

DANIEL

A BRIEF ILLUSTRATED EXPOSITION

FOREWORD.

This is a reprint from a copy by H.C.Gates. We are unable to trace a current publisher and apologise if any living require permission. The drawings and maps are black and white if any one can give us access to the colour copies we would be most grateful. Some of the drawings and maps could do with enhancement to modern standards. Again we would appreciate the opportunity to do this if anyone can make suitable material available to us.

Martin Pilbeam

FOREWORD

THIS booklet is intended as a brief introduction to the book of Daniel and to show particularly the relation of past kingdoms and empires to those of the present day and the near future. The matters dealt with are in no way exhaustive but it is hoped that further study will be stimulated. Many other prophecies of Daniel are not covered in these notes, viz., the prophecy of the seventy weeks, the evening-morning vision, the banding of the tree with iron and brass, etc. This last item the reader can profitably connect with the section headed "The two little horns in the latter days", for the great empire of the beast yet to be revived will be a combination of Roman [iron] and Greek [brass] elements. These matters are fully dealt with in "Exposition of Daniel" by John Thomas. The reader is recommended to study this work that he may gain not only a knowledge of the past but a right understanding of the present situation and the immediate future.

Most of the illustrations are reproductions from the original drawings by T. Ollis which were published in colour by; F. Walker of Bristol. These have been out of print for a number of years and it was felt that a re-publication in black only might help to fill the gap.

H. C. GATES

THE IMAGE OF NEBUCHADNEZZAR'S DREAM Daniel 2

THE FIRST of the series of prophetic symbols given in the book of Daniel is the image of Nebuchadnezzar's dream. Daniel recalled the dream to the memory of the King and also revealed its meaning. The image was of a man and consisted of five parts ; the head of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet part of iron and part of clay. A sixth item was introduced in the form of a stone which descended upon the feet of the image and broke them to pieces. Subsequently the whole of the image was broken up, ground to powder and the dust blown away. The stone replaced the image ; it grew into a **great mountain and filled the whole earth.**

The interpretation of this remarkable dream is plainly given. The head of gold represented king Nebuchadnezzar himself and his empire of Babylon. The breast and arms of silver showed that Babylon would be succeeded by another great but inferior empire, which proved to be that of the Medes and Persians. Thirdly, a kingdom of brass would come upon the scene, namely that of the Greeks. Fourthly, an iron kingdom with two legs would reign supreme on the earth, the Roman empire being shown by this part of the image. The feet being of iron and clay foreshadowed the disruption of the Roman Empire and the resultant lack of cohesion among the nations. In these times the stone cut out of the mountain without hands (Jesus Christ) would break in pieces all human empires and kingdoms and establish God's kingdom in all the earth.

This is the brief and satisfying interpretation of the vision. But there is still a feature which is not covered. It is this. That when Jesus Christ returns as the "stone" he not only breaks in pieces the feet but the whole image in all its gold, silver, brass and iron elements. "Then was the iron, the clay, the brass, the silver and the gold broken to pieces *together.*" (v. 35). Jesus Christ does not return to break the Babylonian Empire, nor the Grecian, nor the Roman. These have all long since vanished from the earth. Yet the vision clearly requires that the image in all its parts stands complete at the Lord's coming.

It is to be expected, then, that a vast empire embodying the four previous empires and exceeding them all in territory and in power will confront Jesus at his coming. It will stand upon two legs-answerable to the dual character of the Roman empire of the past with its eastern and western sections-having capitals at Constantinople and Rome. From other scriptures we learn that the chief of this empire in its primary stage will be the Russian Gog, who will take Constantinople and make it his seat. Rome will be party to this arrangement, but will rise to the chief position when Russia has fallen upon the mountains of Israel.

