ 42 nations formed the League of Nations in 1920, and by the end of 1934 when the League was at its greatest extent, there were 58 member nations. Its successor organisation The United Nations started with 51 members in 1945 and was comprised of 193 member nations in 2012.

among the other *ten horns* from the fourth *beast's* disintegrating kingdom resulted in World War II (1939–1945). Therefore, it is the premise of this book that the Nazi-German regime and its Führer (leader) fit the *little horn* symbolism in Daniel's vision of the *fourth beast* that made war against the *saints* during the Holocaust. The verses below describe the actions of the *little horn* during its efforts to destroy *the saints of the Most High*, (i.e., Gabriel's name for the Jews).

I was watching; and the same horn was making war against the saints and prevailing against them. (Dan. 7:21)

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

However, at the end of the prophetic period set down for the *little horn's* active tenure on earth (1926–1945), which included the period when *the saints of the Most High* would be given into his hand (or found within his power), we are abruptly told during Daniel's distinctly 'other-worldly' experience that the heavenly court had been assembled to make future judgements on the behaviour of the *little horn*. The decision made by the *Ancient of Days* and the heavenly court not only cancelled the ruling power of the offending *little horn*, but his totalitarian empire was brought to a fiery end. This resulted in Daniel seeing the projected outcome of God's judgments being meted out in a startling scenario on earth.

But the court shall be seated, and they shall take away his dominion, to consume and destroy it forever. (Dan. 7:26)

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

Thus, we are informed that the ultimate stage in the life-cycle of the *fourth beast* empire, together with its final manifestation as Nazi-Germany's *little horn*, would be ended forever via their mutual destruction in burning flame! (Dan. 7:11, 26) This heavenly intervention by the *Ancient of Days* brought the last vestige of the *fourth beast* empire on earth to an end.

After comparing the imagery in both of Daniel's visions in relation to the fourth empire, we have observed how the two visions complement each other; they provide additional and useful information—via the distinctive symbolism used in each of the two scenarios—as presented in Daniel chapters two and seven. As a result, we have been able to chart the life-cycle of the Roman Empire over a 2,000 year period while tracking its division, devolvement and dissolution into the multiple modern nation-states that exist today in both the eastern and western territories of the now defunct Roman Empire.

As a result of World Wars I and II, Rome's descendant sub-empires have all been allocated to history and made redundant. Henceforth, the number of independent nation-states—scattered throughout the world—will continue to multiply as populations seek to control their own destiny and govern their own people.



CHAPTER SIX

THE DIFFERENT FOURTH BEAST-EMPIRE

The verses in Daniel chapter seven, which relate solely to the *dreadful and terrible fourth beast*, its *ten horns* and its rogue *little horn*, are compiled below so that we can clearly see the attributes given to this particular *beast/empire* and its descendant parts.

*After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet. **It was different from all the beasts that were before it**, and it had ten horns. I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, were eyes like the eyes of a man, and a mouth speaking pompous words.*

I watched then because of the sound of the pompous words which the horn was speaking. (Dan. 7:7-8, 11a)

Because Daniel couldn't understand the meaning behind what he'd just seen, he asked one of the angels (who stood by) for more information about the *fourth beast*, the *ten horns* and the *little*

horn. After he'd watched the heavenly interludes—and so that there could be no confusion about which *beast* he was referring to—Daniel recounted his vision:

*Then I wished to know the truth about **the fourth beast**, which was **different from all the others**, exceedingly dreadful, with its teeth of iron and its nails of bronze, which devoured, broke in pieces, and trampled the residue with its feet; and the ten horns that were on its head, and the other horn which came up, before which three fell, namely, that horn which had eyes and a mouth which spoke pompous words, whose appearance was greater than his fellows. I was watching; and the same horn was making war against the saints, and prevailing against them. Daniel 7:19–20.*

The angel replied, referring specifically to the fourth beast:

*The **fourth beast shall be a fourth kingdom on earth**, which shall be **different from all other kingdoms**, and shall devour the whole earth, trample it and break it in pieces. The ten horns are ten kings who shall arise from this kingdom. And another shall rise after them; he shall be different from the first ones, and shall subdue three kings. He shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law. Then the saints shall be given into his hand for a time and times and half a time. (Dan. 7:23–25)*

As a result of Daniel's persistent questions about the *fourth beast* he is able to draw additional information from the angel who told him what would transpire during the tenure of the fourth kingdom, the ten *horns*, and the *other horn* that would rise

up after them. Whereas the *metallic-man statue* vision in Daniel 2:43 showed the Roman Empire had simply divided and devolved into *feet and toe* nations that did *not adhere to one another (or cleave to one another, KJV)*, in Daniel 7:7 the fourth *dreadful and terrible* beast/Roman Empire goes through several recognisable stages (including world-wide exploration and colonialism). In Daniel chapter seven, in three verses, this fourth *beast/empire* is described as being:

...different from all the beasts that were before it, and it had ten horns.

*...the fourth beast, which was different from all the others, exceedingly dreadful... which devoured, **broke in pieces, and trampled the residue** with its feet.*

...shall be different from all other kingdoms, and shall devour the whole earth... (Dan. 7:7b, 19, 23)

Firstly, it was different to the preceding three empires because it had ten horns/kingdoms. Secondly, it was different because it devoured the whole earth and broke it into pieces via colonialism. Thirdly, the most significant difference between the three previous empires, and the *fourth beast/empire* is that history tells us it rose up onto a **different western shore** adjacent to the Great Sea (viz., Europe), compared to the *other three beasts* that rose up on eastern shores in the Levant, as Middle Eastern/Asian kingdoms!

Furthermore, it must be emphasised that after the Roman Empire divided administratively, politically and spiritually into east and west – from then on – the Western Roman Empire had no territory in common with the three preceding eastern Asian *beast-empires* that were synonymous with Babylonia, Persia and Greece. Therefore, in addition to the facts listed above, these three verses must describe the Western Roman Empire, sometime after its fall

in AD 476 (certainly not before that date), because the multiple exploratory ocean-going sub-empires didn't leave Europe to *devour the whole earth* until the 15th Century, and they continued to exist until World War I in the 20th Century.

The overall impressions regarding this *fourth* empire is that it had a violent nature, it was *different* and divisive, and it devolved into multiple entities described as *feet*, *toes*, and *horns* in Daniel's two visions, these entities would *not adhere to one another*, but instead, they would make war!

Upon the decline of Roman imperial power, Germanic tribes from the east took over vast lands once ruled from Rome. After long period of growth, development and sometimes darkness, the barbarian came of age. Armed with a religion from the Mid-East [Christianity], Roman law and governmental organization, Greek art and philosophy, the descendants of these barbarians would spread their culture all over the globe. Yet, for all the great art, music, philosophy and egalitarian writings about the rights of Man, there is a deep strain of violence which has permeated Western Civilization and it has existed from the birth of the West. Only the West has made war on such a grand scale... all over the world and with a destructiveness unmatched by any other people. It is only recently that the West has managed to refrain from total war. It was born from war, has lived and thrived by war yet in order to survive, it must now abandon total war. ^{viii}

Thus, when the descendant stages of the warring Western Roman Empire are studied, it becomes clear that there were many divisions, declines and revisions, and fresh manifestations of *different* powers that rose to pre-eminence during its long life-cycle in Europe. We shall examine some of those entities that arose out of Rome's western territories in the next chapter.



CHAPTER SEVEN

THE ROMAN EMPIRE IN HISTORY

After Rome of antiquity expanded its frontiers outside the Italian Peninsula into Europe from 241 BC onward, it successively took over territories in the Middle East in Anatolia, the Levant and North Africa, which had previously been ruled by dynastic Greek rulers.

The Imperial Roman Empire, 27 BC–AD 476

By the time of Augustus' death in AD 14, Roman rule or influence had extended to all of the territories adjacent to the Mediterranean, i.e., the Levant, North Africa, parts of Asia and most of Europe. However, in AD 285 Diocletian divided Rome's administrative rule, and established a Tetrarchy of co-Emperors who ruled in the east from 'New Rome' in Byzantium, and from Rome and later from Ravenna in the west.

'New Rome' in the East, AD 330–1453

New Rome was founded in the ancient city of Byzantium by Emperor Constantine in AD 330, and Theodosius (AD 379–395) was the last Emperor from Constantine's line to rule over a unified Roman Empire before it was split permanently in two. After Theodosius' death his son Arcadius (aged 17) became Emperor in the

East (AD 395–408), while Honorius his younger brother (aged 10) became Emperor in the West (AD 393–423). These two divided political entities would eventually speak Greek in the east, and Latin in the west.⁸

Rome's Imperial Insignia was sent eastwards to 'New Rome' in Byzantium soon after Odoacer's conquest of the Western portion of the empire in AD 476. The city became the seat of the Eastern Roman Empire, and was renamed Constantinople after the founding Emperor; it was styled on Rome and was built on and around seven hills.

The Eastern half continued as the Byzantine Empire for another 1,000 years until it fell to the Ottoman Turks in AD 1453. The Muslim rulers changed the name of the great city again, this time to Istanbul, and Mehmed II, known as 'the Conqueror' called himself *Kayser-I Rum* (literally 'Caesar of Rome'). The Ottoman Muslims assumed control of the remains of the vanquished Eastern Roman Empire, thus becoming its heirs. After AD 1453 the Eastern Roman Empire no longer existed. It is for this reason that the focus of this study must now shift to the descendant entities that devolved from the Western Roman Empire.

The Western Roman Empire, AD 395–476

After Theodosius' death when the empire was split in two, his younger son Honorius (aged 10) became Emperor in the West (AD 393–423). During the latter part of the 4th Century, succeeding invasions by barbarian tribes – Huns, Ostrogoths, Visigoths, Vandals and Burgundians, to name a few, followed by the Franks and Anglo-Saxons – critically weakened the Western Roman Empire. It

⁸ The maps on pages 12 and 17 show the Roman Empire at its greatest extent, marking the two administrative divisions and their capitals.

was during Honorius' reign that Rome was sacked for the first time in eight hundred years. Several other sackings followed.

Although brief periods of interaction with the Eastern Empire continued, Western Rome's Imperial period finally came to an end in AD 476, when it collapsed due to an invasion by Germanic tribes led by Odoacer who became the first King of Italy. While Odoacer exercised 'political control' over the kingdom, 'spiritual rule' shifted toward the Bishop of Rome and succeeding Popes who ruled the western Latin Kingdom. The disputes that subsequently arose between the western Catholics and the invading barbarians were largely resolved by the end of the 6th Century, resulting in the assimilation and conversion of the barbarians' descendants to Catholicism.

The Holy Roman Empire in the West (First Reich), AD 800-1806

The institution of the Holy Roman Empire dates from AD 800 when Charlemagne was crowned Emperor of the Western Roman Empire by Pope Leo III. He founded the Carolingian dynasty which ruled most of Europe. Its territory came to comprise much of west and central Europe, being centred on Germany and Austria and included parts of eastern France and northern Italy. After the failure of Charlemagne's Carolingian dynasty, the imperial title passed in AD 962 to the German Kings. During the 11th to 13th Centuries the Crusades were launched by the Papacy primarily to recover the Holy Places in Palestine from Muslim occupation. In 1231 the Catholic Inquisition (or Holy Office) was instituted by Pope Gregory IX in Southern Europe, to combat heresy and moral offences. It was later revived in Spain in 1478 against Jews, Muslims, and later, Protestants. Even later, in 1542, a Roman Inquisition was established by Pope Paul III. The Holy Roman Empire was brought to an end in 1806 by Napoleon, followed by the Austro-Prussian War and the Franco-Prussian War (1870-71).

The German Empire (Second Reich), 1871-1918

In 1871, Bismarck, Chancellor of a united Germany, achieved his cherished ambition of creating a new nation state – the German Empire, Second Reich/Realm. During the next 40 years Germany rose aggressively as a colonial power and its international aspirations were a major cause of World War I that resulted in the defeat of the German Empire in 1918.

Following the devastation of the First World War (1914-1918), Germany was exhausted and sued for peace in desperate circumstances. Awareness of imminent defeat sparked a revolution, the abdication of Kaiser Wilhelm II, formal surrender to the Allies, and the proclamation of the Weimar Republic on 9 November 1918. ^{ix}

The German Reich/Weimar Republic, 1919-1933

In June 1919 the Treaty of Versailles was signed, which imposed reparations on Germany for her part in World War I, and together with the Covenant of the League of Nations, these accords were brought into force on January 10, 1920. The Weimar Republic joined the League of Nations on September 9, 1926, which indicated its desire to join the international community. However, it was the Treaty of Versailles and its harsh reparations, which became the focal point in Hitler's propaganda as the cause of Germany's domestic problems that he was about to solve.

The Nazi Regime (Third Reich), 1933-1945

Hitler was born in the backwoods of Austria on April 20, 1889. His Father was a customs official, and Hitler's early years were spent as a bohemian 'would be' artist/painter. He became a German Citizen (in February 1932, aged 42), which was a necessary 'stepping stone' for his political ambitions and policies.

Hitler's ideas only began to be accepted after his book *Mein Kampf* (My Struggle), was published about 1924. By 1939 his book had become the 'bible' of the National Socialists (Nazi) Party; it sold over five million copies in eleven languages; another five million were distributed during his rule.

It is said that Hitler was an apostate Roman Catholic with an ambivalent attitude towards Christianity (according to conflicting public and private statements attributed to him). Although he presented an outward intent to uphold and protect Christianity, he eschewed the Hebrew portions of the Bible and the hierarchy of organised religion. He believed he was an instrument of God and the Holy Office—in opposing the Jews—believing that the Jew was the killer of God.

As early as April 1933, the Fuhrer reminded Vatican representatives Bishop Berning, and Monsignor Steinman that for 1500 years their Church had regarded Jews as parasites to be killed and that he intended a 'final solution' to the Jewish Problem.^x

In October 1933, some nine months after Adolf Hitler was appointed chancellor of Germany, the German government announced its withdrawal from the League of Nations. The ostensible reason was the refusal of the Western powers to acquiesce in Germany's demands for military parity.^{xi}

The Nazi ambition to restore the medieval Holy Roman Empire for a thousand years, confirms the direct descendant link between the Western Roman Empire, the Holy Roman Empire, the German Empire, Weimar Republic and Nazi Germany's Third Reich. The Third Reich's period of succession from Western Rome ended with Germany's defeat and Hitler's suicide on April 30, 1945.

Germany's final surrender on May 7, 1945, hastened the end of World War II on September 2, 1945. In this manner, the *little horn* nation, together with its Fuhrer who had *eyes of a man, and a*

mouth speaking pompous words, who persecuted the saints of the Most High, were destroyed according to God's foretold judgment.

But the court shall be seated, and they shall take away his dominion, to consume and destroy it forever.

I watched then because of the sound of the pompous words which the horn was speaking; I watched till the beast was slain, and its body destroyed and given to the burning flame. (Dan. 7:26, 11)

This ended the reign and dominion of the very last manifestation of the fourth *dreadful and terrible beast* empire. Hitler's 'body' representing *the beast* was also destroyed.

Rome's division and devolution through several stages and manifestations into numerous independent nation-states prove that it was indeed *different* from the three Middle Eastern empires that had preceded it. Rome's *difference* was recognisable because of its European origin, its extensive amorphous territories bordering the Mediterranean, its world-wide colonial sea-faring exploits, its numerous descendant warring entities, its extensive persecution of the *saints of the Most High*, and finally through Hitler's attempt to recreate a new Holy Roman Empire in our modern age—via a *Third Reich*—that he expected would last for a thousand years!

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## CHAPTER EIGHT

### THE TEN-HORN ALLIANCE

To be true to scriptural chronology and recorded history, the *fourth kingdom* could only produce *ten horns*—at some point in time—after the Roman Empire had divided into two administrative divisions, and after it had devolved into multiple strong and fragile kingdoms, some of which proceeded to devour the whole world and break it up into pieces via conquest and colonialism.

