

# Two Horns, One Horn Little Horn

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[ 0 : 00 ] Welcome to our service this evening as we join together in the worship of God we look to him to bless us under the sound of his word.

We can begin by singing to God's praise from Psalm 78. Psalm 78 at the beginning. Singing down to verse 6.

And so on.

We can sing these verses Psalm 78. From the beginning attend my people to my law. Thereto give thou an ear. I'll tend my people to my law.

Then through the line of ear. The words of love.

[ 2 : 10 ] From my mouth, who calls thee, attend to me to hear.

My mercy shall be a part of the world.

And sing thy hope. Mercy with me, our heart and love.

And just as our heart's own. We are so well and not come here.

From them for charity. And do the creation.

[ 3 : 32 ] To come declare will be. The prison of the Lord the Lord.

And his almighty's name. The water's blood.

The hill of the. We wish of all our day.

His holy night is all.

And his holy night is all. In beauty. Only at work.

[ 4 : 45 ] Never. Think that you will. It may, hearing it.

It may! But oh, there is which was to come, mine where ever now.

And turns upon, through the night, my good, every son let you go.

Let's join together in prayer. Have a blessed God as we come before you. In this act of worship, grant to us that spirit of worship.

That our eyes would be lifted to look upon the face of God. You are pleased to reveal yourself to us in the scriptures of the Old and New Testament.

[ 6 : 09 ] You are a God who cannot be seen with the naked eye. You are spirit. And no man has ever seen God and lived.

And yet it behoves us to seek your face as we worship your great name. And as we recognize that you are a holy God. A God who is high and lifted up before whom the very angels of heaven veil their faces.

Holy creatures. Creatures they are created by the hand of that God. That created man.

And yet, when we are confronted by one of these creatures. We are filled with fear and trembling. Such as the very nature of their created holiness.

That we are so far removed from it. And we have the witness and the testimony of your word. That reminds us of what it is like for men and women of an unholy state.

[ 7 : 22 ] To encounter such elevated beings. Perhaps in our day and in our generation such encounters are seldom our experience.

But that does not negate the fact that they are as they were. Unfallen and ever in your presence. Emissaries in your name sent to minister to the saints.

We pray, Lord, that you would not neglect your people. In bestowing upon them such a privilege. For it was a privilege that our forbearers in the faith enjoyed.

Even in such places as the place that we have found ourselves here. That our parents, our grandparents and those who went before them. Could speak of encounters with angelic beings.

Sent to minister to them in their time of need. You have not changed, but we have. The world in which we live is a world that is estranged from you.

[ 8 : 32 ] And our soul besotted with the world and its ways. And its enjoyments and pleasures. Such enjoyment and pleasure that can be gained from being found at your footstool.

Is something that is lost to so many. Even your own people. Forgive us for our many neglects.

Pardon us the many sins that are ours even with regard to our most holy things. May it be the most holy things that you have given to your people.

May it be the most holy things that you have given to your people. That would fill our hearts with gladness. May it be the most holy things that are made to the hell. May it be the most holy things that you are given to us.

We pray that you would bless us even this evening. May it be the most holy things that we can see. May it be the most holy things that we have given to you. times past knew your blessing, a blessing following the preaching of your word, a blessing following the gathering of your people, even in the fellowship that we enjoyed one with the other. Help us to seek these things out at your hand, not to think that they are beyond us or that they are not our rightful possession, for Christ has promised us to his people, wherever they are in the world, where the twos and the threes are gathered together in your name, the promise is presented to us that there you are in the midst and we pray that even this evening we might have a sense of the presence of God in the person of Jesus Christ through the Spirit in our midst. We pray for your blessing upon your people according to their need, whatever their need may be. We think of them with regard to their temporal needs, thankful that we can bring their cares and concerns to God and we give thanks that you are such a God who has a hearing ear to the prayers and petitions of your people, even prayers and petitions that they feel are not going beyond the top of their head. They find it a struggle to speak in the presence of God, to articulate their need.

[ 11 : 04 ] And yet, even in the sigh that comes from the heart, we know that you are attentive to it. To that end we commit, your people and all who are numbered amongst that circle that are contained within their prayers, that you would bless them, those who are concerned for bodily health, for mental health, for the needs of their family in whatever way that these needs are made known to them.

