

...but he will be saved out of it, Jer. 30:7

A summarized study on characteristics of "the little horn" in the prophecies in the book Daniel.

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April 2004, 2009, 2019

Introduction

The Bible never mentions the word Islam as this religious / political train of thoughts did not exist in the time that the books of the Bible were written. However, it would be unthinkable to have a category "Israel" in this website in 2019 and not speak about the Islam as it has demanded attention. Israel also needs that non-Jews pay attention to the heavy developments revolving through history and coming to a climax in our time.

There were three developments in the beginning of the new millennium because of which I, since around 2002, was wondering if the Bible speaks about the Islam. These are:

First: In the past Islam has been among the world's most powerful political entities, at its beginning in the 7th till 10th century AD, then from the 14th century till WWI, with, in Europe, the height of its power in the 17th century. Now in the 21st century, after the attack on the Twin Towers, 2001, it is again a major player in the global balance of power.

We have heard, read, about the wars in the Middle East in many areas, with so much terror, so many victims, so much fear. And now, in the beginning of May 2019 the leader of ISIS published a video after 5 years of silence (at least for the world). The Islamic caliphate came to an end, but not the Islamic battle in the world. Its terror, was the message in the video, will now be worldwide. And it will aim at the cross and the followers of the cross, the Christians.

Second: Islam has over the centuries become increasingly hostile towards Jews and Christians.

While I worked on this report, first in 2003/04, and then in 2008, the battle between Hezbollah and Israel exploded. Then it seemed as if Islam is the issue that consumes most of the attention of politicians, on the global, national and local level. Articles that warn against Islam, articles that try to calm down, there are many of both.

Third: I personally believe that we live in the end-time, in the general sense of 'the last stage before the return of Christ'. This millennium might well turn out to be what a number of Christians call "the Millennium of Peace", that will start after the global political and ecological shakings of the 'great and terrible day of the Lord' that the Scriptures speaks about.

Thinking about these developments, in the beginning of the 3rd millennium A.D., I wondered if the Scriptures do actually speak about this belief-system. I felt that the overlap of Islamic global power play, anti-Semitism and end-time setting couldn't be co-incidental.

My prayer was: Lord, there must be a clue, from your word, on how to discern and evaluate, and from there how to pray, about that belief-system. After all, you spoke about the

Assyrian kingdom, about Babylon and about Egypt and about several others. Now the anti-Semitic threats to your people out of the Islamic world are so serious and so worldwide that it would not be amazing if the prophets do speak about it. (And now, 2019, also the new threats against the Christians). I prayed about it, and asked the Lord, if He indeed touched on it in the Scriptures, to show me, where I could read about it, in order to receive more spiritual understanding.

In the months that followed, in 2003, I felt urged to read again the prophetic book of Daniel. I did not start with the intent to look for something about Islam, or with the thought that I would find my question answered. I just went back to it again in my times of personal Bible-reading. (I am always impressed by this book as I feel that there are mysteries described in it that we need to understand). That time in my readings I got the strong impression that the Lord in the book of Daniel indeed does speak about the Islam.

I share with you the impressions I received from reading through Daniel, and how these impressions grew to a conviction. That a substantial part of the announcements to Daniel have become true in the course of history after Daniel saw visions about them and heard the interpretation over them is an important reason to take also good notice of the prophecies that still need to be fulfilled. Liberal theologians believe that the book of Daniel was written around 165 B.C., and that it described in hindsight what had happened. As Jesus obviously spoke about Daniel as a prophet who prophesied about future developments, I feel safe to read Daniel as a prophetic book about things that had still to happen in his time, and partly in our time as well.

I felt comfort by noticing how careful and lovingly the Lord informed this man Daniel, fully committed to God as he was, about developments that will take place at the end of time. There will be a time of distress as there has never been before and there will never be. But the messenger who informed Daniel also told him that those “who are written in the book” (of life) will be delivered.

I was not praying out of fear, I was seeking the Lord on how to understand the times.

The book Daniel.

The book Daniel speaks about many issues. Dreams, interpretations, kings, pride and humiliation, the justice and also dominion and loving care of the Most High, the spiritual battle in the lives of Gods servants, heavy punishments from the kings in the world, miracles, the battle in the heavenlies and about the distant (and also our) future, and the judgement by the Ancient of Days. We cannot read it as an interesting historic novel. It happens in a time of real wars and conquests, and with real discords between officials.

Quite often are themes in the book Daniel repeated in different settings. As it is important to consider the meaning in (again) different circumstances the effect is that it may *seem* disorderly. But we need to understand a vision and its meaning also in the new phase that the Lord is revealing to Daniel. Try to follow what was shared with the prophet.

The book can be divided into two parts. It teaches us that there is a (real) battle between spiritual powers. The battle never stops, as long as Jesus does not yet return. During the reign of king Josiah the kingdom of Judah had experienced a wonderful reformation in the fallen service to the Lord. The king Josiah cleansed the nation from the idolatry, by smashing the idols and the altars everywhere in the nation. The Book of the Law was found (somewhere in the temple) and the content was read aloud for the whole people. The people then pledged themselves to now obey the Covenant with the Lord. But the Lord also spoke to the people through a prophetess that He was going to bring disaster on the land and its people by bringing all the cursus that were written in the re-found Book of the Law. Because the nation and the people had forsaken the Lord deeply. (See e.g. 2 Chronicles 34-35).

After that reformation the next kings led again the nation terribly astray. In the Lamentations of Jeremiah this prophet shares his deep grief over what has happened in his nation, and the Lord's chastisement of His nation as a response. We may assume that Daniel and his friends knew about what Josiah, before they were born, had done. And about the downfall under the last kings before they, as members from the royal family of Judah or from the nobility in Judah, were taken captive to Babylon. And there they became involved in the spiritual battle from the beginning of their stay in Babylon. With the heavy history they already had to carry they had to learn the (for them) foreign language and customs. Plus they had to learn to understand the ways and knowledge of the "wise" men there, the magicians, astrologers, enchanters, and sorcerers. When they were examined after and about this education the king concluded that they were "ten times better" than all the others. (I believe, in understanding, not in practicing, their evil wisdom). They had names that honoured the God of Israel whom they loved. These were taken from them and they were assigned religious names that were abominable to them. They had to make a decision of the will not to defile themselves in their new situation. The book also teaches us that, though the enemy of God continually tries to interfere in God's plans, the Lord God of Israel, Yahweh, rules in world history.

In the first part of the book we read in the first six chapters how God in a breath-taking way worked through Daniel, and also through his friends, in heathen kingdoms. Daniel receives and interprets several dreams of king Nebuchadnezzar, in a supernatural way. In the fifth and six chapter Daniel interprets the writing on the wall during the reign of king Belshazzar in Babylon. After that we read about the supernatural rescue of Daniel in the lion's den when Darius, king of the Persians, ruled in the realm where Daniel served. The environment under these different kings learned who the God of gods is and how great His power is. When I started to read (again) from the beginning I, again, became impressed with the Lord, the Creator of heaven and earth, who knows the past but also the whole future. He had a special plan for Daniel and was guiding him, in a "journey" through the circumstances in the different nations to his destiny.

Reading on in the second part of the book Daniel (from chapter 7) I was struck with a number of events, with commentaries, that made me wonder about the meaning and also about the times when these events were going to take place. In this second part Daniel received penetrating visions in dreams, and he himself asks the Lord for interpreters as the visions overwhelmed him. The dream of the king Nebuchadnezzar of the enormous statue that he saw that are mentioned in the second chapter of the book and the visions that Daniel later received are related but not the same. The Lord reveals to Daniel in the visions what will happen in the coming centuries, even millenniums till the end of the age. Reading through the book of Daniel, I was surprised by the clarity, of what seemed to me a discovery, of what the "little horn" in Daniel's visions (chapter 7 and again in 8) represents.

I believe that the Lord has a special plan for mankind that He is working out in history. But in His walk with Israel has He an unique and very specific plan: for His own people, for the Covenant He made to Abraham and Abrahams descendants and with the Land. With no other nation and people does He have such a specific plan. And He works it out for them. History is not a matter of events happening by chance. As Nebuchadnezzar confessed after seven very painful and humiliating years:

"In order that the living may know that the Most High rules in the kingdom of men, gives it to whomever he will....", Daniel 4:17b, 25b,'

and:

"...and I blessed the Most High and praised and honoured Him who lives forever: For His dominion is an everlasting dominion, and His kingdom is from generation to generation. All the inhabitants of the earth are reputed as nothing; He does according to His will in the army of heaven and among the inhabitants of the earth. No one can restrain His hand or say to Him: What have you done?", Daniel 4:34,35.

