

THE HIDDEN TRUTH

about

The END TIMES



*A fascinating interpretation of Ancient Prophecies
forecasting the last days of the Middle East*

Sal Smario

THE HIDDEN TRUTH
ABOUT THE END TIMES

This book is viewed best with the latest Adobe Reader (version 7) in *full screen view*.
Click here (www.adobe.com/products/acrobat/readstep2.html) to download the latest version.

THE HIDDEN TRUTH
about
THE END TIMES



*A fascinating interpretation of Ancient Prophecies
forecasting the last days of the Middle East*

Sal Smario

© 2006 CHN Voice in the Wilderness Ministry All rights reserved.

To all the Watchers
to whom God has given
the eyes to see and the ears to hear,
may this interpretation be a blessing to you.

CONTENTS

Forward by Ken Kaiser	6
Prologue by Laird Landis	7
Introduction	10
Prelude	13
Chapter 1 - The King's Dream	17
Chapter 2 – Toes of Iron and Clay	27
Chapter 3 – The Beast with Ten Horns	32
Chapter 4 – Four Horns of the Goat	39
Chapter 5 – Seventy Weeks of Years	45
Chapter 6 – Daniel at a Glance	51
Chapter 7 – John Encounters the Beast	55
Chapter 8 – After the Gap in Time	59
Chapter 9 – The Road Over Time and Place	65
Chapter 10 – Called Back to the Land	76
Chapter 11 – Quest for Peace	80
Chapter 12 – The Hashemite Kingdom	82
Chapter 13 – The Final turn in the Road	87
Chapter 14 – The New Covenant Road	94
Chapter 15 – What the Future Holds	99
Chapter 16 – The Conclusion	102
Epilogue	107

Cover and computer graphic illustrations by Sal Smario

Foreword

At this time in the world when there is so much turmoil and uncertainty of the future, mankind is seeking knowledge of things that are certain, things that anchor the soul. Historically in times like these, humanity has gravitated to God or sought knowledge from a higher power of what to expect.

In the past decade over 50 million novels on the 'end times' have been sold, which is a case in point. The great tragedy is that the majority of the content of those books is just that, *NOVELty*! Oh sure they may have their origin in some modicum of truth. While most of the story lines are based mostly on religious tradition, they are way off base from the truth as conveyed by God in His Holy Word. This book rights those wrongs! Sal has outlined a way anyone can seek for and find political evidence of the scriptural prophecy being fulfilled on the stage of history today.

For decades, even as a Christian with knowledge of the prophecies, I could not actually see it happening politically in history. The thing that was blinding me was 'tradition'. Having taken the step of hanging the old coat of the traditional understanding of this prophecy on the coat rack, as Sal puts it, I examined his method of understanding, which is ***"where to look, what to look for, and why you're looking there to see it."*** It was only after that that I began to see it. Since 1997, and with my revised method of 'watching', I have been able to see God's Word being fulfilled. I have not looked back! I have been seeing what appear to be God's prophecies hidden for millennia coming together on the stage of history.

Hang up the coat of understanding arrived at through tradition, then enter the door through reading this book. I am confident that your understanding will be enlightened, and that you will never again want to head out the door with the old coat of tradition. Rather, with confidence in Scripture and the newly found understanding of how to recognize it being fulfilled, you will see and experience it as we are dragged along by God in today's history toward the 'time of Jacob's trouble'.

Ken Kaiser

Prologue

"But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase." **Daniel 12:4**

It was with utmost haste that the appointed angelic messenger was sent. From the presence of God, from the Glorious Light which in comparison makes the sun and stars appear as gloom and darkness, through the heavens, through the dimensions; to Earth, to Daniel; with a most important message of love, hope and faith; by the Most High God, King of the Universe, Creator of all things, seen and unseen; ruler of all thrones, dominions, principalities and powers in the heavenlies; the King of Kings and Lord of Lords.

Of course, this was not just any angel. This was Gabriel, who stands in the presence of God, sent by Our Father for the most intimate and important messages of glad tidings to man.

His name means "Messenger of God"!

This same Gabriel was sent to Zechariahs and Elizabeth, the parents of John the Baptist, to announce the birth of John, who, in the spirit of Elijah would, *"turn many of the children of Israel to the Lord, their God."*

Six months later, this same Gabriel appeared in Nazareth to Mary, betrothed of Joseph, telling her, *"rejoice, highly favored one, the Lord is with you, blessed are you among women."* fulfilling the prophecy of Isaiah regarding Immanuel.

However, six centuries before, he had appeared to Daniel!

Daniel had experienced a previous visitation from an angel who shut the lion's mouth, sparing Daniel's life. And Gabriel had appeared to Daniel, in the reign of the Babylonian king, Belshazzar, to explain the vision of the ram and the goat.

This time, during the reign of the Medo-Persian king, Darius, Gabriel brings a message of unique and special importance.

Israel had been in captivity, in exile in Babylon, for 70 years. For the nation's 490 years of

neglect of the seventh year ‘Sabbath rest’ of the land, God had required an exile of 70 years from them. He had removed them from the land.

Daniel had been praying and fasting. He had begun when he believed and understood the prophecy in Jeremiah...*“in the first year of his reign [Darius] I, Daniel, understood by the books the number of the years specified by the word of the LORD through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.”*

As a result of Daniel’s great prayer of confession and faith, once again Gabriel was sent on a special mission: to tell Daniel when God will put an end to sin and bring in everlasting righteousness and anoint the Most Holy!

Here is the most amazing prophecy in the entire Scripture:

"Seventy weeks are determined for your people and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy.

Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks; the street shall be built again, and the wall, even in troublesome times.

And after the sixty-two weeks Messiah shall be cut off, but not for Himself; and the people of the prince who is to come shall destroy the city and the sanctuary.

The end of it shall be with a flood, and till the end of the war desolations are determined.

And he shall confirm a covenant with many for one week; but in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, even until the consummation, which determined, is poured out on the desolate.”

The timing of this prophecy has been sealed, upon command of God, until the time of the end, making this one of the greatest mysteries of the Holy Scriptures.

That was over 2500 years ago.

Now the most famous, most important prophecy ever given to mankind is unsealed!

Open the eyes of your heart, and allow His Holy Spirit to lead you. This interpretation reveals the words that were sealed in the book until the time of the end. Now the stage of history is set, and the unsealed prophecy can be viewed.

Aligned with John's Revelation of Jesus Christ, this work will provide you a key so you can apply the same diligence to the full assurance of hope until the end.

Hebrews 6:9-12 (NIV)

“But, beloved, we are confident of better things concerning you, yes, things that accompany salvation, though we speak in this manner. For God is not unjust to forget your work and labor of love which you have shown toward His name, in that you have ministered to the saints, and do minister. And we desire that each one of you show the same diligence to the full assurance of hope until the end, that you do not become sluggish, but imitate those who through faith and patience inherit the promises.”

Prepare your hearts and minds so that you, too, may comfort one another with these words...

Laird Landis

“ . . . the words are closed up and sealed until the time of the end.” (Daniel 12:9)

INTRODUCTION

The secrets hidden in the prophecies of the End Times have inspired the imagination of countless writers of both fiction and Biblical interpretations throughout the ages.

The subject of the last days is one that has always teetered on a line between fantasy and reality. Indeed, the desire to find the truth about the end of the world and the true message of wisdom hidden in the ancient prophecies has launched countless quests.

Today the hunt is heating up as those who study these ancient prophecies have become armed by the increased knowledge promised within the prophecies themselves and can, literally, feel that the time has come. Across the world, new generations of fiction writers have sprung up and are turning their focus toward the ultimate discoveries that lie hidden, as scripture puts it, in time itself.

Like all great quests, this adventure is hotly contested by all those who seek after the knowledge of the secrets that have eluded so many for so long down through the ages.

The reality is that the key to understanding the prophetic words on the End Times is awareness. In order to become aware one must understand *where* to look, *what* to look for, and *why* you must look there to see it according to the prophecies.

Awareness begins by understanding that the key to all end time prophecy are the Prophecies of Daniel, which were written specifically to the Jews about themselves and their Holy City, Jerusalem. There is no need for fiction, only exploration of the history of the Jews and Jerusalem as the sands of time blow across the landscape of the territory that today is called the Middle East.

What makes this prophecy the key is the fact that, in the prophecy, God ordered this word to be “*sealed until the time of the end,*” at which point knowledge concerning the prophesied end time events of the Jews and Jerusalem would be increased. Thus, all other end time prophecy concerning the Jews and Jerusalem had to key on the revelation of this one sealed prophecy.

This “sealing” made it a mystery. A mystery, as defined by the Apostle Paul, is a secret hidden in the mind of God that cannot be known or understood until God reveals it. Since it would be revealed at the time of the end, time itself is the revelator. Thus, the revelation of the prophecy could be seen by those watching for it when it arrived in history, provided they knew *where* to look, and *what* to look for.

The following interpretation is a guide through Daniel’s incredible visions and the story that time has created, and is presently revealing, on the Middle East stage of history from the days of King Nebuchadnezzar's Babylon right up to the present.

Because Daniel’s end time prophecy is historic in its fulfillment, after you become aware of it, you can watch it unfold in the newspapers and on television screens everyday. It will become a fact in your life, and any prior confusion will fade before your own observations of unfolding history and the knowledge of *why* you are looking there to see it.

It's a remarkable revelation! No interpretation is needed. History itself is the revealer, as the prophecy set the revelation of it in time. And that time has come.

Your personal journey to understanding the hidden truth about the End Times begins with your awareness. The journey to awareness begins with the prophecy that sets the geographical boundaries. With the boundaries established, other visions go on to set the timing and the players, creating a path across that territory over centuries of time, through specific kingdoms and rulers, ending with a final ruler whose ultimate goal is the annihilation of the Jews, and the desolation of the State of Israel.

Today, with 20/20 hindsight, we can look back along the path of time within those prophetic geographical boundaries and reconstruct how the present-day Middle East conflict may have arrived on today’s stage of history from out of its ancient prophetic past.

History itself has spawned this fascinating interpretation of those ancient prophecies.

Our interpretation of end time prophecy is not intended to reflect a preference to, or personal indictment of, any of the people and places referenced in this book. It is an impartial work following serious Eschatological pathology.

We begin our story with a look at Daniel, the seer, who interpreted King Nebuchadnezzar's dream in order to save not only his own life, but the lives of others as well. Thus was the dramatic beginning for one of history's great prophets.

Enjoy the adventure.

The Scriptures are reproduced in the King James Version, but any translation will suffice. Though words of the translators differ, the story is the same in any translation and in any language.

” .and Daniel had understanding in all visions and dreams” (Dan 1:17)

PRELUDE

DANIEL THE PROPHET

For the unfamiliar and for convenience as a future reference, the first chapter of the book of Daniel is printed here. The year is approximately 605 B.C.. Daniel and his friends have been taken in bondage to Babylon.

THE BOOK OF DANIEL

1: In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2: And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

3: And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes;

4: Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

5: And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

6: Now among these were of the children of Judah, Daniel, Hananiah,

Mishael, and Azariah:

7: Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

8: But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9: Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10: And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

11: Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12: Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13: Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14: So he consented to them in this matter, and proved them ten days.

15: And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16: Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17: As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

18: Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19: And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20: And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

21: And Daniel continued even unto the first year of king Cyrus.

Daniel is introduced to us in this first chapter revealing his character, his faith and devotion to his God. We see how God's favor toward him was extended in the blessings bestowed upon him and his three friends. Verse 17: *"As for these four children, God gave them knowledge and skill in all learning and wisdom: **and Daniel had understanding in all visions and dreams.**"*

That's the reason Daniel is able to interpret the King's dream when the occasion arises.

In addition, the king found Daniel and his friends to be ten times smarter than the rest of the graduates. So he had good reason to let Daniel come before him to interpret the dream when Daniel sent word that he would do it. Verses 19-20: *19: And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.*

20: And in all matters of wisdom and understanding, that the king enquired of them, he found

them ten times better than all the magicians and astrologers that were in all his realm.

This is the character, wisdom, and understanding of the man whom God selected to outline the path of His Chosen People through their history from the time of Babylon until He returns to save them from their final destruction.

“Thou, O King, sawest, and behold a great image . . .” (Dan. 2:31)

Chapter 1

The Kings Dream

Where to Look

There is a Biblical prophecy being acted out on the stage of history today that most people in the world are witnessing, yet they are completely unaware of it.

It's being missed because it has been hidden in time.

The prophecy is the Prophecy of Daniel which was written specifically to the Jews and Jerusalem concerning the last days of their covenant with God, as it's brought to its fulfillment in history.

Daniel's prophecy is about time, place, and people, and it has been sealed until *“the time of the end.”*

Therefore, if we are in those times, then we should be able to identify the prophesied cast of characters presently occupying the stage of history in the Middle East. That's where the prophecy had its beginning, and where the ending takes place. Remember, this is all about the Jews and Jerusalem.

Are the circumstances and the events on the Middle East stage that we see today connected to their end time prophecy? Is this prophecy of Daniel unsealed and spilling out onto the stage of history right before us now?

This interpretation of Daniel's prophecy could allow you to answer those questions for yourself.

This interpretation leads to where you will be at the end of it; today, the edge of the end of time - only wiser now that you are aware of *where* to look, *what* to look for, and *why* you are looking there to see it. You can watch the future, as Daniel saw it, happening in real time.

Before we get to the modern day and its stage we have to start at the beginning so you can see

how we arrived at today from out of the past. The end time days and their cast of players don't just pop into existence; they evolve out of time.

First we have to put on our "Daniel Glasses." We start with: *Where* to look.

The King's dream prophecy and its interpretation began when Nebuchadnezzar, King of Babylon, had a very disturbing dream. He had gathered all the magicians and soothsayers in the land and ordered them to tell him the dream and then interpret it. They could not do it, and they were under a sentence of death when Daniel, a captured Jew, came forward. He told the king the dream and the interpretation. Daniel's accuracy was so precise that it caused King Nebuchadnezzar to declare that Daniel's God was God – and he promoted Daniel to the chief of the wise men in Nebuchadnezzar's Babylon.

The dream of Daniel 2 and its interpretation set the boundaries and the landscape on which further prophecy will occur.

2:1 And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

2:2 Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

2:3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

2:4 Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

2:5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

2:6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.

2:7 They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

2:8 The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

2:9 But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

2:10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

2:11 And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

2:12 For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.

2:13 And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

2:14 Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon:

2:15 He answered and said to Arioch the king's captain, Why is the

decree so hasty from the king? Then Arioch made the thing known to Daniel.

2:16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

2:17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

2:18 That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

2:19 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

2:20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

*2:21 And he changeth the times and the seasons: **he removeth kings, and setteth up kings:** he giveth wisdom unto the wise, and knowledge to them that know understanding:*

2:22 He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

2:23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.

2:24 Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the

king, and I will shew unto the king the interpretation.

2:25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

2:26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

2:27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king;

2:28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

Here are the words of Daniel as he tells the king his dream as recorded in the prophecy, Chapter 2, verses 29 - 36 in the KJV of the Holy Bible.

2:29 As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

2:30 But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

31: Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

32: This image's head was of fine gold, his breast and his arms of silver,



his belly and his thighs of brass,

33: His legs of iron, his feet part of iron and part of clay.

34: Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

35: Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36: This is the dream; and we will tell the interpretation thereof before the king.

THE INTERPRETATION

37: Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38: And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

39: And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40: And the fourth kingdom shall be strong as iron: forasmuch as iron

breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

41: And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42: And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

43: And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

44: And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45: Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

2:46 Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

2:47 The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods,



and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret.

2:48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

2:49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

In this prophecy we learned that beginning with Babylon, a succession of kingdoms would grow on that land. And there would come a time on that land when a Stone Kingdom, God's kingdom, which was cut without the hands of man, would fall upon the Feet and Toes Kingdoms. And when it did, it would destroy all the kingdoms that had grown on that land.