We acknowledge that there is a day that is now our portion where there are so many strains and restraints placed upon our communities for various reasons and we acknowledge that.

And we acknowledge that you are the God who is sovereign in bringing these things to bear upon our lives. That when we are so much independent of God, so much with no need of God in our thinking or in a way that we do things, that these things come at a cost and we pray that you would deliver us from such evil, that we would know that there is much more besides the material well-being that so many are crying out to be made.

That there is a spiritual dearth that should alarm us. That there is a want that can only be made at the table of the gospel. That there is a want that can only be supplied from on high.

We pray that you would encourage us to come to you with empty harems, empty hands and hold them out before you and bless us far more than our asking.

[ 12 : 56 ] Remember then our homes, our families, our community. Remember those who have illness good to contend with, those who are confined to their homes, those who are hospitalized, some in care homes, some in the hospice.

We pray for them all and ask that you would aid their recovery where recovery is possible. We give thanks that even for you people, when they are confronted with the fact that such a recovery is not possible, they are still assured that God has made provision for them outside of the world's enjoyments and privileges.

And we pray that you would encourage them to remember these things. That there is indeed a provision made for your people that this world knows little of.

They have little capacity to understand what it is to sit at the master's table. They have not enjoyed it in life and they cannot conceive of enjoyment in it in death.

We give thanks for the Lord's presence with his people and for the provision that is made for us under the gospel. And we pray that these things would be a foretaste of better things to come and that you people would be encouraged by such thoughts.

[ 14 : 24 ] Remember the grieving amongst us, the sorrowful, the heart heavy. Lord, we give thanks that this world is a short sojourn indeed.

And while that may be the case, the griefs and the sadnesses we encounter as a result remind us of that. And yet for those who are in the Lord, they know that, however, soon the sojourn is over, that to be with thee, the God of heaven and Christ Jesus, the Son of the Most High, is better by fire.

Remember the preaching of the word. Blessed, we pray, in this congregation and the congregations that surround us throughout our presbytery and beyond. We pray for our nation that is so devoid of spiritual understanding.

The many, many towns and cities that have so little by way of gospel encouragement. So little by way of the witness of the truth.

And that is so evident in the darkness that is pervasive in our day and generation. We pray, Lord, that you would reverse that and that your light would be amongst us.

[ 15 : 44 ] That Christ, who is the light of the world, would radiate in our towns, our cities, our villages. We pray for a day of his power. A day of quickening.

A day of resurrection power. Even where the graves are filled with those who are devoid of spiritual understanding.

May you breathe the breath of life upon them. That these dry bones would stir and rise up. And that Christ would be magnified as he sees the fruit of the travel of his soul and is satisfied.

We pray for your blessing. And that blessing is what we seek above all else. Remember the parliaments that represent us. We are grieved for their lack of wisdom and understanding.

For the obvious confusion that reigns. May you speak into that context and remind them that there is a God in heaven to whom they will answer.

[ 16 : 49 ] Whatever they will say with regard to the electorate, there is one to whom they will answer above all else. Remember the king and his family.

We pray for him as we prayed for his late mother. And we continue to remember the royal family before you. Seeking that you would bring spiritual blessing into their lives.

And that they would know the king of kings. The Lord over all. Remember the nations of the earth. Where there is warfare, may peace come. Where there is uncertainty because of want or famine or natural disaster.

We remember them to you who are struggling to survive. Who lack food and clothing and shelter. When we have so much of all of these things.

We hear so much of poverty and want and the needs of our generation. But what is that in comparison to people who are asleep in the gutter.

[ 17 : 54 ] People who have to eke out a living that is hand to mouth. Help us to be willing to impart our possessions to others when that opportunity is afforded us.

Grant to us a spirit of prayer for one another. To bear one another's burdens. Watch over as we pray. Cleanse from sin. In Jesus name we ask it.

With forgiveness of sin in him. Amen. We'll sing again to God's praise this time. Sing in Psalm 49.

Psalm 49 we're singing from the beginning to verse 9. Hear this all people and give ear all in the world that dwell. Both low and high.

Both rich and poor. My mouth shall wisdom tell. My heart shall knowledge meditate. I will incline mine ear to parables.

[ 19 : 08 ] And on the harp my sayings dark declare. And so on down to verse 9. These verses of Psalm 49. Hear this all people and give ear all in the world that dwell.