#### **The statue vision:**

*Whereas you saw the feet and toes, partly of potter's clay and partly of iron, the kingdom shall be divided...so the kingdom shall be partly strong and partly fragile. (Dan 2:41-42)*

#### **The beast vision:**

*The fourth beast shall be a fourth kingdom on earth, which shall be different from all other kingdoms, and shall devour the whole earth, trample it and break it in pieces. The ten horns are ten kings who shall arise from this kingdom. And another shall rise after them. (Dan. 7:23-24a)*

Therefore, only after the events described above had taken place, could *ten horns*, *ten kings* or ten nations conceivably join

together in a contemporary alliance! Searching for the existence of a ten-strong international alliance (that is later disrupted by a *little horn* interloper), has been a problem for Bible commentators and historians for decades; many of whom say that the Roman Empire never disintegrated into ten nations, and therefore this particular alliance must be destined to form in the future! However, the details contained in Daniel's visions have already been proven true in relation to:

The fourth beast/kingdom being divided: i.e., the Eastern Roman Empire was administered from New Rome (Constantinople), while the Western Roman Empire was based in Rome, Europe. (Dan. 2:41 above)

The Roman Empire's origin in Europe, in different territory compared to the three preceding Middle Eastern empires. (cf. Dan. 7:19)

The Western Roman Empire being the first to fall (AD 476), because of its vulnerability to foreign/*clay* invading forces, resulting in multiple strong and fragile kingdoms.<sup>9</sup> (Daniel 2:41 above)

Afterward, it was the Western Roman Empire's inherently warlike successors (viz., its seafaring sub-empires) who conquered the New World—dividing it into pieces/colonies—as they explored the whole earth. (cf. Dan. 7:23)

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<sup>9</sup> While the Western Roman Empire disintegrated during the medieval period (i.e., the Dark Ages) into principalities, kingdoms, provinces etc., and eventually morphed into sub-empires, we know that conversely, the single entity Eastern Roman Empire/Byzantine Empire remained relatively stable for the ensuing 1,000 years, until taken by Islamic forces in 1453. Therefore, the western division of the Roman Empire is where we should be searching!

Obviously, such an alliance must have formed after the Age of Discovery that began with Genoese, Portuguese and Italian explorers in the early 15<sup>th</sup> Century (i.e., Marco Polo, Magellan, Diaz, Columbus, Vasco da Gama etc.). This era continued into the 16<sup>th</sup> Century when 'Portuguese' Christopher Columbus (with Spanish support) embarked on overseas exploration, closely followed by the other large European seafaring nations. This historical development confirms that—in this respect—it was the western division of the *fourth beast* that would indeed, *devour the whole earth, trample it and break it in pieces*, by creating overseas colonies and dominions. (*Dan.* 7:23)

And so history records that multiple sub-empires or nations descendant from the *fourth kingdom* sailed out of the Mediterranean Sea and away from European shores to seek trade routes and a pathway to the east. These colonising nations were:

**France** founded in – 987;

**Portugal** – 1139;

**Spain** – 1492;

**England** – 1536;

**Holland** (Netherlands) – 1648;

**Austro-Hungarian Empire** – 1804;

**Belgium** – 1830;

**Italy** – 1861;

**German Empire** – 1871 (ex-Holy Roman Empire).

Records show that all of these sub-empires/nations established and maintained considerable colonies and dominions—of one sort or another—around the globe: extending to Asia, Africa, the Americas, India, Indonesia, Australia and New Zealand, and as far away as the Islands of the Pacific. (Even today, France, Netherlands and United Kingdom maintain Overseas Territories and Dependencies.) Since this expansive colonising period—from the

15th to 19th Centuries—covered the era when the *fourth beast's* descendant entities went forth to *devour the whole earth*, we must search more recent history for the elusive ten *horn* alliance.

Coinciding with the world-wide colonising period reaching its zenith in Europe at the beginning of the 20<sup>th</sup> Century, a surge in nationalistic fervour, patriotism and militarism began to contribute to political unrest in many of the smaller European nation-states that were dominated by the larger empires (listed above).<sup>xii</sup> After the assassination of Archduke Ferdinand of Austria by a Serbian nationalist, the great continental European powers took sides and mobilised to fight each other during the Great War (World War I, 1914–1918). This calamitous event, which cost between 18 and 23 million lives, also brought the age of empires (including the Austro-Hungarian, Ottoman and Russian Empires) to a decisive end! At this time there was still no ten *horn*/nation alliance in sight.

Thankfully, since we discovered which part of the divided Roman Empire devoured the whole earth and broke it in pieces, and because history shows that the Western Roman Empire's borders only extended north as far as the Rhine and Danube Rivers that meander across the European continent, we knew where to search for this elusive group of nations! Consequently, only the nations that existed in territories west and south of these two great rivers during the early 20<sup>th</sup> Century were of further interest in this study.

As a direct consequence of World War I and the disintegration of the colonising sub-empires, together with the urgent need to reorganise the multiple newly created European and Middle Eastern countries, the modern borders of individual nation-states began to be drawn onto the world map in 1919. Subsequently, in 1920 a large group of allied nations called The League of Nations was formed to promote peace and avoid another World War.

Remarkably, ten European nations from the territories previously belonging to the ancient Western Roman Empire, became bound in an alliance as ‘founding members’ of *The League of Nations*. As a result, the ten contemporary European nations listed below are believed to comprise the *ten horn* alliance belonging to the *fourth beast/empire* mentioned in Daniel 7:7, 20 and 24.

The map below shows the ten European nations that joined the League of Nations on January 10, 1920. A further map on page 64 shows where Germany is positioned in relation to the two rivers.



- |                                                                       |                        |                     |
|-----------------------------------------------------------------------|------------------------|---------------------|
| <b>1. Britain (U.K),</b>                                              | <b>2. Netherlands,</b> | <b>3. Belgium,</b>  |
| <b>4. France,</b>                                                     | <b>5. Spain,</b>       | <b>6. Portugal,</b> |
| <b>7. Switzerland,</b>                                                | <b>8. Italy,</b>       | <b>9. Greece</b>    |
| <b>10. Yugoslavia – Kingdom of the Serbs, Croats, &amp; Slovenes.</b> |                        |                     |

Note: The hatched areas show: Poland (top) invaded by Nazi Germany on September 1, 1939; Czechoslovakia (middle) and Austria (bottom) annexed by Nazi Germany between 1938 and 1939. The UK and France declared war on Nazi Germany on September 3, 1939, two days after Germany invaded Poland.

This 'bloc' of ten contemporary European nations, together with thirty-two other 'founding member' nations, formed The League of Nations on January 10, 1920. Thus, the existence of a group of *ten horns*/nations (within a larger alliance), has been hidden from our eyes for a very long time. However, it is significant that the German Reich/Weimar Republic of Germany did not join The League of Nations until 1926.

*The ten horns are ten kings who shall arise from this kingdom. And another shall rise after them. (Dan. 7:24a)*

Although **Luxembourg, Albania, Austria, and Bulgaria** – were also within the borders of the Western Roman Empire, they were not 'founding members' of the League of Nations; they joined later in the same year. **Hungary** (which is bisected by the Danube) joined in 1922.<sup>xiii</sup>

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CHAPTER NINE

INTERACTIONS BETWEEN HEAVEN AND EARTH

Following a general introduction and review of the four Gentile empires that would influence the Jews during their Diaspora, (Dan. 7:1-7) Daniel's night vision closes in on the fourth *dreadful and terrible beast*. He watches in amazement as it demolishes three former empires (viz., Babylon, Media-Persia and Macedon-Greece) with its iron teeth and trampling feet, and breaks the residue into pieces; he marvels as he sees ten *horns/kings* come into existence, and watches in horror as a fearsome *little horn* suddenly appears, with *the eyes of a man and a mouth speaking great words*, which abruptly subdues *three kings*. (Dan. 7:24)

But, before Daniel could make any sense of this night vision, his view of the fourth *beast* and its descendant *horns* was miraculously interrupted by a two-part vision of a 'heavenly' kind. Furthermore, Daniel, is not only able to see the supernatural Ancient of Days making wonderful judgments in His magnificent heavenly court, but he simultaneously sees extraordinary events that will take place on earth (at some point in time), when the *little horn* and the *fourth beast/empire* from which it emerged, are speedily destroyed, in flaming fire!

Daniel tells us that the dual visions troubled him in both body and mind, so for the sake of clarity—and so we don't suffer the same consequences—the scriptures relating to the fourth empire and its actions on earth are printed in normal font (Book Antiqua italic), while the two heavenly scenes are printed in **bold Calibri font**. Hopefully, this will help us to unravel the mystery of this passage and lead us to see 'who and what' is being referred to as a *little horn* in Daniel 7:7-28, and what *the kingdom* represents.

(Note: It could be helpful to read the italic record straight through to see what was happening on earth, and then read the Calibri font record to see the heavenly response to the appearance of the *little horn*. In the following passage, the information about the *little horn's* characteristics and actions have been underlined, and these 'identifying' details will be looked at in depth in chapter ten.)

Daniel's Vision showing events occurring on earth:

After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong, it had huge iron teeth, it was devouring, breaking in pieces, and trampling the residue with its feet. It was different from all the beasts that were before it, and it had ten horns. I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, were eyes like the eyes of a man, and a mouth speaking pompous words. (Dan. 7:7-8)

Events taking place in heaven:

I watched till thrones were put in place, and the Ancient of Days was seated; His garment was white as snow, and the hair of His head was like pure wool. His throne was a fiery flame, its wheels a burning fire; a fiery stream issued and came forth from before Him. A thousand thousands minis-

tered to Him; ten thousand times ten thousand stood before Him. The court was seated, and the books were opened. (Dan. 7:9–10)

Events on earth:

I watched then because of the sound of the pompous words which the horn was speaking; I watched till the beast was slain, and its body destroyed and given to the burning flame. (Dan. 7:11) Verse 12 is omitted for now.

A heavenly ceremony was taking place:

I was watching in the night visions, and behold, One like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days, and they brought Him near before Him. Then to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom the one which shall not be destroyed. (Dan. 7:13–14)

The angel's reassuring answer to Daniel's question:

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

Daniel's further question:

Then I wished to know the truth about the fourth beast...and the ten horns that were on its head, and the other horn which came up, before which three fell, namely, that horn which had eyes and a mouth which spoke pompous words, whose appearance was greater than his fellows. I was watching; and the same horn was making

war against the saints, and prevailing against them,
(Daniel 7:19a, 20–21)

Meantime, a judgment was being made in heaven:

The Ancient of Days came, and a judgment was made in favour of the saints of the Most High, and the time came for the saints to possess the kingdom. (Dan. 7:21–22)

The angel's explanation about the *other horn* in his vision:

The ten horns are ten kings who shall arise from this [fourth] kingdom. And another shall rise after them; he shall be different from the first ones, and shall subdue three kings. He shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law. Then the saints shall be given into his hand for a time and times and half a time. (Dan. 7:24–25)

The dual judgment made in the heavenly court:

But the court shall be seated and they shall take away his dominion, to consume and destroy it forever. Then the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people, the saints of the Most High. His kingdom is an everlasting kingdom, and all dominions shall serve and obey him. (Dan. 7:26)

This is the end of the account. (Dan. 7:28)

What Daniel saw, and what he recorded about this vision shows the interaction between the events that would one day occur on the earth, and the pre-determined judgments (about those future events) which were being decided in the throne-room of God at that very moment. In addition, while it seems that the ap-

pearance of the *little horn* (in the earthly sphere) caused the heavenly court to be assembled for the Ancient of Days to sit in judgment (v. 8-10), we are not given any reason for this swift reaction until verses 21 and 25 reveal that it was because the *little horn* was *making war against the saints, prevailing against them, and persecuting* them! Interestingly, for some (as yet) unexplained reasons, the judgments passed on the *little horn* are immediately linked to the occasion when the *saints of the Most High* receive a kingdom on earth (second-hand, so to speak), from the *One like the Son of Man* who had been ushered into the Throne Room of God. (This matter will be further explored in chapters 11-13 in this book.)

Some revelations arising from the overlapping visions

Firstly, the subject matter contained in the vision relates to certain attributes belonging to the *little horn*, i.e., *in this horn, were eyes like the eyes of a man, and a mouth speaking pompous words* (viz., great things), *whose appearance was greater than his fellows* (i.e., of higher status, or greatness), which indicates that the *little horn*, while representing a nation, is in fact a human being with great oratory skills and a functioning propaganda programme, which permits him to rise to prominence above his peers.

Secondly, the vision shows that the *little horn's* first appearance is among the *ten horns/kings* described in Daniel 7:7-8, 20, 24; the *ten horns* being a group or alliance of ten nations that would rise to power in Europe after the division, decentralisation and fragmentation of the Roman Empire. *The New Bible Commentary* makes an interesting observation regarding the *ten horns* described in Daniel 7:7-8:

As for the ten horns, they stand for kingdoms which are to exist during the second phase of the beast's history. It does not necessarily follow that these kingdoms must arise immediately

after the down-fall of Rome, but only that they may be able to trace their origin back to Rome. They are contemporary only in the sense that they exist during this particular period; they need not be actual contemporaries. As this second period comes to a close a third period is introduced by the appearance of the little horn. ...He will oppose the saints until the judgment of God brings about the complete destruction of the fourth beast. ^{xiv}

Thus, in his rise to power and quest for supremacy, the *little horn* subdues three kings; he changes times and laws to suit his plans; he conducts war against the Jews—over whom he prevails—and they are given into his hand (i.e., placed in a defenceless position) *for a time times and half a time*, i.e., 3 ½ years.

Thirdly, dominion and power is taken away from the *little horn* and *the fourth beast*/empire that spawned it, and they meet their end at the same time. We can be assured that this vision refers to the ultimate stage in the existence of this particular *fourth* empire because, when *the beast* was slain, its *little horn* 'manifestation' (i.e., the body representing the empire) was also destroyed; they had previously co-existed and were essential to one another. Subsequently, the beast... and its body were given to the burning flame...to consume and destroy it forever. (Dan. 7:11, 26)

Fourthly, in relation to the heavenly sphere, the subject matter in this chapter exposes the relationship between God's throne-room and *the saints of the Most High* when dealing with their common enemy, and it discloses the predetermined decisions made regarding the future. It shows that the events being played out on earth result in a supernatural personage, i.e., *One like the Son of Man*, being given everlasting dominion and glory, and a kingdom which shall not be destroyed (v. 13-14). Furthermore, the kingdom was given to the people of the saints of the Most High (i.e., the descendants of Daniel's people) forever (v. 27). However,

it appears that *the saints of the Most High* (Jews) only receive the kingdom in trust (to retain) on behalf of the *One like the Son of Man!*

Finally, when consideration is given to the disintegration of the Roman Empire as prophesied in Daniel's visions and recorded in history, and when due recognition is given to the nations which comprised the *ten horn* alliance that appeared from within the devolved Western Roman Empire after 1920, it becomes apparent – from more recent history – that the *little horn* of Daniel 7:8 (which appeared after the other *ten horns*), did indeed represent Nazi Germany's Third Reich, and its Fuhrer Adolph Hitler who ruled Germany for 12 years from 1933 to 1945.

Further proof of this premise will be presented in chapter ten.



CHAPTER TEN

THE LITTLE HORN IN HISTORY

After experiencing a troubling night vision about four great beasts that rose up from the Mediterranean Sea, Daniel asked an *angel* that stood nearby for more details about the *fourth beast*, its ten horns and the bizarre *little horn* that appeared among the others. The angel's answers are recorded in Daniel 7:17-18; 7:23-26. Because the *little horn's* unique appearance claimed Daniel's attention, he asks for more identifying information about the *little horn* than he does about any other entity described in his visions.

First of all, the *angel* disclosed general information about the *fourth beast*/kingdom and the ten horns, and then he focused on the activities of the *little horn*: how it would attack some of its contemporary *horns*/kingdoms; how it would rage against the Most High [God]; how it would persecute *the saints of the Most High*, (i.e., Daniel's people), and for how long. The identifying details provided by the *angel* and Daniel—relating to the *little horn*—have been compiled below, and they will be used as headlines in the rest of this chapter.

It will be noted that some of the identifying phrases refer to the *little horn*/nation as 'it', while others refer to the person who represents it as 'he' thus:

The *little horn* comes out of the fourth kingdom. v. 7-8, 23, 24
It was a little horn. v. 8a
It comes up among, and after the first ten horns. v.8, 20, 24
It subdues, plucks out by the roots, three other horns. v.8, 20, 24
He was different from the first horns/kings. v. 24
In the horn were the eyes of a man. v.8, 20,
Its appearance was greater than its fellows. v.20
In the horn was a mouth speaking pompous words. v.8, 11, 20, 25
He spoke pompous words against the Most High. v.25
He made war against the saints and prevailed against them. v. 21
He persecuted the saints of the Most High. v.25
He intended to change times and law. v.25
The saints were given into his hand for 3 ½ years. v.25
The heavenly court sat and passed judgement on the horn. v.22
His dominion was taken away and destroyed forever. v.26
The beast was slain and its body destroyed. v.11, 26
Its body was given to the burning flame. v.11
His dominion is consumed and destroyed forever. v. 26

The little horn comes out of the fourth kingdom

The fourth beast shall be a fourth kingdom on earth... the ten horns are ten kings who shall arise from this kingdom. And another shall rise after them. (Dan. 7:23-24)

These verses are straightforward in confirming that all of the *ten horns/ten kings* and the *little horn* that rose after them, came out of the *fourth beast kingdom/Roman Empire*, during its tenure on earth.