Most scholars agree that the succession of kingdoms represented by King Nebuchadnezzar's statue are: Head of Gold – Babylon; Shoulders and Arms of Silver – Medo-Persia; Belly & Sides of Brass – Grecia; Legs of Iron – Rome.

At this point, "tradition" interprets the feet and toes as an outgrowth of the legs: a reconstituted Roman Empire. Thus, a European Antichrist leading a western confederacy against the Jews is the usual conclusion upon which hundreds of interpretations have been proffered. The only support for this is Daniel 7:17 where the interpreter tells Daniel that the four great Beasts are four Kingdoms that rise on the earth; they represent *Babylon, Medo-Persia, Grecia and Rome*.

What many have failed to realize is that God was building the New Covenant into the Old Covenant while retaining the continuity to be able to dispose of the 'New' should the Jews accept Jesus as Messiah. It could have ended after the four kingdoms, but it didn't! The back-up plan was already written into the prophecy where the feet follow the legs and the toes grow from the feet. Verse 44: *"And in the days of **these kings** shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.*

From verses 41 thru 44 Daniel is speaking of events that would take place after the Roman Kingdom, during the era of the New Covenant. The New Covenant, in fact, would become a historical necessity.

“And in the days of these kings . . .” – refers to the toes that grow out of the feet.

Now, the Roman Kingdom has passed from history. The Feet Kingdom is not the Roman Kingdom. The Legs are made of iron, whereas the Feet and Toes are made of iron and clay; *“and this kingdom shall be divided, but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.”*

He goes on to say that as the toes of the feet were part of iron, and part of clay, so the kingdom shall be weakly united. Verse 43: *“And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.”*

This is a description of future rulers, after the Roman kingdom. It’s spelling out that this Toes Kingdom is a mixture of kingdoms: some strong as iron, like the Romans; others weak as clay. They shall form a loose confederacy in an outgrowth of the future Kingdom to rule on that land; the Feet Kingdom.

The next kingdom to rule on the Middle Eastern territory that Rome had ruled was the Moslem Empire.

Those of you who know history know that the Muslim Empire, like the Roman Empire split into two parts shortly after the death of Muhammad, its founder. History shows that some of the remaining kingdoms of the Muslim Empire were strong as iron (Iraq, Syria, Egypt), while others were as weak as clay (Tunisia, Morocco, Kuwait). Verse 41:” And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.”Verse 42: *“And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.”*

Now, in the modern day, the residues of the fallen Moslem Empire (the feet) are the kings that

presently rule that portion of the land called the Middle East (the toes), where Rome (the legs) once ruled.

By taking a map of the ancient geography of the Moslem Empire, and marking out whatever part of it the Roman Kingdom had spread to, you will find the territory out of which, in the end days, will arise a loose confederacy of ten kings that will fulfill this prophecy. It will be in the days of "*these kings*" (the loose confederacy of ten) that the God of Heaven shall set up His Kingdom that shall never be destroyed.

“And in the days of these Kings shall the God of Heaven set up a Kingdom” (Dan 2:44)

Chapter 2

TOES OF IRON AND CLAY

What to look for

So where are we on the road to the Stone Kingdom?

How many kingdoms are there? By the prophecy's count, there are seven kingdoms (Empires).

First, we have the golden kingdom, *Babylon*; after that the silver kingdom, *Medo-Persia*; then the brass kingdom, *Grecia*; then the iron kingdom, *Rome*; then another after Rome, the Feet Kingdom; and out of it will grow the Toes Kingdom of the last days. Finally, the Stone Kingdom falls on the Feet and Toes Kingdoms, destroying all those kingdoms that came before it on that land.

It is the accuracy of these prophecies that critics of scripture deny. They would have us believe that this was not written by Daniel at all; but, rather, that this is merely history written after the fact. That might have been true, except that we have not yet arrived at the time of the Stone Kingdom. The prophecy is still revealing itself in time, on that land, exactly as God said it would. If you watch, you can see it for yourself.

The great image of King Nebuchadnezzar is merely an outline of the kingdoms that will grow over a long period of time on the land that today we call the Middle East.

It is this sequence of kingdoms on that land that creates a roadway that spans the time from Babylon to the present day, and it will continue to do so right up to the time when the Stone Kingdom arrives on the stage of history.

So *where* are we on the roadway to the Stone Kingdom?

We have seen in history the passing of Babylon, Medo-Persia, Grecia, Rome, and the kingdom that came after Rome on that land, the Moslem Empire.

Since God has not returned as yet to set up His Stone Kingdom, I think we are now in the time after the Moslem Empire (the feet). It has come and gone, as have the rest of the kingdoms before it, as prophesied. We are presently witnessing the time of the outgrowth from the Feet Kingdom, the Toes Kingdom, which precedes the arrival of the Stone Kingdom on the scene.

God made a covenant with His chosen people, the Jews; and Daniel's prophecy was written to the Jews and Jerusalem. This prophecy is the story of God's dealings with His chosen people, and their covenant with Him, as they pass over that land and encounter the kingdoms of this world that oppress them.

At our point in History, the edge of the end of time is always today. Therefore, at any moment we can stand on the edge of the end of time and look back up the road from which this prophecy arrived and see, historically, how we got here and *where* we are!

Now that the Feet Kingdom, (the Moslem Empire) has come and gone from the stage of history, it's not hard to see how the Moslem kings of the Middle East, the toes that are growing out of the feet which have passed on in history, are, even today, still oppressing the Jews and Jerusalem. Today is simply the edge of the end of time as the Jews move into the final phase of their covenant's prophesied conclusion.

The present crop of prophecy gurus with their fictional and non-fictional stories has the world looking in the wrong direction. They are leading those who are interested in knowing about end time prophecy to look to the west, to the European Union, for the key players in the prophecy to arrive on the scene. In reality, the entire scenario is playing out in the east. Maybe that's why they write fictional stories. It's all going on behind their backs, and they don't see it. Thus, the truth about the end times is hidden from those most interested. Perhaps the 'gurus' are the ones Paul spoke about in 2 Timothy:

4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4:4 And they shall turn away their ears from the truth, and shall be turned unto fables.

Because God sealed this prophecy until the time of the end, it has remained a mystery. No one

can understand it until He reveals it. Because this mystery is a secret that is hidden in time, we have to wait until the arrival of that time. Then we will see the players and events of the prophecy being exposed on the stage of history in the Middle East.

At Daniel 12:4, the prophecy implies that, as it is unsealed, our knowledge of the historical end time events will increase. It is the prophecy gurus and the religious who tell us that we are in the end times; so it's logical that one would be expecting a new story, in the context of what is happening to the Jews and Jerusalem today - not that same old story about the Romans and the revived Roman Empire that simply is *not happening* in history on the land described in the prophecy. Neither do I believe that they present an accurate interpretation of the many prophecies that concern the end of the Jewish Covenant.

Those who see the Roman Empire as only 'European' will miss this interpretation because they are not watching. They are simply following the traditions of men who are passing along a very old, worn, and outdated story. Jesus warned us that the traditions of men make void the Word of God.

If we are in the end times, then Daniel's prophecy has been unsealed; and the events and players are performing as prophesied. I think it's time the world took a look at this new story. It's a story which history itself has revealed.

Now, how can we know that the prophecy is unsealed?

Well, the stories being passed along in time by the gurus of each age were always looking for the wrong thing. The end time prophecy of Daniel concerns the final "week", or seven years, of the Jewish covenant with God. God scattered the Jews and put them out of the land in 70. A.D.. Until God fulfilled another prophecy, that *He would bring them back from the four corners of the world* (Isaiah 11:12), there could never be a final seven years for the Jews and Jerusalem. It is as simple as that.

Until May 14, 1948, there was no land of Israel. On May 13, 1948, the land of Israel was still a prophecy. Prophecy became history on the 14th of May, 1948. Now the Jews are back in the land. Now they can have an end time scenario, but one which still cannot be deciphered until Daniel is unsealed.

Think of it. On May 14, 1948, ancient Jewish prophecy and real time met at the surface where it could be seen by all who looked, and it has never been hidden again. We have the history of the Jews, from that day to the present, recorded for all to see; and we have their prophecies as well. We watch them as they march toward the day when God will complete His covenant with them.

Their end time events never could have begun prior to May 14, 1948.

For centuries the world has been looking for the wrong thing. The world is trying to identify the “Antichrist.” However, the Antichrist, or False Deliverer of the Jews, cannot arrive on the scene until there are Jews in need of deliverance living in the land of Israel.

The world should have been looking for the day when God restored the land of Israel to the Jews.

This is a glaring example of how *the traditions of men have made void the Word of God*, which is unmistakably precise regarding the fulfillment of His covenant with His chosen people.

The history of the Jews from 1948 forward finds them returning to a situation that looks exactly like their circumstances when they were tossed out of the land and scattered in 70 A.D.

Then the circumstances were as follows:

- They were in the land.
- They were in need of a temple to sacrifice for the atonement of their sins, as they live under God’s law of sin and death.
- Finally, they needed a peace treaty with the Romans, who instead destroyed their temple and dispersed them.

Today we find them back in the land, gathered from the four corners of the world. They are trying to make a treaty for their security and the restoration of their Temple Mount rites, but not with the Romans. They are negotiating this treaty with the Moslems. The Moslems are the present day people who occupy the land that Rome once ruled in its day.

I believe such things should be obvious. However, *the traditions of men have made void the Word of God*, leaving mankind in the lurch.

The prophecies are specific and historically based. They are either happening on the stage of history today - or they are not.

One thing is for sure. If you want to know if the forecast for rain is accurate, you can't hide in a cave. You'll have to look outside because that's where rain will be happening if there is any.

I recommend that if you want to know whether or not we are in the end times, you stop looking at Rome, and pay attention to the Jews and Jerusalem. Watch for Daniel's ancient prophecy to become visible to history.

“and the ten horns out of this kingdom are ten kings that shall arise . . .” (Dan 7:24)

Chapter 3

THE BEAST WITH TEN HORNS

Daniel has a dream

Now that we see the geographical boundaries into which the players of the end time scenario will evolve, let's examine more of Daniel's prophecy. It determines those players and their roles. Daniel is going to show us *what* to look for.

This time Daniel has a dream, and someone in the dream interprets it.

7:1 In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

3 And four great beasts came up from the sea, diverse one from another.



4 The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.



5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.



6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had

also four heads; and **dominion** was given to it.

7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: **and it was diverse from all the beasts that were before it; and it had ten horns.**



8 I considered the horns, and, behold, there came up among them another **little horn**, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

11 I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

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

7:13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

7:14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an

everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

7:15 I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

THE INTERPRETATION

7:16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

7:17 These great beasts, which are four, are four kings, which shall arise out of the earth.

7:18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

7:19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

7:20 And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

7:21 I beheld, and the same horn made war with the saints, and prevailed against them;

7:22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

7:23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

7:24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

7:25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

7:26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

7:27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him

7:28 Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

In verse 17, the interpreter told Daniel that four great kingdoms ***shall arise*** out of the earth beginning with Babylon, depicted as the Lion.

(A side note: "Shall arise" does not mean to come into existence. "Shall arise" in the original verb is exclusively used in translation as 'someone who gets up in order that they might leave'. So literally, that means that these kingdoms all come into existence so they can leave. They are going to come and then go.)

Therefore, out of the gate, we have accuracy in the Word as each of these kingdoms is gone from

history on that land; and they are never going to return.

As the great image illustration shows, Daniel's interpretation of the king's dream lays out the kingdoms that flow from Babylon. It is not a picture of world history. It only pictures the kingdoms that are the outgrowth of that stream that flows from Babylon to Medo-Persia, to Greece, to Rome, to Moslem, and a final kingdom, whose fundamental denominator is the oppression of God's chosen people, the Jews. The great image prophecy defines the place and sets the boundaries of *where* this prophetic plan will take place.

Prophecy is very much like looking at a mountain range. At a distance, the front hills melt into the back hills, and we see them as one skyline, one silhouette. However, as you get close, you see the valleys between the first row of hills, and the ones behind. The closer you get the more details you see.

In the seventh chapter, Daniel's dream showed four great beasts that came up from the sea. Now instead of describing the territory as He did in Nebuchadnezzar's image, God is describing these kingdoms that come up on that territory across time.

He uses a lion for Babylon, a bear for Medo-Persia, a leopard with four heads for Grecia, and an indescribable beast with great iron teeth for Rome. This last beast was diverse from the others and it had ten horns with another "little horn" (symbol of a developing kingdom) that grows up among them. *"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."*(Daniel 7:8)

Now, instead of having ten toes on the image, we have ten horns on an indescribable beast.

The ten toes on the image represented the ten kingdoms participating in the end time scenario that grow out of the Feet Kingdom (the Moslem Empire). On the stage of history today, their rulers are Moslems.

The ten horns represent the rulers of those kingdoms, and they all grow out of the fourth beast; that is the territory once occupied by Rome.

And Daniel saw a “*little horn*” grow up among the other ten. In order to make room for him, three of the ten were uprooted. This “*little horn*” is different; he has eyes like a man and a mouth speaking great things.

This describes a future ruler (during the final kingdom – the Toes Kingdom) who comes on the scene as a little horn, an emerging kingdom, a Johnny-come-lately so to speak in the overall expanse of time and place; but his voice will be speaking great things.

Daniel wanted to know the nature of that fourth beast: 7:23 *“Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.”*

7:24 *“And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.”*

We learn from history that this fourth government on that land, known as the fourth kingdom upon the earth, was Rome. But we are still on that same land that has grown out of Babylon.

Now, more details appear as we learn that the ten horns (kings) out of this kingdom (the portion of the land ruled by Rome in its day), shall arise (come so they can go), and then another shall arise (comes so he can go) after them: “the little horn.” He will be different from the other ten, and shall subdue three of the ten kings.

Unfolding prophecy is like moving toward a distant mountain range; now we can see with greater detail.

It’s my opinion that you will never understand prophecy unless you first catch this concept of a gestalt image. Then you must use further prophecy given to fill in the particular details. The entire prophetic picture of the world was given in Genesis 3, when God said: *“the seed of the woman would bruise the head of the serpent, and in turn the heel of the seed of the woman would be bruised by the serpent.”* That one scripture portrays everything in the conflict between God and Satan in the redemption of man. The whole of Scripture, from Genesis on, fills in the required detail.

Here we see that, in Daniel's dream, the detail moves from the land and kingdoms of the image to the kings themselves. The trail that Daniel's vision is creating is a landscape of empires and rulers that come and go on that land as time moves ever closer to the completion of the covenant between God and His chosen people.

So, the landscape of the Middle East in the end time will have a "little horn" among the cast of characters, the Moslem Kings, that form a loose alliance.

In the end time, when the Toes Kingdoms are on the scene, a "little horn" king will rise up among them. He will be different from the rest of them, and he will cause three of them to be uprooted.

If we are indeed approaching the end times, then the "little horn" should be identifiable on the Middle East landscape, as should the other ten "horns", including the three that stand to be "uprooted."

I believe they are.

But first, Daniel receives more detail from an Angel . . . from Gabriel, no less.

“Out of one of them came forth a little horn . . .” (Dan. 8:9)

Chapter 4

FOUR HORNS OF THE GOAT

Daniel's 2nd Dream

In Daniel's first dream the detail moves from the whole landscape to the rulers themselves and then to one ruler in particular (the “little horn”). In this dream more details are given concerning the origin and nature of the little horn.

It is at least interesting to note that Daniel apparently did not get all of this prophecy at once. In the second year of Nebuchadnezzar's reign Daniel interprets the king's dream. In the first year of King Belshazzar's reign, Daniel has a prophetic dream (Daniel Chapter 7); now it's the third year of Belshazzar's reign and Daniel has another dream.

8:1 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.

8:2 And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.



8:3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

8:4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.



8:5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

8:6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

8:7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8:8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

***8:9 And out of one of them came forth a little horn,** which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.*

8:10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

8:11 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 was cast down.