Hear this all people and give ear all in the world that dwell.

Amen. I will let my hand be.

To fire upon all the heart. My chains are declared.

Amid those days I hear of thee. Why should I hear thee?

[ 20 : 52 ] When all my fears iniquity. God, I will let my heart.

Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Thank you.

Thank you.

Thank you. Thank you.

[ 23 : 25 ] In the third year of the reign of King Belshazzar, a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

How long shall be the vision concerning the daily sacrifice and the transgression of desolation to give both the sanctuary and the host to be trodden under foot?

And he said unto me, unto two thousand and three hundred days, then shall the sanctuary be cleansed. And it came to pass when I, even I, Daniel, had seen the vision and sought for the meaning.

Then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision.

[ 27 : 25 ] So he came near where I stood. And when he came, I was afraid and fell upon my face. But he said unto me, understand, O son of man, for at the time of the end shall be the vision.

Now, as he was speaking with me, I was in a deep sleep on my face toward the ground. But he touched me and set me upright.

And he said, Behold, I will make thee know what shall be in the last end of the indignation. For at the time a point of the end shall be.

The ram which thou sawest, having two horns, are the kings of Media and Persia. And the rough goat is the king of Grisha. And the great horn that is between his eyes is the first king.

Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation. But not in his power. And in the latter time of their kingdom, when the transgressors are come to the fore, A king of fierce countenance and understanding, dark sentences shall stand up.

[ 28 : 42 ] And his power shall be mighty, but not by his own power. And he shall destroy wonderfully. And shall prosper and practice.

And shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand.

And he shall magnify himself in his heart. And by peace shall destroy many. He shall also stand up against the prince of princes. But he shall be broken without hand.

And the vision of the evening and the morning, which was told, is true. Wherefore shut thou up the vision, for it shall be for many days.

And I, Daniel, fainted and was sick certain days. Afterward I rose up and did the king's business. And I was astonished at the vision.

[ 29 : 45 ] But none understood it. Amen. And may the Lord add his blessing. Through a reading of his word and through his name be the praise.

We shall continue to sing to God's praise. This time singing verses from Psalm 75. Psalm 75 from verse 4 to the end.

I to the foolish people said, Do not deal foolishly. And unto those that wicked are, lift not your horn on high. Lift not your horn on high, nor speak with stubborn neck.

But know that not from east nor west nor south promotion doth flow. But God is judge. He puts down one and sets another up.

For in the hand of God most high of red wine is a cup. Tis full of mixture. He pours forth and makes the wicked all. Ring out the bitter dregs thereof.

[ 30 : 52 ] Yea, and they drink them shall. But I forever will declare. I, Jacob's God, will praise. All horns of lewd men I'll cut off.

But just men's horns will raise. We shall sing these verses. Psalm 75 from verse 4 to the end. I to the foolish people said, Do not deal foolishly.

I to the foolish people said, Do not deal foolishly.

And unto those that wicked are, lift not good or not high.

Lift not you, hold on high nor sea.

[ 32 : 08 ] With stubborn name and low. That not from east or west nor south.

From ocean alone. But God is judge.

He gives you one and sets another up.

For in the hand of God most high.

All red wine is our hand. Tis full of mixture.

[ 33 : 18 ] He pours forth and gives love with His all.

Bring us the good and thanks thereof.

Ye hand is the love. And I forever will be there.

I give on all red. All horns of lewd men.

And I will have no. I give on all red. I give on all red. And I will have no red.

[ 34 : 28 ] And this evening we're continuing our consideration of the book of Daniel. Daniel. And looking this evening at chapter 8.

As you can see in this chapter. Daniel is given a vision.

Yet another vision from God. And while we're not used to seeing such visions.

It was a vision of this kind. It was something that God saw fit to demonstrate His own power.

And to bring to the attention of His people. The fact that He is sovereign over their lives.

[ 35 : 34 ] And that He possesses insights into the world's activity. Whether it is past, present or future.

That He is the King who is in control of all of the events of history. And you can see from the division of the chapter.

There are 27 verses. And it's almost 50-50. We have the vision presented to us.

And then an explanation for that vision. Following. And in that sense.

All we have to do is read the chapter. And follow the explanation that is given to us. And any one of us can do that.