*"God maketh known to the king Nebuchadnezzar what shall be in the
LATTER DAYS."* *Daniel 2, 28*

GOLD - Babylonian Empire —>

SILVER - Medo-Persian Empire

BRASS - Grecian Empire —>

IRON -- Roman Empire —>

THE STONE

IRON AND CLAY MIXED —>



THE ASSYRO-BABYLONIAN LION

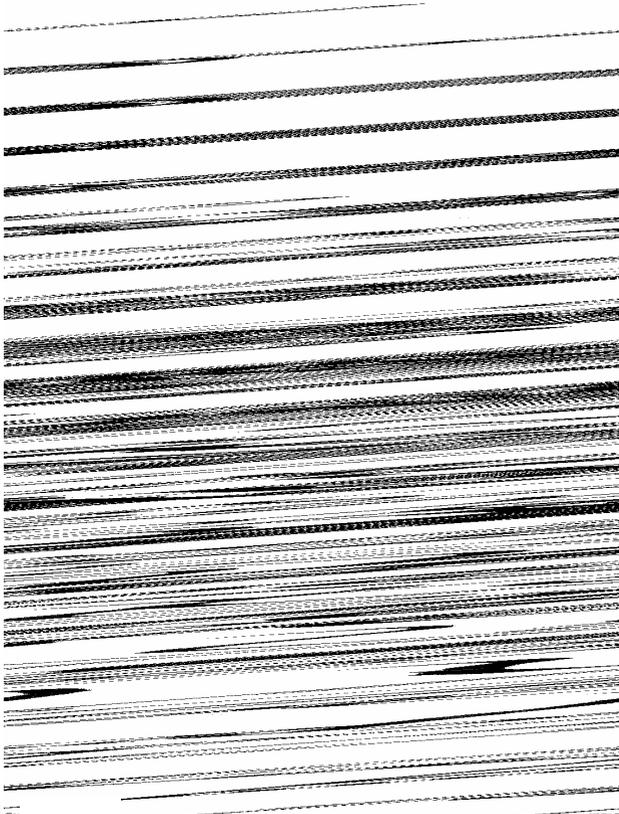
THE IMAGE of Nebuchadnezzar forms the basis of the subsequent visions of Daniel. In the vision of the four beasts Daniel is shown the same four successive world empires. Four separate beasts are used in order to show features which could not be shown in the single figure of a man. The first beast is parallel with the head of gold ; or, rather, should we say that in its second phase it is parallel, for it will be noticed that the lion passes through two phases. Daniel first saw it as a lion with eagle's wings; a condition answerable to the Assyrian empire under such kings as Pul and Shalmaneser. Then the wings were plucked and the lion was lifted up and made to stand on its feet as a man and a man's heart was given to it. This second stage illustrates the development of the Babylonian empire out of the Assyrian.

Nebuchadnezzar, king of Babylon, raised the prestige and status of the empire to its golden greatness, and although the empire was still idolatrous, it was, apparently, more "human" than the Assyrian. Both the Ninevite and Babylonian empires are represented in scripture as lions, as witness the following : "Israel is a scattered sheep; the *lions* have driven him away : first the *king of Assyria* hath devoured him; and last



this *Nebuchadrezzar king of Babylon* hath broken his bones." (Jer. 50, 17). This passage helps considerably towards an understanding of the vision of Daniel. The Assyrian and Babylonian empires are envisaged as but one, with, however, a change from one condition to another. The illustrations show the two stages. In the second illustration the man's heart is depicted by a man's head.