8:12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

8:13 Then I heard one saint speaking, and another saint said unto that

certain saint which spake, 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?

8:14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

THE INTERPRETATION

8:15 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.

8:16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

*8:17 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.***

8:18 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.

8:19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

8:20 The ram which thou sawest having two horns are the kings of Media and Persia.

8:21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

8:22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

8:23 *And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.*

8:24 *And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.*

8:25 *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.*

8:26 *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.*

8:27 *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, but none understood it.*

Daniel, a man not unfamiliar to visions, was exhausted and ill at the vision of what this latter day king is going to accomplish toward the destruction of God's people.

The Medo-Persian kingdom, depicted as a ram with two horns, is ruled by a spiritual head, the *Prince of Persia*, according to Daniel, Chapter 10. That ruler was so strong that no one could defeat him, until Grecia came along. Depicted as a he-goat with a notable horn that comes from the west with such speed that it appears that its feet don't even touch the ground, it kills the ram. In verse 21, the angel tells Daniel that the notable horn is "*the first king*" (Alexander the Great). Also in the 10th chapter we learn that the spiritual head (dominion) behind Alexander's kingdom is identified as the *Prince of Grecia*.

As it happened in history, the notable horn was broken; Alexander died at a young age, and four horns came up in place of the notable horn. It is important to note that the four replacement horns do not have dominion, as they do not rule in his (Alexander's) power.

The four replacement horns on the goat are the four generals of Alexander who fought for the territory, as was the final wish of Alexander. Of these four generals, Seleucus, Ptolemy, Cassandar and Lysimachus, only two move on in prophecy. Seleucus, who is known as the *King of the North*, won the portion of the kingdom that is now called the Middle East; and Ptolemy who won Egypt, is known as the *King of the South*. (Daniel Chapter 10)

Rome, the indescribable fourth beast of Daniel's first dream, which is the legs of iron on the image of Nebuchadnezzar, had not yet come into existence. The road to Rome in this prophecy goes through the Seleucid portion of the old Grecian Empire.

Rome arrives on the scene in the Middle East when it wins the Seleucid portion of the old Grecian Empire centuries later. Daniel goes on to describe this in detail in Chapters 10 and 11.

The vision in Chapter 8 reveals that it is from this territory (the Seleucid portion of the Grecian Empire), later to be ruled by the indescribable fourth beast, that the "little horn" character of the prophecy will come at the time of the end.



The importance of Daniel's second dream to our understanding is the origin of the little horn who is the false deliverer of the Jews. He comes from the kingdom (geographically) of one of Alexander's four generals. Verse 9, "*and out of one of them came forth a little horn.*"

How do we know which General? We know it is the territory of General Seleucus, because he is the one whose land Rome (the legs) would come to rule in its day, and, later, the Moslems (the feet) in Muhammad's day. And now the residue of that feet kingdom (a group of strong and weak kingdoms) is ruled by Moslem kings today.

By referring to the geographical boundary relationship of the prophecy laid out in

Nebuchadnezzar's image, we find it is the Seleucids who ruled that same piece of land that has Babylon as its capital. It is from within the boundary of that Seleucid kingdom that the little horn king must come.

The real estate has been defined.

Of course, Daniel sees more in this vision than just the fact that the "little horn" will originate from within the territory of one of the four horns that replaced the Goat's original horn. He sees visions of the king's character and actions all the way until his destruction. Since all of those actions are still in the future, the part of the prophecy that pertains to the identification of the "little horn" on the modern stage of history is that of his geographical origin.

Once identified, one may watch to see if he is performing to the remaining details of the prophecy.

“And he shall confirm a covenant with many for one week . . .” (Dan 9:27)

Chapter 5

SEVENTY WEEKS OF YEARS

The time clock

Daniel 9

We move ahead now to the time of the first year of Darius the Mede. Daniel is still a captive and yet remains in the new kingdom’s court.

Daniel was reading from the writings of Jeremiah the prophet. He understood from his reading that the timing of the captivity of the Jews was to be seventy years.

He began to pray asking God to keep His word about the time.

9:1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

9:2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

9:3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

9:4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

He goes on with his prayer and then completes it with:

9:17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is

desolate, for the Lord's sake.

9:18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

9:19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

Then, while Daniel was still praying an angel whom he recognizes from his previous encounter, came to him to bring him *skill and understanding*.

9:20 And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

9:21 Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

9:22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

9:23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

Daniel had been praying about the seventy years of his bondage. He was asking God to keep his Word concerning it; he knew from Jeremiah's prophecy how long the bondage would be. While he was still praying, the angel Gabriel returns to bring him the sequence of the time and events for the next seventy *weeks* of years; or 490 years.

Weeks is translated literally as "sevens".

THE INTERPRETATION

9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

*9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: **and the people of the prince that shall come shall destroy the city and the sanctuary**; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.*

9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

In the first sentence, the interpretation sets the place and identifies the people as the Jews and Jerusalem: the time was determined upon “*thy people and thy holy city.*” Daniel was, of course, a Jew; and his holy city was Jerusalem.

Thus, this prophecy is the time table for the Jews, verse 24, “*to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.*”

Obviously, there are still a few undone items on that list; but the countdown began when the commandment was given to rebuild Jerusalem. That’s when time begins to unfold this foretold drama of the life of the Jews and their covenant with God after their captivity ended.

The Jews returned to Jerusalem for the first time in the seventy years prophesied by Jeremiah, and they rebuilt their life around the temple, as before.

The events of the next four hundred and eighty three years see the rise and fall of the remainder of the sequence of Empires from Nebuchadnezzar's dream image, ending with Rome and the Messiah being cut off.

However, the prophecy breaks the timing of the seventy weeks down into three parts. It tells us that after the first two parts, the Messiah will be cut off, but not for himself. The weeks of years for the first two parts, up to the death of Messiah, equal sixty nine. That leaves a single week, or seven years yet to be completed.

Those sixty nine weeks, from the commandment to rebuild Jerusalem to the death of Christ, happened in a normal, sequential manner. Four hundred and eighty three years had passed from the time it was commanded to rebuild the holy city to when Messiah died - not for himself, but for the sins of the world.

That final week, the last seven years of this drama, did not happen in the sequence of time after the death of Christ; it doesn't end until the days of the Toes Kingdom from Nebuchadnezzar's dream, when the Stone Kingdom falls on the Feet and Toes Kingdom and is set up forever. The toes that grow out of the feet of the image have, heretofore, been established as the residue remaining of the Moslem Empire of Muhammad, the prophet of Allah, the founder of Islam. Muhammad ruled the Empire from his kingdom, the Hashemite Kingdom, which sat upon the same land as was General Seleucus' portion of the Grecian Empire. (See illustrations)

The Toes Kingdom is the loose confederacy of ten Moslem kings in the end days who are now occupying the land that was once the Roman portion of the old Grecian Empire.



Many years ago when I began to keep note of this prophecy in relation to the Middle East, I had hypothesized that when the stage of history witnessed a loose confederacy of ten Moslem kings, from Rome's area of the old Seleucid kingdom, meeting to decide on war or peace with Israel, we would be at the edge of the end of time: the "season" in which the seventieth week of Daniel would come to pass.

Further prophecy increases the details during this Toes Kingdom, but, here in this revelation of the seventy weeks of years, we have a clear picture of *when* the season of the final week would begin: when one could identify ten Moslem kings, from the correct territory, who form a union over the Israeli issue; and one issue in particular.

In the prophecy about the ten horns (Daniel 7), we saw that three of the ten horns were uprooted before the little horn that grew up among them. The "Little Horn", being the subject of the prophecy, has three kings uprooted in order to make room for him and his covenant. (Daniel 9:27)

That could mean that three of the kings are against him and his plan and, thus, would need to be removed, or uprooted.

The aligning of the loose confederacy is the sign of the edge of the end of time. But, we find more detail in this current prophecy that reveals the identity of the Little Horn, as he is the one given authority to *confirm a covenant with many*.

As verse 27 in Chapter 9 states, this little horn character from the prophecy confirms the covenant with many for one week. So we know that he has to be of authority because it is he that does the confirming. And we see that "*in the midst of the week*", half way through, three and a half years after the covenant is confirmed, for some reason, he causes them to stop sacrificing.

Since the Jews of today are not presently sacrificing, there must be a provision in the covenant that allows the Jews to restart their practice of sacrifice. Since the authority to restart Temple worship is confirmed by the Little Horn, his authority must extend over Temple Mount, which also holds holy shrines of the Moslems. Therefore, he must be a Moslem King with the authority over the Moslem holy shrines on Temple Mount. This privilege belongs to the descendants of

Muhammad, the Prophet of Allah, the founder of Islam, and the first Hashemite King.

Along with his authority to confirm the covenant which grants Temple Mount rights, comes the authority to call a halt to them – which is exactly what he will do. Chapter 12 says this will result in a time of trouble the likes of which has never been seen, nor will ever be seen again by the nations.

I have often wondered and tried to speculate, who does what to whom that would cause such a rift so shortly after such a hard-won peace, when security and prosperity is the norm in the land. Whatever it is, both the Biblical prophecies and the Koran tell us that it brings on the wrath of God. Both versions show the destruction of Israel.

At verse 4 of Chapter 12 we have God shutting up the Word, and sealing up the book (literally ‘scroll’), even until the time of the end. This book would remain a mystery, a secret hidden in the mind of God, until the time arrived in history for it to be seen. Until that time, it could not be known, because time itself is the revelator.

In the New Testament the Apostle Paul confirms this to the New Covenant Church in his first letter to the Thessalonians at Chapter 5. He reveals to them that they should watch for their reward in the time “*when the Jews and Gentiles are saying peace and safety.*” That’s when sudden destruction will fall upon “*them.*”

Thus, from this prophecy of Daniel Chapter 9, we learn that *the people (Moslems) of the prince (ruler) that shall come, will destroy the sanctuary.* “*He*” (the ruler that shall come) will confirm a covenant with the Jews for seven years. That agreement will provide for the Jews to resume the practice of sacrifice at the Temple. Three and half years later, the practice comes to a halt when the sanctuary is destroyed by the Moslem people.

As we link the clues together we can see that “*he*” (the ruler that shall come) must be the Little Horn ruler from the earlier visions as he is the one who brings the determined desolation “*even unto the consummation.*”

Chapter 6

DANIEL AT A GLANCE

The simplicity in the meaning of the seventy weeks prophecy of Daniel can best be seen when we understand the necessity of the gap in time after the Roman Empire; truly, after the 69th week of Daniel had elapsed at the death of Messiah.

In God's overall plan, His Messiah would come to fulfill the Jewish law and bring salvation to mankind during the Roman rule over Israel.

However, by the time the Messiah came on the scene, the traditions of men had made void the Word of God in the ears of the chosen people. The Jewish lawmakers did not accept the death of Jesus as the atonement and full-price-paid in fulfillment of the law.

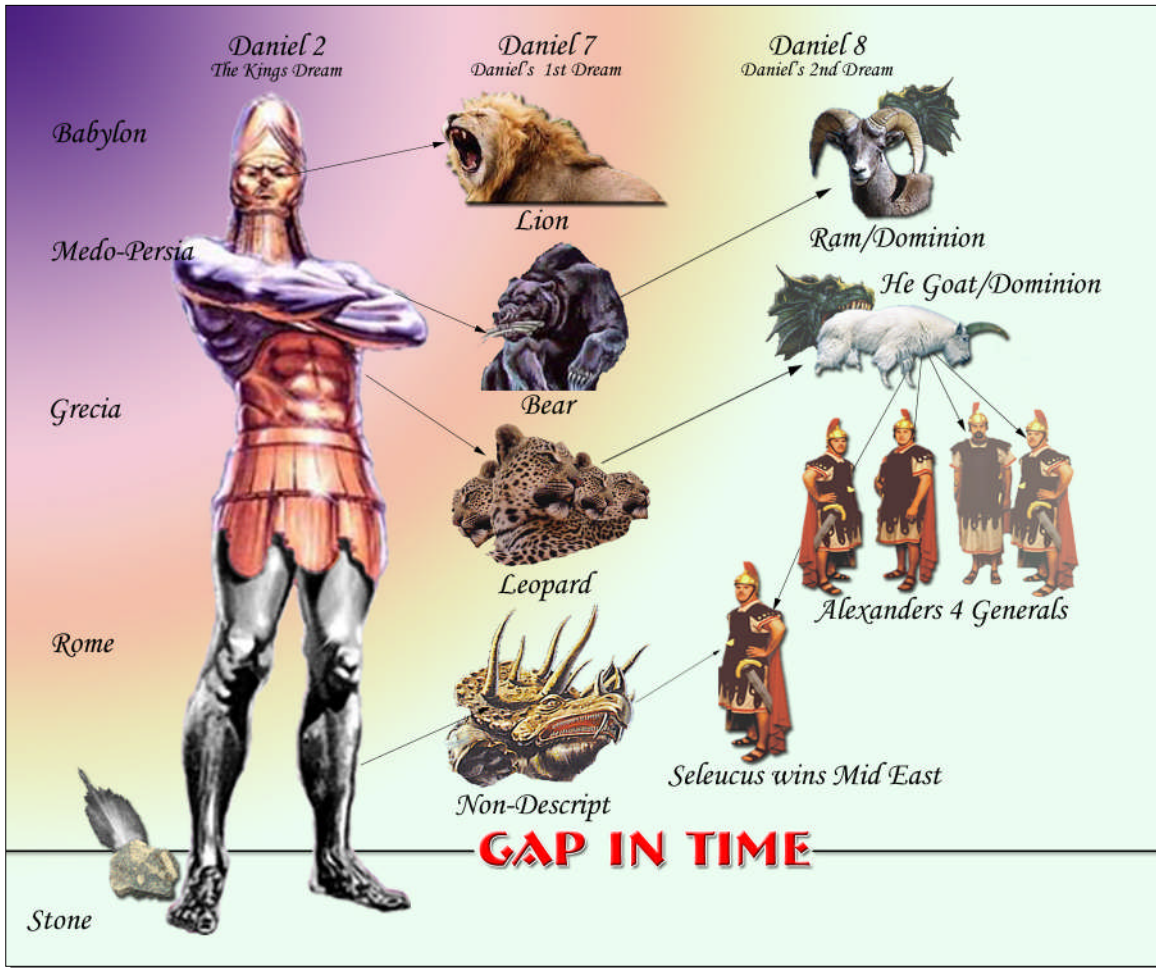
The sacrifice of Jesus would have been in vain, but God had a mystery hidden in His mind - *The New Covenant*.

Instead of ending during that time of the fourth beast to arise on the earth (Rome), God revealed the back up plan; It was written into the earlier prophecy where the feet follow the legs and the toes grow from the feet: *"And in the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed."* (Daniel 2:44)

Literally, the time of the end got moved ahead in time. It did not end after Messiah was cut off. The seventieth week of Daniel's prophecy did not immediately follow the 69th, so the end time was not yet.

We are living in the gap in time between the 69th week (of years) and the final 'seven' years. During this "gap" time, history has recorded the rise and fall of the Moslem Empire, and the emergence of a number of strong and weak kingdoms which are the residue of that Empire which is left living on the land which was once ruled by Rome in her day. We yet await the arrival of the Stone Kingdom and the events that lead from today until then. In the illustration of Daniel at a glance, we can graphically review the path of history over that land from the time of Daniel's interpretation of the King's dream up to the gap in time.

The King's image saw the land of the Middle East divided into seven kingdoms. Six of them would arise and then leave the stage of history in succession over the centuries of time. The last one, the Stone Kingdom, falls on the last of the image's empires, the Moslem Empire and its



outgrowth, the Toes Kingdom.

Daniel's first dream in Chapter 7 defined these kingdoms that would follow each other up to the

fourth kingdom. He saw Babylon as a lion, Medo-Persia as a bear, Grecia as a leopard, and an indescribable beast with iron teeth that stomped everything in its path. In history, that indescribable beast turned out to be Rome. Out of this last beast grow the ten horns (kings) which become the subject of the vision.

