

## Comparing the Little Horn of Daniel 7 to that of Daniel 8.

In comparing the little horn of Daniel 7 to that of Daniel 8 we see: one came up after Pagan Rome, the other before, during Greece.

One had eyes like a man with a mouth. The other had neither. It is claimed that the Hebrew for the little horn of Daniel 8 is feminine, but that character would have to be expressed in chapter 7, yet it had masculine features of eyes and mouth of a man.

Note: Yet it is ignorantly claimed that the papacy will have a second reign and the following is used. But they would confuse secular terms as old and new world instead of “dark ages of papal tyranny” DAR 263.1 and the Reformations “dawning of religious light and liberty,” DAR 518.2. In other words with the protestant reformation came a new enlightenment in both EUROPE AND AMERICA wherever protestantism spread. It must be noted a devastating historical fact, that protestantism succeeded romanism in the old world and still does, and occupies that of the new. Dan. 7:26; Rev. 17:16; Matt. 24:21-22,48-51. But it is asserted that the following is a prophecy of the papacy’s second reign, is it? when no scripture can be produced! Making the following statement not just a now and then but also a warning comparison of the attitude of both in a “similar course” toward the union church and state. Protestants copy, form an Image, duplicating the union of church and state that existed in the old world i.e., the dark ages. But what of Revelation 13:3 and 12 “wondered after” and “worshipped the beast.” Neither of these give a second reign to the papacy. Wonder simply means to “study to know” as pertaining to verses 5-10 describe. And worship means to revere or admire. As is said of John in chapter 17:6 “I wondered with great admiration.” How else could protestants create an image-copy of romanism, of popery unless it first learned how it worked and liked it.

“Romanism in the Old World and apostate Protestantism in the New will pursue a similar course toward those who honor all the divine precepts. GC 615.2, “The iniquity and spiritual *darkness* that prevailed under the supremacy of Rome were the inevitable result of her suppression of the Scriptures; but where is to be found the cause of the widespread infidelity, the rejection of the law of God, and the consequent corruption, under the *full blaze of gospel light* in an age of religious freedom? . . .” GC 586.2

One came up among among Ten horns of the fallen Roman Empire of Western Europe. The other, coming up in the Greek Empire of the East from those 4 in Daniel 8. Some 700 (200 B.C. and 508 A.D.) years before that little horn in the west.

Babylon, Medo-Persian and Greece had all fallen by the time of the Roman Empire. The ten horns of Daniel 7 took away-ended that little horns dominion, the Four horns of Daniel 8 did not.

In Daniel 7 we have four beasts. In Daniel 8 we only have 3, and verses 20 and 21 we have them named. The Goat being Medo-Persia and the Goat Grecia, therefore this little Represents pagan Rome that arose after Greece then at best Papal at its appointed time when the ten horns appears.

In Daniel chapter 2 and 7 we have 4 metals and 4 beasts and Ten Toes or Ten Horns. Since in Daniel chapter 8 Babylon had passed away we now have 3 Beasts and although no expression of toes or horns these are expressed every where else the fourth beast (its time of) dominion is mentioned. The Toes and Horns denote the fall of the Roman Empire into modern Europe.

On The Fourth Beast

On The Third Beast.

Daniel 7:7 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.<sup>8</sup> 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. . . .

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

Daniel 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. 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. . . .

20 The ram which thou sawest having two horns are the kings of Media and Persia. 21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

Are they the same? Why does it matter? Historical Fact, resulting in Faith in the word. It was Pagan Rome that “waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.” Verse 9. Papal Rome was confined to the location of the other-Ten horns. And whom did the papacy cast down from heaven?:—

A third power is here introduced into the prophecy. In the explanation which the angel gave to Daniel of these symbols, this one is not described in language so definite as that concerning Medo-Persia and Grecia. Hence a flood of wild conjecture is at once let loose. Had not the angel, in language which cannot be misunderstood, stated that Medo-Persia and Grecia were denoted by the ram and the he-goat, it is impossible to tell what application men would have given us of those symbols. Probably they would have applied them to anything and everything but the right objects. Leave men a moment to their own judgment in the interpretation of prophecy, and we immediately have the most sublime exhibitions of human fancy.

There are two leading applications of the symbol now under consideration, which are all that need be noticed in these brief thoughts. The first is that the "little horn" here introduced denotes the Syrian king, Antiochus Epiphanes; the second, that it denotes the Roman power. It is an easy matter to test the claims of these two positions.