[ 36 : 43 ] But it is nevertheless something that is true about this. It reminds us that God has a way of describing events.

That is itself a stimulus to faith. And an encouragement to look beyond what is immediately apparent.

The chapter we are told. If you read this book in the original tone. At this point in the book.

It reverts back to the Hebrew tone. If you remember. When we began our consideration of this book. We noticed. Although.

Because of translation. You wouldn't be aware of it. The first few verses of the book. Are written in Hebrew. Then it moves.

[ 37 : 52 ] To be written in Aramaic. And now. It reverts back to being written in Hebrew. Now the reason for that.

Is probably. Well it's asserted anyway. By some. That the message of the prophecy. Because it is prophetic.

Is directed towards. The Jewish nation in particular. Whereas. Well it was written. In Aramaic. That those who would.

Be the focus of. The words of the prophecy. Would be. Of. Chaldean origin. That's just a.

A reason that is suggested. But. You can take it from me. At this point. In the. In the book of Daniel. It begins.

[ 38 : 49 ] Or reverts back to being written. In Hebrew. In Hebrew. And. The. Vision. Is. A strange vision. To.

Many. Who read it. How it actually came about. A vision. Is. Something. That many think.

It's not a dream. A dream. Is something you see in your sleep. A vision. Is something. That is brought to you. While you're. In a. In a. State of.

Of. Being awake. Now. Whether that is a. Proper understanding. Of the difference.  
Between dream. And vision. Or not.

It. Seems the way he speaks. That he is translated. Or moved. From one place. Where he  
sees the vision. To another. Where he is. Almost physically.

[ 39 : 45 ] Being able. To look at. This river. Or. Probably. A canal. Or a. Man-made. Channel. And.  
He.

Is. Looking down. As it were. On. These events. If you can call them that. That appear.  
Before him. And. I don't think.

It's necessary. For us. To think. Of Daniel. Being. Transposed. From one place. To the  
other. It is sufficient. For us. To the other.

God. Communicated. To him. Through this vision. He could have been. Uh. Taken. From  
one place. To the other. But it doesn't require. That to be so.

He. More than likely. He remained. Where he was. But. It was. As if. He had this. Out of  
body. Experience. That allowed him.

[ 40 : 49 ] To see. What he saw. Is. Quite. Strange. In itself. Not only. Is he. Quite. Convinced. Of.  
The time. At which. The vision. Took place. He tells us. That. In the third. Year. Of the  
reign. Of king. Belshazzar.

That was. When. This vision. Occurred. Where it took place. Or. Where he was. Able to  
see. These things. He's quite. Specific.

About that. And. Then. Up. Mine. Eyes. And. So. And. What he saw. Is.

Strange. As I said. But. It is. Explained. In chapter. In the. Verse 15. Onwards. The  
explanation. For us.

[ 41 : 44 ] And. The explanation. Is given. To him. By. Gabriel. Gabriel. We are told. In. Verse.  
15. Came to pass. When I. When. I. Even I. Daniel. Had seen. The vision. And. Saw it.  
For the meaning. Then. Behold. There stood. Before me. As. The way. That's.  
Constructed. The way. That's.

Stated. Suggests. To us. That. While. What he saw. Gave the impression. Of. What he  
saw. Being a man. He.

Was. Under the impression. That. There was. More. To it. Than that. He understood. That.  
This was. Not a man.

[ 42 : 40 ] But something. More. Than that. And. It was. The result. Of. By all accounts. Of a petition.  
Coming from his own mouth.

To God. Who else would he ask. For the. Ability. To interpret. What he had seen.  
Because. He says. He sought.

For the meaning. Now. It doesn't elaborate. On how he sought. Or what he did. In order to  
seek. The meaning. But. I would suggest.

That. He probably prayed. To God. And in response. To the prayer. God sends. To him.  
Someone. Who is identified.

To us. As Gabriel. Gabriel. And Gabriel. We are told. In the scripture. Is. One of God's.  
Angels. And not just.

[ 43 : 38 ] An angel. An archangel. And there are two. Archangels. Identified. In the scripture. One of  
them. Is Gabriel. And the other.

Is identified. At the end. Of the book. Of Daniel. Only two of them. Two of them. And. Both  
of them. Are. Archangels.

The other. Archangel. That is spoken of. At the end. Of. Of the book. Is.