It was a little horn

I was considering the horns, and there was another horn, a little one, coming up among them. (Dan. 7:8a)

After searching maps, and comparing territories, it became clear that—compared with Germany’s territory today—only a small western area and a small southern area of land i.e., the cross-hatched regions (below) west of the Rhine (Rhineland), and south of the Danube, were originally considered to be part of the Roman Empire.



Regarding the land west of the Rhine:

Julius Caesar conquered the tribes of the left bank, and Augustus established numerous fortified posts on the Rhine, but the Romans never succeeded in gaining a firm footing on the right bank. As the power of the Roman Empire declined, the Franks pushed forward along both banks of the Rhine, and by the end of the 5th Century had conquered all the lands that had formerly been under Roman influence. By the 8th Century the Frankish dominion was firmly established in Western Germany and northern Gaul. ^{xv}

Furthermore, it appears that during succeeding periods of intermittent warfare the Rhineland territory came under Prussian, then French control, finally returning to Prussian control. After World War I and the defeat of the German Empire, Rhineland was occupied by American, Belgian, British and French forces; it was afterward demilitarized under the Treaty of Versailles and returned to the German Reich in 1935; but German forces remilitarized the territory in 1936 as part of a diplomatic test of wills, just three years before the outbreak of World War II.

Perhaps the diminutive size of Germany's original foothold within the *fourth beast*/Roman Empire was the primary reason for it to be described in Daniel's vision as a *little one*. However, although it was initially described as a *little horn* our attention is drawn to its later activities and demeanour, when it acts big.

It comes up among, and after the first horns/kings

Another... a little one, coming up among them. (Dan. 7:8a)

And another shall rise after them. (Dan.7:24b)

Incredibly, proving the scriptures to be true, six years after the 'bloc' of 10 European nations became 'founding members' of The League of Nations in 1920, Germany joined the League on September 9, 1926. Hence, Germany can surely be identified as the

little one coming up among them, which would rise after them. Unfortunately, Germany remained in The League of Nations for only seven years, finally withdrawing on October 19, 1933 to rebuild its army in opposition to the Disarmament Conference, thus breaching the Treaty of Versailles.

The Bible record has proven true in the sequence of events also: After the Roman Empire divided, and after colonialism reached its zenith, the Western Roman Empire produced an alliance of ten contemporary nations. (Dan. 7:24) The *little horn/nation of Germany appeared among its contemporaries*, within the same alliance, but at a later date. (Dan. 7:24)

It subdues, plucks out by the roots, three other horns

A little one, coming up among them, before whom three of the first horns were plucked out by the roots. (Dan. 7:8b)

The other horn which came up, before which three fell. (Dan. 7:20)

And [he] shall subdue three kings. (Dan. 7:24)

It is an historical fact that Hitler triggered World War II due to Germany's acts of aggression, when it annexed or invaded three neighbouring states, i.e., they were *plucked out by the roots*, to make living space (*lebensraum*) for the German people.

Austria was annexed on March 12-13, 1938,
Czechoslovakia on March 15-16, 1939 and
Poland was invaded on September 1, 1939.

Two days later, Britain and France declared war on Germany.

[Interestingly, we learn from Daniel's vision that it was when the three horns/nations were being *plucked out by the roots*, that

Daniel's attention was suddenly diverted to the heavenly realm where the court was assembling before the Ancient of Days and preparing to pass judgment on the *little horn*, (Dan. 7:9-10, 26).]

He was different from the first horns

Finally, the same adjective '*different*' that was used for the *beast*, is applied to the *little horn* that rose up among the other ten horns/kings.

The ten horns are ten kings who shall arise from this kingdom and another shall rise after them; he shall be different from the first ones. (Dan. 7:24)

The word *different* means: 'not alike in character, quality, separate or distinct,' (or '*diverse*' as in KJV). Thus, at the end of World War I in 1918, and after the defeat of the German Empire i.e., the Imperial State of Germany, (with King Wilhelm II of Prussia as Emperor, 1888-1918, and Bismarck as Chancellor, 1871-1918), the German National Assembly met in the city of Weimar in 1919 to draw up the constitution of the German Reich (aka Weimar Republic) that would become the new Government of Germany from 1919-1933. Indeed, by the time the German Reich joined the League of Nations in 1926 a new and quite *different* entity had arisen among the ten 'founding member' nations in Europe.

However, soon after Hitler was appointed Chancellor on January 30, 1933, the *little horn*/nation—that became known as the Nazi Third Reich— withdrew from the League of Nations in October, 19, 1933. By then it had changed its name, its nature, and its principles and practices with regard to its besieged neighbours. Germany's varied history is a second witness to the *little horn* being *different* to the others. Furthermore, the *little horn* showed it was *different* from the other horns by aggressively *subduing* and *plucking up by the roots* three of its neighbouring horn states to

amalgamate them into its domain. It also acted *differently* towards the ten contemporary European *horns*/nations within the League of Nations, when, in 1933 it withdrew from the organisation, to rearm, invade Austria, Czechoslovakia, and Poland, and finally go to war in 1939.

In the horn were the eyes of a man

*And there, in this horn, were eyes like the eyes of a man.
(Dan. 7:8b)*

*And the other horn which came up, before which three
fell, namely, that horn which had eyes... (Dan. 7:20b)*

As Daniel watched the fourth *dreadful and terrible* beast he saw *ten horns* emerge on its head, then a *little horn* grew up among them, which uprooted three nations; as Daniel intently scrutinised the *little horn* its contours dissolved into the face of a man; human eyes stared back at Daniel and the mouth on the face boasted loudly of the great things he would accomplish. The man with human *eyes* had so pervaded the *little horn*/nation with his Nazi propaganda, political manifesto, and racial dogma that by the end of 1933 he had gained dominion over the *horn's* affairs, leading to authoritarian control, and eventually to his dictatorship. Thus, the *little horn*/nation is afterward referred to in scripture as he/his.

Hitler's rise to political power began in 1919 when he joined the socialists in what was to become known as the Nazi Party. The Nazi Party's first attempt to overthrow the Government occurred during the Beer Hall Putsch in Munich in 1923, which ended in disaster for Hitler, resulting in his imprisonment on high treason charges. Unfortunately for the wider world, Hitler's short imprisonment gave him the time and opportunity to begin writing his two-volume *Mein Kampf* (My Struggle), which was published in

July 1925. At 720 pages, it contained the seeds for Hitler's anti-Semitic racism, Nazi ideology and fascist goals, and it revealed his politically aggressive globalist intentions that he would later put into practice.¹⁰ Not only had Hitler's imprisonment been a convenient platform for his writing, but the economic crisis that dogged Europe and the rest of the World after World War I, afforded a timely opportunity to propagate his radical and opportunistic political solution to Germany's woes.

When the stock market collapsed on Wall Street on Tuesday, October 29, 1929, it sent financial markets worldwide into a tailspin with disastrous effects. The German economy was especially vulnerable since it was built upon foreign capital, mostly loans from America and was very dependent on foreign trade. When those loans suddenly came due and when the world market for German exports dried up, the well-oiled German industrial machine quickly ground to a halt.

As production levels fell, German workers were laid off. Along with this, banks failed throughout Germany. Savings accounts, the result of years of hard work, were instantly wiped out. Inflation soon followed making it hard for families to purchase expensive necessities with devalued money.

Overnight, the middle class standard of living so many German families enjoyed was ruined by events outside of Germany, beyond their control. The Great Depression began and they were cast into poverty and deep misery and began looking for a solution, any solution.

Adolf Hitler knew his opportunity had arrived. ^{xvi}

Following World War I and the Great Depression of the late 1920s and early 1930s, Hitler's powers of oratory, together with

¹⁰ By the end of World War II over ten million copies of his book had been sold or distributed throughout Germany.

Joseph Goebbels well-organised propaganda machine, brought the Nazi Party acclamation and increasing support. Throughout this process – which involved political intrigue, back-stabbing, infighting, betrayal, and massive staged rallies in support of the Nazi Party – their rising strength and popularity gradually eclipsed Germany’s opposition parties.

The acceptance of Hitler’s policies by industrialists, bankers and middle and upper-class socialites, who believed he would be good for Germany, began to tilt public opinion in his favour. During his rise to power he continued to build a Nazi shadow government to replace the democratic one. Meanwhile, burgeoning numbers of Germans joined the S.A. (the Nazi Party’s paramilitary wing, known as ‘brown shirts’), and the S.S. (Hitler’s personal body-guard), where they were trained to enforce the new political structure.

After taking every opportunity to undermine the existing government, and ensure its inability to govern, Hitler was finally offered the Chancellorship on January 30, 1933, by Hindenburg (the aged and infirm German President), who was under considerable pressure to find a solution to Germany’s problems. At that time, former General Erich Ludendorff who had once supported Hitler sent a telegram to President Hindenburg stating:

By appointing Hitler Chancellor of the Reich you have handed over our sacred German Fatherland to one of the greatest demagogues of all time. I prophesy to you this evil man will plunge our Reich into the abyss and will inflict immeasurable woe on our nation. Future generations will curse you in your grave for this action.^{xvii}

Within the space of fourteen years Hitler’s rise to power was complete. Germany was in his hands and conforming to his will;

he had the necessary tools within his grasp to reshape the World.^{xviii} The *little horn* had morphed into a man!

Its appearance was greater than his fellows

That horn... whose appearance was greater than his fellows. (Dan. 7:20b)

This phrase may have two applications: it could just as easily relate to the ten horn *fellow*-nations amongst which it appeared, as to Hitler's *fellow*-politicians within the German government that he outsmarted and side-lined. Certainly, shortly after his appointment as Chancellor of the German Reich (Weimar Republic), on **January 30, 1933**, Hitler proceeded to crush all of his political opponents. His National Socialist German Workers' Party (Nazi Party) began to pass laws that enabled Hitler to legally obtain plenary powers contrary to the constitution, and although the constitution was never revoked, nevertheless, it was rendered irrelevant! Thus, the **Reichstag Fire Decree, February 28, 1933** – which nullified many of the key civil liberties of the German people – and **The Enabling Act, March 24, 1933**, which quickly followed, allowed the cabinet to legislate without approval from the Reichstag or President. These two acts (passed by the Reichstag), were the first steps towards Hitler's ultimate goal, and they formed the legal basis for Hitler's de-facto dictatorship (cf. pages 75–77). These two laws marked the demise of the Weimar Republic, and the rise of the Nazi Third Reich.

At that time, the other European nations could only look on in horror as Hitler and the Nazi Party continued to flout convention and draw other major German organisations into the well-coordinated web of Nazi policies and practices. Organisations that refused to cooperate were either banned by decree or intimidated into voluntary dissolution. After wiping out his political opposi-

tion, Hitler was free to do as he wished. After the German Reich/Weimar Republic withdrew from the League of Nations in October 1933, the rearmament of Germany, and Nazi hegemony over continental Europe to give 'living space' for Germans, became Hitler's primary aims.

In the horn was a mouth speaking pompous words -

And there, in this horn... a mouth speaking pompous words. (i.e., great things – KJV) (Dan. 7:8b)

I watched then because of the sound of the pompous words which the horn was speaking. (Dan. 7:11)

A mouth which spoke pompous words. (Dan. 7:20b)

These three scriptures, referring to the *pompous words* spoken by the *little horn*, put considerable emphasis on the rhetoric used by Hitler during his rise to power. Anyone who has viewed film archives of Hitler's speeches would agree that these scriptures perfectly describe his speechmaking capabilities and persuasive orations. Hitler's speeches, together with accompanying pageantry and dramatic staging at his pro-Nazi rallies – packaged by Goebbels's propaganda machine – were all designed to further aid his grandiose plans to rule the World. It is interesting to note that Daniel 7:11 (above) draws attention to the sound of the pompous words being spoken! Certainly, Hitler's hoarse grating voice, gift for self-dramatization, aggressive mannerisms, fits of hysteria and shouting all contributed to his mesmerizing power over the masses, which elicited their adulation.^{xix}

Adolf Hitler: to a British correspondent in Berlin, June, 1934.

At the risk of appearing to talk nonsense I tell you that the National Socialist movement will go on for 1,000 years! Don't forget how people laughed at me 15 years ago when I declared

that one day I would govern Germany. They laugh now, just as foolishly, when I declare that I shall remain in power.^{xx}

Following Hindenburg's death in August, 1934, Hitler assumed the title of Fuhrer (i.e., leader), and after the army swore an oath of loyalty to Hitler – rather than to the constitution – he became the undisputed Dictator of the totalitarian Third Reich for the next twelve years. It should also be mentioned that in the 19th Century, Germany was under a spirit of pride and arrogance – believing in the innate superiority of the Aryan race – whilst regarding Jews, Poles, Slavs and Russians as lower-class races. The Jews in particular were blamed for World War I and the Great Depression. Hitler's rhetoric hid a 'lying spirit' which inverted the truth and laid the blame for everything bad on the Jews. At this stage in his accession to power, scripture says he was only speaking *pompous words* or *great things* (KJV), which were not necessarily spoken publicly against *the most High*, as is stated later in Daniel 7:25.

He spoke pompous words against the Most High

*He shall speak pompous words against the Most High.
(Dan. 7:25a)*

Although Hitler apparently made no publicly recorded statements, by which this verse relating to God can be confirmed, many of his private conversations indicated that after he had concluded his warfare and annihilation of the Jews, Hitler had every intention of destroying Christianity which he saw as a 'blight' on mankind.^{xxi} In his youth Hitler professed to be a Catholic, but his real religion was an 'anti-Semitic pan-Germanic Empire' of which he would be the head! In this endeavour his ambition left no space for Christianity, although he was not shy in adopting medieval Catholic attitudes towards Jews and other perceived undesirables to suit his purposes.

The verse above, taken together with the verse below (which although spoken by Jesus in a positive context, can also be applied in a negative sense), show that to slander, rail against and persecute God's people, both Jew and Christian, is equal to speaking against the Most High.

Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me. (Matthew 25:40)

He made war against the saints and prevailed against them

I was watching; and the same horn was making war against the saints, and prevailing against them. (Dan. 7:21)

From April 1, 1933, 'The Enabling Act,' gave Hitler constitutional power to make laws by decree. Discrimination against Jews began to be practiced, beginning with a boycott of Jewish shops and businesses. The on-going legislative process was the means by which the Nazis legalised their confiscation of Jewish lands and possessions, stripped Jews from Poland of their German citizenship, excluded Jews from the arts, from owning land, editing newspapers, getting legal qualifications, obtaining national health insurance, and serving in the military, etc.

He shall persecute the saints of the Most High

He... shall persecute the saints of the Most High. (Dan. 7:25b)

The first 'clarification' of the status of Jews within the Third Reich had taken place at a Nuremberg party rally as early as September 1935. This was a first step to disempower Jews, separate them from legitimacy and thus allow the Nazi propaganda pro-

gramme to polarise, denigrate, and ultimately treat Jews as sub-humans to be eradicated.

Nuremberg Laws: The first law, '**The Law for the Protection of German Blood and German Honour**' prohibited marriages and extra-marital intercourse between 'Jews' (the name was now officially used in place of 'non-Aryans') and Germans, and also [banned] the employment of German females under forty-five in Jewish households.

The second law, '**The Reich Citizenship Law**' stripped Jews of their German citizenship and introduced a new distinction between 'Reich citizens' and 'nationals'.^{xxii}

By 1937 Jews were not allowed to teach Germans, become dentists or accountants, and were denied tax reductions and child allowances. In 1938 all Jews were expected to register their business interests, wealth and property, and have their passports stamped with a large red 'J' while all those aged over 15 years had to apply for identity cards.^{xxiii}

Austria was invaded March 12-13, 1938.

Subsequently, on January 30, 1939 during his Reichstag speech, Hitler threatened the Jews (Daniel's people, *the saints of the Most High*), and shortly afterward he began to institute his fanatical persecution of the Jews and other minority groups, through pogroms and ghettos (Lodz, Krakow, Warsaw etc.,) and eventually through the establishment of concentration camps.

Czechoslovakia was invaded March 15-16, 1939.

Poland was invaded on September 1, 1939.

Hitler made a further proclamation on October 6, 1939, regarding the isolation of Jews. In January 1940 the Nazis chose the town of Auschwitz in Poland as the site for a new concentration camp, and in the summer of 1941 the Fuhrer ordered the 'Final Solution

of the Jewish Question.' From then on, Hitler's propaganda programme was directed towards the persecution and eradication of the Jews whom he blamed for all of Germany's problems.