I. Does it mean Antiochus? If so, this king must fulfill the specifications of the prophecy. If he does not fulfill them, the application cannot be made to him. The little horn came out of one of the four horns of the goat. It was then a separate power, existing independently of, and distinct from, any of the horns of the goat. Was Antiochus such a power?

1. Who was Antiochus? From the time that Seleucus made himself king over the Syrian portion of Alexander's empire, thus constituting the Syrian horn of the goat, until that country was conquered by the Romans, twenty-six kings ruled in succession over that territory. The eighth of these, in order, was Antiochus Epiphanes. Antiochus, then, was simply one of the twenty-six kings who constituted the Syrian horn of the goat. He was, for the time being, that horn. Hence he could not be at the same time a separate and independent power, or another and remarkable horn, as the little horn was.

2. If it were proper to apply the little horn to any one of these twenty-six Syrian kings, it should certainly be applied to the most powerful and illustrious of them all; but Antiochus Epiphanes did not by any means sustain this character. Although he took the name Epiphanes, that is, The Illustrious, he was illustrious only in name; for nothing, says Prideaux, on the authority of Polybius, Livy, and Diodorus Siculus, could be more alien to his true character; for, on account of his vile and extravagant folly, some thinking him a fool and others a madman, they changed the name of Epiphanes, "The Illustrious," into Epimanes, "The Madman."

3. Antiochus the Great, the father of Epiphanes, being terribly defeated in a war with the Romans, was enabled to procure peace only by the payment of a prodigious sum of money, and the surrender of a portion of his territory; and, as a pledge that he would faithfully adhere to the terms of the treaty, he was obliged to

give hostages, among whom was this very Epiphanes, his son, who was carried to Rome. The Romans ever after maintained this ascendancy.

4. The little horn waxed exceeding great; but this Antiochus did not wax exceeding great; on the contrary, he did not enlarge his dominion, except by some temporary conquests in Egypt, which he immediately relinquished when the Romans took the part of Ptolemy, and *commanded* him to desist from his designs in that quarter. The rage of his disappointed ambition he vented upon the unoffending Jews.

5. The little horn, in comparison with the powers that preceded it, was exceeding great. Persia is simply called great, though it reigned over a hundred and twenty-seven provinces. Esther 1:1. Grecia, being more extensive still, is called very great. Now the little horn, which waxed *exceeding* great, must surpass them both. How absurd, then, to apply this to Antiochus, who was obliged to abandon Egypt at the dictation of the Romans, to whom he paid enormous sums of money as tribute. The Religious Encyclopedia gives us this item of his history: "Finding his resources exhausted, he resolved to go into Persia to levy tribute, and collect large sums which he had agreed to pay to the Romans." It cannot take long for any one to decide the question which was the greater power, — the one which evacuated Egypt, or the one which commanded that evacuation; the one which exacted tribute, or the one which was compelled to pay it.

6. The little horn was to stand up against the Prince of princes. The Prince of princes here means, beyond controversy, Jesus Christ. Daniel 9:25; Acts 3:15; Revelation 1:5. But Antiochus died one hundred and sixty-four years before our Lord was born. The prophecy cannot, therefore, apply to him; for he does not fulfill the specifications in one single particular. The question may then be asked how any one has ever come to apply it to him. We answer, Romanists take that view to avoid the application of the prophecy to themselves; and many Protestants follow them, in order to oppose the doctrine that the second advent of Christ is now at hand.

II. It has been an easy matter to show that the little horn does not denote Antiochus. It will be just as easy to show that it does denote Rome.

1. The field of vision here is substantially the same as that covered by Nebuchadnezzar's image of chapter 2, and Daniel's vision of chapter 7. And in both those prophetic delineations we have found that the power which succeeded Grecia as the fourth great power, was Rome. The only natural inference would be that the little horn, the power which in this vision succeeds Grecia as an "exceeding great" power, is also Rome.

2. The little horn comes forth from one of the horns of the goat. How, it may be asked, can this be true of Rome? It is unnecessary to remind the reader that earthly governments are not introduced into prophecy till they become in some way connected with the people of God. Rome became connected with the Jews, the people of God at that time, by the famous Jewish League B. C. 161. 1 Maccabees

8; Josephus's Antiquities, book 12, chap. 10, sec. 6; Prideaux, Vol. II, p. 166. But seven years before this, that is, in B. C. 168, Rome had conquered Macedonia, and made that country a part of its empire. Rome is therefore introduced into prophecy just as, from the conquered Macedonian horn of the goat, it is going forth to new conquests in other directions. It therefore appeared to the prophet, or may be properly spoken of in this prophecy, as coming forth from one of the horns of the goat.