Parallel with the
Golden Head of
the Image

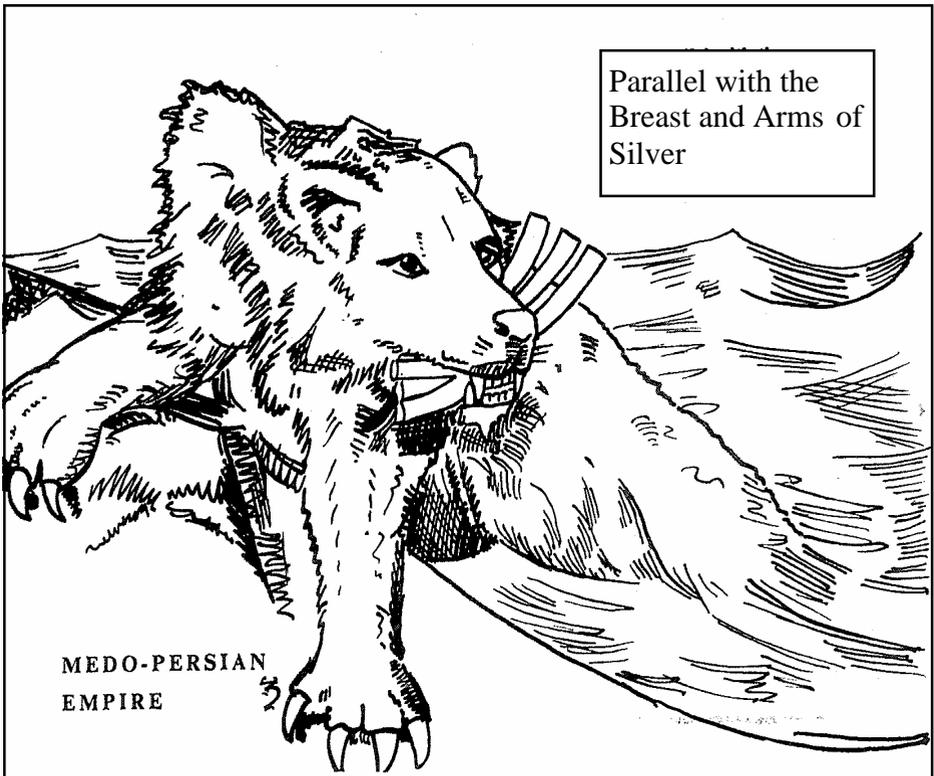


THE BABYLONIAN
PHASE

T H E
MEDO-PERSIAN BEAR

THE SECOND BEAST was like a bear; it raised up itself on one side and had three ribs between its teeth. The second great empire was the Medo-Persian. In the image it was represented by the breast and arms of silver -two arms, Medes and Persians. In the bear this feature is illustrated by the two sides, one side higher than the other. The answer to this in history is seen in the fact that the Persian side of the empire was the greatest. For although Darius the Median was king when Babylon was taken, it was Cyrus the Persian who led the army to victory and became emperor on the death of Darius two years later. Thus the higher side came up last. The Persian empire, though inferior to the Babylonian, was more extensive and covered the east from India to Ethiopia. The three ribs between the teeth of the bear are illustrative of the three presidencies under which the empire was ruled.

THE GRECIAN LEOPARD

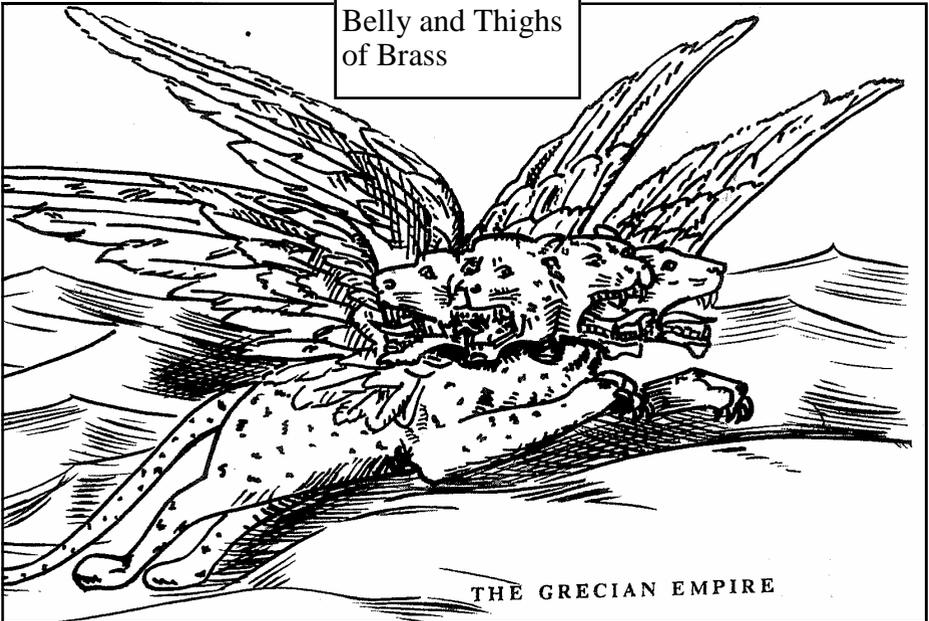


THE THIRD great empire, signified in the image by the belly and thighs of brass, was the Grecian. The four-headed and four-winged leopard is illustrative of the same empire. The division into four parts was actually the second stage of the Greek kingdom. This matter is enlarged considerably in chapters eight and eleven of Daniel—the vision of the ram and the he-goat and the kingdoms of the north and south.

The leopard is Macedonian and represents Alexander the Great's dominion and that of his four successors who divided the empire between themselves. Only two of these divisions are important in regard to God's purpose with the Holy Land, namely the northern and southern sections. In chapter eleven their importance is seen to extend to the time of Christ's second coming, and the wars of those original Greek kingdoms with Palestine as the cockpit is seen to bear a relation to events yet to come in these latter days.