He intended to change times and law

And shall intend to change times and law. (Dan. 7: 25c)

The Hebrew word for *times* used here (listed as Strong's Word No. 2166, means times, event or occurrence or a unit of time). The word is used here in the sense of desiring to change the past, history, or events, rather more than changing future 'dates and seasons' on the calendar! (cf. Only God changes the 'times and the seasons' Dan. 2:21a.) Therefore, the words *to change times* in this context may simply mean the *little horn* intended to 're-write history' for his own benefit; e.g., blame the intended victims for failures, and staged events. However, the two words *times and law* are closely linked; thus, once the cause of any disastrous event had been wrongly attributed to a chosen victim, it was naturally expected that a law would be passed to prevent its re-occurrence. Consequently, the phrase *to change... laws* probably means that Hitler changed the laws to expedite his own future unlawful aims and purposes. Legal subversion, false witness, blame and intimidation were the means by which Hitler and the Nazi Party came to power, so changing the law—to enable their perceived enemies/victims to be prosecuted—became their next plausible step.

Thus, immediately after Hitler's appointment as Chancellor on January 30, 1933, the arson/burning of the Reichstag (Parliament) building in February, 1933 (believed to be a Nazi staged event), produced the desired fear of imminent disaster among the population. This crisis afforded the opportunity for the Coalition Government (Nazis and Nationalist People's Party) to establish an emergency decree to deal with it:

Popularly known as the **Reichstag Fire Decree**, the regulations suspended the right to assembly, freedom of speech, freedom of the press, and other constitutional protections, including all restraints on police investigations.

Justified on the false premise that the Communists were planning an uprising to overthrow the state, the Reichstag Fire Decree permitted the regime to arrest and incarcerate political opponents without specific charge, dissolve political organizations, and to suppress publications. It also gave the central government the authority to overrule state and local laws and overthrow state and local governments.^{xxiv}

The next month, **The Enabling Act**, passed by the Reichstag in March, 1933, would hand over the constitutional functions of the Reichstag to Hitler, including the power to make laws by decree, control the budget and approve treaties with foreign governments.^{xxv} The above laws were enacted quickly from January, 1933, to secure Hitler's dictatorial powers in March, 1933, and restrict the activity of any Parliamentary opposition by July, 1933. Finally, on August 19, 1934, Hitler received a 90 percent 'yes' vote, approving his new powers as Fuhrer.

All of these laws acted like a slowly tightening noose around the Jewish population in Germany and those living in Nazi controlled territories; the new laws eventually allowed the Nazis to perpetrate their diabolical schemes to destroy the Jews and other 'undesirables' whom they despised. It is significant to note that—mirroring the chronological sequence listed in Daniel 7:25—it was only after Hitler's *pompous words* had been spoken, leading to persecution of the *saints of the Most High*, followed by the manipulation of events (i.e., re-writing *history/times*), and the subsequent apportionment of blame that allowed changes in the *law* to be effected, that the Nazi regime was finally able to gain control

over the Jewish population trapped within the borders of Germany and its neighbouring conquered territories.

The saints were given into his hand for 3 ½ years

Then the saints shall be given into his hand for a time and times and half a time. (Dan. 7:25d)

After the Nazis invaded and annexed Austria in March, 1938, the US convened a League of Nations conference in July, 1938, in France (with 32 delegates), aimed at helping Jews flee from Hitler's control, but the measure failed because no country would accept them. Hitler then moved against the Polish Jews who were living in Nazi controlled Germany.

In October 1938, Nazis arrested 17,000 Jews of Polish nationality living in Germany, then expelled them back to Poland which refused them entry, leaving them in 'No-Man's Land' near the Polish border for several months.^{xxvi}

As a consequence of their harsh treatment, a Jewish youth shot and killed a German Embassy staff member in Paris, which precipitated a massive co-ordinated attack on Jews by S.A., S.S., and Hitler Youth throughout the Reich. The ensuing riot on November 9, 1938, called *Kristallnacht* (the night of broken glass), resulted in: 7,500 Jewish businesses destroyed, 267 synagogues burned, and 91 Jews killed.

Even those who tried to flee in ships from Hitler's assault were refused permission to land in their chosen destination.

Refugees on the St. Louis Refused Entry Everywhere (1939):

On Saturday, May 13, 1939, the S.S. *St. Louis* left Hamburg, Germany for Havana, Cuba carrying 937 passengers, most of whom were Jews fleeing Nazi Germany. Most had applied for a visa to the U.S. and were planning on only staying in Cuba until able to legally enter the U.S. During the two weeks it took the *St. Louis* to cross the Atlantic, the political climate in Cuba

changed drastically. These changes in Cuba caused the landing permits held by those aboard the *St. Louis* to become invalid.

Denied entry into Cuba, those aboard the *St. Louis* begged the United States and other countries to let them in. Although newspaper reports sympathized with the refugees, no non-European country would allow them entry. On June 7, 1939, the *St. Louis* headed back to Europe, delivering many of its Jewish passengers back into the hands of the Nazis.^{xxvii}

As a result of these and other negative responses from the nations of the World, even after Poland fell in September, 1939, the Jews were completely *given into his hand* for a specific period of time. This *time and times and half a time* period, which is generally regarded as meaning three and a half years, began when the Nazis implemented their programme for the 'Final solution to the Jewish Question' at the end of 1941.

Although some eradication of Jews started in July, 1941, the first group-gassings were carried out in deportation vans **on December 8, 1941**, and routine mass-gassing of captives began in January, 1942, using Zykon B gas at Auschwitz-Birkenau concentration camp in Poland. The last use of gas was carried out at Auschwitz on October 30, 1944. The Jews were therefore given completely *into his hand* from the time the group-gassings began on **December 8, 1941**, until Germany surrendered on **May 7, 1945**.

(Note: This period covers 1247 days (inclusive), or three years and five months (solar calendar years), equivalent to *a time and times and half a time*. In addition, the term used in the KJV is ...*until a time, and times and the dividing of time*; this indicates an imprecise number of days inside a three and a half year period, i.e. more than three years, but not over three and a half years.)

Thus, the scripture in Daniel 7:25 correctly identifies the period of time in history when ...*the saints shall be given into his hand*.

Some people believe that Psalm 102 actually foretells the suffering and affliction meted out to the Jews during the Holocaust.

For my days are consumed like smoke, and my bones are burned like a hearth. My heart is stricken and withered like grass, so that I forget to eat my bread, because of the sound of my groaning my bones cling to my skin, I am like a pelican of the wilderness; I am like an owl of the desert, I lie awake, and am like a sparrow alone on the housetop. My enemies reproach me all day long; those who deride me swear an oath against me. For I have eaten ashes like bread, and mingled my drink with weeping, because of Your indignation and Your wrath; for You have lifted me up and cast me away. My days are like a shadow that lengthens, and I wither away like grass. (Psalm 102:3–11)

Finally, the Psalm shows that God looked down from heaven to see their plight and the narrative ends with the promise of their release/freedom to be re-established in Zion, the land of Israel:

For He looked down from the height of His sanctuary; from heaven the LORD viewed the earth, To hear the groaning of the prisoner, To release those appointed to death, To declare the name of the LORD in Zion, and His praise in Jerusalem, when the peoples are gathered together, and the kingdoms, to serve the LORD. The children of Your servants will continue, and their descendants will be established before You. (Psalm 102:19–22, 28)

The heavenly court sat and passed judgement on the horn

Until the Ancient of Days came, and a judgment was made in favour of the saints of the Most High, and the

time came for the saints to possess the kingdom. (Dan. 7:22)

But the court shall be seated, and they shall take away his dominion. (Dan. 7:26a)

The close interaction between events occurring on earth and the decisions made in the heavenly realm is clearly shown in these two verses. The heavenly judgement made by the Holy One, the Ancient of Days, turned the tables on the evil plans devised by the *little horn* and his subordinate sycophants. Instead of achieving their desired *lebensraum* (i.e., living space for the German people), Nazi endeavours to secure it by force ended with their own defeat at the hands of the victorious allies, and the loss of sovereignty over their own country. Thus, the defeat of the German Reich and the partition of German territory into East and West (under foreign control), brought the great Nazi Third Reich – that intended to rule the World for a thousand years – to its knees after only 12 turbulent years!

The beast was slain and its body destroyed

I watched then because of the sound of the pompous words which the horn was speaking; I watched till the beast was slain and its body destroyed... (Daniel 7:11a)

This verse has been quoted yet again, because of a blending of phrases that show that the *little horn* mouthpiece, and the Nazi Third Reich that acted as the last manifestation of the fourth *dreadful and terrible beast empire* (via the Western Roman Empire, Holy Roman Empire, German Empire and German Reich/Weimar Republic), were so inter-related that the destruction of one meant the simultaneous destruction of the other. This certainly proved true in history!

As Berlin and the Third Reich collapsed in flames, disarray, and utter destruction due to the onslaught ranged against them by Russia troops and allied bombing – plus the imminent Allies victory – the Fuhrer, Hitler (aged 56) committed suicide on April 30, 1945, in the bunker of the Chancellery in Berlin together with Eva Braun (aged 33), whom he had married the day before. Hitler shot himself in the head with a pistol; Eva may have bitten on a cyanide capsule.

The city of Berlin fell on May 2, 1945. Germany's general surrender at Reims on May 7, 1945 was ratified 2 days later in Berlin, and the war in Europe was over. In the space of a week the *little horn* – with the *eyes of a man* and a mouth that spoke *pompous words* against the *Most High* – who had initiated the war, together with the Nazi Third Reich that he commanded, were struck down as a result of the prior judgments passed against them in the heavenly court.

With his [Hitler's] death there was nothing left of the Greater Germanic Reich and the tyrannical power structure and ideological system which had devastated Europe during the 12 years of his totalitarian rule. ^{xxviii}

Its body was given to the burning flame

Its body destroyed and given to the burning flame.
(Daniel 7:11b)

To conclude the short era of the Nazi Third Reich, Adolph Hitler's and Eva Braun's bodies were carried outside the bunker by aides, covered with petrol and burned. Daniel's prophetic vision had been fulfilled; the *little horn* together with the *beast* kingdom he revived in Berlin, were both destroyed in burning flame at the end of World War II.

Its dominion is consumed and destroyed forever

But the court shall be seated, and they shall take away his dominion, to consume and destroy it forever. (Dan. 7:26)

Thus, when the scriptural narratives recorded in Daniel's two visions, which describe the *legs and feet* on the *metallic-man statue*, and the destructive *fourth beast* with its multiple *horns*, are combined with historical facts (concerning the Roman Empire and its descendant entities), the accounts align appropriately with one another: both through the events portrayed, and via their chronological order. This synchronisation confirms that Daniel's prophetic vision about the *little horn* that arose from the *fourth beast* empire was unmistakably fulfilled by the Nazi Regime in Germany.

In Daniel's vision about the *fourth beast*, it was described as a *dreadful and terrible beast*, which was *exceedingly strong*, and *different* from all the beasts that were before it – because of its location, and its multiple descendant manifestations – ending with a *little horn*. Daniel's prophesied scenario mirrors the historic rise of the Third Reich as the last of Daniel's prophesied *little horns* that persecuted the Jews, and under whose dominion they were destined to suffer.

The Jews' forced dispersion and exile from the Holy Land by Rome in AD 70, and the repeated persecution, oppression and exile perpetrated by Rome's sub-empires and descendant nations in their many manifestations, resulted in the *fourth beasts* condemnation. As predicted, the *little horn*/Hitler's death occurred simultaneously with the *beast*/Regime that produced it. With the defeat of Germany and the destruction of Berlin, the last of the four great Gentile empires/*beast* kingdoms that had persecuted and subjugated the Jews for two and a half millennia, came to an end.

But the court shall be seated, and they shall take away his dominion, to consume and destroy it forever. (Dan. 7:26)

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

These scriptures and history show that the fourth *dreadful and terrible beast* that was *exceedingly strong*, and *different* from all the beasts that were before it, was finally slain—for all time—at the end of its tenure, exactly in the manner described by Daniel.



CHAPTER ELEVEN

THE DURATION OF THE JEWISH EXILE

Although Jeremiah had prophesied that the people of Judah would be exiled to Babylon for seventy years (Jer. 25:11-12, 29:10), Daniel's visions revealed that the actual time frame for Judah's continuing subjugation under foreign influences (even after they were released to return to Judaea), would be for a much longer period. Thus, the four Gentile empires depicted in his visions began their sequential tenures on the world stage in 605 BC when the Babylonians invaded the two southern tribes (comprising Judah, Benjamin and the Levites), afterward taking them captive and into exile in Babylon. And so it was revealed to Daniel that all four empires would reign over his beleaguered people for centuries, until they finished their respective tenures of dominion.

(Note: Long before Babylon rose to power in the eastern Levant, great numbers of faithful Israelites from the ten northern tribes had successively joined the Southern Kingdom of Judah—under kings Rehoboam, Asa, and Hezekiah—because of apostasy in the northern tribes, and after Solomon's Kingdom was divided in two (cf. 2 Chronicles 11:13-17; 15:8-10; 30:1-13, 18-20). Accordingly, the tens of thousands of captives taken from Judaea by the Babylonian army during their southern invasions would have included many descendants from the ten

northern tribes, as well as descendants from those who had fled into Judaea to escape the Assyrian invasion of Israel a hundred years before. As a result, the exiles living in Babylon during the following decades would have been representative of all twelve tribes, from the whole House of Israel.)¹¹

Consequently, Judah (and the converts from Israel's ten tribes who had joined them), would have to endure domination by the four empires before the God of heaven could restore their independence and autonomy by setting up a permanent kingdom for their descendants. This promise of a restored kingdom (which is progressive in its application) is made twice, but only at the very end of Daniel's two major visions under our scrutiny. Thus:

And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people. (Dan. 2:44a)

Then the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people, the saints of the most High. (Dan. 7:27a)

His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. (Dan. 7:27b)

¹¹ The ten tribes of Israel are not as 'lost' as some Bible scholars maintain. Although most of the ten northern tribes had been deported into the Neo-Assyrian Empire in 740–22 BC, their descendants would have integrated, and been totally absorbed into Assyria's general population by the time Babylon achieved ascendancy in Mesopotamia in 606/5 BC. The former captives who returned to Judaea under Persian authority in 538 BC were led by Zerubbabel, Ezra, and Nehemiah. Ezra 10:25, states that 'others of Israel' were among the exiles who returned with him.

To recap: After the Persians defeated the Babylonians in 539 BC, various Persian kings freed thousands of captives from Babylon's precincts for repatriation; the Jewish exiles returned home in three main groups: ostensibly to rebuild the Temple and their houses; restore Jerusalem and their semi-independence as a nation; and rebuild the walls of Jerusalem.¹² However, many Jews remained living in dispersion throughout the former Assyrian and Babylonian territories that had come under Persian rule.

Alexander the Great (of Macedon-Greece) then overwhelmed the Persian Empire in Asia and the Middle East, taking Babylon as his capital in 331 BC, which also placed Judaea under his jurisdiction. After his untimely death, his generals divided the empire into four parts. The Jews once again suffered intense persecution and dispersion during the tenure of the Hellenistic-Seleucid Empire in greater Syria, particularly during the tenure of the descendant Grecian ruler Antiochus Epiphanes IV, who launched a campaign to crush Judaism by desecrating the temple in Jerusalem in 167 BC.

A successful revolt by the Maccabees family enabled a dynasty of Jewish Hasmonean Kings and rulers (140–37 BC) to restore the Kingdom of Judah during a period of autonomy for the next century. However, after the Romans intervened in a civil war (between Pharisee and Sadducee political and religious groups), they seized Jerusalem in 63 BC; the kingdom's 'independence' was lost and the territory became the Roman province of Judaea. In 37 BC, Rome appointed Herod the Great (37–4 BC) as King of Judaea,

¹² Haggai complained that the people were building their own houses, but not rebuilding the temple. (Haggai 1:2–11)

causing control of the province to pass from Hasmonean rulers to the Herodian dynasty.

Rome intervened again in AD 66 because of a zealots' uprising that began in Judaea, which resulted in the burning of the Second Temple and the utter destruction of Jerusalem in AD 70. Consequently, the numbers of Jews who were already exiled and dispersed—in European, Asian and Middle Eastern territories—were massively supplemented by those who escaped and survived the Roman invasion. The mopping-up of Jewish rebel factions by Rome's military continued until the war ended at Masada in AD 74. Under various Roman emperors, the expulsion of Jews from Judaea continued into the 1st and 2nd Centuries, and into the extensive Byzantine period that ended in 1453.