3. The little horn waxed great toward the south. This was true of Rome. Egypt was made a province of the Roman empire B. C. 30, and continued such for some centuries.

4. The little horn waxed great toward the east. This also was true of Rome. Rome conquered Syria B. C. 65, and made it a province.

5. The little horn waxed great toward the pleasant land. So did Rome. Judea is called the pleasant land in many scriptures. The Romans made it a province of their empire, B. C. 63, and eventually destroyed the city and the temple, and scattered the Jews over the face of the whole earth.

6. The little horn waxed great even to the host of heaven. Rome did this also. The host of heaven, when used in a symbolic sense in reference to events transpiring upon the earth, must denote persons of illustrious character or exalted position. The great red dragon (Revelation 12:4) is said to have cast down a third part of the stars of heaven to the ground. The dragon is there interpreted to symbolize pagan Rome, and the stars it cast to the ground were Jewish rulers. Evidently it is the same power and the same work that is here brought to view, which again makes it necessary to apply this growing horn to Rome. See DAR

7. The little horn magnified himself even to the Prince of the host. Rome alone did this. In the interpretation (verse 25) this is called standing up against the Prince of princes How clear an allusion to the crucifixion of our Lord under the jurisdiction of the Romans.

8. By the little horn the daily sacrifice was taken away. This little horn must be understood to symbolize Rome in its entire history, including its two phases, pagan and papal. These two phases are elsewhere spoken of as the "daily" (*sacrifice* is a supplied word) and the "transgression of desolation;" the daily (desolation) signifying the pagan form, and the transgression of desolation, the papal. (See on verse 13.) In the actions ascribed to this power, sometimes one form is spoken of, sometimes the other. "By him" (the papal form) "the daily" (the pagan form) "was taken away." Pagan Rome was remodeled into papal Rome. And the place of his sanctuary, or worship, the city of Rome, was cast down. The seat of government was removed by Constantine in A. D. 330 to Constantinople. The same transaction is brought to view in Revelation 13:2, where it is said that the dragon, pagan Rome, gave to the beast, papal Rome, his seat, the city of Rome.

9. A host was given him (the little horn) against the daily. The barbarians that

subverted the Roman empire in the changes, attritions, and transformations of those times, became converts to the Catholic faith, and the instruments of the dethronement of their former religion. Though conquering Rome politically, they were themselves vanquished religiously by the theology of Rome, and became the perpetrators of the same empire in another phase. And this was brought about by reason of “transgression;” that is, by the working of the mystery of iniquity. The papacy is the most cunningly contrived, false ecclesiastical system ever devised; and it may be called a system of iniquity because it has committed its abominations and practiced its orgies of superstition, in the garb, and under the pretense, of pure and undefiled religion.

10. The little horn cast the truth to the ground, and practiced and prospered. This describes, in few words, the work and career of the papacy. The truth is by it hideously caricatured; it is loaded with traditions; it is turned into mummery and superstition; it is cast down and obscured.

And this anti-Christian power has “practiced,” — practiced its deceptions upon the people, practiced its schemes of cunning to carry out its own ends and aggrandize its own power.

And it has “prospered.” It has made war with the saints, and prevailed against them. It has run its allotted career, and is soon to be broken without hand, to be given to the burning flame, and to perish in the consuming glories of the second appearing of our Lord.

Rome meets all the specifications of the prophecy. No other power does meet them. Hence Rome, and no other, is the power in question. And while the descriptions given in the word of God of the character of this monstrous system are fully met, the prophecies of its baleful history have been most strikingly and accurately fulfilled. DAR 151.1-156.1

*“The Third Part of the Stars of Heaven.”* — The dragon drew the third part of the stars from heaven. If the twelve stars with which the woman is crowned, here used symbolically, denote the twelve apostles, then the stars thrown down by the dragon before his attempt to destroy the man child, or before the Christian era, may denote a portion of the rulers of the Jewish people. That the sun, moon, and stars are sometimes used in this symbolic sense, we have already had evidence in chapter 8:12. The dragon being a symbol, could deal only with symbolic stars; and the chronology of the act here mentioned would confine it to the Jewish people. Judea became a Roman province sixty-three years before the birth of the Messiah. The Jews had three classes of rulers, — kings, priests, and the Sanhedrim. A third of these, the kings, were taken away by the Roman power. Philip Smith, *History of the World*, Vol. III, p. 181, after describing the siege of Jerusalem by the Romans and Herod, and its capitulation in the spring of B. C. 37, after an obstinate resistance of six months, says: “Such was the end of the Asmonean

dynasty, exactly 130 years after the first victories of Judas Maccabaeus, and in the seventieth year from the assumption of the diadem by Aristobulus I.”