Considered. As you. You notice. In verse 11. That. It speaks about. The. The. The prince.  
Of the host. And. The other. Archangel. Is. Identified. As. A prince. Of the host.

[ 44 : 34 ] Of God. Now. This isn't. The same. Description. That we have here. Of the same person.  
God. Identifies. Himself. As.

The prince. Of the host. But in. In. Chapter 12. At the. Beginning. Of that chapter. Michael.  
The great prince. Standeth.

For the children. Of. Thy people. Michael. Is there. Identified. To us. As. Again. An  
archangel. So.

There's. Two. Archangels. One. We are. Told. Is. Gabriel. And. Gabriel. Is.

Given. This. Duty. To perform. When. Do we see. Gabriel. Again. Well. We see. Gabriel.

[ 45 : 29 ] Again. Given. A task. By God. Of. Did I say. Equal. Import. I read.

A long time. Ago. That. Whatever. Task. God. Gives. To his angels. Whatever. The task.  
Is.

In the context. Of. An angel. Being sent. To strengthen. The Lord. In the garden. Of. When  
he was. Weeping. Great.

Drops. Of blood. That. That. Angel. Was given. One. Great. Task. To perform. But.

If. Another. Angel. Had. He. He. Would. He. Would. To. To.

[ 46 : 25 ] God. In. God. And. Gabriel. Is. In. The. Gospel. God. zejof.

God. But. Went. As. One. And. As. To. earth.

She. After. When. It. When. more. indonesics. Daniel and what he says to Daniel is to take  
away the ignorance of Daniel to take away the difficulty that Daniel might have in  
understanding this vision and clearly it was not something that was easy for him to  
understand make this man to understand the vision that's what he was told to do make  
this man to understand this vision he wouldn't have been told that if Daniel understood  
what he had seen well what did the angel what did the archangel say to Daniel what  
interpretation of what Daniel saw was given to him and in many respects what we see is  
plain what is given to him to explain is an interpretation or a forecast or a prophecy of  
future history and it's so accurate and so pointed that those who are enemies to the truth  
of God are determined that what Daniel saw the vision that he saw and the interpretation  
of that vision was so clearly accurate that it could not possibly have been written without  
Daniel have written it after the fact in other words they do not believe it possible that  
Daniel could visualize even using the symbolism and the the the imagery that was  
presented to him that he could not possibly have been able to see that and see what was  
meant by it without foreknowledge without foreknowledge without the foreknowledge of  
having actually seen the events taking place but that is not the way God was God does  
not need to to to see what happens tomorrow by waiting till tomorrow to see it if it was his  
will to do so he could tell you every element of what is in the cup of every single person  
here on tomorrow or the day after or the day after that he knows it all as if it was set before  
him in one big picture and what did Daniel see he saw in these images this taking place  
he saw the Medes and the Persians in collaboration coming to power and when he sees  
the this picture of of a ram it's quite interesting how how precise the picture is i saw the  
ram pushing westward and northward and southward so that no beast might stand before  
him neither was there any that could deliver out of his hand but did according to his will  
and became great and you know that the picture that he has before him



is a picture of a dominant nation going out and triumphing over all its enemies but notice he says the ram had two horns the two horns were high but one was higher than the other and the higher came up last what does that mean how can you understand what that means well according to the history books the Medes were the dominant force as Persia was subordinate but under Cyrus Persia came to the fore and suppressed the means so the dominant force became under the power of the lesser and the roles were reversed so that the two horns speak of this role reversal according to one of the commentaries the ram was the symbol or the national emblem of Persia and its dominance is described to us in verse 4 but then that is followed by another power and that power is the power of Macedonia and the he god describes that to it again the national emblem of Macedonia is strangely enough a goat and it's relatively easy for us to check these facts out historically they're all written down and they're all set before us and they compare almost exactly to the picture that Daniel was setting out and remember he is doing this long before that took place and that's why so many have questioned the veracity of what Daniel has to say it can't possibly be the case that he could see these events but the book was written long before any of these things took place and it should not surprise us that that is the case because the vision was given by God and the explanation of it to Daniel to allow him to overcome his obvious difficulty with understanding it