THE ROMAN Parallel with the FOURTH BEAST

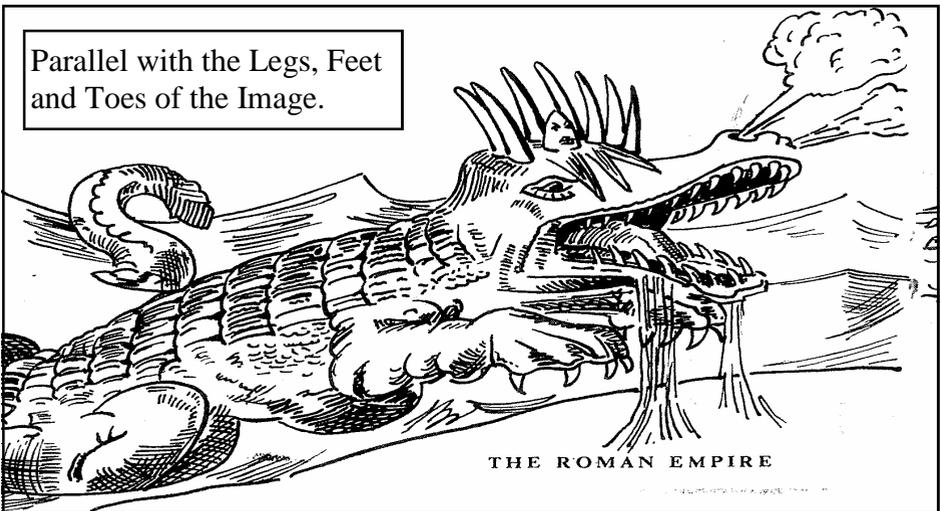
Parallel with the
Belly and Thighs
of Brass



BY THE AMOUNT which Daniel writes in regard to the fourth beast one gathers that this is the most important of the four. It was diverse from the others and was much more dreadful and terrible. One particular feature was that it had ten horns.

This fourth beast corresponds with the iron legs of the image and represents the fourth great empire, the Roman. One sees a parallel between the ten horns and the ten toes-the ten kingdoms into which the empire was later divided. But this fourth beast shows a development additional to the phase represented by the toes of the image. Another little horn arose upon the beast's head and three of the ten horns fell before it. In this horn were eyes and a mouth speaking great things.

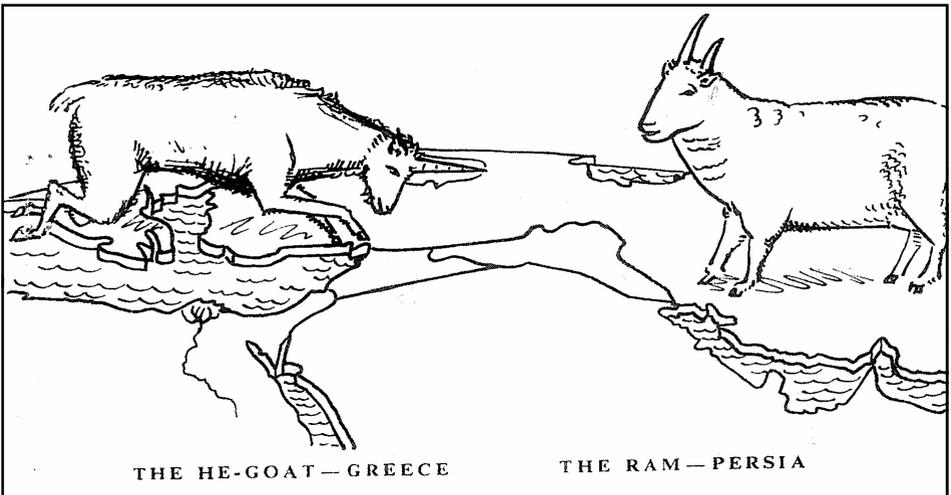
From the subsequent description of the doings of this little horn wearing out the saints of the most High and speaking great things against the most High-one can easily identify the Papacy. This was the horn which gradually developed on the head of the Roman beast and in A.D.610 attained to ecclesiastical supremacy. In A.D.800, in conjunction with the emperor of the west, it attained to political eminence when the Holy Roman Empire came into existence. The three horns which fell were the kingdoms of the Vandals, the Lombards, and Hungary.