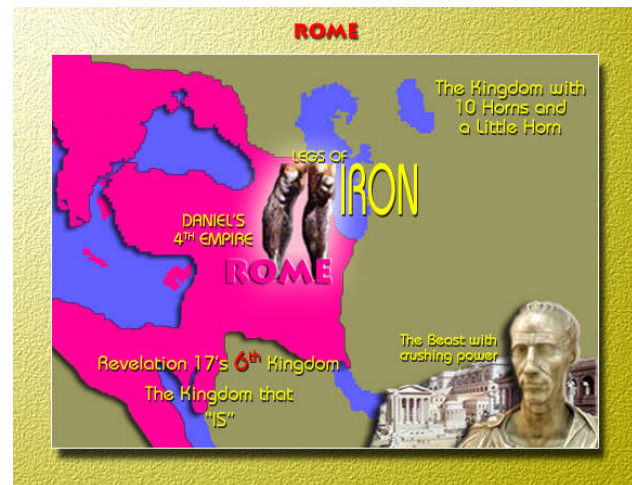
In Daniel's next dream at Chapter 8, he narrows down the kingdoms to only two. The Leopard is now seen as a male Goat with a notable horn (Alexander the Great, of Grecia), who conquers Medo-Persia which is depicted as a Ram. Both of these kingdoms had 'dominion'.



When the notable horn is broken off, four horns grow to replace it on the head of this male Goat. They are the four generals of Alexander who win their respective territories. Two of them move on in Daniel's prophecy. General Ptolemy wins Egypt and becomes known as the King of the South, and General Seleucus wins the portion of the territory which we know today as the Middle East.

When Rome comes on the scene, they enter the stage of Middle Eastern history by winning the Seleucid portion of the old Grecian Empire. Rome's rule ended in 313 A.D.. Then in 636 A.D., the so called Byzantine Empire of Constantine was roused from the Middle East by the Moslems.

So with the founding of the Moslem Empire on that land by Muhammad, the prophet of Allah, the first Hashemite King, it became Daniel's Feet Kingdom.



The “gap period” which began during the Roman rule will last through the days of the Toes Kingdoms. Then the God of heaven will return to complete the final *week* of Daniel’s prophecy and set up his eternal kingdom.

The Toes Kingdoms grow out of the territory of the Feet Kingdom in the latter days when the gap period will come to an end.

It was during the time of Rome’s rule on that land that the long awaited Messiah of the Jews arrived and departed the scene.

The Jews rejected Jesus as their Messiah, so the road of the New Covenant was grafted on to the road of the Jewish Covenant, through the work of the Apostle Paul, to travel in time side by side until its prophesied conclusion.

The Jews were ejected from the land and scattered in 70 A.D., as prophesied and with the destruction of the Byzantine Empire by the Moslems in 636 A.D., the Roman rule in the Middle East was over forever.

“The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition . . .” (Rev 17:8)

Chapter 7

JOHN ENCOUNTERS THE BEAST

Revelation 17

Centuries after Daniel lived and prophesied, John the apostle of Jesus is in exile on the Isle of Patmos. There he has a vision and writes the *Revelation of Jesus Christ*, or the unveiling of the things to come.

From Chapter 4 on in Revelation, John sees in great detail what Daniel saw in outline form: the whole picture of the last seven years.

John is being shown the entire last week of Daniel. In Chapter 17, his vision confirms how Daniel’s historical outline fits into the redemption of the Jews.

John sees not only the earthly kingdoms, but the Dominions behind them – the spiritual powers.

Only the pertinent sections of John’s vision will be quoted: those that pertain to our discussion of Daniel. (For our teaching on the Book of Revelation consult our website: www.chnradio.com)

17:3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

17:4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

17:5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

17:6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

17:7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

John now sees this beast, carrying on its back down through the ages since Babylon, an abomination that grows into an entity that receives further description in subsequent prophecy.

The angel sees the astonishment in John as John sees this woman: dressed in regal splendor, in a position of authority (she's riding the beast), and literally drunken with the blood of the saints and martyrs of Christ.

He's astonished that persecuting Christ has brought this woman such prestige and wealth. So the angel tells him, Rev 17:7 *"I will tell thee the mystery of the woman and the beast that carrieth her, which hath the seven heads and ten horns."*

Now that mystery is going to be revealed.

17:8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

17:9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

17:10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

17:11 And the beast that was, and is not, even he is the eighth, and is of

the seven, and goeth into perdition.

17:12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

17:13 These have one mind, and shall give their power and strength unto the beast.

17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

The point, as it relates to the discussion of Daniel, is that we know John is seeing the **last** kingdom – it is the one that makes war with the Lamb, and is defeated.

This is another perspective of the **last** kingdom (Toes Kingdom) before the Stone Kingdom of Daniel.

However, in John’s vision we see more of the spiritual landscape that Daniel did not see. John is told that this spiritual power who gives dominion to the final ruler “*was and is not*”; which means he used to have dominion but currently doesn’t in John’s day (when Rome is ruling); “*and shall ascend out of the bottomless pit and go into perdition . . .*”; which means this spiritual power will be given dominion again which he will use for evil: The prophesied destruction of Israel.

Revelation 17:11: “*and the beast that was and is not, even he is the eighth and is of the seven.*” This Beast that John is seeing may be one of those two spiritual powers who gave dominion to the Ram (Medo-Persia) and the Goat (Grecia) under Alexander the Great. *Daniel 7:12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.*

Alexander’s kingdom was destroyed to make way for the legs (Rome) on Nebuchadnezzar’s image, as God foretold the overturning of kingdoms on that land. The final kingdom, (the Toes)

will also receive dominion, as the Ram and Goat had.

By the time John is on the scene, five of these kingdoms and kings had already fallen. History is clear about the nations that have oppressed Israel from its beginning:

First, Egypt took them into bondage, as prophesied to Abraham; Moses became their deliverer. Then, after they had settled in the Promised Land, Assyria took the northern tribes into bondage. Then the empires of the Daniel prophecy beginning with number three - Babylon, then Medo-Persia - number four, and finally Grecia - number five, rise and fall in succession.

These five kingdoms (empires) had come and gone on that land over the ages up to the time that Rome came onto the stage of history.

Verse 10: *“There are seven kings: five are fallen one is and one is not yet come, and when he does he must continue a short space.”*

The Kingdom that *‘is’* at that time of John is Rome - number six; and the other that is *“yet to come,”* after John and Rome, is number seven.

Kingdom number six, Rome, was represented on Nebuchadnezzar’s image as the legs of iron. Connected to the legs were the feet, representing the next Empire to rule on that land. From history we know that that empire is the Moslem Empire - number seven, and the final Empire to rule on that land, according to Revelation 17.

But, Revelation 17 says that out of these seven kingdoms, will come an eighth and final outgrowth of what began as Babylon, and is also represented as the Toes growing out of the Feet on Nebuchadnezzar’s image.

The interpreter goes on to say that the *ten horns* (Daniel’s Toes Kingdom) are *ten kings* that receive their power for *an hour under the beast* (the spiritual head that *“was, is not, and shall ascend”*). With that dominion, they go into *perdition* (destruction of the Jews). However, their Messiah returns with those who are called, chosen, and faithful, and delivers them.

Chapter 8

AFTER THE GAP IN TIME

Into the modern era

The gap in time begins with the cutting off of Messiah during the Roman rule. The “gap time” is the period between Daniel’s prophesied *cutting off of the Messiah* (9:26) and the return of God to the events of Daniel’s seventieth week, which begin with confirmation of a seven covenant that provides for the Jews to resume temple worship.

John was shown a larger picture than Daniel. Prior to Daniel coming on the scene there had already been two kingdoms that had oppressed the Jews. By Daniel’s time they were both gone from the stage of history. They were Egypt, which took the Jews into the bondage that ended with the exodus at the time of Moses, and Assyria, which took the northern tribes into bondage under Sennacherib. Nebuchadnezzar, Babylon, and Daniel came on the scene after that.

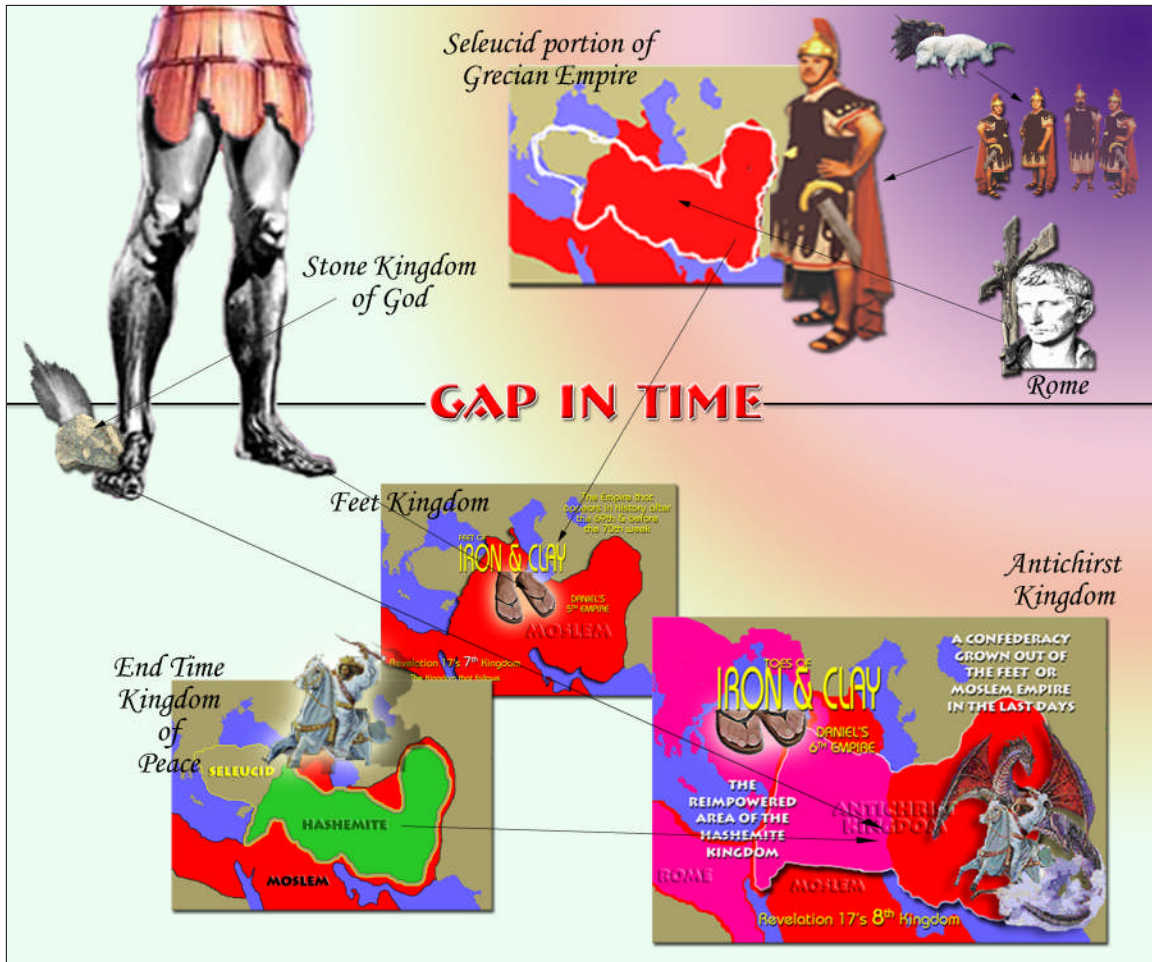
In Revelation 17:10 the angel explains to John that there are seven kingdoms that make up this “beast”, and there are seven kings. Five of them have fallen, one is, and one is yet to come and out of it (the one to come), the final kingdom will arise.

In addition, we see that “*the beast that was, and is not, even he...*”, with a spiritual head, will be the eighth or final ruler over the ten earthly kings that comprise the loose confederacy of the end days which are represented in Nebuchadnezzar’s image as ten toes and in Daniel’s vision as ten horns.

The five Empires that had fallen by the time John was on the scene in the first century were Egypt, Assyria, Babylon, Medo-Persia, and Grecia. The one that was in John’s time, Rome, was the sixth (the legs). The one that was yet to come was the seventh (the feet), which, in history, turned out to be the Moslem Empire.

Rome did not replace itself on the stage of history on that land. Therefore, Rome cannot be the kingdom out of which the Little Horn will arise.

The next kingdom on that land, after Rome, was the Moslem Empire, founded by the first Hashemite King, Muhammad, the prophet of Allah, who also founded the religion of Islam.



Look at the accuracy once again. Rome, the legs of iron, is the sixth kingdom to come and go on the stage of history leaving one kingdom, the seventh, yet to come on that land; it's depicted on the image as the feet. Out of the feet grow the toes (Daniel 2), and out of this seventh kingdom grows the final kingdom, the eighth, which is given dominion (Revelation 17).

In history we have moved across the gap in time as the Moslem Empire (feet – seventh kingdom) has come and gone, leaving its residue on that land in the form of the Moslem Kings that currently occupy and rule the land of the Middle East. These are the toes of Daniel’s vision and the horns of John’s vision – the eighth kingdom.

These are the kings that are presently engaged in seeking peace with God’s chosen people, the Jews. Now, because peace is defined as the cessation of againstness, the engine that is driving the peace is a war. This struggle, as required by the prophecy, results in the uprooting of three of the ten horns. These horns are the ruling kings of the kingdoms depicted by Daniel’s “toes” and John’s ‘horns’. Of course, the current perpetual war between the Palestinians and the Jews provides the opportunity for a peaceful gesture (covenant) which grants Temple Mount rites to both sides.

This is a future seven year covenant, made in the time of the end, and confirmed by this “little horn” king (the one who grows up among the ten horns on the territory once ruled by Rome in its day and Moslems in the end days). Thus, the final “week” of Daniel will begin. The uprooting takes place in order to make room for him, this Little Horn King, and the provisions of his covenant.

Will we find that “little horn” character in the midst of these kings? Has he risen onto the stage of history as foretold by the prophecy?

- He must come from the Seleucid portion of the old Grecian Empire.
- He must confirm a seven year covenant which results in the Jews resuming sacrifice on the Temple Mount.
- According to John’s vision in Revelation 6, he must come on a White Horse of peace.



The Moslem Empire was founded by Muhammad, the prophet of Allah, who claimed his descendency from Ishmael, the first son of Abraham. Muhammad ruled the Empire from his kingdom, the Hashemite Kingdom. The Hashemite Dynasty has been the custodian of the Moslem's holy shrines for over 1100 years. They lost possession of Mecca and Medina in a war with the Saudis in the early part of the twentieth century, but they retain the custodianship of the Temple Mount in Jerusalem.

The Hashemite Kingdom, as can be seen in the illustration, took up most of the Middle East, and it falls within the borders of the Seleucid portion of the old Grecian Empire. The Hashemite Dynasty comes into the modern day ruled by the present Hashemite King, Abdullah II of Jordan. He is the 43rd generation direct descendent of the Prophet Muhammad. A benevolent king who works tirelessly to uplift his people and all Moslems, he is seeking tolerance among all three monotheistic religions and peace among the Middle East nations. He comes from the exact territory where the prophecy places the rise of the "little horn" character.

Daniel's prophecy tells us that in the last days the ten Toes Kingdoms will form a loose confederacy which will grant authority to the 'Little Horn' king.

Today these Moslem kings from that territory are meeting to decide on peace terms with Israel. We have seen three staunch dissenters to peace under any terms, but the seven year covenant has not yet been made public. Therefore, we are somewhere in the time of the ten Toes Kingdom awaiting the revelation of the seven year covenant that will be confirmed by the Little Horn.

Daniel 2:44 begins with: "*and in the days of these kings*" (the days of the loose confederacy),

“shall the God of heaven set up a kingdom that will never end.”