This truth still stands.

The first part of the book describes a dream of the very powerful king Nebuchadnezzar of Babylon. The dream was about an enormous statue, composed of different expensive metals, representing a series of future powerful kingdoms, which was struck on his feet by a rock that was cut, but not by human hands. In the second half of the book we read about prophetic visions that Daniel himself received at different times in his life. The Lord showed Daniel also a succession of kingdoms through the centuries, and developments which were going to take place in the far future. The dream of Nebuchadnezzar about the statue is connected to several of the visions of Daniel. What Nebuchadnezzar saw as parts of an impressive statue Daniel later sees as great beasts. To the king the statue showed the power of the kingdoms, Daniel saw the evil character of them: wild beasts, nothing beautiful about it. The three kingdoms, represented in the statue that the king Nebuchadnezzar saw in his dream, were kingdoms ruling in or including the large area of what we now call the Middle East. The people of Israel is a key people and the land of Israel is a key-land for the understanding of history. That means also that we, in trying to understand the dreams and visions we read about in the book of Daniel, have to interpret them again and again from this reference point, which is the people Israel and the land of Israel (and God's Covenant with them).

Many kingdoms, one spirit, the antichrist spirit.

Though the different kingdoms are different world powers and cover many centuries, even several millenniums, yet Nebuchadnezzar saw them as one statue. What made them ONE statue is, I believe, the ONE spirit that ruled/rules in/through the different kingdoms, through the centuries and millenniums over the peoples and the nations.

In Isaiah 14:4 we read an important characteristic of this spirit. This prophet, Isaiah, speaks to Israel about the time when this spirit will no longer oppress them:

“On the day the Lord gives you relief from suffering and turmoil and cruel bondage, you will take up this taunt against the king of Babylon:

How the oppressor has come to an end, how his fury has ended! The Lord has broken the rod of the wicked, the sceptre of the rulers, which in anger struck down the peoples with unceasing blows, and in fury subdued nations with relentless aggression”.

Behind this “king of Babylon” we see the spiritual king of Babylon, the person of Satan. He still is oppressing the nations and peoples with fury and aggression, but at “the set time” his fury will end and he is laid down, vs.8.

This spirit is, of course, totally opposed to the other kingdom that at “the set time”, the Lord's time, will sweep away all those kingdoms that he (“the king of Babylon”) uses for his purposes. That kingdom (of the Lord) was seen by Nebuchadnezzar in his dream as well: the stone, not cut by hands. We may say that the one unifying spirit (behind the “king of Babylon”) is the spirit of anti-christ that exerts its power through the different manifestations of his own kingdom throughout the centuries.

As, in the dream of Nebuchadnezzar, that spirit (that had started long before) started to manifest itself in the Babylonian kingdom we may say: the anti-Christ spirit, that controlled the different successive kingdoms, has begun before Babel even existed. But in the Scriptures it is often called the Babylonian spirit.

In Jeremiah 51:1 the Lord speaks about Babylon as *Leb Kamai*, which may be translated as “The midst of those who rise up against Me”. Rising up against the Lord is the most remarkable characteristic of Babylon, already from the building of the city of Babel by Nimrud after the flood and it is exactly that which characterizes the spirit of anti-Christ.

The anti-christ spirit that is in the world can also manifest itself in one person in whom the hostility against the Lord is utterly concentrated. When Paul spoke about “the man of lawlessness”, (2Thessalonians 2:3) or “the man of sin” he was speaking about that person, completely possessed by the antichrist spirit. It is the same person who the apostle John indicated by the name “Antichrist”.

He is however also the representative, as it were, of all who are with him of the same spirit and who follow him, and who are united with him. As the followers of Christ are meant to show the character of Christ, the followers of the Antichrist will show more and more the hostility against and the rejection of the Lord, till they also show forth the character of the man of lawlessness. In that respect he works as a false messiah, an anti-Messiah.

The visions that Daniel received.

The four beasts coming up out of the sea.

Years after Nebuchadnezzar saw the statue in his dream, Daniel had a dream and visions passed through his mind. Daniel wrote down the substance of what he had seen.

The prophets often had to look for words when they wanted to describe what they saw in their visions. Regularly they saw shapes and figures that were so unfamiliar to them that they had to search for a comparison, and said "like" and "as if".

In this way also Daniel described the beasts he saw. He had to search for words. Yet in the comparison he gave, there was something characteristic for each of the beasts.

Daniel saw visions in the first year and in the third year of the reign of Belshazzar. The visions are related but not identical.

I will share what Daniel sees in the visions he receives, in the second part of the book Daniel, and the interpretations he receives. These visions and the interpretations he described, one after another, , were heavy, and I wondered what the "little horn" stood for. In church history they have been ascribed to the papacy, and also to Antiochus IV Epiphanes. I deal with these understandings later in this study, and why I disagree with them. Daniel received visions regarding the future, the far future, the time of the end. And what was going to happen to his people. Gradually *I started to believe that the developments the book Daniel speaks about have later been ascribed to what is named the Islam.* I write the remarks of Daniel that made me think that they had to do with (the later) Islam in an oblique way. *(And I give them a number, so that the later overview can help to understand the characteristics better).*

The first vision gives an overview of all the kingdoms that will come from Daniels time on until the time that the book of judgement is being opened. This is an enormous timespan. It is the same enormous timespan (for us, living in the beginning of the 3rd millennium A.D.) as the one underlying the statue in the dream of Nebuchadnezzar. And we live in this timespan.

In this first vision, Daniel 7, saw Daniel the four winds of heaven churning up the great sea. When Jesus mentioned the four winds of heaven, in Matthew 24:31, he added: "from one end of the heavens to the other". It is not the beasts (that Daniel saw in the visions and that represented kingdoms) that churn up the sea; it is the four winds of heaven who do it. (Read Jeremiah 31: 35; also in the churning up of the sea: the Lord is in control). I think therefore that, though the Mediterranean was a large sea for the peoples living around it, the meaning of the great sea here is, I believe, of a larger scale and has a different meaning. The sea here may mean the peoples of the earth. Yet from the later understanding which nations were symbolized by the beasts we may think especially of the nations in the Middle East and around the Mediterranean. When this sea is churned up there is much unrest. The one who controls the winds also controls the sea. Four great beasts, each different from the others, came up out of the sea. When, in his vision, Daniel asked the true meaning of this vision, he is given the very condensed interpretation of the beasts: they are kingdoms that came up out of the sea, out of the masses of nations, but they arise out of the earth. (compare: Rev.13:1-10). Here earth has the notion that it is the world outside God. It is tainted by sin. It is the opposite of heaven, out of which the kingdom comes that Daniel also sees, after the four beasts, the everlasting kingdom.

The earth is the place where the peoples live, with their nature, climate, businesses, agriculture and kingdoms. And with their history of disobedience and idolatry. The peoples are warring with each

other, they try to conquer and rule. The ones who lord it over them give them sometimes a time of relative peace, but also oppress them.

Kingdoms symbolized by the beasts.

Daniel saw the four beasts: the first one looked like a lion with eagle-wings. It is understood that this lion was a symbol for the Babylonian kingdom, which was, at the time Daniel saw this vision, still in power. (Lions in old, historic monuments often have a (kind of) hidden relationship with the philosophy of Babylon). Daniel in his vision sees the wings torn off. The empire lost momentum. The second beast, that looked like a bear, represented the kingdom of the Medes and Persians. (Though they have relevant political influences in our time, I skip their history here). The third beast, like a leopard, represented the Macedonian dominion of Alexander the Great (356-323 B.C.) who would increase its domain at a very fast speed. In the dream of Nebuchadnezzar it was represented by the bronze part of the statue. It had four wings which signified the four kingdoms into which it would fall apart after Alexander died at an early age. The third and fourth beast were for Daniel still future.

Each of the three beasts that Daniel saw first, representing kingdoms/empires, were ruling over the area that is the Middle East. They also had their own religion. When John, so many centuries later, sees three beasts, one of them is like a composite of the three beasts that Daniel saw in his first vision. This may mean the remnants of those former three empires (that were not yet completely stripped of their power, see Daniel 7:12), that together are the nations around Israel in the Middle East. (All those nations have now Islam as their main religion).

Coming up after the three, Daniel saw a fourth beast, different from the other ones. This fourth beast is very terrifying and frightening. It had ten horns on its head. Horns in the Bible are symbols of authority, good or bad. As they grow out of the head of this frightening beast we can assume that in this case they represent evil powers.