During more recent times, numerous pogroms, persecutions and expulsions of Jews—who were already in dispersion—were promoted by anti-Semitic rulers and affiliates in Asia and Russia, and especially in European territories formerly belonging to the Roman Empire. This bigoted mind-set climaxed in the Holocaust during World War II, when once again Jews were driven from their homes (if not to face imprisonment and death), to seek safety wherever they could find it throughout the World.

Interestingly, it is right in the middle of this dire period in modern Jewish history that three exceptional passages of prophetic scripture—**recorded about 550 BC**—become pertinent to what would eventually transpire on earth. (See. pages 56-58, for Dan. 7:9-10, 13-14, 23-27.) These verses 'draw back the curtains' in God's heavenly timeless realm to show His magnanimous intervention in the future affairs of mankind: via *One like the Son of Man* (pre-incarnate Christ), who, after completing his work of Salvation (in earth-time AD 30), was ushered into the throne room of the Ancient of Days, to receive His reward—an everlasting kingdom!

Thus, God's transcendent foresight resulted in the heavenly court's decision to destroy the *dreadful and terrible beast* and its *little horn* manifestation, two and a half thousand years before it occurred in earth-time! Daniel saw it all happen in his vision!

This sequence of events shows how the judgements decreed by the Ancient of Days – which were made in favour of *the saints of the Most High* – predetermined the time when it would be propitious for the Jew's exile to end, and for the *saints* to possess an earthly kingdom (first gifted to their Messiah), which was subsequently gifted to them.

Then to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His Kingdom the one which shall not be destroyed. (Dan. 7:14)

The Ancient of Days came, and a judgment was made in favour of the saints of the Most High, and the time came for the saints to possess the kingdom. (Dan. 7:22)

Then the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people, the saints of the most High. (Dan. 7:27a)

Only the Ancient of Days could choose when the reign and dominion of the four great Gentile powers would come to an end, and after *the saints of the Most High* had endured the Diaspora that had lasted for 25 Centuries – from 597 BC until AD 1948 – the decree made in the heavenly court so long ago, at last permitted *the people, the saints of the most High*, to declare the *State of Israel*.



CHAPTER TWELVE

THE KINGDOM IS GIVEN TO THE SAINTS

Certain parts of Daniel's seventh chapter – that we have not closely studied – clearly foreshadowed the establishment of a future earthly kingdom for *the saints of the Most High*, viz., the Jews, when their ancestral land in Judaea was restored to Jewish control in 1948.

Some readers may cast doubt upon this interpretation, but because this study has shown that Daniel's two major visions concern the Jewish peoples' oppression and humiliation under multiple Gentile empires and their rulers during the Diaspora, and since Daniel's visions include accounts of the defeat and obliteration of the four Gentile empires that subjugated and persecuted *the saints of the Most High*, it is logical that his visions should also describe what happens afterward. Accordingly, the judgments made in the heavenly court would surely be exercised on earth for the benefit of God's people/*the saints*; therefore, Daniel was made aware of future outcomes at the end of each vision (Dan 2:34-35, 44; and 7:22, 27). Indeed, in the historically accurate sequence of events recorded in Daniel chapter seven, the restoration of the Jewish kingdom is placed after the destruction of the *little horn*, and the termination of the fourth kingdom.

This understanding of God's purpose (i.e., for a renewed kingdom on earth for the Jews after their exile/Diaspora had ended), is reinforced by numerous prophetic scriptures that emphasise their eventual return to the land of Judah.^{xxxix} The Jews were also promised that the land first given to Abraham would become their everlasting possession.^{xxx} Another reason for the Jew's restoration to the Promised Land (when they were given an earthly kingdom), would be to secure the territory for God's millennial kingdom—when the Law of God will once again go forth from Jerusalem—during the 1,000 year reign of their returning Messiah and King.^{xxxi} It is significant therefore, that Daniel not only recorded the crucial interaction between the judgements made in heaven—concerning the behaviour of the *little horn* toward *the saints of the Most High*—but he also described the events that subsequently occurred on earth.

For this reason we will consider the next stage in the political fortunes of the Jews (after the *little horn* is destroyed), as set out in Daniel's dialogue with the angel.

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

But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever. (Dan. 7:18)

A judgment was made in favour of the saints of the Most High, and the time came for the saints to possess the kingdom. (Dan. 7:22b)

Then the kingdom... shall be given to the people, the saints of the Most High. (Dan. 7:27)

Daniel's record shows that these heavenly judgements were authorised long ago – in God's timeless realm – for activation during our modern era against the *little horn* that rose up from the *dreadful and terrible beast* (fourth empire) that oppressed and persecuted the Jewish people. But in the scenario (above) it also states that an earthly kingdom will be given to the Jews!

It is astonishing that upon receipt of this information, Daniel didn't express or record any reaction at all to God's amazing promise about a future kingdom for *the saints of the Most High*; but we should remember that Daniel had already been assured during his vision of the *metallic-man* statue that God's kingdom would consume the Gentile kingdoms, and it would endure long after they had blown away like chaff in a strong wind! But, on the other hand, perhaps the reason for Daniel's lack of response is that his mind was captivated by what was happening on earth: as he watched the *dreadful and terrible beast* being *slain, and its body destroyed and given to the burning flame*; an act that would end its tenure on earth forever. (Dan 7:11b)

Daniel 7:27 uses the word, Then (in the context of what preceded it and what comes afterward), which implies that only after the last manifestation of the fourth great Gentile kingdom (via the *little horn*) was destroyed, would the time come for the earthly kingdom to be granted to *the saints of the Most High*. True to form, the scriptures were right on the mark! In a surprising denouement to 'The Final Solution to the Jewish Question' (that was 'provisionally' advocated by Hitler and the Nazis, under the umbrella of ethnic cleansing and deportation), God's solution to that very same 'Jewish Question' was to grant *the saints of the Most High* their ancestral kingdom land through the judgments made in the heavenly court!

Thus, as a direct counter to the programmes organised by the Nazi Third Reich, it is an amazing fact that – just three years after Germany surrendered – *then* the Jews were established in a national home in 1948 when the *State of Israel* was born in a day! This is an historical truth that cannot be ignored! It also validates scripture:

*Who has heard such a thing? Who has seen such things?
Shall the earth be made to give birth in one day? Or shall
a nation be born at once? For as soon as Zion was in la-
bor, she gave birth to her children. (Isaiah 66:8)*

The age of Gentile rule over the people of Judah (which began in 606 BC with the rise of Babylon and the destruction of the First Temple), finally ended following the Holocaust, when today's Jews (the people of *the saints of the Most High*), received their kingdom, in their ancient homeland, on May 14, 1948. The Bible shows that it was given to them – in trust – from *One like the Son of Man*, whose kingdom will be an everlasting kingdom.

The content of the verses above, also agrees with the current situation in Israel, where although the nation – once again – occupies its ancestral kingdom land in Judaea, its people have not yet recognised the One who gave it to them; nor have they come into the full expression of God's everlasting kingdom in Jesus Christ (i.e., Daniel's *Son of Man*) because of their unbelief. This spiritual desolation is forecast to continue until the consummation of the present age, when they will (at last) recognise Jesus Christ as their ruler and Messiah at His Parousia/Second Coming in glory.^{xxxii}

Compare Jesus' words to the scribes and Pharisees, the spiritual leaders of Israel:

See! Your house is left to you desolate; for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the LORD! (Matt. 23:39)

Therefore, at His return, it will be their acknowledgement of Jesus Christ as the Messenger of God, and their recognition of Him, as their Saviour and Messiah, that will facilitate the millennial Kingdom of God to be fully established among his 'chosen people' who will afterward dwell safely in the Holy Land of Israel.

Consequently, according to Daniel's visions: after the first three empires' tenure of subjugation against Judah had ended, and after the last manifestation of the *fourth beast* empire was destroyed, it was decreed that the saints of the Most High would receive and enjoy the earthly kingdom originally promised to Abraham and his seed in Genesis 15:18-21. In this connection, the verses right at the end of the *metallic-man statue* vision show that when Jesus Christ returns His Messianic Kingdom will have destroyed, eclipsed and superseded all *four* of the successive Gentile kingdoms, viz., Babylon, Media/Persia, Greece and Rome.

You watched while a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces. Then the iron, the clay, the bronze, the silver, and the gold were crushed together, and became like chaff from the summer threshing floors; the wind carried them away so that no trace of them was found.

Inasmuch as you saw that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold. (Dan. 2:34-35, 45)

It is interesting to note from these verses, that the original list of elements that comprised the *metallic-man statue* in Daniel 2:32-33 has now been reversed, showing that the *stone* (representing the Kingdom of God) would strike the ultimate (and therefore the most recent) appendages on the *statue* i.e., *its feet of iron and clay!* The implication from these verses – and from the additional information below (regarding the four *beasts*) – is that the *fourth beast/kingdom* is the one that is decreed to be destroyed first! Thus:

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

As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time. (Daniel 7:11-12)

The reason for the three former kingdoms to have their *lives prolonged*, for a limited period of time, and to be relegated to an unexplained destiny in the future, is not explained by Daniel!

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## CHAPTER THIRTEEN

# GOD'S STONE KINGDOM

### The Denouement

*I watched till thrones were put in place, and the Ancient of Days was seated; His garment was white as snow, and the hair of His head was like pure wool. His throne was a fiery flame, its wheels a burning fire; a fiery stream issued and came forth from before Him. A thousand thousands ministered to Him; ten thousand times ten thousand stood before Him. The court was seated, and the books were opened. (Dan. 7:9–10)*

*I was watching in the night visions, And behold, One like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days, and they brought Him near before Him. Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom the one which shall not be destroyed. (Dan. 7:13–14)*

There is no doubt that Daniel's vision of the heavenly court, where judgement was about to be passed on the *dreadful and ter-*

rible *fourth beast* empire and its *little horn*, is reminiscent of Revelation 5:6-11, where the Lamb is seen to be standing in the midst of the throne-room of God. It is obvious that this heavenly panoply (showing *One like the Son of Man* coming into the presence of the Ancient of Days) occurs outside of our realm in time and space, and was prescient of a judgement scheduled far into Judah's future.<sup>13</sup> In addition, Daniel's *metallic-man statue* vision shows that when God's *stone kingdom* finally becomes supreme in the world, all four of the ancient Gentile empires that reigned for millennia in Europe and the Middle East, will have been crushed and forgotten; they will be irreversibly blown away, like chaff on the wind!

But the question must be asked: how and when will this transfer of power take place? To answer it, we must look once again at Daniel's visions, and see if we can glean some insight:

**The statue vision:** *A stone was cut out without hands, which struck the image on its feet of iron and clay... And the stone that struck the image became a great mountain and filled the whole earth. (Dan. 2:34-35)*

**Daniel's interpretation:** *And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever. ...The*

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<sup>13</sup> This portrayal of the One like the Son of Man who appears in the Throne Room with the Ancient of Days, is a pre-incarnate view of the victorious Jesus Christ; it shows Him being ushered into the court of the Ancient of Days (after His resurrection and ascension), where He is given dominion and glory, and a still-to-come visible world-wide kingdom that will last forever.

*dream is certain, and its interpretation is sure. (Dan. 2:44–45)*

However, in Daniel's vision of the *dreadful and terrible fourth beast*, it was only after the *beast* and its *little horn* representative had been destroyed (Dan. 7:26), that we are told emphatically in the very next verse:

*Then the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people, the saints of the Most High.* (Dan. 7:27a)

*His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.* (Dan. 7:27b)

Although the latter half of this verse is yet to be fully realised at the Second Coming of Jesus Christ, we know that the foundation for God's *stone kingdom* was laid down by the Jewish Messiah, Jesus Christ (during His earthly ministry AD 27–30), when He fulfilled the first half of Daniel's Covenant 'week' (viz., a seven-year period). This New Covenant was promised in Jeremiah 31:31–34 – for the salvation of the Jews – and the process was expanded upon in the 'Prophecy of 70 Weeks' in Daniel 9:24–27. After Messiah was 'cut off' (crucified) in the middle of that Covenant period, the Gospel was preached exclusively to the whole House of Israel – both in Jerusalem and Judaea – by Jesus' disciples from AD 30–34, until Stephen preached the Gospel to the Sanhedrin (Jewish leaders), which resulted in their denial, and his martyrdom. This latter period fulfilled the second half of the Covenant 'week', when Jeremiah's *New Covenant* was specifically offered to the Jews.<sup>14</sup>

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<sup>14</sup> Jeremiah 31:31–34, cf. Matthew 26:26–28.

See book three in this series —*Daniel's prophecy of 70 Weeks and the Covenant*, or book four—*The Curse and the Covenant*.

Following Stephen's martyrdom in AD 34, and within the next decade, Jewish believers in *The Way* were persecuted, and Jesus' disciples were subsequently scattered from Jerusalem; as a result, the Gospel message was taken into the then known-world by both Jewish and Gentile evangelists, via the superbly functioning infrastructure of the Roman Empire. This was the era when God's *stone kingdom* began to expand and make its mark on the world.

But, with reference to Daniel 7:27a and 7:27b above, there appears to be a subtle distinction between two different realms and two different time periods: i.e., in the first instance, a single earthly kingdom is given to *the saints of the Most High* (cf. Dan. 7:18 and 22), but in the second instance – at some future point in time – all the kingdoms of the World will come under the rule of God, (cf. Dan. 7:14 and 27b above). When that glorious event occurs, the phrases used by Daniel for God's people, i.e., *the people/the saints of the Most High* (Dan. 7:27), will surely include New Testament era Gentile Saints. (However, the expansion of God's kingdom to Gentile believers was not revealed to Daniel.)

Nevertheless, the significance of Daniel 2:34-35 is that the *stone* that represents God's heavenly kingdom, strikes the *metallic-man statue's feet of iron and clay – first!* Clearly the period of time set down for a transfer of power – from the multiple kingdoms/nations that devolved from Rome – to the eternal *stone Kingdom of God*, must occur after those nations/kings have performed their prophetic function on earth, but while they still exist.

There are several ways to interpret this scenario:

Firstly, although Christianity was introduced gradually into the provinces of Rome – during the latter half of the 1<sup>st</sup> Century through the missionary efforts of the Apostles and first generation disciples – it was not until after Rome's administration was divid-

ed in AD 286, and after co-Emperors Constantine and Licinius issued the Edict of Milan (AD 313), allowing toleration of all religions in the Roman Empire, that Christianity spread unopposed throughout the empire's territories. After New Rome was established on the site of the ancient Greek city of Byzantium in AD 330, Constantinople became the capital of a largely Christian, Eastern Roman Empire; but it was not until AD 380 under Emperor Theodosius that Christianity finally became Rome's State Religion: with five bishops or patriarchs based in Alexandria, Antioch, Constantinople, Jerusalem and Rome.

Surprisingly, the previously persecuted Christians became part of the establishment, and the pagans were afterward persecuted by the State! But unfortunately, Theodosius' anti-pagan decrees brought dire consequences for Jews living throughout the Empire too, when he forbade the meeting of the Sanhedrin and sought to abolish the Hebrew calendar; these steps were taken toward ending the Jewish faith within the Roman Empire. However, at this stage, the divided Roman Empire is only beginning its devolvement and we have not yet reached the *metallic-man statue's feet of iron and clay*. (Cf. Stage Two p. 25–28.)

Secondly, the entrance of the Gospel into distant, foreign cultures proceeded in stages also: e.g., in Daniel's vision of Nebuchadnezzar's dream about the *metallic-man statue*, it shows that the *stone cut out without hands*, crushed all of the former kingdoms. This *stone kingdom* symbolism, and the repercussions from its coming into existence could justifiably be interpreted as the Gospel of Christ's kingdom growing to become the largest religion practised throughout the nations of the world.

*And the stone that struck the image [on its feet] **became a great mountain and filled the whole earth.** (Dan. 2:35)*

Thus, the *stone kingdom* **expanded** into the New World during the *feet and toes* stage of Rome, via the *metallic-man statue* vision in Daniel 2; **and** during the sub-empire stage of the fourth beast in Daniel 7, via the sea-faring nations that emerged from the Western Roman Empire. As a consequence of their travels, the Gospel message, Judeo-Christian ethics, and Greco-Roman law, were introduced to the far-off pagan kingdoms of the world. (Cf. Stages Three and Four, on pages 29–32.)