At some time after the loose confederacy of kings has been formed, during their reign, events which lead to the Stone Kingdom will occur and be visible on the stage of history.

Daniel 9:27: *“And he shall confirm a covenant with many for one seven.”* One of the events to



occur will involve the Little Horn character ‘he’, confirming or strengthening a covenant, or peace agreement with *many* (people, nations, governments), for a specified time period of seven years.

That covenant, as suggested in the prophecy, will contain a provision for the Jews to resume their worship practices on the Temple Mount in Jerusalem. This accord will be confirmed by the Little Horn; and for some reason, in the midst of the accord, he will cause the sacrifice and

the oblation to cease; and war will break out. (Dan 9:27)

Then God will pour down His determined desolation. Finally, the covenant of the Chosen People will come to its prophesied conclusion.

It is prophesied that God will defeat this false deliverer (Antichrist), when the Stone Kingdom falls upon the Feet and Toes Kingdom (the area of the Moslem Empire), which will usher in the millennial reign of their true deliverer, the Jewish Messiah.

As we can see, the end time prophecy of Daniel is a timeline of the Jewish people and those who oppress them on the lands of what we now call the Middle East; it predicts the progression of empires from Babylon until Messiah returns.

The understanding of this prophecy was hidden in the mind of God, not to be revealed until its time: The Time of the End. As we have shown, history itself is the revelator.

The following illustrations and interpretations will demonstrate how it happened as we follow God's prophetic trail, moving through time, over the land of Nebuchadnezzar's dream from before Daniel's time to the present day.

Chapter 9

THE ROAD OVER TIME AND PLACE



Traveling down the prophetic road of history, created through time, over the lands of the Middle East, allows one to grasp how God used the concept of Empires (kingdoms) to keep track of time from the beginning to the end of the Jewish Covenant.

It is a continuous road, unbroken from their captivity in Egypt, to the wrath that will drive them back to God in their final days.

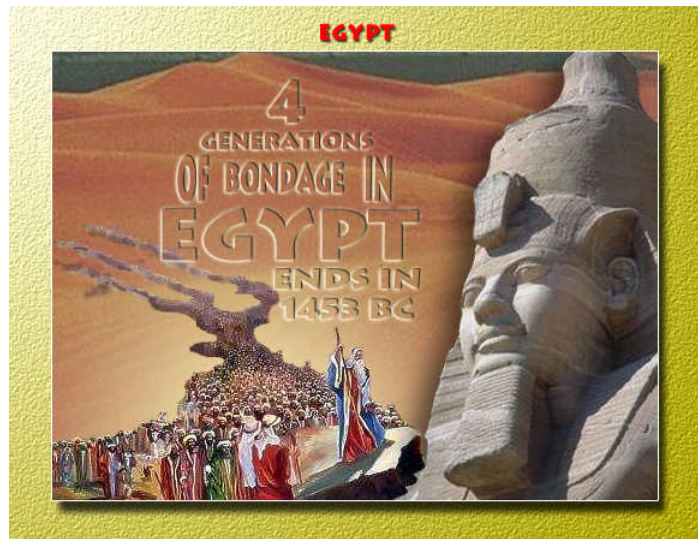
These illustrations are graphic demonstrations of that long, unbroken road, over time and place, of the Jewish people and their covenant with God. The road begins in Egypt and ends sometime in the future when God will return to complete His covenant with them.

The goal of this book is to identify the landscape of the end time stage of history. It is based upon the prophecy of Daniel because of what it has revealed, and is revealing on the stage of history today. Long before Daniel was even born, the covenant with God's chosen people was being acted out on the stage of history.

For the purpose of this summary, we will begin when they were in bondage in Egypt.

We start there because, in Revelation 17, an explanation is given to John by an angel that sets the stage for understanding the timing of the complete prophetic road.

The angel is answering John's question about *"the beast that was and is not and shall ascend out of the bottomless pit."*



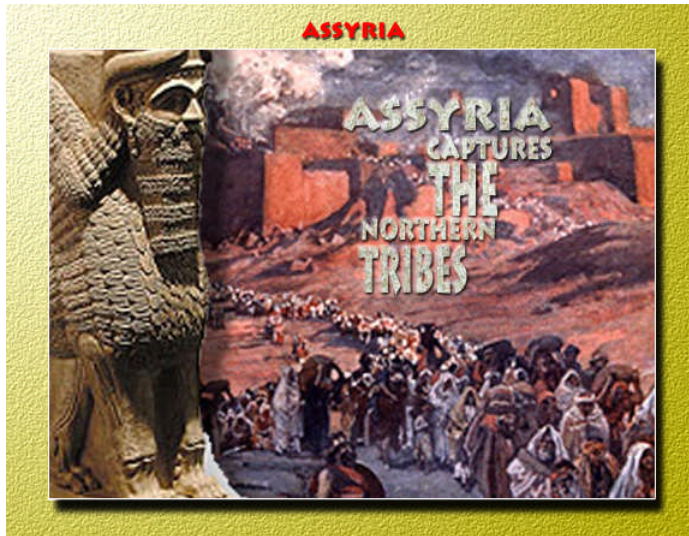
The angel tells John that the beast with the seven heads that he was seeing was actually seven kingdoms with seven kings. Five of the seven were fallen, one is, and one is yet to come; and when it does come, it's going to be around for only a short time.

"The beast that was, and is not, and shall ascend, who is even the eighth, and is of the seven, and goes into perdition" identifies the spiritual ruler of the final kingdom depicted in Daniel's prophecy by the toes that grow out of the feet. He will be the spiritual head (dominion) of one of the seven kings that make up this beast with seven heads and ten horns; such as the *Prince of*

Grecia or Prince of Persia.

What interests us in this part of the story are the five kingdoms that had fallen before John was on the scene. You can't understand Daniel if you don't start there.

Even before Daniel began prophesying, two kingdoms had oppressed the Jews. Their first bondage began in Egypt and ended after four generations when Moses got them set free. The roadway of the Jewish Covenant with God begins in Egypt.



As you can see by the illustration, this journey is one that comes out of the Earth; therefore, it's easy to follow it on the Earth because the Earth operates on a fixed timetable which is set by the rising and setting of the sun. This rising and setting of the sun is the way the Jews keep their religious timetable even today. God set His times for the arrival of their Messiah and the completion of their covenant on the Jewish calendar using the sun, the moon, and the time of the year.

However, for our purpose now, what we need to know in order to develop the landscape of the End Times as outlined in Daniel and Revelation is that Egypt was the first of the five kings that had already fallen, as revealed to John by the angel.

Following Egypt, Assyria was the second kingdom to take them into bondage. After they were set free from Egypt and had settled in the Promised Land, Sennacherib, king of Assyria took the ten northern tribes into bondage.

Therefore, even before Daniel began his prophecy, the Chosen People had been oppressed by two kingdoms, Egypt and Assyria.

By beginning with Egypt, the lineup of the five fallen kingdoms out of the eight kingdoms in the Revelation 17 prophecy can be understood.

In Revelation John was shown all of this by an angel who described the entire scenario, not just the part that Daniel saw. Daniel was not even living when the first two kingdoms oppressed his people.

Daniel was just a boy when Nebuchadnezzar of Babylon took the southern tribes of Judah, Benjamin and Levi into bondage, long after Egypt and Assyria had passed from the scene.

Once again, remember that prophecy is like looking at a mountain range far out in the distance; the front hills seem to melt into the ones behind, and it all appears to be a single silhouette. As you get closer and closer, you begin to see that there are valleys in-between.

You will miss the insight into prophecy unless you understand this concept. You must link all of God's Word on the same subject together. God has used different people at different times to continue His story as time has traveled down the road toward the completion of His plan.



The next in succession of those five fallen kingdoms is Babylon. Babylon was the first of Daniel's kingdoms and the head of gold on the image of Nebuchadnezzar.

However, it is Revelation 17's third kingdom.

Babylon was depicted as a Lion with specific features and characteristics in Daniel's dream.

(Daniel 7)

In Daniel's first prophecy of the image, God lays out the empires that flow from the third kingdom on the land, Babylon, which He had given to Nebuchadnezzar. In comparison, John's vision in Revelation shows the whole picture from the beginning in Egypt to the end at the final kingdom.

As you can see, the total number of kingdoms, including God's Stone Kingdom, is nine. This is contrary to what many modern day prophecy gurus teach. They argue that Daniel clearly says that four great kingdoms shall arise upon the earth (Daniel 7:17). That would be the truth if you used only that one line from that one prophecy to define the end times. However, the landscape of the end times has a greater definition, prophesied long before and after Daniel had come and gone. That's why it's important to understand that all of the prophecy concerning the end times has to be linked together in order to see the rest of the story.



This procession of kingdoms is God's way of marking the time of His covenant with the Chosen People as it marches over the land of His plan.

Moving down from the head of gold that was Babylon, the arms and shoulders of silver are next on the great image of the king. They depict the kingdom which ruled that land after Babylon which, in history, turned out to be the Medo-Persian Kingdom, as Cyrus the Great united the Medes and the Persians and conquered Babylon.

Notice how the image deteriorates in nobility over time. It depreciates from the golden kingdom that God gave Nebuchadnezzar to the iron and miry clay of the final outgrowth. The splendor

God had given to mankind as gold ends up as iron and clay.

Daniel sees this kingdom in his first dream as a bear and in his second dream as a ram with dominion, (or a spiritual head) known as the Prince of Persia. (Chapter 10)

Although this is Daniel's second kingdom, Medo-Persia is the fourth kingdom in the Revelation 17 prophecy about the five kingdoms that had fallen by the time John was on the scene.

It is important to note how large the kingdom had grown beyond Babylon by the time of the end of the Medo-Persian rule. Elsewhere prophecy instructs us that the end time events take place on the land of the Bear which is Medo-Persia. (Revelation 13:2) Medo-Persia occupied all the land that today is called the Middle East.

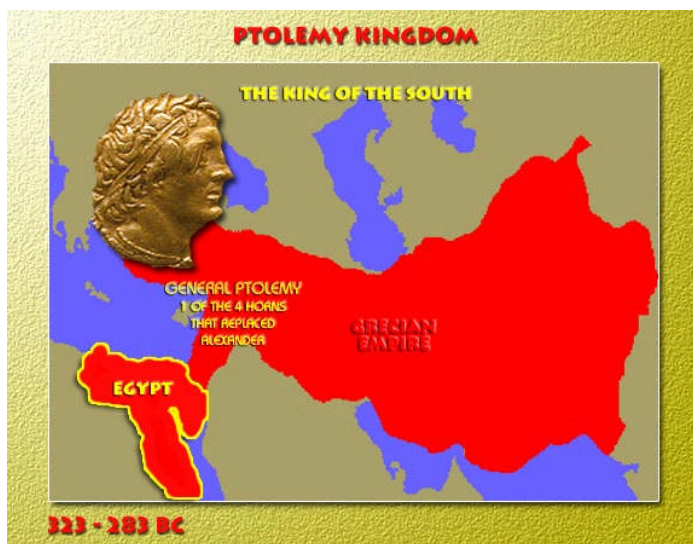
The third of Daniel's kingdoms to come down the road of time on that land is the Grecian Empire of Alexander the Great, depicted as the sides and belly of brass on the great image. In Daniel's first dream he saw this kingdom as a leopard. In his second dream it was a he-goat with a notable horn and with dominion. Again this kingdom also had a spiritual head, and he is called The Prince of Grecia. (Chapter 10)



and became known as the King of the South in subsequent prophecy. General Lysimachus and General Cassandar ruled over the Balkans area and Macedonia and soon fell from the pages of history.

General Seleucus won the territory that is called the Middle East today. His dynasty ruled this territory until it was lost to the Romans in the first century.

This twist in the road will show its importance later in the prophecy as the Seleucid portion of the old Grecian Empire becomes the territory out of which the “Little Horn” would grow.



before Rome.

In summary, upon the death of Alexander the Great, four of his generals won his kingdom. As we have seen, only two of them moved on in history, Ptolemy in Egypt and Seleucus in the Middle East.

When Rome arrived on the scene, the road they had traveled came after a lengthy time-period during which the saga of the Grecian Kingdom played out on the stage of history.

Rome did not just defeat Alexander and move into the territory. The Seleucid Dynasty ruled that territory for centuries

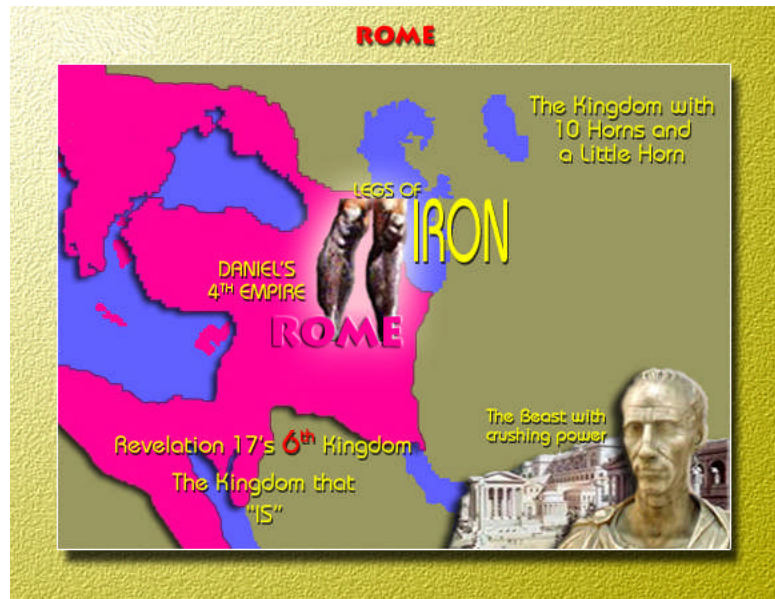
In history, after Rome, it was next occupied by the Hashemite Kingdom of Muhammad, the prophet of Allah, who founded Islam and the Moslem Empire. The prophetic road to Rome ultimately winds through the Seleucid portion of Alexander's Empire. In other words – not 'European' Rome but 'Middle Eastern' Rome.



As we continue down the road of time across the land of the Middle East, we arrive at the time of the Roman Empire, the legs of iron. The Roman Empire was the ruling power at the time of the death of Messiah. The 'gap in time' begins here.

Notice from the map in the illustration, that Rome ended its conquest for land in the Middle East just inside what today is western Iran. However, it is noteworthy that Rome never moved its capitol to Babylon as had all of the other Kingdoms in the prophecy. *“and this fourth beast was diverse from all the rest”* (Daniel 7)

Later in history, Rome split into two parts, as the two legs of the image foretold. During the time of Constantine, the Roman Empire opened an eastern capitol in Constantinople, which later became known as the Byzantine Empire. It is now called Istanbul.



It was during the reign of the Romans on this land that the Christian road was grafted onto the Jewish road.



It was Muhammad, the prophet of Allah, ruling from his Hashemite Kingdom, who created the Moslem Empire. His capitol was located at Babylon. It was his Moslem Empire that ejected the Romans from that land.

Notice how the Hashemite Kingdom is within the borders of the Seleucid portion of the old Grecian Empire.