THE VISION of the Ram and He-goat was given to Daniel to show more perfectly the development of the Kingdom of men from the Medo - Persian system, through the Grecian phase with its four divisions, to the iron kingdom of the Romans.

Daniel saw a ram with two horns, one higher than the other. The higher came up last. We are here reminded of the bear which raised up itself on one side. The meaning is the same. As Daniel was considering the conquests of this ram he saw a he-goat come from the west. This goat had a notable horn between his eyes. The goat came swiftly to the ram, smote him, and broke his two horns. The explanation of this vision is given by the angel; "The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the King of Grecia; and the great horn that is between his eyes is the first king." (v. 20, 21).

The Persian empire, having held sway for over two centuries, was eventually overcome by Alexander of Macedon who was the notable horn on the head of the Grecian goat. He established the Greek empire but his early death robbed him of its fruits. His vast empire was then divided between his four generals—represented in this vision by the four horns and in the earlier vision of the leopard by the four wings and four



THE VISION of the he-goat does not end with the uprising of the four horns but shows a further development out of the Greek Empire. Daniel saw a fifth horn, not directly connected with the head of the goat but coming out of one of the other horns. This horn proved very powerful; it "waxed exceeding great, toward the south and toward the east, and toward the pleasant land." (v.9). This passage implies that the new power came from the west and pushed southwards and eastwards into the Greek empire. The "pleasant" or Holy Land is particularly mentioned as suffering from its pushing. The further exploits of this power leave no doubt as to its identification. We find that it opposed the "host of heaven," a description applicable to the armies of Judah; and that it magnified itself "even to the prince of the host" (Jesus Christ) and "by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." (v. 11). The Roman power alone answers to this description. The crucifixion of Jesus and the subsequent siege of Jerusalem (A.D.70) is clearly the subject of the prophecy here.

But how was the Roman power a development out of one of the horns of the Grecian? This is a matter not easy to perceive. It must be remembered, however, that we are dealing with things as God sees them, and to Him the Kingdom of men is but one kingdom passing through various stages under different governments and powers. To God, the Roman is but a continuation of the Grecian, the Grecian of the Persian, and so on. Additional to this principle is the point that if one power continues the policy of its predecessor in regard to Yahweh's land and people then it has a singular connection with that earlier power. This was the case with the Roman Little Horn. As regards racial affinity the Romans had little connection with the Greeks, but as regards policy towards the Holy Land they but continued the work of the northern horn of that power. In that sense the Roman little horn grew out of the northern kingdom of the Greeks.

In actual history we find that in the third century before Christ the Romans began to appear as a power to the north of the Holy Land. This new power, under Pompey, annexed the northern Greek kingdom, after taking Greece itself, and later took Egypt and Palestine. In the days of Christ we find the Greek empire completely gone and the Romans supreme. History therefore shows, that the horn of the north was the one on which the Roman power first appeared.

GRECIAN EMPIRE

The notable horn

- Alexander the Great

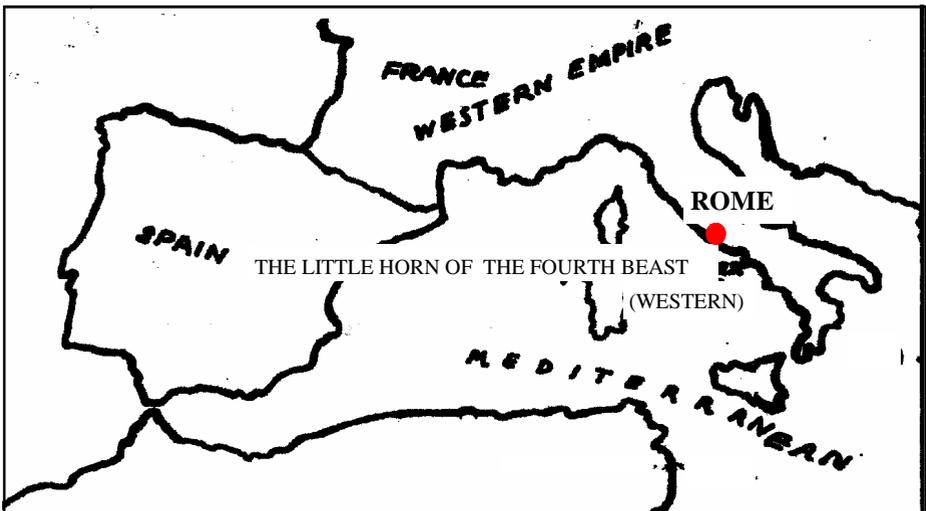


The notable born broken. Four others in its place. Out of one of them springs another little horn - the development of the Roman power.