Thirdly, during the last two centuries innumerable international missionary endeavours have strengthened and consolidated the Gospel's expansion and progress; today, Christianity is dominant among the World's religions and present in every nation on earth, to some degree or other. This period began in the mid 1850's through Gospel outreach (firstly to China by Hudson Taylor [1832–1905] prior to World Wars I and II), which is continuing today. This is also the precise period, when the *metallic-man statue's feet and toes of iron and clay* did not adhere to one another, and when the *fourth beast* developed multiple horns/kings that went to war. (Cf. Stages Five and Six p. 32–37.)

Fourthly, and of particular note in connection with Daniel's interpretation of the *metallic-man statue* vision, he states that *...in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed* (Dan. 2:44a). Interestingly, there is no prior mention of **kings** in the *statue* vision at all, other than a reference in Daniel 2:37 to Nebuchadnezzar being a *king of kings*!

However, since we are told in Daniel 7:24 via his *fourth beast* vision narrative that its ten horns are ten kings, we must conclude that the reference to **these kings** (in Dan. 2:44 above) is directed at the toes of iron and clay, on the *metallic-man statue*, i.e., the numerous strong/fragile, and *iron/clay* mixed nations, descend-

ant from the Western Roman Empire, which don't stick together, (Dan. 2:42-43).<sup>15</sup>

(Note: However, it should be pointed out that even after the lengthy devolution of the Roman Empire into different kingdoms/nations etc., many forceful attempts have been made to put the western portion of the empire back together again: e.g., Charlemagne and the Carolingians, the Hapsburgs, the Ottomans, the Holy Roman Empire, Napoleon Bonaparte, and finally during Europe's *ten horn* stage, the Nazi Third Reich.<sup>xxxiii</sup> There have also been peaceful political attempts to reunite the shattered pieces of the Western Roman Empire, i.e. European Economic Community (EEC, 1957...), Western European Union (WEU, 1955-2011), European Union (EU, 1993 >) etc. See Appendix D, page 130.

According to a recent report, the *European Project* or experiment is struggling to hold together, and is doomed to fail.)<sup>xxxiv</sup>

Notably, it was during the tenure of *the toes/these kings* and multiple *horns* that *the God of heaven* promised to set up a kingdom for the *saints of the Most High* to inhabit, (Dan. 2:44; 7:18, 27a). This occurred after WWII—during the new era of nation-states—when the State of Israel was established in 1948. The scriptures also make a distinction between two eras for the kingdom's establishment.

In the first instance:

God would set up, a kingdom which shall never be destroyed; and the kingdom shall not be left to other people (Dan. 2:44a); plus

The time came for the saints to possess the kingdom (Dan. 7:22).

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<sup>15</sup> In 2021 there were 195 countries in the world, 193 belong to the United Nations, while the Holy See and the State of Palestine have observer status.

These verses infer that once the kingdom was set up (and restored to *the saints of the Most High*), no other power would rule over the descendants of Abraham, Isaac and Jacob in the land entrusted to them.

In the second instance: the phrases (below) tell us about the progress of the great *stone kingdom* made *without hands*:

*Which struck the image on its feet of iron and clay, and broke them in pieces... (Dan. 2:34);*

*And filled the whole earth (Dan. 2:35b);*

*It shall break in pieces and consume all these kingdoms, and it shall stand forever (Dan. 2:44b);*

*All peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom the one which shall not be destroyed. (Dan. 7:14).*

We must surely admit that we have not yet reached this milestone even though we are living in the right era, i.e., ***in the days of these kings!*** It appears that God is not quite ready to act yet!

Thus, the continuing existence of God's everlasting kingdom in the world today (as per Daniel's visions), is one of here now, but not fully come! World-wide missionary endeavours continue to fulfil the great commission in preparation for Christ's millennial kingdom at the end of this Gentile age. As Jesus said:

*Go into all the world and preach the gospel to every creature. (Mark 16:15)*

*And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and **then the end will come.** (Matt. 24:14)*

As God's *stone kingdom* continues to expand until the return of Jesus Christ, a verse from Revelation proclaims the final outcome:

*The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever! (Rev. 11:15)*

And furthermore, as far as Israel is concerned, the scriptures teach that when their Jewish Messiah returns, God has predestined a still future development for the Jewish people. At that time, the earthly kingdom already gifted to *the saints of the Most High* will become the focal point for Messiah's global and everlasting kingdom in Jerusalem, when all dominion, glory and power will be given into the hands of Jesus Christ.

*Now it shall come to pass in the latter days that the mountain of the LORD's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it. Many people shall come and say, 'Come, let us go up to the mountain of the LORD, to the house of the God of Jacob; He will teach us His ways, and we shall walk in His paths.' For out of Zion shall go forth the law, and the word of the LORD from Jerusalem. (Isaiah 2:2-3)*

Unfortunately, the book of Daniel does not tell us exactly when the second advent of Jesus Christ is to take place; but, as long as the *feet and toe* nations made of iron and clay, and the individual *horn* nations of Europe remain in existence on earth, we have hope that the *stone kingdom belonging to God in heaven* will soon make its glorious *Parousia* (arrival) known. Accordingly, we are told by Daniel that all peoples, nations, languages and dominions shall serve and obey the One whose kingdom is an everlasting kingdom that shall not be destroyed (Dan. 7:14 and 27b).

This has obviously not happened yet, but once again we should note that the continuity between Daniel 2:34 and 35 (below) is interrupted by another **then**, indicating a break in the prophetic time line. Thus:

*You watched while a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces. (Dan. 2:34)*

***Then** the iron, the clay, the bronze, the silver, and the gold were crushed together, and became like chaff from the summer threshing floors; the wind carried them away so that no trace of them was found. (Dan. 2:35)*

So, how is it that we—who live at the tail end of the *iron* Roman Empire’s history—can expect to see *the iron, the clay, the bronze, the silver, and the gold* (representing all four ancient empires of Rome, Macedon-Greece, Media-Persia, and Babylon) being crushed together at the same time? How are these four diverse, distant and separate empires meant to be destroyed simultaneously?

Interestingly, Daniel tells us how this might come about, but he doesn’t tell us the full story! For although the Roman Empire *fourth beast’s* dominion has since been dispatched to history (according to Daniel 7:11), this is not the case with the *rest of the beasts* portrayed in Daniel’s vision. Regrettably, there is a caveat attached to the other three beast empires that (from Daniel’s perspective) would be fulfilled sometime in the future, and it is this:

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

Unfortunately, in the book of Daniel there are no further references that will tell us when the *rest of the beasts* will appear on the

world stage, or how they will fulfil their destiny during the extra *season and a time* allotted to them. However, it is notable that the the rest of the beasts (i.e., the three preceding ancient empires) were centred in Asia and the Middle East and therefore the final denouement predetermined by God will take place in that area. So, although Daniel does not say exactly when the final judgments will be exercised against the rest of the beasts by the heavenly court, we know—from what he recorded about the *stone kingdom* of God filling the whole earth—that parts of these three ancient empires will have to reappear (in one form or another) during the end times, so that God can deal with what remains of all four empires, simultaneously and forever! Thus, when God's *stone kingdom* becomes paramount over the nations of the whole earth (Dan. 2:35, 44-45; 7:14, 27), its *Parousia*/arrival will 'bring the curtain down' instantaneously on all four Gentile powers depicted in Daniel's visions. Intriguingly, there are references and chapters recorded in the Book of Revelation, which shed light on this matter, and they will be examined in the Epilogue at the end of this book.

In ancient Israel, when the people had repeatedly failed to keep the laws of God, the prophet Hosea warned them that it would take a very long time before their nation would be healed and restored to fellowship with God! So, Hosea urged his people:

*Come, and let us return to the LORD; for He has torn, but He will heal us; He has stricken, but He will bind us up. After two days He will revive us; On the third day He will raise us up, that we may live in His sight. Let us know, let us pursue the knowledge of the LORD. His going forth is established as the morning; He will come to us like the rain, like the latter and former rain to the earth. (Hosea 6:1-3)*

Hosea's prophetic forecast was particularly poignant and applicable to the Jewish Sanhedrin who rejected Jesus as their Messiah in AD 30, and martyred Stephen in AD 34.<sup>xxxv</sup> Decades later in AD 70 they lost their temple, their sovereignty, and access to their land. Jesus had already warned the scribes and Pharisees of all the things that would befall that generation, when he said:

*O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See! Your house is left to you desolate; for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the LORD!' (Matt. 23:37–39; cf. Luke 13:34–35)*

Is it not interesting that Jesus repeated the exact words spoken by the adoring multitude when He triumphantly entered Jerusalem on Palm Sunday during His Passion Week? They cried out:

*Hosanna to the Son of David! 'Blessed is He who comes in the name of the LORD!' Hosanna in the highest! (Matt. 21:9b, Luke 19:38, cf. Psalm 118:26a)*

Those same words *'Blessed is He who comes in the name of the LORD!'* must once again ring out in the streets of Jerusalem before Hosea's prophesied *third day of healing and revival* for the Jewish people can become a reality. It is a fact—unbeknown to many Israeli Jews—that they are already living in the kingdom land that was preordained to be *set up* and gifted to them by their Messiah, the *One like the Son of Man* who earned their inheritance through His redemptive work on the Cross!

Like the Jewish people, Christians too are waiting for the *'two days'* of hurt and harm to draw to a close (i.e., two thousand years

suffered under the yoke of the *dreadful and terrible fourth beast/empire* and its descendant warring entities). Hosea's blessed *third day of healing and spiritual revival* lies just over the horizon. This ancient prophecy that is yet to be fulfilled refers to the Second Coming of Jesus Christ and the resurrection of the saints; Hosea's words give us great hope as we approach the 2,000 year anniversary of our Lord's life, ministry, death and resurrection to glory! We should also take heart from Peter's words:

*But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance. But the day of the Lord, will come as a thief in the night... (2 Peter 3:8-10a)*

Finally, because Daniel's *saints of the Most High* have already received their kingdom – the State of Israel, in 1948 – via the predetermined decision made by the Ancient of Days in the heavenly court, Christians too can be assured that God will keep His promise regarding the *Stone/Kingdom (cut out without hands)*, which will become...

*A great mountain and filled the whole earth... a kingdom which shall never be destroyed... that all peoples, nations, and languages should serve Him... His dominion is an everlasting dominion, which shall not pass away, and His kingdom the one which shall not be destroyed! And all dominions shall serve and obey Him (Dan. 2:35b, 44a; 7:14b, 27b).*

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CHAPTER FOURTEEN

– EPILOGUE –

A COMPOSITE BEAST EMPIRE WILL ARISE

As we have seen throughout this study, the four *beast-empires* depicted in Daniel chapter seven ran their consecutive courses across the world for two and a half thousand years, until the final manifestation of the *dreadful and terrible* Roman Empire was destroyed at the end of World War II, this time, forever! The four empires and their descendant powers had fulfilled their tenure on the world's historic platform, exactly as portrayed in Daniel's visions. The age of empires faltered during World War I, and by the end of World War II they had vanished. When the United Nations charter was ratified in October 1945, the modern era of nation-states had well and truly begun!

However, even as Daniel reported the utter destruction of the fourth *beast* and its ultimate *little horn* leader in burning flames, he also delivered a startling post-script concerning the latent condition of the three preceding *beast-empires*, and hints that their dormant, but *prolonged* lives, might be revitalised in the future.

I watched till the beast was slain, and its body destroyed and given to the burning flame. As for the rest of the

beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time. (Dan. 7:11b-12)

This latter verse reveals that, whereas the *rest of the beasts* (i.e., the Babylonian lion, Media-Persian bear, and Macedon-Grecian leopard) had their historic dominion and rule over their territories in the Levant, Middle East and Asia taken from them, they were only condemned to an 'inoperative or covert existence' for an undisclosed period of time; after which they might rise up to prominence, and become active again for a *season and a time*.¹⁶

Interestingly, apart from his brief comment in Daniel 7:12, he has nothing more to say about what the far-future might hold for the three ancient Asian/Middle Eastern empires that were revealed to him—via their depiction—as a lion, a bear, and a leopard. Therefore, to understand what might transpire in the future for the three former empires that were reprieved from total destruction, we must turn to a strikingly similar descriptive vision in the Book of Revelation in the New Testament.

And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name. Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. The dragon gave

¹⁶ This reference to a 'season and a time' may be equivalent to a similar period of time recorded in Revelation 9:13-19 regarding the four angels bound at the River Euphrates, who were 'prepared for the hour and day and month and year...' The combined territories (east of the River Euphrates), that belonged to these three 'dormant' empires now includes parts of eastern Turkey, Syria, and Iraq, plus Iran, Afghanistan and West Pakistan, as far as the Indus River.

him his power, his throne, and great authority. (Rev. 13:1–2)

Astonishingly, John, the author of Revelation, while writing about his own strange visions during his exile on the island of Patmos in the Aegean Sea – late in the 1st Century, New Testament age – observed a bizarre, complex and tripartite seven-headed *beast* with ten horns, which rose up out of the Mediterranean Sea, bearing characteristics corresponding to the three ancient *beasts* seen by Daniel. Presumably, this strange tripartite *beast* crawled onto the same territories in the eastern Levant that its name-sake *beast*/empires inhabited thousands of years before. This presumption is to be expected because the hybrid *beast* looked like a leopard, with feet like a bear, and a mouth like a lion, similar to its forebears. Thus, its labelled parts, animal names and location – all borrowed from its predecessors – contribute to the profile of this latter-day God-opposing tripartite *beast*/empire!¹⁷ Not coincidentally, leopard, bear, and lion, are Daniel’s metaphors for the ancient empires of Greece, Persia and Babylon, formerly located in the Middle East and Central Asia.

Remarkably, hundreds of years before John had his vision on Patmos, Daniel wrote that these three beasts (i.e., the *rest of the beasts*), would have their lives prolonged for a [future] season and a time (Dan. 7:12). Obviously, at some point during a future era after the *fourth beast*/Roman Empire was destroyed, and when the dormant period allocated to these ancient beast-empires had expired, this ancient conglomerate – with recognisable traits –

¹⁷ Revelation 13:1 shows this *beast*/empire rising up from the sea—as land does—as per the three former historic empires; but Revelation 13:11 indicates that a second *beast* (later called the false prophet), rises up from the earth—as people do. Thus, Revelation 13 depicts a militant, tripartite, God-opposing religious-political empire, with ten contributing entities, led by a false prophet.

would be revived, revitalised and amalgamated into a single, grotesque *beast*/empire, occupying the territories of its forebears.

Consequently, when the named 'parts' (appropriated from Daniel's three former Eastern empires) are drawn onto a modern map, we see that the territories previously occupied by the large empires of Greece, Persia and Babylon are now inhabited by ten modern Islamic nations: i.e., Turkey, Iraq, Iran, Afghanistan, Pakistan, Syria, Lebanon, Jordan, Egypt and Libya.

In 2014-2017> many of these Muslim nations were combatting a



radical, warring, Islamist/terrorist group known as ISIS that established a Sunni neo-Caliphate in Syria and Iraq.

Note: The tripartite beast's shape includes the *four wings on the back of the [Grecian] leopard* described in Daniel 7:6. (These north-eastern areas were also part of the territory *belonging to the [Persian] bear that was raised up on one side* in Daniel 7:5. There is no indication in either of those scriptures that those features should be removed.

Because the territories belonging to these three ancient *beast*/empires were centred in the Levant, the Middle East, Cen-

tral Asia and Egypt, John's vision informs us that the tripartite beast's realm would be limited to those areas; therefore, it would own no territory in Western Europe, as did the (historic) *dreadful and terrible fourth beast*/Roman Empire (cf. Map of Europe on page 53). Fortunately for us today, thanks to the metaphorical pictographs and vivid descriptions recorded by both Daniel and John, we can see exactly where in the world the latter-day composite *beast*-empire is to reappear in the end time.

Interestingly, like its European counterpart in the 20th Century, this latter-day 21st Century tripartite Middle-eastern beast also has *ten crowned horns*! Nevertheless, because we have learned something from Daniel's visions, we understand that the *ten crowned horns* on this tripartite *beast* (Rev. 13:1b), correspond with ten modern sovereign Islamic nations that comprise its territory.

Many of these Islamic nations were created and named after World War I when the Ottoman Empire (heir to the Eastern Roman Empire) was defeated. Shortly afterward – in the aftermath of the war – via the San Remo Conference in 1920 the modern-day national boundaries were drawn up by the Allies/Entente Powers.^{xxxvi} For this reason, the location of the *ten horns* belonging to the latter-day tripartite *beast*/empire – whose ancient parts define and shape its territory – could not be revealed until its boundaries were drawn in 1920, whilst the beast's four independent 'wing' states could not be revealed until the USSR collapsed in December 1991. This emerging *beast*/empire is a modern-day phenomenon (i.e., impending Islamist neo-Caliphate) that began to rear its head on September 11, 2001 – the day that changed the World!