The dragon stood before the woman, to devour her child. It now becomes necessary to identify the power symbolized by the dragon; and this can very easily be done. The testimony concerning the “man child” which the dragon seeks to destroy, is applicable to only one being that has appeared in this world, and that is our Lord Jesus Christ. No other one has been caught up to God and his throne; but he has been thus exalted. Ephesians 1:20, 21; Hebrews 8:1; Revelation 3:21. No other one has received from God the commission to rule all nations with a rod of iron; but he has been appointed to this work. Psalms 2:7-9.

There can certainly be no doubt that the man child represents Jesus Christ. The time to which the prophecy refers is equally evident. It was the time when Christ appeared in this world as a babe in Bethlehem.

Having now ascertained who the man child was, namely, Christ; and having fixed the chronology of the prophecy at the time when he was born into this world, it will be easy to find the power symbolized by the dragon; for the dragon represents some power which did attempt to destroy him at his birth. Was any such attempt made? and who made it? No formal answer to this question need be given to any one who has read how Herod, in a fiendish effort to destroy the infant Jesus, sent forth and slew all the children in Bethlehem, from two years old and under. But who was Herod? — A Roman governor. From Rome, Herod derived his power. Rome ruled at that time over all the world (Luke 2:1), and was therefore the responsible party in this transaction. Moreover, Rome was the only earthly government which at that time *could* be symbolized in prophecy, for this very reason that its dominion was universal. It is not, therefore, without the most conclusive reason that the Roman empire is considered by Protestant commentators generally to be the power indicated by the great red dragon. And it may be a fact worth mentioning that during the second, third, fourth, and fifth centuries of the Christian era, next to the eagle the dragon was the principal standard of the Roman legions; and that dragon was painted red, as though, in faithful response to the picture held up by the seer of Patmos, they would exclaim to the world, We are the nation which that picture represents.

As we have said, Rome, in the person of Herod, attempted to destroy Jesus Christ when he sent forth and destroyed all the children of Bethlehem from two years old and under. The child which was born to the expectant desires of a waiting and watching church, was our adorable Redeemer, who is soon to rule the nations with a rod of iron. Herod could not destroy him; the combined powers of earth and hell could not overcome him; and though held for a time under the dominion of the grave, he rent its cruel bands, opened a way of life for mankind, and was caught up to God and his throne, or ascended up to heaven in the sight of his disciples, leaving to them, by the words of the angels, this sweetest of all his promises, that like as he was taken away from them, so he would come again.



And the church fled into the wilderness at the time the papacy was established, in 538, where it was nourished by the word of God and the ministration of angels during the long, dark, and bloody rule of that power, 1260 years.

The first six verses of this chapter, as has been seen, take us down to the close of the 1260 years, which marked the end of the papal supremacy in 1798. In the 7th verse it is equally plain that we are carried back into previous ages. How far? — To the time first introduced in the chapter, — the days of the first advent. “And there was war in heaven,” the same heaven where the woman and the dragon were seen at first; but they were actors in scenes that took place here upon the earth; hence we understand this war to be located in the same place. And to what point are we carried back? — Evidently to the commencement of Christ’s ministry here upon earth. To prove that Michael is Christ, see [Jude 9](#); [1 Thessalonians 4:16](#); [John 5:28, 29](#); and that this was a special time of warfare between him and Satan need not be argued.

Another symbol is here introduced, and John hastens to tell us what this symbol represents. It is the Devil and Satan. But this is not the same as the dragon of verses 3 and 4. That was a great *red* dragon, with seven *heads* and ten *horns*, and seven *crowns* upon his heads. It would be most grotesque to try to apply this to Satan personally. Satan is not said anywhere in the Bible to be *red*, and he is not blessed with the number of *heads* and *horns* there stated; and while he might, as the god of this world, have one crown, how would he manage to wear seven? But all these features are very appropriate as applied to pagan Rome.

When it is desired to set forth Satan by a symbol, no more appropriate one can be chosen than a great dragon, or serpent, unqualified. And why a similar symbol is also employed to represent Rome with some of its peculiar features is evident. It was because Rome, as a universal empire, was then the only possible general agent to carry out Satan’s will in the earth. But there is no occasion to confound the two symbols.