Three horns uprooted before the little horn appears on the scene.

I continue in Chapter 7: 8:

“While I was thinking about the horns, there before me was another horn, a little one, which came up among them; and three of the first horns were uprooted before it.

Though the verse that three of the first horns were uprooted before it does not necessarily mean that the little horn caused the three horns to be uprooted. However, when Daniel received the interpretation the angel said that he “will subdue three kings”. The ten first horns were there and in the middle of the time of the ten horns the little horn manifested himself.

1e *The little horn had eyes like the eyes of a man and a mouth that spoke boastfully.* I was thinking: it seems as if the ten horns and the little horn move on different timelines. And: *a horn with eyes like the eyes of a man speaking boastfully.* To me it seemed that *The “little horn” does not fit in the kingdom /realm of the ten horns.*

The heavenly reality: a kingdom begins.

Daniel was still looking when a completely different scene started: Daniel 7: 9-14

“As I looked, “thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze.

Dan. 7:10:

10 A river of fire was flowing, coming out from before him (the throne of the Ancient of Days). Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened. Daniel saw a terrifying beast, and then sees the Ancient of Days, taking His seat in a beautiful setting.

11 “Then I continued to watch because of 2e. *the boastful words the horn was speaking.* I kept looking until the beast was slain and its body destroyed and thrown into the blazing fire. *(That means that the duration that the little horn was speaking boastfully was a very long time, it was till the beast*

was slain and destroyed. *That means that in the prophetic vision it had a duration of at least three thousand years.* And all that time the horn was speaking boastfully).

Bible interpreters have suggested that the little horn was a human being because he had eyes like the eyes of a man and a voice. Daniel saw this spiritual being *in a vision*. In *the vision* this being had eyes *like* the eyes of a man, and it spoke boastfully. A human being will not exist that long. A spiritual being is in the spiritual world also a real being. It can indwell humans, one after another, through the ages. Daniel saw in the vision the spiritual being that started small but it grew in time. I believe that it grew, in the time of the end, into the man of lawlessness that Paul mentions in the letter to the Thessalonians (2Thess, 2:3-4).

When I mention the characteristics of the little horn in the continuation of this study I mean the characteristics of the *spiritual being* that indwells human persons and manifests itself through these characteristics in the years after Daniel received the visions.

12 (The other beasts had been stripped of their authority, but were allowed to live for a period of time.)

13 "In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence.

14 He was given authority, glory and sovereign power; all peoples, nations and men of every language worshipped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.

This vision is not a neutral one that could apply to e.g. the Aztecs in South America or the Inuit in North America. It is a vision of the Lord God Who has a very specific relationship, a Covenant, with his chosen people. And Who will come with his judgement, for his people, and for all other nations.

The judgement is announced. Nebuchadnezzar saw that also in his dream. It is repeated in Isaiah 14:4-6, in Jeremiah 50,51 and in Revelation 17 and 18.

King Nebuchadnezzar saw a rock was cut which struck the statue and broke the iron, the bronze, the clay, the silver and the gold to pieces. This rock, Daniel told king Nebuchadnezzar, is a kingdom that in the time of those kings will be set up by the God of heaven, and it will never be destroyed. It will crush all those kingdoms but itself will endure forever.

Worldly kingdoms rise and fall, though their influence is maybe not completely quenched immediately after their fall, but here is the kingdom that will last forever. Though he lived five centuries before Jesus was going to be born, "one like a son of man", Daniel knew the Scriptures; and he knew the promises that once a son of David would sit on a throne forever. And the saints of the Most High will receive and possess that kingdom, the angel explained to Daniel. For Daniel, in his situation, this scene must have been tremendously encouraging.

This vision is a clear prophetic vision about the kingdom of God that will come when Jesus returns to this earth. It gives hope to all those who long for that day.

An ongoing war.

Daniel was troubled in his spirit about the true meaning of the fourth beast, about the ten horns on its head and about the little horn, which looked, Daniel 7: 20, 3a e. *more imposing than the others*, and that had eyes of a man and a mouth that spoke boastfully.

3b e. 21 As I watched, this horn was waging war against the saints and defeating them, 22 until the Ancient of Days came and pronounced judgement in favour of the saints of the Most High, and the time came when they possessed the kingdom.

4e. The horn started small but grew in time. I think that in history there have been a number of "kingdoms" that started small but in time increased in territory and in influence. It has happened also in the territories where the influence of the Islam grew. But that influence was in a number of times and of places not a development that brought (enduring) peace.

5e. A mouth that speaks boastfully reveals the spirit that was/is in the horn. It shows an attitude of pride, arrogance and presumptuousness. That kind of words can be very *intimidating*, they are meant to be.

What Nebuchadnezzar saw as different parts of one statue, as kingdoms succeeding one another, Daniel saw as four beasts.

Daniel had been the instrument to explain to king Nebuchadnezzar what the king's dream meant. When Daniel had seen the first vision, several years later, he was very troubled and he needed an interpretation of the things he himself had seen. The Lord provided him with someone who gave him more insight, we understand an angel. He gave Daniel this explanation, Daniel 7: 23:

23: 'The fourth beast is a fourth kingdom that will appear on earth. It will be different from all the other kingdoms and will devour the whole earth, trampling it down and crushing it.

24 The ten horns are ten kings who will come from this kingdom. After them *another king* will arise, *different from the earlier ones*; he will subdue three kings.

Then the angel gives more information: 6e. 25 *He will speak against the Most High and oppress his saints and try to change the set times and the laws. The saints will be handed over to him for a time, times and half a time.*

26 "But the court will sit, and his power, (of the beast), will be taken away and completely destroyed for ever.

27 Then the sovereignty, power and greatness of the kingdoms under the whole heaven will be handed over to the saints, the people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him.'

The fourth beast is a terrifying beast. 11 Daniel "continued to watch because of the boastful words *the horn* was speaking. I kept looking until the beast was slain and its body destroyed and thrown into the blazing fire. (12 The other beasts had been stripped of their authority, but were allowed to live for a period of time).

Is the beast destroyed because of the horn that is speaking the boastful words, or is it destroyed because it is so destructive in itself, devouring the whole earth, trampling it down and crushing it? It is generally understood that this beast was the roman empire. Its appearance very much resembles the beast that, many centuries later, the apostle John saw in his visions, when he was on Patmos, Rev.13:1-4. That beast had ten crowned horns, and seven heads with on each a blasphemous name. It is the same Lord God who gave the visions, to Daniel and later to John. We may assume that the beast that Daniel saw is related to the beast John saw, at least spiritually. But it also had characteristics that remind of the three other beasts that Daniel saw in the first vision. The combination of the characteristics of all four beasts that Daniel had seen, in the beast that John sees gives me the impression that it will be an even more totalitarian beast/regime than the fourth beast alone that Daniel saw. I believe personally that it is the whole "culture" of the roman empire that made the fourth beast so terrifying. (The information of the roman empire is important but not now for our understanding of the little horn, therefor I skip that part of the vision of Daniel).

A horn that starts small.

The little horn comes up after and among the ten. I understand it as a sequence in the coming up. That horn, which is also *different from the other horns*, and 7e. *coming from outside, starts small, but grows*, maybe during the next centuries, not only in importance and power 8e *but it also grows in impudence, as it has the front to speak even boastfully to the Lord God*. That speaking is not submissive, on the contrary, as it starts to oppress Gods people and, I believe, especially the Jewish saints.

Some other ten horns, and their purpose.

In Rev. 17 one of the seven angels who are used by the Lord to show John what is going to happen in the time of the end, shows him the great prostitute who rides a beast with seven heads and ten horns. Are the ten horns John saw symbolizing the same powers as the ten horns Daniel saw? 9e *Who is the (evil) eighth king the angel mentions?* The interpretation the angel gives to John sounds like riddles, verse 10-14a. These ten horns are ten kings who "have one purpose and will give their

power and authority to the beast." The beast, or a beast, is the eighth king, who once was, and now is not, (.....) and is going to his destruction. (I do not know the interpretation of what/who it is). *The one purpose of the ten horns on which the great prostitute rides is to make war against the lamb. That means they are filled with a strong anti-Christ spirit.*

Changing the set times and the laws.