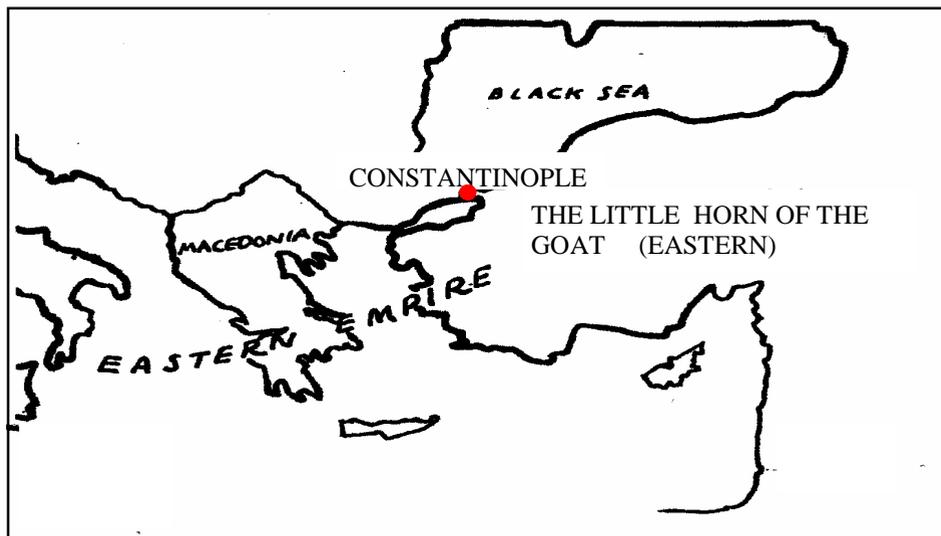
IT IS EASY to confuse the little horn of chapter 7 with that of chapter 8. They are both Roman, yet different. The one in chapter 8 came first. The little horn of the goat of this chapter represents the Roman power as a whole, which grew out of the northern Greek horn in the sense we have described. It began to show itself as a power in the third century before Christ and eventually took the place of all four Greek horns. It accomplished its mission in regard to the Prince of the host and Yahweh's land whilst under its Pagan constitution. The teaching of Christ however invaded its higher as well as its lower circles until in the years A.D.312-324 this Pagan constitution was superseded by "christianity." Constantine was the man who finally set up a "christian" government in the years mentioned. He moved the imperial seat from Rome to Constantinople and thus the little horn of the goat became enthroned in that city. For 500 years the Roman empire continued with two capitals, the other being Rome; but Constantinople was the seat of the emperor.

The little horn which appeared on the head of Daniel's fourth beast was an ecclesiastical power. It did not appear till A.D.800 although it had been developing since 533. The dispute as to which bishopric should be the chief was the beginning of the uprising of the little horn.



Justinian, the emperor in Constantinople from 527 to 565 made it clear that in his mind the bishop of Rome should be the head of the church. But it was left to emperor Phocas in 608/610 to declare finally for the Roman bishop. The career of the Popes then began. By the year 799 the Papacy had grown so powerful as to take upon itself the right to crown and depose kings. The emperor of the West, Charlemagne, was crowned in 800 by the Pope, and the "Holy Roman Empire" came into being. Constantinople had, by this time, decreased in power and the empire of the west with its dual rulership of Pope and Emperor took the stage. This arrangement (in the west) lasted upwards of 1,000 years until in the middle of the 19th century it could be said to have ended, whilst in 1870 the Pope lost his temporal power. Meanwhile, in 1453, Constantinople fell to the Turks, who thus took over the seat and power of the little horn of the east.

The little horn of the goat was, therefore, essentially eastern and imperial, with its capital at Constantinople, whilst the little horn of the fourth beast was essentially western and ecclesiastical, with Rome for its capital. In the book of Revelation the parallel symbols are the dragon (chap. 12) and the beast of the sea (chap. 13) answering to the little horn of the goat; and the two-horned beast of the earth (chap. 13) answering to the little horn of Daniel's fourth beast.