G.H. Lang helps us understand the place that the well-known Alexander the Great had in this fulfilment he says this in Daniel's time remember he's pointing to the time that this vision was given to Daniel Greece was a mere collection of petty and contending states who could foresee and foretell first their union second the superb ability and energy of the almost youthful first king Alexander his audacious and wholly successful attack with comparative handful of troops upon the mighty run fourthly that just when he did become strong his career should end he was just 33 years old an end that came abruptly the horn was broken and after the horn was broken four other rulers arose out of that Grecian kingdom not of the same calibre as Alexander but they succeeded him nonetheless now that is history it's a part of history it's a brief word of history but this was what Daniel was able to see with God's help now what that had to do with with the spiritual well-being of the nation of Israel might be a question that many of us might ask but God is telling Daniel as he is telling God's people that their place in the history of this world is not overlooked their place is equally valid and everything that goes on around them

[ 55 : 44 ] God knows all that is concerning it now we might not be aware of that when we think of the chaos that exists in our own generation within our society we might think there is absolutely no rhyme nor reason to anything that we are witnessing there is absolutely nothing going to happen that can possibly be of spiritual worth to any of God's people who are embroiled in it well that's not the God of Scripture that's not the way the God of Scripture sees this world or those who are in it or the part as people have to play in that he is not oblivious to it he is not ignorant of it he is not indifferent to it as he was not indifferent to what was going on in the life of Daniel and the people who were in bondage with him

God spoke to him and told him this is the world in which you live you see these opposing powers emerge and these opposing powers disappear you see them rise to power and you see them disappear from sight but God is still God and his purposes will come to fruition but one thing that strikes you as you read chapter 8 is that while nothing ever changes while there will always be this hostility existing between riot, superpowers or neighbours intent on preserving their territories or accruing more all of that has always been the case God is still

God and God is still interested in his own people we read in verse 9 out of one of them came for a little horn which walks exceeding great toward the south and toward the east and toward the pleasant land and you wonder what part has that got to play in this great vision that Daniel has been given who is this if we are able to recognize in previous descriptions Cyrus the kings of the Medes and the Persians we can understand and recognize Alexander and those kings that followed after that are identified through the history pages if these are those who are mentioned here who is this little horn which walks exceeding great and this is a dialogue that is had between the the various theologians how can this little horn be mentioned and compared or contrasted with these other horns the two horns that rose up on the head of the ram the single horn that was in the goat and this little horn and what historically this little horn was meant to have done so who is it suggested that this little horn is and the suggestion of many of the theologians many of the commentators is that this was a man called

Antiochus Theophilus and who you might say is that I've heard of Cyrus I've heard of Alexander I've heard of many of these other kings that came to power but who is this one who is this that is supposed to be the little horn well the interest is not really in him in particular but in what he is seeking to do and that is what you notice it walks great even to the host of heaven it cast down some of the host and of the stars to the ground and stamped upon them yea he magnified himself even to the prince of the host and by him the daily sacrifice was taken away and the place of the sanctuary cast down and so on what he is doing is directed not so much against an opposing nation a rival power it is enmity directed in particular at the people of God against

Israel of old against all that Israel stood for against their mode of worship against the doctrines by which they lived his anger his anger his destructive spirit is allied against this people that bear God's name and you see that where the interpretation by Gabriel focus upon that his power shall be mighty but not by his own power he shall destroy wonderfully and shall prosper and practice and shall destroy the mighty and the holy people and through his policy also he shall cause craft to prosper in his hand and he shall magnify himself in his heart and by peace shall destroy many he shall also stand up against the prince of princes but he shall be broken without hand what does the imagery suggest to you his focus is upon the destruction of all that

[ 62 : 37 ] God stands for all that marks God's people out for what they are their worship their their laws God's and this man Theophanes I have difficulty pronouncing that name but his name is synonymous with the enmity that there is in the heart of many in this world against God's people Antiochus Theophonus is the spirit which many identify with the spirit of Antichrist which will later come to the fore in New Testament New Testament parlance in the talk of

John the Apostle in the book of Revelation for example and in 1 John the spirit of Antichrist is shown in the way that he executed his vile against God's people historically what he did was brutal was murderous was directed against the people of God and it's strange that God would allow such a vision of future events that would take place at his hand with the knowledge that God alone possesses that he allows these events to take place as prophesied many of us can't understand why God allows the sufferings that are in the world we often say that why does God permit it and yet the agencies that God decrees by which his will for the furtherance of his cause in the world the sacrifice that was ultimately to be offered by his son was carried out by the wicked hands of those who were intent on his destruction it is a mystery it is something that is beyond our capacity to understand but behind the imagery behind this this vision of of the