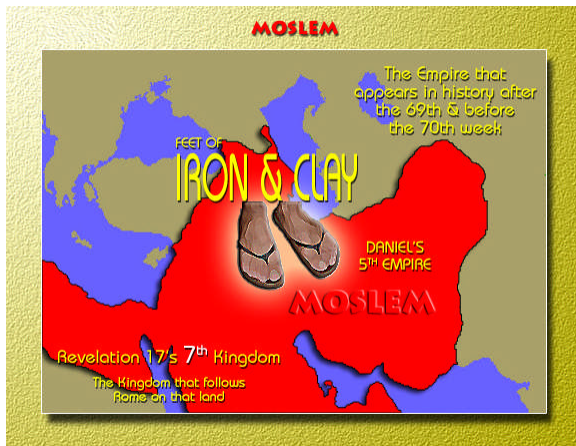
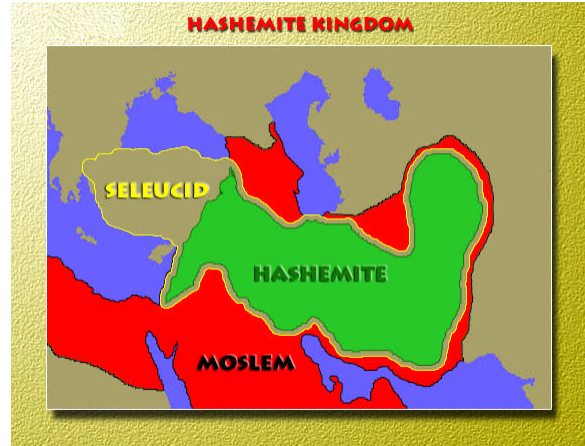
After the sixth kingdom, Rome, the *‘one that is’*, in the Revelation 17 prophecy, we moved into

that prophetic “gap in time.”

The Moslem Empire, the kingdom that is ‘not yet come’ in Revelation 17, is depicted as the Feet Kingdom on the great image; it comes after the legs or Roman Kingdom. It is the seventh kingdom, from which the toes or eighth kingdom will grow in the last days of the Middle East.

It is important that we note the foundational importance of the Moslem Empire in the end time landscape.

Muhammad, the prophet of Islam’s one true god, Allah, was the first Hashemite King and claimed his direct descendency to Ishmael, the first son of Abraham. He is the founder of the Moslem Empire and the religion of Islam. At his death, having no male heirs, the rulership of the Empire fell to the husband of his daughter, Fatima.



As Revelation 17 tells us, this kingdom, the one yet to come after Rome, will only last a short time. And, as history will testify, within a year of the death of Muhammad, the Moslem Empire split into two factions. This is depicted in Daniel’s great image prophecy as the feet of iron and clay.

In the Time of the End, these two feet have an outgrowth of ten toes, depicting ten kings who meet to form a loose confederacy. It will be in the time of these kings that the God of Heaven will set up His kingdom on that land, but not before destroying all of the kingdoms that had previously

grown up out of Babylon.

God's Stone Kingdom has not yet shown up on the stage of history. However, the trail that leads from the outset of the Jewish covenant in Egypt to the end of the Moslem Empire, and into the outgrowth of that empire, (the Toes Kingdom) brings us right up to the edge of the end of time; today.

What we have seen thus far is the accuracy of the prophecies. As bondages were prophesied for the Jews' lack of faith, we saw that Egypt was the first of many kingdoms to oppress Israel then leave the scene as Moses led them out of bondage and moved them to the Promised Land. Hosea prophesied that the Jews would be removed from the land and be scattered; then after having fought for and won the Promised Land, the ten northern tribes were taken into bondage by Sennacherib, King of Assyria. Then Nebuchadnezzar of Babylon took the southern tribes of Judah, Benjamin and Levi into captivity; that bondage lasted until the commandment was given to restore and rebuild Jerusalem, during the reign of the Medo-Persians. The Medo-Persians were defeated in the war with Alexander the Great as the Grecian Empire came on the scene. At the death of Alexander, the kingdom was divided into four parts; the King of the North (Seleucus) and the King of the South (Ptolemy) moved on in history and were continuously engaged in strife throughout their existence as foretold in detail by Daniel in Chapters 10 and 11. Then, Rome arrived on the scene when they defeated the Seleucid Dynasty and overtook that part of the old Grecian Empire that is now known as the Middle East. It is Rome that finally tossed the Jews out of the Land of Israel in 70 A.D.

Rome had moved its capitol to Constantinople before finally being run off the land by the Moslems, who dominated the region of the Moslem Empire under Muhammad, the prophet of Allah, the first Hashemite King.

The Hashemite Kingdom sat atop the Seleucid portion of the old Grecian Empire. At the death of its ruler Muhammad, the Moslem Empire split into two parts - waiting for the time when the ten toed kingdom of the End Days would appear on that land to make peace with the Jews.

Let's move on now to the modern day, a time that has seen the restoration of Israel to the Promised Land and the union of ten Moslem kings who have finally decided to make peace with her.

“And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.” (Isaiah 11:12)

Chapter 10

CALLED BACK TO THE LAND

As we continue through time along the Covenant road, we leave the era of the Moslem Empire and enter into the modern era when the Jews come back into the land of Israel. May 14, 1948 marks the end of the Diaspora that began in 70 A.D.



The Jews had been scattered (Hosea) and suffered death of every kind (Jeremiah) for 1,878 years, and then God kept His promise to them and returned them to the Land. The trek along their Old Covenant road in that land continued as if their banishment had never occurred. (Isaiah 11:12)



You can see from the map of that day, the west bank was part of Trans Jordan, and Gaza was part of Egypt.

The Arabs lost the first war, which began on May 15, 1948, the day after the Jews declared their independence on that land.

They also lost the war they started as a totally united front in 1967. In six days the eighteen year old sibling nation had defeated the greatest onslaught of military might that could be mounted against them in it's time.

Then again in 1973 the Arabs launch a third war, and once again they were defeated.

Then the PLO led by Yasser Arafat, created a culture of death that was launched over thirty five years ago resulting in the modern day "intifada" being waged as a crusade to rid the land of the invading Jewish infidels.

Arafat's aim from the beginning was the total elimination of God's 'chosen people' from that land.

For all of those who feel that God has abandoned the Jews and that the Christian Church is their replacement, I humbly point out the mighty hand of God that has stretched out to not only bring them back to the land as promised, but to raise it as a shield each and every time their enemies have come against them. The evidence clearly indicates that since May 14, 1948, His plan for their redemption is following the prophetic trail set out for them in the Prophecy of Daniel. God is apparently in control of His plan.

Now the time for peace has come. The details concerning that time which are written into the prophecy, when laid parallel to the present day stage of history, make it remarkably clear that, in

fact, we are seeing the prophecies of the end time prophets of the ‘chosen people’ coming to fulfillment on the stage of history today.

My personal observation and chronicling of the Middle East stage of history began in 1980. In my mind I had determined that the single outstanding event that would conclusively identify our time as being in the End Times was the meeting of the ten kings from Daniel 2:43. Not only the general ‘end times’, but at a specific point: the edge of the end of time allotted for the Jews and Jerusalem to fulfill the prophecy that began with the “*going forth of the commandment to restore and build Jerusalem*” from Daniel 9:25; which started the clock ticking toward that end.

Recall what was achieved at that meeting in order to fulfill all of what was foretold:

- The meeting was attended by all those in the region interested in either making peace with the Jews or going to war with them. At least ten of the attendees were Moslem kings whose kingdoms fall within the old Roman territory.
- As iron and clay don’t mix, their solidarity from this meeting would form a loose confederacy at best.
- Three dissenters to making peace would name themselves by their dissent, and one of the kings would stand out through ‘*a mouth speaking great things*’. He would be the ‘Little Horn’ who came up among the others. (Daniel 7:8)

From the beginning in 1948, the prophecy of Daniel had pointed toward that meeting. It was a meeting that could never have taken place at any time in history until the Jews had been brought back to the land; it was a meeting that could not have been identified unless Daniel had been unsealed.

Since 1948 many noteworthy events have happened that have led to the need for peace (and thus, a peace covenant).

King Hussein, the ruling Hashemite King of Jordan for 46 years, emerged as a staunch ally of peace in the region. He was a benevolent ruler with the welfare of his people foremost on his agenda.

Following the murder of the entire ruling Hashemite family in Iraq by the UAR (United Arab Republic) in 1958, the rulership of the Hashemite Dynasty fell to King Hussein. At that time he vowed to someday put Hashemite rule back into Iraq¹.

His work for peace in the region has become the fabric from which legends are made.

In January of 1996, the headline of the Jerusalem Post read: “Israelis hail Jordan’s King as Peacemaker.” In 1997 we observed that now the Israelis were calling King Hussein the “Prince of Peace”!



Alas, King Hussein, the 42nd generation direct descendant of the prophet Muhammad, passed from the scene on February 7, 1999, never having reached the peace he so desperately sought for his people and the Middle East. Nor did he have time to fulfill his vow of returning Hashemite rule to Iraq, the home of his murdered ancestral heritage. Nor did he confirm a covenant with many for seven years.

So the world said goodbye to this honorable man of peace who had served Allah all of his life and his people faithfully and well for 46 years.

He was succeeded to the throne by his eldest son, Abdullah, who was crowned King Abdullah II, of the Hashemite Dynasty on February 8, 1999.

¹ Funk and Wagnall’s Encyclopedia

Chapter 11

QUEST FOR PEACE

There was a strange set of circumstances that led to Abdullah becoming the Crown Prince and succeeding his father to the throne that is worth noting in the unfolding of the modern day events as they parallel the Biblical prophetic rendition of the peace that opens the period known as the *Great Tribulation* of Revelation 6:1.

Twenty four years before the death of King Hussein he appointed his brother, Crown Prince Hassan bin Talal to succeed him as king.

In 1998 King Hussein was diagnosed with cancer. In early 1999, close to death, he was receiving treatments at the Mayo Clinic in Minnesota. At the same time, peace negotiations between the Israelis and Palestinians were being hosted by President Bill Clinton, at the Wye Plantation, just outside Baltimore, Maryland.

Ariel Sharon was Foreign Minister of Israel at the time. He was scheduled to fly to the Wye Plantation meetings after a meeting with Prince Hassan, Crown Prince of Jordan. Following that meeting in Amman, Jordan, Sharon did not fly to the Wye Plantation. Instead, he flew directly to the Mayo Clinic in Minnesota and paid a visit to King Hussein.

King Hussein, just days from death, accompanied Sharon to the Wye meetings, smiled bravely, shook a few hands, and then left for Jordan aboard his private jet.

Upon arriving in Jordan, showing animosity, King Hussein publicly relieved his brother, Prince Hassan, from his responsibility as Crown Prince, and announced the appointment of his eldest son Abdullah to the post. One week later he was dead, and Abdullah II ascended the throne instead of Prince Hassan.



Practically the first words out of King Abdullah stated that he would walk in his father's footsteps. The peacemaking would continue! Could it be that Prince Hassan did not agree with what King Hussein had already negotiated with Israel? Was Sharon's visit to the Mayo Clinic a warning to the King about the outcome of his meeting with Prince Hassan? We may never know the answer to that; but with the advent of the new King, the quest for peace has continued right up to the time of the meeting of the kings of Daniel 2:43 and beyond to the present.



The meeting, for which we had been watching since 1980, had finally shown up on the stage of history; it took place on October 17, 2000, at Sharm el Sheikh, Egypt.

The entire League of Arab Kings, Sheiks and Potentates attended the meeting to decide on a final solution to their Jewish issue.

Among the crowd of attendees, that included an American delegation led by Secretary of State Madelyn Albright, were ten Moslem Kings from the territory of the old Roman Empire, plus the Hashemite King and others. The close of the meeting revealed that the vote taken to decide on peace or war with Israel was overwhelmingly passed in favor of peace with only three dissenting. The three dissenters, who named themselves, were Iraq, Syria, and Libya. Abdullah II, King of Jordan, the Hashemite King, was appointed as the representative of those in favor of peace - to act for them in finding a way to peace that would be acceptable to all parties concerned.



Chapter 12

THE HASHEMITE KINGDOM

Currently, there are Moslem kings and rulers living on the land that once made up the Hashemite Kingdom of Muhammad. The Hashemite Kingdom is the land that grew out of the Seleucid

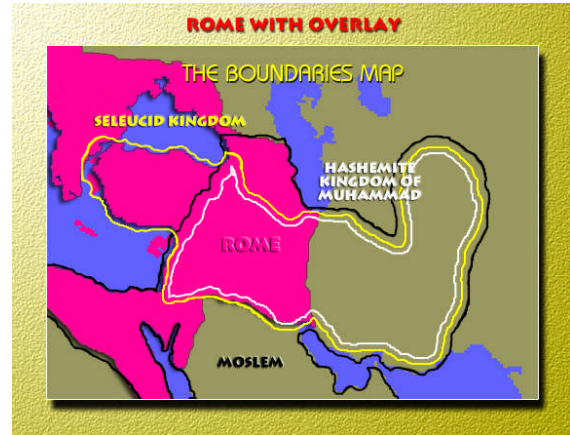


portion of the old Grecian Empire which, in the first century, was partly ruled by Rome. These modern Moslem Kings and rulers, led by the Hashemite King, are presently engaged in trying to make peace with Israel.

The modern day Hashemite kingdom has an interesting road of its own concerning its entry onto the stage of Middle Eastern history.

As direct descendents of the Prophet Muhammad, today, the Hashemite family is a unifying factor interwoven into the life of modern Jordan.

The once great Kingdom that had occupied most of what is today called the Middle East is now reduced to the tiny Kingdom of Jordan: a *little horn*. However, the way Jordan's kingdom came into existence, or as the prophecy says, *grew up among them*, is quite interesting; and because of the importance of this kingdom to the prophecy in the modern day, we need to understand how it "grew up."



The modern day stage of history in the Middle East had its beginning in 1916.

During World War I the Arabs joined the British against the Ottomans. In the revolt of 1916, Colonel T.E. Lawrence ("of Arabia"), assisted the Arabs in cutting the Hejaz railway. In July 1917 the army of Prince Faysal ibn Husayn (of the Hashemite Dynasty) captured al 'Aqabah, and by October 1918 Amman and Damascus were in Allied hands.

In 1920 the Conference of San Remo (Italy) created two mandates, allotting the one over Palestine to Great Britain and the one over Syria to France. This act effectively separated the area now covered by Israel and Jordan from that of Syria.

In November 1920 Abdullah I, the Hashemite King Faysal's brother, arrived in Ma'an, then part of the Hejaz region, with 2,000 armed supporters. He was intent on raising the tribes to attack the French, who had forced Faysal to relinquish his newly founded kingdom in Syria. By April 1921, however, the British had prevailed upon Abdullah to take over as ruler of what then became known as Transjordan.

In effect, Turkish rule in Transjordan was simply replaced by British rule. The mandate

confirmed by the League of Nations in July 1922 gave the British a free hand in administering the territory; although, in September 1922 they were explicitly excluded from the clauses regarding the establishment of "a Jewish national home", and the emirate was closed to Jewish immigration.

The British recognized Transjordan's independence under the rule of Emir Abdullah on May 25, 1923, and it was codified in a treaty in 1928 (excluding matters of finance and military and foreign affairs, which remained in the hands of the British "resident").

In April 1928 a constitution was promulgated. Full independence was achieved after World War II by a treaty concluded in London on March 22, 1946; and on May 25 Abdullah proclaimed himself King. A new constitution was written, and in 1949 the name of the state was changed to the Hashemite Kingdom of Jordan.

Throughout the inter-war years Abdullah had been dependent on British financial support. They also assisted him in the formation of an elite force, the Arab Legion, which was commanded and trained by British officers but staffed with Bedouin troops, to maintain order and secure the allegiance of his Bedouin people.

On May 15, 1948, the day after the Jewish Agency proclaimed the independent state of Israel, immediately after the British withdrew from their Palestine mandate, Transjordan joined its Arab neighbors in the first Arab-Israeli war. The Arab Legion, commanded by Glubb Pasha (Sir John Bagot Glubb), as well as Egyptian, Syrian, Lebanese, and Iraqi troops entered Palestine.

Abdullah's primary purpose, which he had spelled out in private discussions with Jewish envoys, was to extend his rule to include the area allotted to the Palestinian Arabs under the United Nations partition resolution of November 1947. Accordingly, he engaged his forces in the area



of Palestine popularly known as the West Bank and expelled Jewish forces from East Jerusalem (the Old City).