Interestingly, while Daniel's four *beasts*/empires were preoccupied with subjugating and persecuting the *saints of the Most High* (i.e., the Jews) in the Old Testament record, the latter-day composite *beast*'s victims in the New Testament record (Rev. 13:7)

are also identified as *saints*; but in Revelation 14:12 these two groups seem to be combined: they are described as *those who keep the commandments of God and the faith of Jesus*. Thus, the composite revived Islamist *beast* wages a cosmic religious war against the saints who belong to God's spiritual Kingdom; i.e., Jews (*who keep the commandments of God*), and Christian believers (*who keep the faith of Jesus*).

Undoubtedly, the Book of Revelation holds the key to understanding the end time activities of the three previously dormant empires whose descendant parts are combined to *make war with the saints and... overcome them!* Furthermore, we should note that John warns that a mighty dragon empowers this revived tripartite mutant entity (i.e., terrorist *beast*, Islamist Caliphate, or rogue coalition) by giving it his power, his throne and great authority to act as his earthly agent! (Rev. 13:2b)

The scriptures further inform us that the tripartite *beast* that arises in Asia and the Middle East, which has a spokesperson/leader (via the mouth it is given), together with the *false prophet* (its religious leader), are all empowered by evil spirits (Rev. 13:5, 11; 16:13). For this reason, the *beast* entity is able to wield considerable control and authority over the multitude of people (i.e., tribes, tongues and nations) who become trapped within its domain or influence (Rev. 13:4-7). According to scriptural chronology (Rev. 16:12-14, 16), demonic spirits from within the *dragon*, the composite *beast*, and the *false prophet* provoke the leaders of the nations in the whole world (via their 'signs' and actions) to gather in a place called Armageddon, on the great day of God Almighty!

This dire end time battle occurs when the Euphrates River dries up (Rev. 16:12-14 during the pouring out of the sixth bowl of God's wrath), allowing the kings from the east side of the Euphra-

tes to cross into Syria and Southern Iraq. (Cf. Revelation 9:13-19, where four angels (i.e., territorial demons) were 'bound at the River Euphrates, prepared for the hour and day and month and year, to kill a third of mankind.' (Compare this period with Daniel 7:12 where a season and a time equals eleven months >).

These two entities, *the beast* and *the false prophet*, command the last persecution of God's *saints* prior to the Second Coming of Jesus Christ, when they are both destroyed.

Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone. And the rest were killed with the sword which proceeded from the mouth of Him who sat on the horse. And all the birds were filled with their flesh. (Rev. 19:20-21)

Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years; and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while. (Rev. 20:1-3)

Thus, when Jesus returns, the judgment of God falls on *the beast*, *the false prophet* and all those who have committed their lives irrevocably to the beast's ideology and barbaric practices (Rev. 13:4-8, 11-17).

Finally, on that day, the everlasting Kingdom of God will be fully established on the earth:

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



For a further evaluation of the reviving composite empire, and its role in the end times, see the author's book:

The Beast and Babylon: The Revival of Radical Islam: Whitelaw-Stevens, J.B.: 9781512790405: Amazon.com: Books

This book is also available at:

<https://www.westbowpress.com/Bookstore/BookDetails/705591-The-Beast-and-Babylon>

APPENDIX A:

The chronological order of chapters in the book of Daniel and their major contents are as follows:

Under the Babylonians:

Chapter 1 describes the Babylonian exile and conditions faced by Daniel.

Chapter 2 describes Nebuchadnezzar's vision of the *metallic-man statue*, and Daniel's interpretation thereof.

Chapter 3 describes the King's vanity in building a statue of himself (wholly of gold), and the dire consequences for Daniel's contemporaries, Shadrach, Meshach, and Abed-Nego.

Chapter 4 describes Nebuchadnezzar's vision of the chopped down tree, Daniel's interpretation, and its fulfilment in Nebuchadnezzar's life.

Chapter 7 was recorded during the first year of (co-regent) Belshazzar's reign. Daniel received a vision of the four beasts, giving comprehensive details of the fourth *beast* empire and its tenure.

Chapter 8 was written in the third year of Belshazzar's reign. Daniel's vision portrays the kingdom of Media/Persia (Ram with 2 horns), being defeated by the Macedon/Grecian Kingdom (He Goat that sprouts 4 horns), and sets out future intrigues by subsequent Hellenistic rulers.

Chapter 5 describes Belshazzar's drunken feast and the hand writing on the wall on the night when Cyrus King of Persia conquered Babylon.

Under the Medes and Persians:

Chapter 6 portrays Darius the Mede (Third King of the Achaemenid Empire) who was made ruler over the ex-Babylonian kingdom. Daniel is put in the Lions' den because of a conspiracy against him.

Chapter 9 records the first year of Darius (522 BC). Daniel's receives *The Prophecy of Seventy Weeks*, from the Angel Gabriel.

Chapters 10-11 record Daniel's conversation with the angelic messenger about future events concerning the people of Judah, especially relating to the break-up of the third kingdom/empire (Macedon/Greece) and the intrigues that would arise between the King of the South (Ptolemaic dynasty in Egypt) and the King of the North (Seleucid dynasty in Syria).

Chapter 12 contains final instructions concerning events at the end of the age.

It is obvious, throughout the series of visions granted to Daniel, that he was blessed by God and given – in advance – specific information and comprehensive details about the four Gentile empires that would rule over Judah and *the saints of the Most High* (in both the near and distant future), during the long-term Diaspora to be suffered by his people.

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## APPENDIX B:

### Glossary of apocalyptic terminology and the symbolism used in Daniel's visions, and in the book of Revelation

Some of the following explanations and meanings have been extracted from translated works by Sir Isaac Newton (1642–1727). It is important that the meanings of the following words are thoroughly understood if the reader is to grasp the significance of their usage in apocalyptic literature.

**BEAST** – means a large un-Godly empire or kingdom; cf. Daniel 7:3-7; or a king who represents his kingdom, cf. Daniel 7:17.

**DIFFERENT** – The fourth *beast* empire is described in three places in Daniel 7:19, 23, 24 via (Strong's Hebrew Word No. 8133 *šānā* שָׁנָה which means: to change, be altered, be different.) Compared to the other three beasts, this beast is said to devour, or conquer the whole earth (Daniel 7:23b). This is because this fourth beast – via its manifestation of ten horns – did change into something different: (i.e., multiple independent colonising nations) that subsequently conquered the whole geographical World prior to the arrival on the scene of the 'little horn.'

The 'little horn' itself is described as being 'different' from the original ten horns in relation to its behaviour towards the neighbouring three horns (three nations or kings) which it plucks up and subdues. (Daniel 7:24b)

**EYES OF A MAN** – The eyes are the window of the soul – this horn's representative is an earthly human being.

**HEAD or HEADS** – Notably, Daniel 2:38, refers to King Nebuchadnezzar/Babylonia as the *head of gold* in the vision of the *metallic-man statue*. Thus, a HEAD refers to a kingdom/empire or its emperor. In Daniel 7:6 the leopard-like beast had *four heads*

indicating that four kingdoms would spring from the single Grecian Empire. It would appear that *head/heads* can refer to previous or subsequent empires within the same geographical area as the primary beast empire. Thus, in Revelation 13, the tripartite lion/bear/leopard *beast* is described as having seven heads: so there must have been seven former empires underlying its 'geographical territory' prior to the tripartite empire's tenure in Western Asia and the Middle East. The writer identifies this cluster of heads as: Babel, Assyria, Babylon, Persia, Greece, Eastern Rome and Ottoman (Empires).

**HORN**—The word *horn* (Strong's Hebrew word No. 7162 and 7161 *qeren* קֶרֶן) in the context used here, refers to the *horn* of an animal, which symbolises strength and status; i.e., a horned animal is much more powerful than one without horns. Generally, as used by Daniel—and by John in Revelation—the word refers to a strong leader, or king, or nation connected to a larger group. In the same way *crowned horn/s* represent legitimate sovereign rulers, or several smaller sovereign states.

Multiple *horns* are symbolic of internal divisions associated within a larger beast empire, (as described below under *notable horns*). This also applies to the three *horns* which were plucked out by the roots in Dan. 7:8, (i.e., neighbouring countries that had also descended from the geographical Western Roman Empire). Therefore, an animal/beast with a single *head* with two *horns* would indicate a dual-powered kingdom, e.g., the *two-horned* ram of the Media-Persian Empire in Daniel 8:3, 6; this may also refer to the *false prophet* who bears two *horns*.

**IRON TEETH** and **BRONZE NAILS**—In Daniel 7:7 and 7:19 the aggressive and geographically voracious nature of the fourth *beast* empire is depicted in its ascendant stage by symbolic 'iron teeth'

and 'brass nails' (meaning swords and armaments), with which it conquered, ate, or devoured the previous empires' territories.

**LITTLE HORN**—In both references in Daniel, although the Hebrew words are different, (i.e., Strong's No. 2192 *Z'êr* זַעִיר and 4704 *miššê'îrâ* מִשְׁשֵׁ'אִירָא) they both mean: little, small, insignificant, light in status – small, little, lowly.

Most commentators agree that the words *little horn* in the context in which they are used in Daniel, means that although the horn comes from a small beginning, it grows larger and constantly acts as though it were big! This interpretation can be applied to the *little horn's* relationship with the three *horns* that fell before it (Dan. 7:8, 20, 24). It can also be applied to the Grecian *little horn* that 'grew exceedingly great' after it emerged from one of the four notable horns mentioned in Daniel 8:9.

We could also note that in the description of the fourth *beast* empire in Daniel 7, there is an order of statements that show an unfolding of history, i.e., first the *beast* is mentioned, then the *ten horns*, and lastly the *little horn*. When the *little horn* is destroyed, then the power of the *fourth beast/empire* (which originally had a sole ruler), disappears completely. There are no references to a *little horn* in the book of Revelation, nor does any other single horned entity appear on the scene in the end times.

**MOUNTAIN**—refers to a large kingdom (good or bad). cf. Jeremiah 51:25, and Daniel 2:35, 44.

**MOUTH SPEAKING POMPOUS WORDS**—Refers to the oratory, propaganda, and speech skills of the 'little horn' in Daniel 7:8, 20, 25.

**NOTABLE HORN/S**—Used in the sense of being 'prominent' in appearance. In the context of Daniel 8:5 it refers to Alexander the Great, as the male goat with a 'notable horn' (i.e., a major king),

while the *goat* itself is symbolic of the Macedon-Grecian Empire. The four *notable horns* which succeeded Alexander in Daniel 8:8 also grew out of the goat/empire and they refer to the four Generals (powerful leaders) who subsequently divided the Grecian Empire into four large geographical kingdoms.

**PAROUSIA** – Refers to the Second Coming of Jesus Christ, meaning his arrival, or presence on the earth.

**SAINTS or HOLY PEOPLE** – The angel Gabriel and Daniel both refer to his people from the Southern Kingdom (comprising Judah, Benjamin and the Levites) as *the saints of the Most High, the saints, or the holy people*.

**STAMPING FEET, KJV;** ‘trampling the residue with its feet,’ NKJV – Refers to Rome’s marching armies as they subdued and conquered earlier empires, while Rome’s descendant nations trod the New World, and maintained their supremacy.

**STONE CUT OUT OF THE MOUNTAIN WITHOUT HANDS** – Refers to the establishment of God’s everlasting kingdom which will crush and bring to an end the kingdoms described in the metallic-man vision (Dan. 2:44–45). Jesus is described as ‘*the cornerstone*’ in Matt. 21:42; Mark 12:10; and Luke 20:17.

**TOES** – The use of this word in the metallic-man vision in Daniel chapter two, is associated with the historic division, and disintegration of the Roman Empire into smaller less significant kingdoms, (i.e., feet and toes – partly of iron and partly of clay), which demonstrate division, foreign diversity, strength and fragility.

**TWO HORNS** – The only *horns* of any kind mentioned in Revelation are associated either with the great red dragon, (Satan – *ten horns* – Rev. 12:3); the composite *beast* rising from the sea, (*ten horns* – Rev. 13:1; 17:3, 7, 12, 16); or the *beast from the earth* (i.e., the *false prophet*) who has *two horns like a lamb* on his head –

Rev. 13:11, 19:20. There is no similarity in origin, or any historical connection at all between the *false prophet* wearing *two horns like a lamb* and the individual *little horns* mentioned in Daniel 7:8 and 8:9. They arise from different sources during different eras. However, perhaps there is an intention to convey one or two ideas about the identity of the *false prophet* with the *two horns* on his head (Rev. 13:11-17, 16:13-14, 19:20-21):

First, that the man bearing the *two horns like a lamb* is twice as evil in nature and intent (being indwelt by an evil spirit), as the other two historical *little horns*.

Second, the man bearing *two horns* might indicate that two 'power structures' are united in one person; i.e., having discovered that the composite beast empire's territory is occupied by modern Islamic nations, the *two horns* could show that the two 'factions' of Islam (i.e., Sunni and Shiite), are united in supporting the persona described as the '*false prophet*.'

Third, the Old Testament references in Daniel 8:6 and 20, which refer to the 'ram with two horns' as the Media-Persian Empire, may be a further clue to identifying the territory 'on earth' from where the *false prophet* emerges in the latter-days (Rev. 13:11), i.e., from the core of the old Media-Persian Empire's territory, which is now occupied by the modern Islamic nations of Afghanistan, Iran, Iraq, and Syria. In north eastern Afghanistan, there is an area which was previously known as Khorasan, and it is from there that the Islamic Mahdi is expected to lead the Islamic Jihad in the end times. The well-known Islamist terrorist group called ISIS-K have incorporated this location/identification into their logo!

More information on this subject can be found in the main book in this series under the title *The Beast and Babylon – The Revival of Radical Islam*.



## APPENDIX C:

### Lack of extraneous ideas regarding the little horn:

Sometimes when studying a prophetic passage of scripture, it is easy to associate it with other less distinctive visions/verses, and introduce subjects that are not actually pertinent to the prophetic vision. It can be helpful therefore, to note some of the 'extraneous ideas' that are not in Daniel's visions that we have examined.

For example, specific details in the vision in Daniel 7 concerning the unique *little horn*, point to the fact that it/he exists right at the end of the *dreadful and terrible fourth beast*/Roman Empire's historical tenure, just before the *beast* was destroyed for ever. Consequently, that *little horn* has no connection with any other *beast* or *horn/s* depicted in scripture (e.g., Dan. 8:9, Rev. 13:1). Thus, the subjugation and persecution of the Jews (during the Roman era Jewish Diaspora), which was meted out by the various rulers and descendants of the *dreadful and terrible fourth beast*, ended with the death of Hitler and the destruction of the Nazi Third Reich.

In addition, after the Jews were restored to their homeland in 1948, the State of Israel became an independent nation that controlled the infrastructure and resources necessary to protect itself from any external tyranny and oppression; consequently, Israel is now free and able to retaliate whenever it is attacked. This is a totally different situation from the defenceless position the Jews found themselves in when they *were given into* the hand of the *little horn* (Dan. 7:25).

For the above reasons, and the various points listed below, the *little horn* from Daniel's *fourth empire* has no affiliation with any other eschatological individuals (viz., the tripartite *Beast* and the

*false prophet*, described in Revelation chapter 13), who are expected to appear in the last days.

## 1. Consider the Historical Timing of the vision

One of the missing elements in Daniel's vision relating to the *little horn* from the fourth (Roman) empire described in Daniel 7, is any reference at all to the 'Holy Mountain' the 'Temple' and 'Sanctuary,' or even 'Jerusalem.' Obviously this *little horn's* existence during Daniel's fourth empire vision, occurred after the Jews' expulsion from Judaea in the 2<sup>nd</sup> Century, and long after the Romans renamed the land of Judaea, *Syria Palaestina*; thus the *little horn* vision is only relevant to Rome's descendant *ten horn* nations stage during the early 20<sup>th</sup> Century, which highlights the fact that very few Jews were residing in Israel at that time. Clearly the vision describing the fourth *beast* empire in Daniel 7 ends when its last 'manifestation' (in the form of the *little horn*) is destroyed.

As a result of the Jews' suffering, the allied nations of the World allowed them to return to their original geographical sanctuary in Palestine after the withdrawal of Great Britain in 1948. Daniel's vision shows that they were given back their 'kingdom inheritance' by 'judgements' ordained in heaven; this resulted in events being carried out on earth (by various governments and finally by a U.N. international decree), allowing the State of Israel to be 'born in a day' on 14<sup>th</sup> May 1948 (cf. Isaiah 66:6-11).