Daniel of the Old Testament he describes to us not just something that has already been fulfilled you have to remember that there are prophecies that have been realized prophecies that have been completed prophecies such as the prophecy concerning the rise and the demise of Alexander the Great there is no other he's lived he's died his memory is edged in rocks throughout the Middle East but he will not be he will not rise again but the spirit that is evidenced in the imagery in the vision of Daniel that is portrayed in the life of this person Antiochus Theophanes is not something that came to an end with him it is something that is still alive in this world that is still active in this world some people believe that what Daniel is seeing here is something that has yet to be realized that you know if you read carefully what

Gabriel interprets his power shall be mighty but not by his own power what does that mean he shall destroy wonderfully and shall prosper and practice and shall destroy the mighty and the holy people and through his policy also he shall cause craft to prosper in his hand he shall magnify himself in his heart by peace shall destroy many he shall also stand up against the prince of princes but he shall be broken without hand there is a sense in which what is portrayed what is spoken of is really the spirit that prevails within society and always will as long as there are two kingdoms in this world the kingdom of darkness and the kingdom of God's marvelous light they will always be in opposition and they will always find themselves revealing that opposition in the enmity that is focused upon those who bear God's name it might be under the surface for a while but you don't you don't need to have a very strong memory to know that the nation that we form a part of so very very recently was a nation that was notorious for the for the way in which God's people were preyed upon preyed upon in the sense that their faith was something that stuck in the throat of those who had no time for it their answer to the faith of the covenanters their answer to the faith of the puritans their answer to the faith of those who loved the

Lord was to endeavour to destroy them of the face of this planet that spirit has not disappeared that spirit is still a spirit that prevails in this world and if you think otherwise well I hope that God will spare you so that you see for yourself and understand what Daniel saw because if you see it perhaps you'll be convicted that what he saw is something that God understood to be in the heart of man for every generation I Daniel fainted he says and was sick certain days after certain days after why I rose up and did the king's business I was astonished at the vision is it any surprise if he understood what he was seeing and he did because the

[ 70 : 22 ] God the servant of God explained it to him and if he understood it as I'm sure he did no wonder he was taxed to the very point of his exhaustion well Daniel was God's chosen vessel by which such truth was communicated remind yourself of the fact that what Daniel saw he saw long before it took place what he saw he sees he could see still in our generation throughout the world perhaps in our own community he sees elements of it and it will ever be so till the end of time and we must understand that perhaps some people see here a continuance of this physical enmity in the world in the earth as a physical battle but maybe that's going beyond what scripture permits well may

God bless to us these few thoughts let us pray oh Lord of God your word tells us many things that are difficult for us to envisage the the sense in which your servant was allowed to look into the future and see even through visions that were so awesome events that without question came to pass and he saw even into our future as we shall see yet events that remind us of a God who knows the end from the beginning the beginning from the end convince us of that and we may trust more to you forgive us our many sins in Jesus name amen concluding psalm 68 psalm 68 at verse 17 and we'll sing verses 17 to 20

God's chariots 20,000 are thousands of angels strong in his holy place God is as in Mount Sinai thou hast O Lord most glorious ascended up on high and in time victorious led captivity thou hast received gifts for men for such as did rebel even for them that God the Lord in midst of them might dwell so on to verse 20 God's chariots 20,000 are thousands of angels strong O chariots 20,000emer it the thousands of angels have saved

Heav wegen h backside God is as he tiny I live my mind.

The house, O Lord, whose glory is ascended upon high, and in thy unbeglorious land  
come to him, come to him.

[ 74 : 33 ] Though hungry, she been here for men, for such a child can't be held.

In heart and land upon the Lord, in its own land might dwell.

Let be the Lord who is to us, all earth and creation, God, who live with his enemies, as  
men as leader, Lord.

In your salvation is the God, who is our God's heart, and unto the Lord, and unto the Lord,  
on death, the angels who belong.

Amen. May we make grace, mercy, and peace from God the Father, the Son, and the  
Holy Spirit rest and abide with you all, now and always.

[ 76 : 31 ] Amen.