When the Jordan-Israel armistice was signed on April 3, 1949, the West Bank and East Jerusalem came under Jordanian rule, and the half-million Transjordanians were joined by almost half a million Palestinian Arabs. The kingdom formally annexed this territory in April 1950. Israel and Britain had tacitly agreed that Abdullah would keep the area, but the Arab countries and most of the world opposed the king's action. Only Britain and Pakistan recognized the annexation.

The incorporation of the West Bank, with 400,000 Palestinians, into Jordan, as well as a large refugee population that, overall, was hostile to the Hashemite regime, brought severe economic and political consequences. On the other hand, Abdullah did gain the Moslem shrines, including the Dome of the Rock in Jerusalem's Old City, which compensated for his father's loss of Mecca and Medina at the hands of Ibn Sa'ud a generation earlier.

A young Palestinian, frustrated by the king's hostility to Palestinian nationalist aspirations, assassinated Abdullah at the al Aqsa Mosque in Jerusalem on July 20, 1951. His grandson, Hussein ibn Talal was with him and was also shot by the assassin. However, Hussein was wearing a medallion over his heart which deflected the bullet and saved his life.

Abdullah's son, Talal, who succeeded him, was declared unfit to rule by parliament because of mental illness after only one year (in August 1952). Talal abdicated in favor of his eldest son, Hussein, who was crowned king on his 18th birthday, on May 2, 1953.

King Hussein ruled Jordan until his death on February 7, 1999. He had ruled Jordan for 46 years, never having seen his dreams of Hashemite rule returned to Iraq and peace in the Middle East come to pass. He named his eldest son, Abdullah II, as his successor who ascended to the throne and was crowned King on February 8, 1999.

King Hussein negotiated The Jordan-Israel Peace Treaty which was signed on October 26, 1994, wherein the Hashemite custodianship of the Temple Mount in Jerusalem was recognized.

Article 9 of the Peace treaty is of major importance to the outcome of Daniel's Prophecy.

ARTICLE 9

PLACES OF HISTORICAL AND RELIGIOUS SIGNIFICANCE

- 1. Each party will provide freedom of access to places of religious and historical significance.*
- 2. In this regard, in accordance with the Washington Declaration, Israel respects the present special role of the Hashemite Kingdom of Jordan in Moslem Holy shrines in Jerusalem. When negotiations on the permanent status will take place, Israel will give high priority to the Jordanian historic role in these shrines.*
- 3. The Parties will act together to promote interfaith relations among the three monotheistic religions, with the aim of working towards religious understanding, moral commitment, freedom of religious worship, and tolerance and peace.*

In 1958, Egypt and Syria formed a federation called The United Arab Republic (UAR) with the intent of removing Hashemite rule from Iraq. Faysal II, the 41st generation direct descendent of the Prophet Muhammad, was the Hashemite King at the time. The UAR moved into Iraq and murdered all of the Iraqi Hashemite family. They next turned to Jordan to do the same to the Hashemite family there.

However, they were unsuccessful in Jordan. King Hussein and the branch of his family became the heirs to the Hashemite throne. He was now the 42nd generation direct descendent of the Prophet Muhammad to rule the Hashemite Dynasty.

In January, 1996, the Israelis named Jordan's King Hussein as the "Peacemaker", and a year later as the "Prince of Peace." His son and heir, Abdullah II, is now the Hashemite King and 43rd generation direct descendent of the Prophet Muhammad. His vow is to follow in his father's footsteps and bring peace and security to the Middle East and Hashemite rule back into Iraq.

Chapter 13

THE FINAL TURN IN THE ROAD

Time has moved on since the meeting of the Arab kings at Sharm el Sheikh, and now we know who wanted peace with Israel and who didn't. The Little Horn character of Daniel's prophecy,



with the official endorsement of the non dissenting kings, has been introduced for world recognition as he brings to life the role of the peacemaker.

With Daniel 7:8 calling for the uprooting of three of the ten horns to make room for the little horn and his plan, it seems clear from the meeting that the three dissenters to peace with Israel have become excellent candidates for those historical roles predicted by the prophecy.

The newly selected Little Horn did, in fact, find a way to peace in the Middle East. It was ratified by not only all of the Arab Kings, with the three dissenters excepted, but by all of the world's major powers.

The plan was called The Two Basket Plan: one basket for commerce and one basket for security.

To add sweetener to the commerce basket, Jordan was awarded a free trade agreement. Together with Israel, who also has a free trade agreement, they put the Middle East on equal footing in matters of trade with the United States.

The pledge of security for Israel was in the other basket. All of the assenting nations would guarantee Israel's security. Once the agreement was reached, the Plan was presented at a meeting of the Arab League in Lebanon by Crown Prince Abdullah (now King Abdullah) of Saudi Arabia, under the name of The Roadmap.

Once again, the three dissenting nations of Iraq, Syria, and Libya voiced their opposition to ever making peace with Israel, and vowed to take action to stop it.

Hence, history has recorded the path of the dissenters to peace with Israel.

Uprooting can be accomplished in many ways, as history is demonstrating. In the case of Iraq, the leader, Saddam Hussein, was literally pulled up out of a hole in the ground like a carrot being uprooted.

On the other hand Libya chose to uproot itself through an attitude adjustment, changing its mind instead of its government. They are now all for a peaceful settlement between the Arabs and the Jews. They have invited the Jews to reopen diplomatic relations with them, and have even invited the Jews to come and live in peace in Libya.

In the case of Syria, we are witnessing an uprooting that can only be described as total "melt-down." Corruption from the top down in Syria's government, coupled with a mild case of

incompetence is what is getting Syria's Bashar Assad uprooted.

Although still in power as this book goes to press, the on going news shows that King Abdullah of Saudi Arabia and President Mubarak of Egypt have abandoned Assad and have notified President Chirac of France that they are supporting the establishment of a new government in exile, in France, with the former Vice President Khaddam who lives in exile in Paris.

In essence, Assad has been uprooted; he just hasn't been dealt with as yet. However, it's an inevitable happening.

We don't want to get ahead of ourselves in the chronology of the events though. While all of this was going on, many other historical events were taking place.

The kings that left that meeting on October 17, 2000 in Sharm el Sheikh left there seeking a way to make peace with Israel through their selected representative, the Hashemite King.

Then, on September 11, twenty one Moslem terrorists attacked the United States. Less than a year after the meeting with the Moslem kings, where peace was the clear-cut decision, the ire of Moslem terrorists fell on the United States. Within a few days, President Bush had declared the policy of the United States to be, "You're either with us or with the terrorists!" And the war was on!



War? What happened to peace?

Perhaps we could understand the answer to that a little better if we understood what might be a significant underlying cause of the attack on 9/11.

Notwithstanding the volumes that it would take to explain the complexity of the Arab World, I offer this general overview of what might be taking place in the struggle between the people of the Arab world and their future.

Saddam Hussein is a perfect example of power corrupting and absolute power corrupting absolutely. People fall under that tyranny because they allow themselves to be kept in a seventh

century type of bondage by their masters and religious zealots.

Tyrants are the only ones who benefit from such a system. Their societies are closed; and the people live under very strict, harsh religious laws which are brutally applied. Case in point is the multitude of unspeakable brutalities perpetrated against the Iraqi people, for which their dictator, Saddam Hussein, now stands trial.

In the modern day, the people in these systems have been left behind in terms of worldly development; and because of their religious beliefs, they are prone to being divided when it comes to modernization.

The Moslem Brotherhood is a very powerful organization. It has played a major roll in the suppression of the people by fighting for installation of religious governments in Arab Lands. Their quest is to drive all of the Jews out of the land and install Shari'a Law in an all-Moslem run society.

I would hypothecate that 9/11 occurred because of a rift in the Brotherhood. Let me explain.

Afghanistan under the Taliban is an example of the type of Islamic state the Brotherhood has in mind. On the other hand, the Hashemite king, descendant of the prophet Muhammad, has a much broader and grander vision for his Islamic brothers: Not only integration with the West without the loss of heritage or dignity; but prosperity. Through education and a growing respect for Islam, fostered by the resulting growth and development of the people of Islam, their example as a culture of peace will help insure an ever-more-tolerant world.

The Hashemite King's plan for peace and security, formalized in The Roadmap, and his leadership in the concept of an integrated Judeo-Christian-Islamic Culture has taken the world and the religions by storm. Roman Catholic Cardinals of repute have prayed to Allah publicly and commented that they have received answers to their prayers. Pope Benedict XVI has awarded Jordan's King Abdullah II the first Pope John Paul II Peace Award in recognition of the campaign to foster tolerance among the world's religions and weed out the extremists from Islam. In addition to that, the image of Pope John Paul II appears on a Jordanian postage stamp, along with that of the Hashemite King, commemorating his historic visit to Jordan on March 3, 2000.

Bringing peace and prosperity through education and trade for a people formerly in a type of seventh century bondage and mindset is a very difficult thing to do; but with over half of Jordan's population under the age of 20, the opportunity is there for the Hashemite King to do exactly that. He also envisions lifting the rest of the Moslem world right along with them.

In his relentless pursuit of peace in the Middle East, it appears that he has convinced all but three of the kings of the Arab world that the opportunity for change and prosperity lies in peace, not war, with Israel. All of the advantages of the west are now readily available to them for the first time in history. The Moslem people of the world could benefit greatly by the decisions they make at this crossroads in their history.

In the meantime, those who oppose peace and the changes that it will bring to the Moslem world have turned to radical means to demonstrate their opposition.

For the crime of double crossing the Moslem Brotherhood, who opposed peace with Israel under any conditions, they struck a mighty blow at the infidels who would collaborate with the West; and they picked a day when King Abdullah II of Jordan was to arrive in Washington DC to participate in the signing ceremony for Jordan's Free Trade Agreement. While in the air, still hours from Washington DC, he received a radio message to return to Jordan. Moslem Terrorists had just attacked America – it was September 11, 2001. The Jihad was on!

In order to save his people from the bondage of seventh century misery, King Abdullah II, the Hashemite King, the descendant of the prophet Muhammad, and his loose confederacy of the day, had to break ranks with the Moslem Brotherhood and their plans of continued bondage; an imperative for all those who live by tyranny and oppose freedom.

With King Abdullah II pressing forward with his plans while 'conspiring' with the West to implement them, the Brotherhood was left with no choice but to declare Jihad against all infidels.

Their declaration of war was the attack on 9/11.

I think that 9/11 was a very significant day. It was supposed to be the day of the ceremonial signing of the free trade agreement with Jordan, but that agreement was perceived by the Brotherhood as the down payment on the betrayal of their cause.

To me, the message was loud and clear; but I have been watching very closely, as the Middle East has developed to this point, for over twenty five years.

By the way, that photo op scheduled for 9/11 did take place in a mock ceremony in the White House about five weeks later. I watched it live on FOX News. I listened to the well chosen words of praise as the Hashemite King was awarded the pen that President Bush had used to sign the Free Trade Agreement into law. That was the down payment on the future freedom for the people of the Middle East. It holds the promise of full payment, yet to come, when the plan comes to fruition.

With his pen and his peace plan in hand, King Abdullah II left the White House that day with America's blessing, on a mission that has led him around the world multiple times. While receiving accolades and assurances from all the power brokers of the world, he's filling the second basket with promises of security for Israel.

That was it. The Two Basket Plan: one basket filled with commerce, and the other with security... and only three dissenters.

The plan was presented by King Abdullah of Saudi Arabia, then Crown Prince, for ratification and adoption at a meeting of the Arab League in 2002. The weight of such a giant in the Arab world carried much authority. The plan was adopted, but not unanimously. Once again, Iraq, Syria, and Libya were the only dissenters.

Only in the Middle East did the king find resistance. By 2003 the rest of the world had agreed with the "loose confederacy" on a plan that would bring peace between the Palestinians and the Jews while solving a myriad of other problems for the Middle East in general, but the three dissenting kings from that meeting of October 2000 were still in opposition.

Over some time and after many subsequent meetings with world leaders, and after much ado, America went to war to free the Middle East from tyranny by providing it the opportunity to raise itself into the modern day and flourish as a contributing member of the world body of nations.

First was Al Queda for their part in the attack on America. Then the march was on to uproot the

dissenting kings in order to make room for the peace plan which will enable the world to get on with the economic growth the plan is meant to ensure. A stabilized Middle East means stabilized oil production and prices. Defeating the terrorists pays huge dividends, as peace brings prosperity for all concerned.

That's my hypothesis.

As the road illustration points out, the meeting of the "ten kings" led to the Jihad attack on America. That was the turning point that brought a weak coalition together to back the plan that they had *all* previously endorsed.

The flow of history and the prophecy of Daniel are closely paralleling each other in these times. This phenomenon can only be observed if you are living in the time when it's happening; and the prophecy was sealed until the *time of the end*.

In summary then, we have traveled all the way along the road created by God's covenant with the Jews, from the time of their bondage in Egypt to the present day. We have seen how the concept of Empires has divided the history of the Covenant, and how the players on today's stage have emerged out of the past. They're all in place now, being prepared for the final days allotted for the Jews to complete their destiny as foretold in the prophecy of Daniel at 9:24.

Chapter 14

THE NEW COVENANT ROAD



The road illustration shows that during the time of the Roman rule of the Middle East the New Covenant road was grafted on to the Jewish road after the death of Messiah.

Since then, the roads have run parallel, and they will continue in that way until a time comes when the Jewish road will take a turn that causes the New Covenant road to cross it.

As can be seen from the illustration, the New Covenant crossing occurs after the uprooting of the three dissenting kings to the peace.

However, as the illustration of the road through time shows, after the uprooting of the three dissenters there is an impediment on the road. It must be removed before the signing of the peace that the Middle East seeks and the confirmation of the temple rites that the Jews seek.



The authority for this is the Apostle Paul in his first letter to the Thessalonians at Chapter 5.

5:1 But of the times and the seasons, brethren, ye have no need that I write unto you.

5:2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

*5:3 For **when they shall say, Peace and safety**; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.*

5:4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5:5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

5:6 Therefore let us not sleep, as do others; but let us watch and be sober.

The Apostle Paul is speaking to his brethren of the Church at Thessalonica. These are people who have accepted the New Covenant of Jesus the Christ.

In the previous chapter Paul had answered their questions about what would happen to them if they died before Christ's return. Here in Chapter 5 he is answering their questions concerning when Christ would return.

Paul tells them that he really doesn't have to write to them about that season, because they already know that Christ is returning like a thief in the night, and that His return would be when "*they*" shall say peace and safety; then sudden destruction would come upon "*them*", and "*they*" would not escape.

In the next verse we find that "*they*" are not the Church whom he is addressing because he says to them, "*5:4 But ye, brethren, are not in darkness, that that day should overtake you as a thief. 5:5 Ye are all the children of light, and the children of the day: we are not of the night, nor of*

darkness. 5:6 Therefore let us not sleep, as do others; but let us watch and be sober.”

Paul tells the Church to be watching in the time when the Jews and Gentiles are saying “*peace and safety*” because it is at that time that sudden destruction comes upon “*them*” (the Jews and Gentiles), and “*they*”(the Jews and Gentiles) shall not escape.

In that day, the Jews needed peace with the Romans (Gentiles), but it never materialized. Instead, the Jews were scattered from the Land of Israel in 70 A.D., never to return until God fulfilled the prophecy of Isaiah on May 14, 1948, 1,878 years later. Today, the Jews need peace with the Moslems (also Gentiles) who threaten their very existence and hold control over Temple Mount in Jerusalem.

In Paul’s second letter to the Thessalonians he dismisses the notion that they were already in the *Great Tribulation*. False teachers, claiming they had letters from Paul, had gone among them telling them those things.

Frightened by the “new teaching” being promoted by these false teachers, they wrote Paul a letter. He answered telling them that they should not get so shaken up by false teaching or any other means, and reminded them that the “man of sin” could not be revealed until after their departure.

2:1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

Apostisia is the event that must occur before that man of sin can be revealed. Verse 3 translates the word *Apostisia* as the phrase, “falling away.” By replacing “falling away” with “departure”,

an equally valid translation of the same Greek word, more in context with the meaning of the entire chapter, it makes understanding this passage a good deal easier.