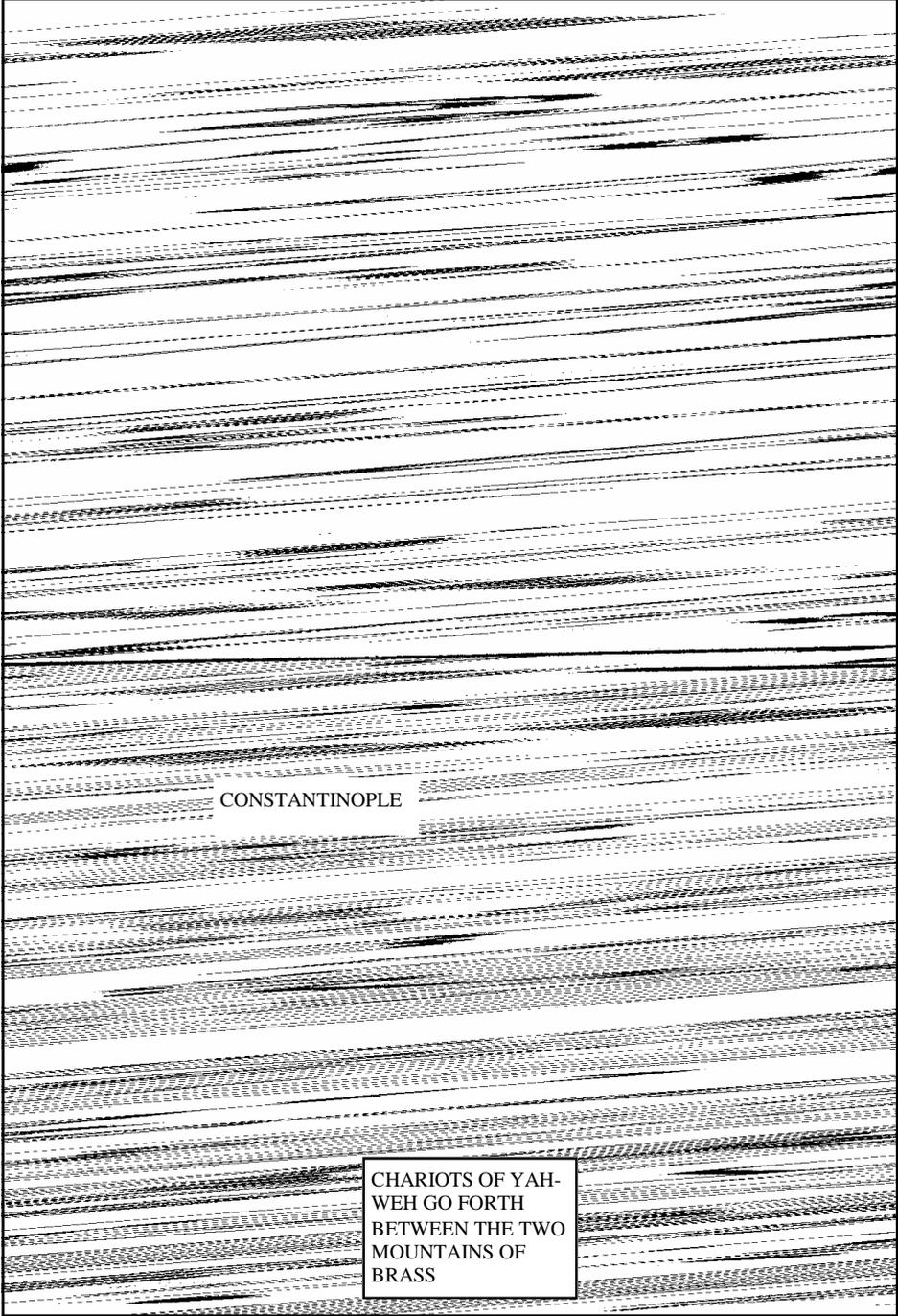
REVERTING to the four divisions of the Greek empire, it is seen from chapter eleven that only two of these sections were important; these two are called the kings of the north and the south. Their importance lay in their doings relative to the Holy Land. The territory of the northern kingdom comprised much of Asia Minor and extended to the Indus. The southern kingdom included Libya, Egypt and Palestine. Wars and intrigues as foretold in chapter eleven took place between the two powers, with the natural consequence that Palestine, being situated between the two suffered from both sides. It was a situation similar to that which had pertained in the days of the Kings when Israel and Judah often felt the force of her powerful neighbours Assyria and Egypt.