In reference to the war mentioned, Satan had looked forward to Christ’s mission to this earth as his last chance of success in overthrowing the plan of salvation. He came to Christ with specious temptations, in hope of overcoming him; he tried in various ways to destroy him during his ministry; and when he had succeeded in laying him in the tomb, he endeavored, in malignant triumph, to hold him there. But in every encounter the Son of God came off triumphant; and he sends back this gracious promise to his faithful followers: “To him that over-cometh will I grant to sit with me in my throne, even as *I also overcame*, and am set down with my Father in his throne.” This shows us that Jesus while on earth waged a warfare, and obtained the victory. Satan saw his last effort fail, his last scheme miscarry. He had boasted that he would overcome the Son of God in his mission to this world, and thus render the plan of salvation an ignominious failure; and well he knew that if he was foiled in this his last desperate effort to thwart the work of God, his last hope had perished, and all was lost. (See *Spiritual Gifts*, Vol.



I, p. 67.)

But, in the language of verse 8, he “prevailed not;” and hence the song may well be sung, “Therefore rejoice, ye heavens, and ye that dwell in them.”

It is held by some that this war took place when Satan, then an angel of light and glory, rebelled in heaven; and that the “casting out” of which John speaks, was his expulsion from heaven at that time. But we are unable to harmonize this view with the testimony before us. Thus, in verse 13 we read: “And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.” This shows that just as soon as the Devil saw that he was cast out, he turned his wrath against the woman, the church, which, not far from that time, fled into the wilderness. When Satan therefore found himself thus overthrown, the man child had already been brought forth, or, in other words, the first advent of Christ had taken place. Hence this war and defeat of Satan, taking place this side of the Christian era, and not a great length of time before the church went into the wilderness in 538, cannot be his fall from heaven before the creation of the world; though that was a war in heaven.

Again, there seem to be a number of instances in which Satan is spoken of as defeated, or cast down. One was his first rejection from heaven; another, when Christ overcame him at his first advent; and there will be another in the future, when he is cast into the bottomless pit, and shut up for a thousand years. And on each successive occasion, we behold a regularly increasing limitation of his power. He falls a degree lower in every succeeding combat. The first time, as we may plainly infer from certain scriptures, the contest was between him and God the Father (see 2 Peter 2:4); the second time between him and Christ the Son, as in the scripture before us; while the third time an angel suffices to accomplish the work of his humiliation. Revelation 20:1, 2. Since his first contest, he has not been permitted to rise to the dignity of contending with the Father; since the second, he has not had the privilege, if such it may be called, of a personal encounter with the Son. The war mentioned in the scripture now before us is between the Devil and Michael, Christ. The great effort of the former against the latter, personally, was during his mission here on earth; and Christ’s great personal victory over him was in that very contest.

“Neither was their place found any more in heaven.” Heaven, we have seen, does not mean, in this chapter, the place which is the abode of God and his celestial messengers. It here doubtless denotes condition rather than place; and the expression would then signify that they were here humiliated, and never to regain their former position. They had suffered a terrible defeat, which Christ describes by saying, “I beheld Satan as lightning fall from heaven.” The hope which he had all along cherished, of overcoming the Son of man when he took upon himself our nature, had forever perished. His power was limited. He could no more aspire to a personal encounter with the Son of God, — a fact which hitherto had given, in a comparative degree, dignity and prestige to his position. Henceforth the church

(the woman) is the object of his malice, and he resorts to all those nefarious means against her that would naturally characterize a baffled and hopeless rage. (See *Spiritual Gifts*, Vol. I, p. 79.)

But hereupon a song is sung in heaven, “Now *is* come salvation,” etc. How is this, if these scenes are in the past? Had salvation, and strength, and the kingdom of God, and the power of his Christ, then come? Not at all; but this song was sung prospectively. These things were made sure. The great victory had been won by Christ which put the question of their establishment forever at rest. Just as we read in other scriptures, “We *have* eternal life,” “We *have* redemption through his blood,” etc., as though we were now in actual possession of these blessings; whereas we only have them by faith, and the language is simply an assurance that they are forever sure to the final overcomers. The prophet then glances rapidly over the working of Satan from that time to the end (verses 11, 12), during which time the faithful “brethren” overcome him by the blood of the Lamb and the word of their testimony, while his wrath increases as his time grows short. Though working through earthly powers, Satan, personally, is the chief agent from verse 9 to 17. DAR 510.4-516.2