The little horn, will also do something else: 10e *"try to change the set times and the laws"* (7:25). "Changing the set times" may mean changing the calendars and the names of the months and weekdays, and the days of celebration the Jews kept/are keeping. Though Jesus added a new and true meaning of the Sabbath to the traditional understanding by the Jews in his time, he never indicated that the holy day to be observed should move to a Sunday named after their idol, the sun, , as the society and "church" did later, or to the Friday as the Islam later did. In the Bible the words "the set times" and "the appointed time" are regularly used, but they always are times "set"/or appointed by the Lord. They are "set" in God's time schedule. Humans cannot change them, the little horn may try to do it, but also he/it cannot change them.

Changing the laws is for us less difficult to understand. That happened e.g. under Lenin in Russia and under Hitler. Many leaders who came to rule over nations that they wanted to suppress brought their own laws. Under the pressure of the United Nations and the EU many of their member-nations have had to adjust their national laws to international treaties. But for a Jewish prophet means changing the laws something much deeper than submitting to the treaties of the UN. It has to do with changing the Law of God that was given for the benefit of Gods people, a guide for their life in the covenant with the Lord.

In 7: 25 we read that *"the saints will be handed over to the horn for a time, times and half a time"*. **This is a remarkable statement.** Who will "hand them over" to this enemy? A worldly king, a general ? When we believe, as Daniel did, that the Lord reigns over the circumstances the Jewish people have had to live under through the centuries, and the warnings He gave, again and again, over their disobedience we only can conclude that it is the Lord himself *who according to His warnings and the prophecies He uttered through His prophets, hands them over* to the horn. As the Lord had also before the Assyrians fight with Judah and the Babylonians captivate Judah. Daniel knew that that had to do with the sins of his people. We can understand that Daniel was deeply troubled by his thoughts. Pleading for forgiveness he fasted for three weeks.

The Jews will be handed over to the little horn, *a time, times and half a time"*. The same indication of timeslots, or (the synonym of) 1260 days, we also find in Revelation 11:2,3; 12:6,14; 13:6. These seem to be the symbolic but sure timeslots for the great persecution in the time of the end. In the time when the little horn exerts its power, the saints have to submit to all their new times (and laws), and otherwise they can/will be persecuted. And being "handed over to" means the most extreme form of the persecution, without mercy from the oppressor. At the end of these timeslot(s) and at the end of the persecution starts the "day of the Lord". With so many nations in our time where the saints, who are disciples of Jesus, are living under hard circumstances it is not so difficult any more to understand that not submitting often means severe suffering. The "time, times and half a time", the 1260 days, these timeslots all indicate an appointed time. At the end of that appointed time the persecution is over, finished! That will be the time that Jesus returns to earth.

(I have written in a separate paper more about the arguments of people who believe that the little horn can be seen as the papacy. They have some strong arguments, but I do not believe that the little horn was the papacy. One reason is that there have been changes in the papacy that contradict characteristics of the little horn that Daniel saw in his visions).

The Lord God is in control.

Yahweh revealed the things that were going to happen in the (far) future to Daniel and also to Gods own people, and a number of the foretold developments did happen indeed. This also indicates that

He is completely in control of these events. So we also believe that He allows the difficult future developments, that will happen.

There is something else that also will happen. Daniel 7:26, But the court will sit, and his power (of the little horn) will be taken away and completely destroyed for ever. Jeremiah 30: 7.

That is also a promise that will be fulfilled. *The court, of the Ancient of days on his throne, will sit. And it will rule that the power of the little horn will be taken away, and it will be broken forever.*

The little horn is still speaking boastful words while the books are being opened. The angel explained to Daniel: 7:24 : The ten horns are ten kings who will come from this kingdom. After them...

After them... This may mean that that little horn pops up while the power of the roman empire has become ineffective, though it still may rule. Maybe at the time of the "two legs" in the divided kingdom of the Roman empire the ten toes still exerts some power, but in fact their rulership is over. But the power of the horn will continually expand and it will be with us till the books are being opened. *In my understanding 11e. this means that it will be there for many centuries, indwelling many individuals with their own (aggressive, hostile) motivations, during which it develops from small to something big in the time of the end.*

The rulership of the little horn will last till the court will sit, but then it is over, definitely.

Conclusion: 12e. The "little horn" will rule oppressively and that will be part of the end-time persecution, hard as never before.

First summary of the characteristics of the little horn

-1e *The little horn had eyes like the eyes of a man and a mouth that spoke boastfully.*

-2e. *the boastful words the horn was speaking.*

-the little horn, which looked, Daniel 7: 20,

-3a e. *more imposing than the others, and that had eyes of a man and a mouth that spoke boastfully.*

-3b e_ 21 *As I watched, this horn was waging war against the saints and defeating them,*

-4e. 21 *As I watched, this horn was waging war against the saints and defeating them,*

-5e *A mouth that speaks boastfully reveals the spirit that was/is in the horn. It shows an attitude of pride, arrogance and presumptuousness.*

-6e.25 *He will speak against the Most High and oppress his saints and try to change the set times and the laws. The saints will be handed over to him for a time, times and half a time.*

-different from the other horns, and -7e. *coming from outside, starts small, but grows*

-8e. *but it also grows in impudence, as it has the front to speak even boastingly to the Lord God.*

-9e. *Who is the (evil) eighth king the angel mentions*

-10e. *"try to change the set times and the laws" (7:25*

-11e. *this means that it will be there for many centuries, during which it develops from small to something big in the time of the end.*

- Conclusion: -12e. The "little horn" will rule oppressively and that will be part of the end-time persecution, hard as never before.

The visions the prophet Daniel sees, written in the next chapter.

In Daniel 8 we read that Daniel received another vision, two years after his first vision. It seems to connect to the first one. *It again, I believe, gives more information about the little horn.*

Again Daniel sought to understand the meaning. One, having the appearance of a man, tells Daniel that *the vision refers to the time of the end*. Then he made him understand the vision and making "known to you (Daniel) what will happen in the latter time of the indignation; for at the appointed time the end shall be". This means that Daniel was told : The "time of the end" is "set". From the book Daniel and from other prophetic books we understand that **it will be the time of the return of Jesus**. No delays.

In the interpretation of the vision we see resemblances and differences with Daniels first vision. This time there is no mention of the kingdoms that in the former vision were represented by the first and

the fourth beast, it speaks about the second and third beast, the kings of Media and Persia, and then about the kingdom of Greece. A shaggy goat that symbolizes the king of Greece knocks the kingdoms of Media and Persia to the ground. Again we see one kingdom replacing other ones. The horn of the goat breaks off when the later Alexander the Great, the goat, suddenly dies, at the height of his power.

At the time Daniel received this vision, Alexander, who lived from 356 BC — 323 BC, was not yet born. Yet the vision is fulfilled, in our history. We take serious what follows. Out of that one kingdom four kingdoms will arise, each less powerful, founded by four generals from Alexanders army, and emerging out of the nation of Alexander. -13e. I believe that this vision also gives information about the little horn. It indicates that, indeed, the little horn did not proceed from the fourth beast (the roman empire) but from (the after-days of?) another kingdom. Daniel 8:9

Out of one of them came another horn, -14e. which started small but grew in power to the south and to the east and towards the Beautiful Land.

10 It grew until -15e. it reached the host of the heavens, and it threw some of the starry host down to the earth and trampled on them.

11 It set itself -16e. up to be as great as the Prince of the host; -17e. it took away the daily sacrifice from him, and -18e. the place of his sanctuary was brought low.

12 Because -19e. of rebellion, the host of the saints and the daily sacrifice were given over to it. -20e. It prospered in everything it did, and -21e. truth was thrown to the ground.

We read here how the little horn extended its power widely over the years, and into which directions. And also his characteristics. See -15,-16,-20, and see the effects -17,-18, -21.

Again we read here the same information about the horn that started small but grew in power to the south and to the east and to the Beautiful Land. The Islam did not exist when Daniel wrote about the visions he had seen. When we read about the historic beginnings (of the Islam) we recognize that that also started small, but soon grew in power.

The Beautiful land is, of course, a tender name for the land that Yahweh had given to the people of Israel. In verse 10 we read : *It grew until it reached the host of the heavens, and it threw some of the starry host down to the earth and trampled on them.* The interpreter, the holy one, continued to explain to Daniel, Chapter 8: 10. *And it grew -22e. until it reached the host of the heavens, and it threw some of the starry host down to the earth and trampled on them. -23e.*

11 It set itself up to be as great as the Prince of the host

I believe that these verses contain real indications by which we may understand what the horn represents. *But also how the Lord used that for His own plans.* The little horn grew until it reached the host of the heavens. But through that selfish ambition a number of the starry host (which were idols, demons) are thrown down, by the little horn, to the earth and are trampled upon. They lost their influence and meaning. The Lord uses the battle for His own purposes. It surely was/will be a severe battle.