Paul is referring to the return of Jesus Christ and their “*gathering together unto Him,*” which is the thing that had the poor Thessalonians so worried. They were afraid that they had missed the ‘*gathering together*’.

Paul is reminding them that he had taught all of this to them when he was there with them in person, and that they already know what is restraining this “man of sin” from appearing on the scene. They (the Church) are that restraining force holding him back and will continue to do so until they are taken out of the way.

We have come to that time on the road of the Jewish covenant where this restraining force that is holding back the revelation of the “man of sin” needs to be taken out of the way. Thus, the New Covenant is preventing the completion of the Old Covenant and will continue to do so until it departs.

2:5 Remember ye not, that, when I was yet with you, I told you these things?

2:6 And now ye know what withholdeth that he might be revealed in his time.

2:7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

2:8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

(In verse 7, the word “letteth” and “let” are old English words meaning to restrain.)

Then that *Wicked one*, whose spirit was already at work in Paul’s day, who is being restrained until his time, will be *revealed*. Remember, this prophecy of the end time of the Jews was sealed in time, even in Paul’s day. Today we have the revelation of it because we have arrived in the

right season for this all to occur.

This letter to the Thessalonians confirms the teaching of Jesus to the Jews as recorded in Matthew 24: 38-44, where Jesus tells them that in the end days it would be just as in the days of Noah. Everything seemed as normal as usual when, suddenly, they realized what Noah had been telling them was true.

Jesus says to the Jews: vs. 42, “*Watch therefore: for YOU (Jews) know not what hour your Lord doth come.*” Verse 43: “*But know this, that IF the good man of the house had known in what hour the thief would come, **he would have watched**, and would not have suffered his house to be broken up.*”

Clearly, this shows that Jesus is speaking to the Jews and their fate, whereas Paul is speaking to the Church. Clearly Paul is telling the Church *who* to watch, *when* to watch, and *what* to watch for, so that day of the Lord would not take them as a thief in the night. The Church is told to watch specifically in the time when the Jews and Gentiles are saying *peace and safety*, as it's then that sudden destruction will come upon them, as Jesus said in Matthew 24. (The Jews will be taken by surprise)

Here one can easily see the connection to the Prophecy of Daniel. Daniel is speaking to the end time of God's covenant with His chosen people, the Jews. Paul is speaking to the New Covenant Church telling them to watch when the Old Covenant people are approaching the day when they can say peace and safety.

That's when Paul's brethren can expect the time table, set by God in the Feasts of the Jews, (Colossians 2:17) to reveal to the Church the day of its redemption.

And just as promised, that time has come, and we have the revelation; and it is founded in Paul's teaching. (for our teaching on the Rapture of the Church see www.chnradio.com)

Chapter 15

WHAT THE FUTURE HOLDS



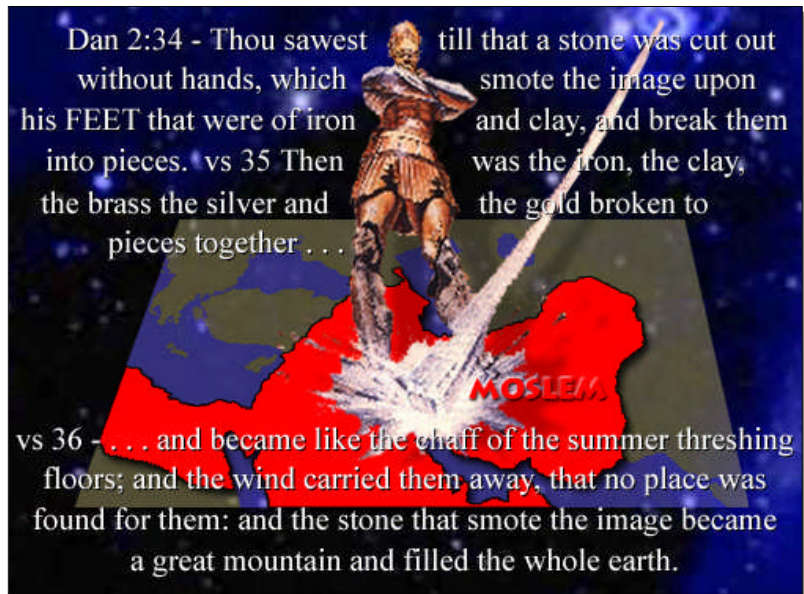
The trip from where we are today, on the stage of history, to the prophesied end at the Stone Kingdom is both prophetic and speculative.

As an Eschatologist (one who studies end time prophecies), I prefer to remain on the other side of the equation, away from speculation. I really stay at the very edge of the end of time, which is

always today.

The prophecy does have an end though. It says that after the dissenters have been uprooted, clearing the way for the peace, a peace will be “*confirmed with many*” for seven years. In the midst of the “*week*”, three and a half years into it, the “*peacemaker*” will “*cause the oblation and the sacrifice to cease.*” Then there’ll be WAR, complete with all the desolations described in the Book of Revelation “*unto the end.*” (See the Book of Revelation, Chapters 6 to 19 for reference.)

However, on stage right now it appears that the drama of the End Time prophecy of the Jews is being played out, and has been revealed past Isaiah 11:12. Isaiah foretells the return of the Jews to the Land. We are fifty eight years into the prophecy of Daniel and are witnessing the uprooting of the three dissenters, (Daniel 7:8). While Israel, in pursuit of peace, has now divided the land, revealing that the prophecy of Joel (yet another of the end time prophecies), is beginning to be seen on today’s stage.



The restraining force (from 2 Thessalonians) being taken out of the way begins with the dead in Christ rising in Jerusalem on the Jewish feast of First Fruits. Then, 40 days later, the “*departure*” of that “*restraining force*” will open the flood gates and unleash the pent up events of Daniel’s seventieth week that will end in the return of Jesus to complete the covenant with the Jews and begin His one thousand year rule on the earth.

The actions of men will determine which year those dead in Christ will rise and the *departure*

occurs. Once those events take place, the final days of the Old Covenant will begin. There will be unprecedented peace and prosperity in the Middle East which will last for three and a half years. Then, suddenly, war will rage; and within another three and a half years, the Middle East as we know it today will be destroyed. Hence the destruction of the kingdoms depicted in King Nebuchadnezzar's image will be fulfilled.

Chapter 16

CONCLUSION

The “end time” events of the Jews began in 1948 with the establishment of the State of Israel. Their return is a baffling historical event in itself considering the great span of time they were away and the distances from whence they returned. The cultural, physical, and mental upheaval of uncertainty - the remote plausibility of security in an alien and hostile environment of people lying in wait to drive them out - and yet they came, called back to their Promised Land *"from the four corners of the earth"*, as prophesied by Isaiah in 900 B.C.

Yet, instead of watching a peace covenant between the Jews and their enemies, the world is preoccupied with the question, who is the Antichrist? Thereby, getting the cart before the horse and missing the plethora of end time events unfolding before us.

For centuries, the learned have conjectured about the Antichrist coming from Rome, anticipating a repeat performance of Antiochus Epiphanies, so they look to the west to find him. Even though it is Daniel’s vision they have always sought to decipher in their quest, it has always eluded them – *“close up and seal the book until the time of the end.”*

Alas, we can see why the warning to Daniel when he inquired more information from the angel, *“Go your way Daniel, for the words are closed up and sealed until the time of the end.”*

Until it was unsealed, it would remain a mystery; and true to its word – it has! The *“very elect”* are looking in the wrong direction, and they always have been!

What Daniel saw was – *“In the days of these kings”* – the toes of iron and clay that grow from the feet (the Moslem Empire) that follow the legs (Rome) in history.

The Jews were not even back in the land when the feet kingdom came and went from history. The toes kingdom is the residue nations from the Moslem Empire who are the kings in the land of Nebuchadnezzar’s image when the Jews returned to the land in 1948. Those Moslem kings have had a faction whose one and only purpose is the total annihilation of the State of Israel, and they have been warring toward that end ever since.

That is how the False Deliverer of the Jews (*the people of the Prince that shall come*) is able to come onto the scene through a peace act; he is a Moslem king who is bringing peace and security to the Jews. “*And he shall confirm a covenant with many for one seven.*”

Is it possible that this Moslem king also has Jewish blood? Could that be how the Jews can claim him as their deliverer? “*And he shall be diverse from the first and he shall subdue three kings.*”

If Jehovah and Allah were truly “one God”, then the Jews and Moslems (and Christians) all should be able to live in a peaceful Jerusalem and worship in peace on the Temple Mount - a concept the Hashemite King is already advocating when he speaks of his fervent hope and vision for a future Judeo-Christian-Islamic culture. “*And in this horn were eyes like a man and mouth speaking great things*”, and, “*He will win the kingdom by flatteries.*”

Which kingdom does he win? The ten horned kingdom of which three are uprooted to make way for the little horn and his plan; the ten horns that *receive power for an hour under the beast*. The “horns” are the loose confederacy of kings which the *beast from the pit* will come to command with Dominion in the *midst of the week*.

This new *Prince* will break that long-sought-after, hard-won Seven Year Covenant halfway through, and he will desecrate the Jewish Temple in his violent effort to rid the land, once again, of the Jews.

There will be a sort of repeat performance of Antiochus Epiphanies' temple desecration in 168 B.C., but this king will be a Moslem King. However, this time the fury of God's Stone Kingdom will fall on his territory with a crushing blow. Revelation 17:14 says, “*These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, chosen, and faithful.*”

At last God's authority over the original habitat of human kind, the Garden of Eden, will be re-established. *And the stone that smote the image became a great mountain and filled the whole earth.*

The responsibility of the New Covenant followers, as outlined by the Apostle Paul to the

Thessalonians, is to WATCH! The Jews and Gentiles (and all of their political dealings) will be like a chronometer that figures time and distance with precision. The day will come when they'll all be saying "*Peace and Safety*"; but instead, in that day, sudden destruction will be their lot. Remember, it's the Jews who will be caught off guard!

Watching is the command because Paul knew the unsealing of Daniel's prophecies would be visible in history. No prophecy Guru necessary. No sages with mystic wisdom required. Only an awareness of the prophecy's relevance to historical events is needed; that is, you need to know *where* to look, *what* to look for, and *why* you're looking there to see it.

Once informed and equipped with the knowledge, it's your own eyes, brain and heart that will reveal to you what Daniel was ordered to seal up 2600 years ago: The end of God's covenant with the Jews. That is what is being played out in the Middle East today. This interpretation of these ancient prophecies serves to make some sort of sense out of the madness that has become geo-politics.

The Old Covenant cannot end, that last seven years cannot begin until the New Covenant comes to a close. *Now you know what restrains, Paul says, that it will restrain until it is taken out of the way. Then that man of sin can be revealed, who the Lord will destroy with the brightness of His coming.* (2 Thessalonians 2:8)

The New Covenant became a historical necessity when the Jews rejected Messiah. The reward for accepting Messiah (Christ in the Greek) under the New Covenant is removal from the violent end of the Old Covenant – meant to drive the Jews, through affliction, back to *Him whom they have pierced*.

That is why the Apostle Paul assured the Thessalonians that the "*man of sin*" would not be revealed "*until there comes a departure first.*" In other words, those who will be departing, the New Covenant people, are preventing the revelation of this man who will desecrate the temple.

The Believers will "depart" to make way for the completion of the Old Covenant, Daniel's final *week*, which begins with the confirmation of the seven year covenant allowing the Jews to resume temple worship and ends with the destruction of the Mid East over its desecration.

I assured you in the beginning that this sort of inquiry teetered between fantasy and reality. It is a story of mythological proportions. A God who made the universe... A people that went astray... A plan of redemption involving two covenants... devils and angels. It's all there, the substance of which myths are made.

But unlike a myth, it has all happened in real time! The Middle East Kingdoms have come and gone - as prophesied. A real live God walked the earth as a man, healing and teaching love, but He was brutally murdered by His own people – as prophesied. His followers have proclaimed His resurrection and His eternal life while enduring persecution for 2000 years - as prophesied. Now Daniel is unsealed and unfolding before us – as prophesied – and we can see the unfolding revelation of the promised new knowledge. And now . . . the Jews and Gentiles are saying peace and safety.

We are in the situation Paul described for us when he told the followers to WATCH!

He knew there would be historical events to watch for – including his own vision that the dead in Christ rise first – before the living (40 days before), at the coming of the Lord to remove the restraining force which is *withholding* Daniel's final 'seven'.

Now that you are aware of this fantastic story and what to watch for, I remind you:

“Knock and it shall be opened to you, seek and you shall find, ask and it shall be given you.”

God bless you in your search for truth.

“ . . . The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king;

But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days . . . ”

(Daniel 2:27-28)

EPILOGUE

The Book of Daniel is made up of 12 chapters, and someone who's unfamiliar with scriptural history may wonder why we've chosen some chapters and not others.

The Book of Daniel recounts many stories of Daniel's career and that of his friends, and it covers some seventy years. We have the story of Shadrach, Meshach and Abednego, thrown into the furnace for defying the King's edict to worship an image; miraculously, they emerged unharmed. We can't know if the story is historical, just as we can't know if an Angel really shut the lion's mouth to spare Daniel's life. These are questions of faith.

However if a prophetic vision is claimed to be interpreted by an Angel (or an alligator, for that matter), it can be tested if it is historical in its prediction. The results from that test (its historical interpretation) can be debated.

We have attempted to interpret Daniel's prophecy by using all of the significant material available to us in his writings, and by applying that material to the events of history.

Daniel wasn't reading or writing the 'Book' of Daniel. Neither was Daniel reading the 'Book' of Jeremiah. He had come across a particular scroll in the writings of Jeremiah that informed him of the seventy years that had been prophesied against his people.

Similarly the "Book of Daniel" is made up of individual scrolls, written over many years. They comprise a collection of writings which were eventually translated and compiled into a book. From these writings come the most instructive visions concerning the end of the Jewish Covenant.

As the Word itself testifies, there is only one true test of a prophet. What he says comes to pass.

"The most Biblically accurate interpretation I have studied thus far in my 45 years of studying Bible Prophecy. All of us in this day and hour owe it to ourselves to study this teaching. Sal lets the Bible do it's own interpreting and history backs him up. It is with pleasure that I recommend this book."

Dorothy Terry D.D. Th.D.
Academic Dean, Evangel Bible College



THE HIDDEN TRUTH *about* The END TIMES

The book of Daniel prophesies the conclusion of God's covenant with the Jews in detail. What's forecast is destruction at the hands of their enemies. It is what the religious world calls the End Times.

However, the angel told Daniel to "seal up the words until the time of the end." The prophecy was to remain a mystery until the appointed time. The Book of Daniel has in these last days, as promised, been unsealed in this powerful and inspiring interpretation of ancient prophecy.

This interpretation follows a single thread, tracing the kingdoms of Daniel's prophecy from the time of Babylon to the present. Delineating Daniel's visions and paralleling them with recorded history, the author convincingly identifies the kings and kingdoms present on today's historical stage. Events of the Jewish/Arab world over the past twenty years align at an alarming rate as Daniel's prophecies set the stage and move the players into position in the prelude to the end of the age. Readers are offered a front row seat to watch it come to pass.

Eschatologist, Author and Teacher Sal Smario, simplifies and graphically illustrates the most historically accurate interpretation of the book of Daniel to be found in the world today. Students of prophecy and new comers alike will find "The Hidden Truth about the End Times" a fascinating, informative and timely perspective on the events shaping the Middle East and the modern world.



Sal Smario has studied eschatology for 25 years. Founder of the CHN Network, and a prolific writer, he has shared his work with students who now number in the tens of thousands and live in more than 90 countries around the world. Currently he hosts a daily internet radio talk show which serves as a focal point for all those who are watching these ancient prophecies unfolding on the Mid East stage of history today.