## 2. Lack of *little horn* worship

Another missing element in this vision is any scriptural reference at all to this particular *little horn* being either religious, or an idolater, or having any desire to be elevated to the status of worship as god, by his followers (e.g., Emperor Worship). In spite of the adulation of his Nazi supporters, he did not try to elevate himself or magnify himself to heaven as did the Hellenistic/Grecian 'little

horn' of Daniel chapter 8:9–11. In fact, even though the (ex. Rome) *little horn* of Daniel 7 speaks great words against the Most High and wears out *the saints of the Most High*, there is no charge of blasphemy against him either, as is the case in Revelation 13 regarding the blasphemous names (of the idols they worshipped), engraved on the preceding seven ancient heads/empires underlying the composite leopard/bear/lion beast.

### 3. Lack of coalition

Neither is there any scriptural reference to a coalition of nations or other horns working together in support of the particular *little horn* in Daniel 7, compared to the ten horn latter-day confederacy described in Rev. 17:12–13. In fact the opposite is the case, because in Daniel 7 the *little horn* wars against its *ten horn* neighbours and plucks up and subdues three of its contemporaries.

### 4. The dissimilarity of origin and characteristics

There is no similarity between the *little horn* in Daniel 7:8, and the other 'little horn' portrayed in Daniel 8:9, because they originated from two different beast-empires (meaning they appeared at different times in world history), and the listed characteristics of each horn are quite dissimilar.

### 5. Daniel's *little horn* is not demon possessed

There is also no mention in this vision, indicating that this *little horn* is demon possessed (though many people may have thought so), nor is he empowered by a great red dragon (Satan) as is the case with the composite leopard/bear/lion beast, and its religious leader the *false prophet*, described in Revelation 13:2, 16:13.

## 6. This vision is not for the time of the end

There is no mention of a time frame for the fulfilment of the vision in Daniel 7, i.e., it does not say it is for 'the end' or 'the time of the end' (as stated in Daniel 8:17, 19; 11:35; 11:40; 12:4; 12:9).

The only 'time indicator' in this vision is the actual appearance of the *little horn* amongst a group of *ten horns/nations*, and the subsequent events outlined in the vision passage: i.e., the plucking up of three of the horns; the *saints of the Most High* being given into his hand or under his control for 3 ½ years; and *the saints of the Most High* finally being given their Kingdom.

All of those events began in the 1920's with the establishment of the League of Nations and Germany's rise to power among its ten contemporary nations together with Hitler's appearance on the political scene. The events described in Daniel 7:20-27 continued throughout the 1930-1940's until 1948 when the Jews regained their kingdom land, following the mandate by the League of Nations, and the United Nations' decision to provide a home for the Jews in Palestine.

## 7. The *little horn* has no continuing role

There is no indication in scripture that the *little horn* attached to the fourth *beast* empire, or the *beast* empire itself, has a continuing role at any point in the future. In fact there are two verses in this passage of scripture which draw our attention to the fact that the ability of the fourth *beast* (Roman) empire to subjugate and persecute (i.e. wear out) *the saints of the Most High*, has been terminated, permanently! (Dan. 7:11b, and 26)

Only the first three of the four *beast*-empires, (i.e., the Lion, Bear, and Leopard), had their lives *prolonged for a season and a time*, and Revelation 13:2 shows that they will reappear in the

form of a 'composite beast' that (like its namesakes) rises up from the Great Sea onto adjacent land in the Levant (Rev. 13:2). There is no mention of the fourth *dreadful and terrible beast*/Roman Empire in the book of Revelation.

## 8. Combining references to different horn/s

Some prophetic commentators in the past have collected the reference in Daniel 7:7 to *ten horns*, and the two separate *little horns* referenced in Daniel 7:8 and 8:9, and have joined them together with the composite beast in Revelation 13:1-2 which also has *ten horns*. In doing so, the scriptural details and evil attributes of the various enemies of the Jews and the Christian Church, have been mistakenly lumped together in an imaginary personage they call 'Antichrist' whom they believe is to rule the World in the end time. In the process they have ignored the fact that the two separate 'little horns' mentioned in Daniel 7 and 8, come out of two totally different Empires, (one being Rome, the other being Greece), and meet two totally different ends.

In addition, the composite beast that arises out of the 'prolonged lives' of the three beast-empires of Greece, Persia and Babylon, is clearly seen to come from a totally different Middle Eastern source than the fourth empire, and Daniel 7:12 indicates that it arises after the fourth beast has ceased to exist as an empire.

## Conclusion -

The sequence of events portrayed in the vision in Daniel 7, shows that the term of dominion for the fourth *beast* empire and its various historical manifestations, ended before the establishment of the State of Israel in 1948. Prior to that time, the Jews were defenceless and *given into the hand* of the little horn, until the

judgement was made in heaven in favour of *the saints of the Most High*.

Thus, several major scenarios in the scripture relating to the behaviour of the little horn undoubtedly refer to the rise of Nazi Germany and Adolf Hitler, the Chancellor/Dictator of the Third Reich, who fulfilled the final prophetic manifestation of empire:

Firstly, only the fourth beast in its intermediate stages trampled on the whole world and broke it into pieces through colonisation in the New World, conducted by the European empires which descended from Rome.

Secondly, Germany ascended to power among ten contemporary European nations within a 'peace' oriented coalition, i.e., The League of Nations that it turned against.

Thirdly, Hitler's speech was pompous, speaking great words, and his appearance was greater than his fellow politicians and European contemporary nations.

Fourthly, the Jews were subjected to 'Nazi inspired' persecution, and degradation for an historical period of three and a half years, as per Daniel 7:25.

Finally, it was after Hitler's defeat and the destruction of the German Third Reich, that the Jews received their kingdom inheritance in their historical homeland. Thus, although the Jews have been physically re-gathered in Israel, their spiritual focus (as a nation) remains firmly fixed on the Old Testament scriptures. Daniel 9:27 indicates that this situation will continue until the consummation at the end of the New Testament age, when Jesus Christ returns to rule and reign in Jerusalem (cf. Zech. 12:10-13:1).



## APPENDIX D:

### Will the Roman Empire be revived?

Since the end of World War II and the destruction of the Third Reich (as the last manifestation of the Roman Empire); various efforts have been made to unify the European nations and recreate a pan-European empire in the form of the European Union.

#### The history of the European Union

- The Treaty of Paris (1951) created the European Steel and Coal Community (ESCC).
- The Treaties of Rome (1957) established the European Economic Community (EEC) and the European Atomic Energy Community (EAEC) There were six founding members of the EEC – Belgium, France, Italy, Luxembourg, the Netherlands and West Germany.
- The Single European Act (1986) introduced measures aimed at achieving an internal market and greater political cooperation.
- The Maastricht Treaty (1992) established EU citizenship and the European Monetary Union (EMU).
- The Amsterdam Treaty (1997) introduced measures to reinforce political union and prepare for enlargement towards the East.
- The Nice Treaty (2001) defined the institutional changes necessary for enlargement.
- The Treaty Establishing a Constitution for Europe (2004) sought to simplify and synthesize previous treaties within a single, clear, foundational document for the EU.
- And the Lisbon Treaty (2007) which after the rejection of the Constitution for Europe modified the existing treaties, enhancing the efficiency of the decision making process and democratic participation in a Union of 27 Member States. <sup>xxxvii</sup>

The most recent effort to form a centralised political union and European Union Constitution failed, as several member states were unwilling to surrender their sovereignty; resulting in the Lisbon treaty (2007). Together with the desired political union, there are also on-going attempts to once again bring Orthodox religious factions under the Catholic 'mother church' organisation.

Thus there still appears to be an underlying inherent desire to reunite the disparate political, economic, military and religious entities from the nation-states that grew out of the old Western Roman Empire, but these efforts fly in the face of scripture which emphasises the incompatible nature of those descendant nations.

*As you saw iron mixed with ceramic clay, they will mingle with the seed of men, but they will not adhere to one another, just as iron does not mix with clay. (Dan. 2:43)*

In opposition to mans' effort to reunite the disparate parts of the fourth *beast* empire, scripture unwaveringly states that even though the people of various nationalities will mingle with one another during the Roman Empire's changeable existence, the separate nations will not be joined to one another and they will remain as sovereign nations.

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END NOTES

ⁱ <http://www.simpletoremember.com/vitals/world-jewish-population.htm>
<http://en.wikipedia.org/wiki/Jews>

ⁱⁱ These three ancient Middle Eastern empires are described as the lion, bear and leopard beast kingdoms in Daniel 7:1–7, and parts of these beasts reappear in a composite form as a sole beast in Revelation 13:1–2.

ⁱⁱⁱ These changes in symbolic imagery allow different aspects of these two ancient Middle Eastern empires to be better understood: e.g., in Daniel 7:5 the second beast (Media-Persian Empire) is identified as a wild bear. This symbolism shows the rising power of Cyrus the Great of Persia, who united Media with his own greater kingdom (thus his kingdom is portrayed as a *lop-sided bear, raised up on one side*). Afterward in history, the Persian *lop-sided bear* conquered the Lydian kingdom and the neo-Babylonian kingdom, so, these three lesser kingdoms (Media, Lydia and Babylonia) are portrayed via the *three ribs* held in the Persian *bear's* teeth. However, although we read in Daniel 7:5 that the *lop-sided bear with three ribs between its teeth* was told: 'Arise, devour much flesh,' this devouring/conquering aspect of Persian history is not revealed until (in a later vision in Daniel 8:3–4), the Persian *bear* is transformed into a domestic animal, a *ram with two unequal horns*, which then enlarges its territory to the west, north, and south (thus, it devours the 'flesh' of the preceding Babylonian Empire), culminating in the largest empire the World had seen to that point in time. Both of these images (a *lop-sided bear*, and the *ram with two unequal horns*) depict the dual but unequal power base of the Media-Persian Empire during its expansive conquering phase.

Likewise, the third beast (Macedon-Grecian Empire) is first portrayed as a wild, four-winged leopard with four heads in Daniel 7:6 (thus symbolising the swift rise to power of Alexander the Great, and his four generals); but then the imagery is changed in Daniel 8:5 to that of a domestic animal, a *male goat with a notable horn* that is replaced by *four other horns*. Fresh facts about the Macedon-Grecian Empire's tenure are revealed via this new symbolism. Thus, the *male goat* that attacks the *ram* and breaks its two *unequal horns* in Daniel 8:5–8, metaphorically portrays Macedon-Greece conquering Media-Persia via several major battles and conquests. During this period, the *male goat* completely dominates the *ram*, and *tramples* (incorporates) Media-Persia into Grecian territory, thus extending Grecian power as far as the Indus River in the East. At a later stage, at the peak of its power, the goat's *notable horn* is broken and *four horns* arise in its place toward the four compass points (i.e., extending away from Babylon, Alexander's Capital and the central reference point, Daniel 8:5–8). Alexander's death resulted in several years of civil war, waged between his

four power-hungry generals until the enormous empire built by Alexander was broken into four independent territorial empires.

Thus, the latter (domestic animal) symbolism is used appropriately for these two empires —viz., a *ram* and *goat* that naturally have *horns*—to expose the internal divisions (that existed, or were created), within the Media-Persian and Macedon-Grecian Empires. These symbolic changes also enabled the challenges made by Alexander the Great to the power and might of the Persian Empire, to be graphically visualised. The two kings and their empires are irrefutably identified in Daniel 8:20–21.

^{iv} This is the primary source for interpreting ‘head’ or ‘heads’ as being representative of kings, kingdoms, nations and states etc.

^v <http://www.thelatinlibrary.com/imperialism/notes/tours.html>

^{vi} Excellent material detailing the unsolved problems of World War I can be found in a series of essays by students: [Relationship between World war 1 and World war 2 Essay \(studentshare.org\)](#)

^{vii} [Third Reich | Facts & History | Britannica](#)

^{viii} http://history-world.org/germanic_tribes.htm

^{ix} [Weimar Republic - Wikipedia](#)

^x *A Woman Rides the Beast* by Dave Hunt – Harvest House Publishers, Eugene, Oregon. 1994 – p.82,

^{xi} Library of Congress (.gov) <https://www.loc.gov> > item

^{xii} [How Did Nationalism Contribute to World War I? \(reference.com\)](#)

^{xiii} <http://worldatwar.net/timeline/other/league18-46.html>

^{xiv} *The New Bible Commentary*, Daniel p. 677. London, The Intersociety Fellowship, 1961.

^{xv} <https://en.wikipedia.org/wiki/Rhineland>

^{xvi} <http://www.historyplace.com/worldwar2/riseofhitler/begins.htm>

^{xvii} [Ludendorff telegram to Hindenburg 1933 - Axis History Forum](#)

^{xviii} http://www.youtube.com/watch?v=3hEG-5_9nK4

^{xix} <http://www.jewishvirtuallibrary.org/jsource/Holocaust/hitler.html>

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- ^{xx} http://en.wikipedia.org/wiki/Adolf_Hitler#Appointment_as_chancellor
- ^{xxi} <http://conservativecolloquium.wordpress.com/2008/12/14/hitlers-war-on-christianity-quotes/>
- ^{xxii} <http://www.jewishvirtuallibrary.org/jsource/Holocaust/nurlaws.html>
- ^{xxiii} <http://www.historyplace.com/worldwar2/holocaust/timeline.html>
- ^{xxiv} <http://www.ushmm.org/wlc/en/article.php?ModuleId=10007657>
- ^{xxv} <http://www.historyplace.com/worldwar2/holocaust/timeline.html>
- ^{xxvi} <http://www.historyplace.com/worldwar2/holocaust/timeline.html>
- ^{xxvii} <http://history1900s.about.com/od/1930s/qt/stlouisrefused.htm>
- ^{xxviii} <http://www.historyplace.com/worldwar2/holocaust/timeline.htm>
- ^{xxix} Isaiah 35:10; Jeremiah 46:27; Ezekiel 36:24, 37:12-14, 37:19-22, 25; Revelation 2:27, 12:5, 19:15 among many other references.
- ^{xxx} Genesis 13:12-17, 15:18-21, 17:8, 19.
- ^{xxxi} Isaiah 2:2-4, 61:2-7, 62:1-7; Psalm 69:34-36, 102:12-22, Joel 2:32- 3:2, 17; Obadiah 1:17-21; Micah 4:1-8; - selected readings.
- ^{xxxii} Daniel 9:27b, Zechariah 12:9-14.
- ^{xxxiii} <http://www.history.com/news/european-unions-throughout-history>
- ^{xxxiv} [Whither the European Project? – Daniel Johnson \(lawliberty.org\)](#)
- ^{xxxv} [EXCLUSIVE: Two Knesset members propose legislation to outlaw sharing the Gospel in Israel and send violators to prison – could it become law? | All Israel News](#) March 19, 2023. A further news item published on March 22, 2023 assured Christians the law would not be passed. [Netanyahu: Israel Won't Pass Anti-Christian Law - Israel Today](#)
- ^{xxxvi} The San Remo Conference (1920) after World War I, (Britain, France, Italy and Japan); conferred loose national boundaries over former Ottoman ruled lands in the Middle East; and conferred League of Nations mandates to Britain (Palestine and Iraq) and France (Syria and Lebanon.) Decisions were finally confirmed by the Council of the League of Nations 1922 and the Treaty of Lausanne in 1923. http://en.wikipedia.org/wiki/San_Remote_conference

The Cairo Conference (1921) - (joined with Senior military and Civil figures from Palestine and Mesopotamia) was called to straighten out Britain's conflicting policies as set out in the McMahon letters, Sykes-Picot agreement and Balfour Declaration, regarding Arab affairs and a Jewish homeland in Palestine. It resulted in the sons of Hashemite ruler Sharif Husayn ibn Ali of the Hijaz, being offered the thrones of Iraq (Amir Faisal ibn Hussein, as Faisal I) and Transjordan (Abdullah I ibn Hussein). Ibn Saud became the ruler of Saudi Arabia. Britain and France continued to administer their mandates. [http://en.wikipedia.org/wiki/Cairo_Conference_\(1921\)](http://en.wikipedia.org/wiki/Cairo_Conference_(1921))

After World War I, the League of Nations, British Mandate of Palestine; British Peel Commission; and United Nations Partition Plan for Palestine all had influence in deciding on the boundaries that should exist between an Israeli and Arab State in the Levant. In 1947 the U.N. recommended the creation of independent Arab and Jewish states, with Jerusalem placed under international administration. http://www.endusmilitarism.org/UN_1947_partition_plan.html

^{xxxvii} <http://www.proyectos.cchs.csic.es/euroconstitution/Home.htm>