-24e. The "host of the heavens" indicate the gods of the nations with whom the nations committed idolatry. In our time they are called "territorial spirits", but the Bible calls them the gods of the nations. They are called gods, but the apostle Paul warns that they are demons. They belong to the spiritual rulers or authorities, active in the heavenly realms, mentioned in Ephesians 6:12. Paul mentions that there is a third heaven, that is the throne-room where God is. There is also a second heaven, that is what Paul called the heavenlies, or the heavenly realms. And in that place, often unaware, we, the church, the corporate bodies in this world but also the angels and archangels and also the demons and gods of the nations are active. The spiritual being that Daniel sees as a horn with eyes like a man and a mouth speaking boastful words, that spiritual being becomes so powerful that it matches itself with the idols "of name", mentioned here before. 'It threw some of the starry host down to the earth and trampled on them.'

I understand this as such that in the regions, countries where this horn became powerful, the gods of those countries, (which also were idols) were no longer worshiped. "They were thrown down to the earth and trampled upon". The peoples in the nations where they were worshiped started to neglect and then dishonour them. In those nations is the idolatry with these "older/antique" gods not

always completely over, but they have often become, it seemed to me, and that we can see, less influential. *While, in our time, the influence of (idols of new age but also of) Islam has increased.* Among the gods that were worshiped by peoples and tribes there were chief deities. Marduk was the chief god in Babylon; at the time of Nebuchadnezzar was Ishtar the most important of the many goddesses there. Zeus was the chief god of the Greeks. Wodan, Odin and Thor were chief deities among the Scandinavian peoples. And in those chief gods we may also recognize the power of Satan, who exalted himself and who wanted to be worshiped as God, the Most High. There is of course much more to say about the idols of the nations, and nations have in paintings, statues, music (and movies) given them their worship. But here, in the little horn we have a spirit that puts itself on the same level as Jesus Christ. *And throws the gods of the nations down and tramples on them.* Instead of those “stars” the spirit of the horn had to be worshiped. Think about all the churches that have been desecrated and/or turned into mosques.

Conclusion: The “little horn” conquers, or out-rules, some of the gods of the nations. But, vs 11, It set itself up to be as great as the Prince of the host. -25e. *Taking a stand against the Prince of princes, vs.25. “It set itself up to be as great as the Prince of the host”.*

Chapter 8:11: *In arrogant presumptuousness it even fancied itself to be like the Prince of the host. Jesus was not yet born when the holy one gave this information to Daniel, he referred however to a time in the future when Jesus was born and had become the King of kings, the Prince of princes. The horn declares himself to be of the same order/status as Jesus, the King of kings.* That is what it means. In Isaiah 14 we read about the (still to come) judgement over the king of Babylon. The king, or prince, is here a reference to the spiritual power that rules through the man on the throne of Babylon. But it is the spiritual power who is the (real) oppressor of the nations, throughout all the generations. That is the demonic personality named Satan, who said in his heart:

“I will ascend to heaven; I will raise my throne above the stars of God.....

I will ascend above the tops of the clouds;

I will make myself like the Most High” (Isa 14:13-14).

When the little horn declares that he is as great as the Prince of princes we know that the spirit that works through him is satanic.

There have been historians and theologians who assumed that the little horn referred to Antiochus IV Epiphanes who ruled from 175-164 B.C. Apostacy among the Jews preceded his reign and persecution accompanied it.

Antiochus IV Epiphanes has become notorious because he forced the Hellenistic religion and culture on the Jews. He appointed Greek high priests, and replaced the Jewish worship by the pagan one. The temple in Jerusalem was dedicated to Zeus and a pagan altar was placed on top of the altar for the burnt offerings. He fell ill during a military campaign and died. He has been considered as a type of the antichrist.

Though the facts about the reign of Antiochus IV Epiphanes indeed seem to point to him as a personification of the antichrist, I do not believe he was that little horn. In Daniels vision the little horn came up while Daniel had already seen the beast with the ten horns, and was thinking about that beast. That little horn appeared during the rulership of the fourth beast. But Antiochus IV Epiphanes died before Roman power grew into the Roman empire. The greater area of Syria, which was one of the four “kingdoms” after Alexander’s death, and to which (the area that was later called) Palestine in those years belonged, became a roman province in 64 B.C. By that time Antiochus IV Epiphanes was already dead for a century.

When Jesus, in Matthew 24, spoke about the end of the age, he mentions to his disciples several signs by which they may recognize that the end is drawing closer (see footnote 1). As one of

¹ The apostles spoke about the time after Jesus ascended as “the last days”, “the last times”, e.g.: 2Tim.3:1; 2Pe3:3; Jude :18. In that sense Christians live in the last days for already two thousand

the signs he mentions, the abomination that causes desolation vs.15: "So, when you see standing in the holy place the abomination that causes desolation-spoken off through the prophet Daniel-...". That abomination is said by some theologians to be the statue of Zeus, set up by Antiochus IV Epiphanes. But of course, Jesus would in this context not have referred to an already removed statue, set up by a man who had died long before, as a sign by which to recognize the end that still was to come.- 26e. *The abomination that Jesus referred to still had to be set up.* I do not know what it is going to be. It may be an old symbol. Like the black eagle, as a symbol for, again, Zeus, or the (occult) two-headed eagle. It may be a statue of Zeus or of Poseidon. Or of Gaia (who is another form of Ishtar, or of another goddess, who are forms of the Queen of heaven). Or maybe when it happens in the time we live in a minaret or a mosque? (Of course there are still many other nations who adore their gods, but do not live in the middle east). I think that the Lord wants to teach His later followers also, as he did the disciples, discernment, through which they/we will recognize something as the abomination that will have desolation as an effect.

Another reason, related to the above, why I think it is a wrong understanding that Antiochus Epiphanes was the little horn, is that the little horn was still speaking boastful words when the thrones were prepared and the Ancient of Days was seated, and the books were opened. *That indicates the time of the end*, as also the angel told Daniel. The coming of the Son of Man with the clouds of heaven and to whom is given authority, glory and sovereign power, indicates the time that Jesus will assume His Kingship. That did not happen so many years Before Christ, (B.C.) it will happen so many years Anno Domini, (A.D.) in the time of the end.

What Daniel saw and heard was of a much greater scale than Antiochus IV Epiphanes represented, however evil the man was. Though he, Antiochus IV Epiphanes, was a type of anti-Christ, the little horn and what it grows into, is, as I already have said, not a human being. It is a spiritual power characterized by *the full anti-Christ spirit, which exerts its power through a human being.* In 2Thessalonians 2:3 speaks Paul about the "lawless man", and "the man of sin". There is a time that that spiritual power manifests himself in a human being. (That may already have happened, still under cover, some years ago, I am not sure). *I believe that it may use, indwell, several humans successively or at the same time, but at the time just preceding the return of Jesus it will manifest itself in all its full evil in a person who will turn out to be "the" anti-Christ, supported by a world-wide movement of followers, people with the anti-Christ spirit.* That movement is already growing in our time, in numbers and influence. Also joined by all the nations of the earth who hate the Covenant that the Lord had closed with the Jews after they left Egypt. Jesus warned His disciples that the hate that "the lawless man" man will live out in his dealing with the chosen people will be more severe than it ever was, since the beginning of the world, and will ever be.

Conclusion: -27.e The "little horn" exalts itself to the status of the King of kings. Pure blasphemy. It is definitively one of the end-time actors, including the "setting up of the "abomination" in the temple.

Whose rebellion?

-28e. Daniel 8: 12 " *Because of rebellion, the host of the saints and the daily sacrifice were given over to it. It prospered in everything it did, and truth was thrown to the ground.*"

On first reading we may, after these serious descriptions, also ascribe the rebellion to the little horn. However, when we understand the spiritual dynamics in the Lords blessing, dealing with Israel, chastising, punishments, and judgements, with regard to His people, *we know that the rebellion here is not the rebellion of the little horn, but the rebellion of Gods own people.* There is a rebellion in the heart of all people who do not receive in faith the sacrifice of Jesus and the offer of mercy and grace, and who call themselves Christian but who do not respond to the call of the Lord to seek Him and His

years. Yet, there is an unfolding of prophesied characteristics by which we understand that "the end of the age" is getting closer.

kingdom first. *It is because of this rebellion that the daily sacrifice is surrendered and the host (the Lord Himself who is no more honoured and obeyed) is "trampled underfoot".*

In the time of Daniel itself those who were serving the Lord in obedience suffered, because of the terrible sins that were committed in Israel and Judah. Yahweh had to come with judgement.