The inhabitants of the Holy Land suffered severely in the times of the Greek kingdoms, especially under Antiochus Epiphanes, the king of the north, who made the Jews worship the gods of Greece. Relief came when Judas Maccabeus arose and with the "little help" from heaven (v. 32-35) the Jewish community were able somewhat to restore the ancient kingdom of Judah (B.C.163).

The picture thus presented of the situation in the past (under the Greeks) is made a type of that which will obtain at the coming of Christ. He will come to deliver the people of Israel who, at that time, will be in desperate straits. This situation is even now being prepared by the Jews returning to their land and restoring it as they did after the Babylonian captivity. It is clear also that the kings of the north and south are being developed concurrently and Palestine will once again be the cockpit of these antagonistic powers.

It is clear from a comparison of Daniel 11, Ezekiel 38 and other prophecies that the northern power will be of Russian origin whilst the southern will be British. These two powers will occupy the same territories as did the ancient Kings of the North and South. Ezekiel 38 gives the northern power under the names of "Rosh, Meshech and Tubal" (R.V.) by which Russia is indicated; the southern power is described as "the merchants of Tarshish with all the young lions thereof"-Britain and the Commonwealth.

Zechariah also depicts the coming situation under the symbol of "two mountains of brass." Mountains stand for powers and the "brass" shows a connection with the ancient Greek empire and its kingdoms of north and south. Zechariah further shows that from between these two great mountains, namely from Palestine which occupies that central position, the "four chariots" of Yahweh go forth to subdue the turbulent nations. The chariots are a symbol of the saints who, with Christ at their head, enter upon the world scene for the salvation of Yahweh's people and land.



CONSTANTINOPE

CHARIOTS OF YAH-
WEH GO FORTH
BETWEEN THE TWO
MOUNTAINS OF
BRASS

IT WILL BE PERCEIVED that the two little horn powers exist in some way when the Christ-body is manifested. For in regard to the fourth beast's little horn it is written that he prevailed until the Ancient of days came and judgment was given to the saints of the Most High; whilst in regard to the goat's little horn it appears that his standing up against the Prince of princes and subsequent breaking "without (human) hand" must refer to a future catastrophe at the hands of Christ. We need, therefore, to ascertain how the ancient little horns will be represented in the latter days.

It is essential to remember the respective spheres of control of these two horns in past times. The fourth beast's little horn was ecclesiastical and western, whilst the more ancient little horn of the goat was imperial and eastern. For many hundreds of years following the reign of Constantine the eastern was the more powerful, but in later times the western waxed stronger.

It appears that this sequence must be repeated in the latter days but in a much shorter period of time. The Roman empire will be revived and will pass through the two stages as it did before. In the first phase the Russian Gog is evidently the chief. He will take Constantinople and enthrone himself there as the Imperial ruler. He will honour the false prophet of Rome who, in turn, will acknowledge the supremacy of Gog.

The image in its complete latter-day manifestation will be based upon the revived two legs of the Roman empire. It will be seen that as well as being "little horn of the Goat" in Constantinople, Gog will also be the latter-day representative of the northern horn of the Greek empire' out of which the little horn originally came. He is thus the eastern leg of the image, the little horn of the goat and the king of the north. At this stage there will also be the western leg, otherwise called the little horn of the fourth beast. In the south there will be Britain and associated powers who will defend Palestine and fill the role of "king of the south."

The Russian Gog, whose territory will be vast and having support also from Persia, Ethiopia and Libya, will then seek to enlarge his border still further by annexing Syria, Palestine and Egypt. He will be opposed by the southern confederacy, but will meet defeat on the mountains of Israel after taking Egypt. Defeat will come, not by Britain, but by the new power, the chariots of Yahweh, newly developed in the recesses of Teman. By this means the image-power is deprived of its Russian headship; the eastern Constantinopolitan leg loses its supremacy, and future events switch to the west where the little horn of the fourth beast, the harlot upon the waters and the ten kings of the earth associate together to make war with the Lamb who will then have enthroned himself on Mount Zion and called upon the world to submit to his rule.