

# Your Letters

## The little horn of the goat

I would like to thank Brother Nigel Bernard for his comments on my letter regarding Daniel 11:36-45 ([Jan. 2006, p. 24](#)), but I believe the introduction of the little horn of Daniel 8 to be unfounded. The 'little horn of the goat' symbol is only ever used once in the Scriptures, and that is to represent political Rome in its infancy; thereafter it disappears from its pages, to be replaced by the more appropriate symbol of the fourth beast. I cannot go along with taking an obsolete symbol of political Rome at its birth and applying it to "the king" of Daniel 11:36 in order to give it a latter-day Turkish fulfilment.

We have all long accepted the dragon symbol as representative of the Eastern Roman Empire. It is from this dragon source, together with the beast from the west and the papal false prophet, that the "unclean spirits like frogs" go forth (Rev. 16:13). At this point the dragon as a symbol of the east disappears. As east and west unite it is no longer required as a symbol, since Daniel's fourth beast arises in its final eighth-head phase, scarlet in colour and under 'Babylonian' influence, in readiness to be slain "and given to the burning flame" (Dan. 7:11). This is confirmed in Revelation 19:20, where the beast and the false prophet are cast alive into the symbolic lake of fire. The important point is sometimes missed that verses 17 and 18 of this chapter are taken from Ezekiel 39:17-20, thus linking the two records.

It is of equal importance to remember that in reliable secular history we are able to find proof of the fulfilment of every detail given in the Daniel 11 prophecy.

Blessed we are indeed to be living in these last days and for there to be such a short time left before Daniel stands in his lot at the end of the days. I thank Brother Bernard again for his article and letter in providing exchange of thoughts.

Ray Hughes  
Dudley

*I thank Brother Hughes for his letter. I would disagree that the little horn of the goat is now an "obsolete symbol". In the interpretation given in Daniel 8 the little horn is referred to as "a king of fierce countenance" (v. 23). This king will be "broken without hand" by Christ,*

*"the Prince of princes" (v. 25), at Armageddon. I would also suggest that it is not correct to say the dragon "disappears" and "is no longer required", because it is alive throughout the Millennium, albeit "bound" and in a "bottomless pit" (Rev. 20:2,3).—N.B.*

## An attack on the Bible

Professor Richard Dawkins recently gave a two-part talk entitled "The root of all evil" on Channel 4 television. Not satisfied with presenting the theory of evolution as a fact, he identified the "root" as religion, saying that teaching it to children was infecting them with the "virus" of evil, which inevitably developed in them in later life.

Apparent was his failure to distinguish between religion and true Bible teaching. However, the most objectionable part was his attack on the Bible and his blasphemous condemnation of the God of the Bible. His description of God was particularly objectionable and does not bear repeating. His attack was based on the usual tactic of selecting parts of the Old Testament to demonstrate his points. Three of the examples he cited are as follows:

- 1 Lot's action in offering his daughters to the men of Sodom (Gen. 19:8);
- 2 Moses' command to Israel to "kill every male among the little ones, and kill every woman that hath known man by lying with him" (Num. 31:17);
- 3 God's command to stone to death any who taught others to worship false gods (Deut. 13:6-11).

It is unlikely that any answer to Dawkins will be presented in the media. However, it is always gratifying to read effective answers to such blasphemous distortions of Almighty God and His Word in the pages of the *Testimony*, such as the appraisal of Dan Brown's book *The Da Vinci Code* (Aug. 2005, p. 313; Sept. 2005, p. 366). I would be interested to read how readers would defend the above three passages against attack.

Islwyn T. Rees  
Llanelli

*Letters on this are welcome and should be addressed to me.—T.B.*