We may wonder how the Lords people are walking with Him in the time of the end. How are the people of Israel walking with Him now? Will He be pleased with them? And will He be pleased with the church? Our church? Have they, in general, both Israel and the church (at least in the western world), not adopted a rebellious Babylonian lifestyle? Why does Yahweh have to warn his people, again and again, through the prophets to get out of Babylon, e.g. Rev. 18:4? Is it not because they are part of the Babylonian society and lifestyle, and also have a Babylonian spirit, maybe without realizing that. People in our time go out in "their calling" to evangelize without giving a call to repent and coming to the cross.

That the daily sacrifice will be given over to the, no more little, horn may mean the same thing. There is a movement among the Jews that wants to restore the temple service. The apostle Paul and the writer to the Hebrews explained in depth that the sacrifice of Jesus is sufficient for all and always, and that under the New Covenant, where sins and lawless acts *after repentance* have been forgiven there is no longer any sacrifice for sin, Hebr. 10:16-18. Is the attempted restoration yet of the daily sacrifice another expression of the rebellion?- *29e. The little horn seems to take this (then again installed) sacrifice away. Not out of obedience, but, I believe, out of hate for anything that looks like an act of worship to Yahweh, even if it is a misplaced act of worship.*

The deepest rebellion of men is to deny the sacrifice of Jesus Christ, the Son of man who is seated beside the Ancient of Days. This applies to Jews and non-Jews. And this denial gives a terrible access to the enemy.

In a Babylonian church the daily sacrifice of worship is also lost or it is very tainted. Will the Lord be pleased with it, or will He allow that it will be taken away?

It is, I believe, because of the "rebellion", the acceptance of the Babylonian lifestyle, of Israel and of the Church, that they (we?) are given over to be conquered by the "little horn."

What rebellion does; even mighty men of God are in danger.

Daniel receives more information from "one who looks like a man", and who touches him to awake from a deep sleep. This one will tell him, Daniel 8: 19:

"what will happen later in the time of wrath, because the vision concerns the appointed time of the end".

In vs. 26 he says: "the distant future".

There he speaks about the goat (who will be Alexander the Great), and about the four horns that will replace him. Then he says:

23 "In the latter part of their reign, when rebels have become completely wicked, a stern-faced king, a master of intrigue, will arise.

24 -30e. He will become very strong, but not by his own power. But maybe the Lord will, in His plan, let the demonic power in him, the horn, grow. He will cause astounding devastation. In the nation of Daniel and, I think, the surrounding nations. And "he will succeed in whatever he does. He will destroy the mighty men and the holy people".

When Yahweh, through the angel, speaks to Daniel about rebels in the latter part of their reign, He is not speaking about "rebellious" movements in, say, Europe, Somalia or in Nepal or Peru. He speaks about the rebels among His own people, who live during the latter part of the reign of the four kingdoms. The rebellion started in the garden of Eden, and progressed in history. In Babylon it was coloured in a special way, and this continued through the ages. *Sin, when not repented, progresses.* When there is no repentance then the next generation is, in general, more wicked. There will be a time that rebels become completely wicked. When we are rebellious to the Lord we also were/are vulnerable to become completely wicked. This applies also to Jews and Christians. How much rebellion and heresies have not entered the church, already in the first centuries after it was founded?

It is when the rebels have become completely wicked that exactly their wickedness opens the way in the heavenlies for a stern-faced king, a master of intrigue. It is in times of severe apostasy that the Lord allows the enemy to profit from it. Not because the Lord desires it, and such a stern-faced king will experience his judgement, but our own behaviour gives Satan the right to rule over us and thus stern-faced- oppress us.

This stern-faced king will arise. He may not be powerful at once, but he will become very strong. *But not by his own power.* This is a very important statement. It indicates that there is a spiritual power that makes the king, who already is stern-faced, strong, stronger, over time.

And he will, we can expect it, cause astounding devastation.

He will succeed in whatever he does. Which stern-faced king has grown through the centuries in power, brought astounding devastation, and is in the time of the end succeeding in whatever he does? It does not apply to Julius Ceasar, Napoleon, Lenin, Hitler, Stalin or, I think, Putin, though we can recognize some of the characteristics in them. But many of the earlier descriptions do not fit them. Who do they fit? I think that also the popes now do not fit this description.

Conclusion: Assuming that the spirit of the "little horn" is the same as the spirit of the "stern-faced king", it/he will be strengthened not by himself, but through the apostasy of God's people, Jews and Christians.

The power that strengthens the stern-faced king will work through many men during the centuries, the prophecy implies. -31e. *So, when we read: "he will" we should not think about a man who lives for a number of years and then dies, but we are dealing with the spiritual power that is working throughout the centuries in men of flesh and blood, who are inspired and motivated, and not seldom even obsessed by it.* It is through these "inspired" men, and women, that he will destroy the mighty men and the holy people.

This is again a very serious part of the prophecy. Also "mighty men" are in the danger of being destroyed. This certainly applies to mighty men who have turned their back on Jesus and by doing so have not the protection that the Lord God will give, and which is more powerful than the protection of bodyguards.

But the "stern-faced king"-like people will through the power that lives in them, also destroy the holy people. This is already happening for a long time.

-32e. *Deceit will prosper and he will consider himself superior.*

Daniel 8:25. *He will cause deceit to prosper, and he will consider himself superior. When they feel secure, he will destroy many and take his stand against the Prince of princes.* -33e. *Yet he will be destroyed, but not by human power.*

He will cause deceit to prosper, and he will consider himself superior.

When we are fearing man more than God, we can easily be manipulated. But also our own way of life becomes un-transparent. We give pleasing answers, avoid the hot issues, and are not honest any more. We give in to irrational and unrighteous demands. That is one way how deceit prospers. It also can be our own way of deceiving others.

Which powerful ruler(s) in history did not deceive? Lately I read in a book from a reliable researcher that communism in Russia was financed by a group of very rich Americans. That to me was a real surprise. And an example of deception. The practice of selling indulgences in the R.C. church was a practice of deceiving believers. Deceiving others is part of the fallen human nature, whether they are lowly people or in high positions.

The deception of this stern-faced ruler must therefore be very evident that it is mentioned here. It is a characteristic that may help us to recognize that stern-faced king, who will cause deceit to prosper. Was there in the past or is there in our time a spiritual power ruling that will be marked by deception? A spiritual power that also meets the other characteristics?

During the last decennia the western world has heard the English speeches of the late Jasser Arafat. He really was a man of good intentions towards peace, wasn't he? Therefore he became a Peace-Nobel-prize winner. Those who also could follow his Arabic speeches heard the opposite messages of what he spoke in English; demagogic speeches, full of hate, stirring up the feelings against Israel. That

is deception, on purpose. And he was a leader in this with many followers. A Dutch muslim-teacher who behaved quietly in the Netherlands spoke his heart out when he visited Egypt. A Dutch man who lived there and could read the paper saw to his astonishment the m-teacher declare that in ten years his host country, The Netherlands, would be Islamic and be under sharia law. Every female teacher then, he told, will wear a headscarf. This was in the nineties. Deception. Unfortunately we must say that, though there are (an increasing number) of real kind and reliable Muslims, deception is a real characteristic of Islam. (Also more and more Dutch, wicked, men and women will deceive others, we must acknowledge).

Over the last years we have heard many Muslims proclaim the superiority of Islam. In a way, it is acceptable and normal that believers are convinced about the rightness of their faith. They even may consider themselves superior. But others should have the freedom to disagree with that opinion. We see however the growing aggression from several streams among Muslim believers towards all those who cannot accept their m-religion. The superiority of their own beliefs cannot be doubted.

-33e. The "little horn / stern-faced king" will deploy deceit, manipulation and intimidation.

Rulers from different streams in history have opposed Jesus Christ and have persecuted the followers of Jesus. But this description "take his stand against the Prince of princes" does not apply to many rulers. We have to take into account also the other characteristics that Daniel had received, in the former and in this vision. There is one, as we have read before, who has done this through all of the ages, and who has oppressed all the nations.

That was the one who desired to be elevated to the Most High, who manifested through the king of Babylon, and who also will manifest through the little horn that grows powerful. That is Satan himself. In history however he has been seeking persons through whom he could manifest his hate and show his arrogant pride.

-34e. Daniel 8:25 "When they feel secure, he will destroy many" (Dan 8:25).

The United Nations has taken upon itself "To maintain international peace and security". They consider themselves as the body who should govern the world, and "Create a better world for all". In preparation for that responsibility they have formulated many international treaties, and manipulated nations into signing and ratifying them. The number of people who have seen through the deception of the United Nations is growing, yet still many people believe that when the UN comes in with their military- or police-force, called "Peace keeping army", they will guarantee peace. (I also want to mention that there are a number of people with integrity who serve at the UN, also when they often find it hard). Political leaders, like an Albright, and sociologists like an Etzioni, may also try to design lines and approaches for behaviour by which clashes between the different civilizations can be avoided. Though this may help to diminish tensions in society it also may seduce many people into the belief that by their strategies the peace in the world will be realized. And they will feel secure.

But the angel spoke to Daniel that at that time, when they feel secure, the stern-faced king will destroy many. Paul warned the Thessalonians, hundreds of years later, not to be deceived regarding the day of the Lord. In his first letter to the Thessalonians he wrote, 5:3, "that while people are saying at the time of the day of the Lord: "Peace and safety", destruction will come on them suddenly,...and they will not escape".

Peace and safety are exactly the key-words by which the UN tries to achieve its goal of becoming the one-world government.

Paul speaks in his second letter to the Thessalonians about "the man of lawlessness" when he applies the prophecies from Daniel in 2Thessalonians 2:3.

Paul also prophesied that when the lawless one will be revealed, the Lord Jesus will overthrow him with the breath of his mouth and destroy by the splendour of his coming.

The angel prophesies to Daniel that he (the lawless one), will be destroyed, *but not by human power*. No human army will be able, but also will not be allowed to defeat and destroy that personality.

Jesus Christ himself will kill him "with the breath of his mouth and destroy him by the splendour of his coming".

Daniel 8:26 “The vision of the evenings and mornings that has been given you is true, but seal up the vision, for it concerns the distant future.”

These Scriptures are important for our understanding. Already the fact that these messages were given so far in advance should warn us to ask the Lord what we need to understand from them and how our responses should be.

This message had a very deep impact on Daniel:

Daniel 8: 27 I, Daniel, was exhausted and lay ill for several days. Then I got up and went about the king’s business. I was appalled by the vision; it was beyond understanding.

The visions were so powerful that he could probably no more ignore them in his daily life and in the duties he had to perform. They may have been the cause of his mourning and the three weeks-fasting, several years after this second vision. (It may have taken some years to reflect, and to reflect and pray, again and again on what he had seen).

Daniel writes : “it was beyond understanding”. I wrote about this interpretation when I mentioned ad 7: 25 that the prophecy “*the saints will be handed over to the horn for a time, times and half a time*” was **a remarkable statement**.

Daniel knew the Scriptures. *And, he knew the Lord. He knew that the Lord had made a Covenant with Abraham and his descendants. That He had given promises to the people with whom He had made the Covenant. The prophets who lived in the centuries before Daniel had reminded the people of the conditions the Lord had set before the people: help, rescue, and comfort IF the people were walking with the God who had covenanted Himself to His people. But If they were walking away from Him He had to discipline them. Again and again. And now Daniel understood that, at a certain moment in the future, the Lord found it necessary to hand them over. I think that **this was the reason why it had such a deep impact on Daniel.***

Paul prophesied later that when the lawless one will be revealed the Lord Jesus will overthrow him with the breath of his mouth and destroy by the splendour of his coming.

The intercession of Daniel.

In the first year of king Darius (a descent from the Medes) and ruler over the Babylonian kingdom, Daniel 9, Daniel understood from the Scriptures in the prophecies of Jeremiah that the desolation of Jerusalem would last seventy years. He turns to the Lord and pleads for his nation.

He petitions Yahweh over Jerusalem, and he asks the Lord to look again with favour on the sanctuary, after he has confessed the sins of “we and our kings, our princes and our fathers”, because of which Judah had to go into exile. And, because the city of Jerusalem was desolated, also because of the sins of Israel.

Daniel pleads for his people, probably also deeply impressed by what is to follow in the future because of the rebellious sins of his people. (And, I think, deeply touched by what he now knows what will happen in the future).

The prophecies are related to the men of Judah, the people of Jerusalem and all Israel. “Because of rebellion...” severe punishment follows. May we learn that when the saints have become rebellious, the intercessors must be on their knees.

In Daniel 9 we read the prayer of Daniel when he is interceding for his nation. In the Scriptures are the prophecies to Daniel concerning the world history continuing in Daniel 10, 11 and 12, while then the Persian king Cyrus reigns, 559-530BC.. May we be stirred as Daniel was to intercede for the people of God, the people of Israel (and the church) and remember the mercy and forgiveness of the Lord when we confess our sins and ask for forgiveness, after the example of Daniel.

Probably Daniel has gone over the visions and the interpretations in his mind and in his prayers over and over again. What did it mean? When was it going to happen? How was it going to impact his own people?

Then, in a fourth and awesome vision, he sees a man standing before him, clothed in linen. A heavenly messenger, the archangel Gabriel, who appears to Daniel and comes as a response to Daniels words and fasting. He gives an outline of the history that is coming. Chapter 10:14: "Now I have come to explain to you what will happen to your people in the future, for the vision concerns a time yet to come". The message he is about to bring is written in the Book of Truth. He does not say now: "for the vision concerns the time of the end", but it concerns "a time yet to come".

We read the message in Daniel 11. In that chapter we see an unfolding of history that yet was to come, in a linear way, and that in almost all the details can be checked out by historians and theologians.

In the first verses of this chapter, 11, the messenger speaks about the kings of Persia, and about the reign of Alexander the Great and his four successors. The messenger then speaks about the relationship between two kings, better: two kingdoms, which for centuries to come will have a strained relationship. The fight between the king of the south and the king of the north will continue for many centuries. The developments are seen from the viewpoint of the Beautiful Land, which determines whether a king is from the North or from the South.

There is a general agreement about the understanding of the outline of future history as we read it in Chapter 11. When Alexanders empire fell apart into four kingdoms, Ptolemy I became ruler of Egypt, and established the Macedonian dynasty which existed from 304 BC till 30 BC. The successive rulers of that dynasty are called "the king of the south". Seleucus I founded the Seleucid dynasty, which rules during about the same time. The successive rulers in this dynasty are called "the king of the north". In Daniel 11 the messenger foretells about the power-struggles within the dynasties and the rivalries between them.

The king of the north who is mentioned from Daniel 11, verse 20 onwards is Antiochus IV Epiphanes, who has become notorious for his deceit and intrigue. In 11:30 it says about him:

30 Ships of the western coastlands will oppose him, and *he will lose heart. Then he will turn back and vent his fury against the holy covenant.* He will return and *show favour to those who forsake the holy covenant.* This information makes it very clear that the battle is not just about having power to rule over nations. *He vents his fury against the holy covenant. And he gives favour to those who forsake the holy covenant.* This makes clear that there is a HATE against the holy covenant, that inspires his battle. *These battles develop into battles that have to do with the time of the end.* 31: "His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. **Then** they will set up the abomination that causes desolation.

32 The messenger, Gabriel, adds: with flattery he will corrupt those who have violated the covenant, but the people who know their God will firmly resist him.

He tells Daniel that the archangel Michael had come to support him, Gabriel. He shares that when the prince of Persia is gone, the prince of Greece will come. In this we see something of spiritual warfare of a high level. The information he shares is relevant for the Jewish people (but not here for this topic). Daniel 11 vs1-20 describes events that for the Jewish nation now are past. From vs.21 the information that is given to Daniel is more detailed, and related to nations around Judea and Jerusalem. It gives an overview over invasions, deceit, destruction and plots. In which the people of other nations but also of Daniels people suffer. The king of the North is fighting with the South and involves many others. When he does not succeed in a battle with ships of the western coastlands (!) *he vents his fury against the holy covenant.* He shows favour to those who forsake the holy covenant. After a forced ultimatum to leave Egypt, that he had invaded, he vented his fury in Israel, in which he secured the help of those Jews who were sympathetic to the process of Hellenization. He massacred inhabitants of Jerusalem, and ravaged the city. The sanctuary was defiled, and the daily offerings abolished. An altar for Zeus was set up and pagan rituals were celebrated on the altar for the burnt offerings. Here the abomination that causes desolation was the altar to Zeus.

The battle is evidently spiritual.

The story of this king so far, "when no one would help him", 11:45, can be checked and confirmed. But his story transcends his own life. As mentioned before he was a type of the antichrist. There are elements in the outline of history in Daniel 11, that were prophesying about him, elements by which we may recognize characteristics of the antichrist and his coming. In that way this chapter does not only give an outline for the future of Daniels people, but also for the very far future, the time of the end. Jesus, when his disciples asked him what would be the sign of his coming and of the end of the age, took many elements from the book of Daniel and applied them to a moment in the future that was yet to come. (And is also for us yet to come). In Matthew 24:15 Jesus says: "So when you see standing in the holy place "the abomination that causes desolation" spoken of through the prophet Daniel- LET THE READER UNDERSTAND- then let those....". Jesus knew that not only his listening disciples but also future readers had to know what to watch out for. Obviously it would not be a sign that stood in the holy place some two hundred years before. With his warning Jesus indicated that the prophecy in Daniel 11, though described in terms that fitted in the centuries BC, was a prophecy that had to be understood in the time of the end.

May the Lord help his children to recognize in that time what the abomination that causes desolation is.

The verses 36-45 of Daniel 11 paint a personality that exalts himself above every god, and who says unheard of things against the God of the gods. We read this from Satan in Isaiah 14, and in other prophecies and from Daniel, chapter 7 and 8.

Here, through Daniel 11, we understand even better what the spirit of antichrist looks and sounds like. The same spirit works through the little horn.

Is the fact that Jesus warns us for these developments so far in advance not also an enormous comfort ? Again, we may know that Yahweh is in complete control.

Conclusion: Jesus' warning for the severity is very serious, and also comforting.

More characteristics of the little horn.

-13e I believe that this vision also gives information about the little horn. It indicates that, indeed, the little horn did not proceed from the fourth beast (the roman empire) but from (the after-days of?) another kingdom.

-9 Out of one of them came another horn, 14e which started small but grew in power to the south and to the east and towards the Beautiful Land. 10

15e it reached the host of the heavens, and it threw some of the starry host down to the earth and trampled on them

11 It set itself 16e up to be as great as the Prince of the host; 17e it took away the daily sacrifice from him, and 18e the place of his sanctuary was brought low.

12 Because 19e of rebellion, the host of the saints and the daily sacrifice were given over to it.20e It prospered in everything it did, and 21e truth was thrown to the ground.

10 It 22e grew until it reached the host of the heavens, and it threw some of the starry host down to the earth and trampled on them.

23e 11 It set itself up to be as great as the Prince of the host

I believe that these verses contain real indications by which we may understand what the horn represents.

24e The "host of the heavens" indicate the gods of the nations with whom the nations committed idolatry.

25e Taking a stand against the Prince of princes, vs.25.

"It set itself up to be as great as the Prince of the host".

26e The abomination that Jesus referred to still had to be set up.

27e The "little horn" exalts itself to the status of King of kings.

28e Daniel 8: 12 " Because of rebellion, the host of the saints and the daily sacrifice were given over to it. It prospered in everything it did, and truth was thrown to the ground."

29e The little horn seems to take this (then again installed) sacrifice away. Not out of obedience, but out of hate for anything that looks like an act of worship to Yahweh, even if it is a misplaced act of worship.

30e 24 He will become very strong, but not by his own power. I think: through demonic power. He will cause astounding devastation and will succeed in whatever he does. He will destroy the mighty men and the holy people.

31e So, when we read: "he will" we should not think about a man who lives for a number of years and then dies, but we are dealing with the spiritual power that is working throughout the centuries in men of flesh and blood, who are inspired and motivated, and not seldom even obsessed by it.

32e Deceit will prosper and he will consider himself superior.

33e The "little horn / stern-faced king" will deploy deceit, manipulation and intimidation.

34e. Daniel 8:25 "When they feel secure, he will destroy many" (Dan 8:25).

Michael arises and deliverance comes.

That this vision of Daniel and the explanation he receives has a meaning transcending the centuries in which the kings of the south and the north battle between each other, becomes clear when it is prophesied that Michael, the great prince who protects Daniels people, will then arise, as it will be a time of distress such as has not happened from the beginning of nations until then (when Jesus prophesied this). That is very severe.

Jesus told his disciples also in Matthew 24:21 when he spoke of the end of the age :

"For then there will be great distress, unequaled from the beginning of the world till now-and never to be equaled again".

That is the same time of distress that Gabriel told Daniel. Jesus also told them, verse 29-30.

"Immediately after the distress of those days the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken". "At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn".

Then also deliverance comes.

The Lord told Daniel, chapter 12:1

"At that time, the time of the greatest distress ever, Michael, the great prince who protects your people, will arise..."

This is confirmed by the apostle John: "Michael and his angels fought against the dragon" (Rev 12:7).

"... But at that time your people--everyone whose name is found written in the book--will be delivered.

What a promise!

Then, Daniel 12: 5, Daniel sees two others, on the different sides of the river. The man clothed in linen is above the waters. There follows a short discussion between the two standing on the banks of the river, and Daniel hears what they say.

6 One of them said to the man clothed in linen, who was above the waters of the river, "How long will it be before these astonishing things are fulfilled?"

7 The man clothed in linen, who was above the waters of the river, lifted his right hand and his left hand towards heaven, and I heard him swear by him who lives for ever, saying, "It will be for a time, times and half a time. **When the power of the holy people has been finally broken, all these things will be completed.**"

Also for the angels the prophesied messages are "astonishing things". It is the Son of Man, the Lord, who knows what will happen and tells it to Daniel. The two others did not know them. They are astonished.

These astonishing things will be fulfilled, once.

When? It is the Lord himself who tells Daniel, Daniel 12: 7:

'When the power of the holy people has been finally broken, all these things will be completed.'

This is a very dramatic sentence. A friend of us, the late Art Katz, a Jewish prophet, believed that this means that when the people of Israel, who live and work and fight in their own strength, depending on the law, will, desperate, finally be broken before the Lord, then these things will be completed. He meant: when finally, finally, after so many millenniums in which they solved, tried to solve, their problems themselves, according to their own insights, in their own strength, they give up and, turning to Jesus as their only Saviour, with a broken spirit, only depend on their Lord, confessing their sins, then the Lord can forgive them and help them and rescue them. Then all the things that the many prophets in their past told them and that Daniel saw in the visions will be completed.

At that time Babylon will be captured, Bel will be put to shame, Marduk filled with terror. Bel and Marduk were the chief gods of the nations, the demonic principalities that inspired and motivated the nations to rebellion. There will come a time that they have lost all their power. Babylon will fall. The "king of Babylon", the antichristian spirit, will be defeated, and Isaiah 14: 3-17 will be fulfilled. We read this apocalyptic prophecy in Jeremiah 50: 1. At that time, says verse 4, "the people of Israel and the people of Judah together will go in tears to seek the Lord their God" and will ask the way to Zion and turn their faces toward it. "They will come and bind themselves to the Lord in an everlasting covenant that will not be forgotten".

When we read the prophets, and especially when we read the whole book of Isaiah, we read the history of the people of Judah and the people of Israel. Joyful histories but also terrible unfaithfulness and apostasy. God is mourning over His people and He is angry. He sends prophets again and again and again, to call back His people. When you come closer to the end of the book Isaiah the chastisement increases. The time of Jacobs trouble is a time of utter despair for Israel. My impression is that the Lord uses the deepest judgement, many times more severe than the Holocaust, to awaken their souls and spirits. (See what Jesus said about the coming distress in Matthew 24: 21). They cannot help themselves anymore. Then Jeremiah adds to the prophecy of Jacob's trouble: **But he will be saved out of it.**

I read a quote of the Irish theologian J.A. Motyer ('24-'96) who also tried to understand the rebuke of God towards His people. He wrote "the reality of Jacob's trouble is not so much an issue of Jacob and the hostile nations around her as it is an issue between Jacob and her God".

Through Isaiah the Lord speaks: ***'When the power of the holy people has been finally broken, all these things will be completed.'***

That is a wonderful prophecy for Israel and Judah, which will be fulfilled when Jesus comes to Zion as the King of kings,(and President of presidents). That time coincides with the times of the end that the book of Daniel speaks about.

We may be comforted to realize that the Lord is using **all** of human history to achieve His plan for Israel, and to achieve His plan for shaping the Bride for His Son. For eternity.

 (In" The Controversy of Zion and the Time of Jacob's trouble" by Dalton Lifsey; published by Maskilim Publishing. ISBN 9780473 190682. A book very much worth reading).

