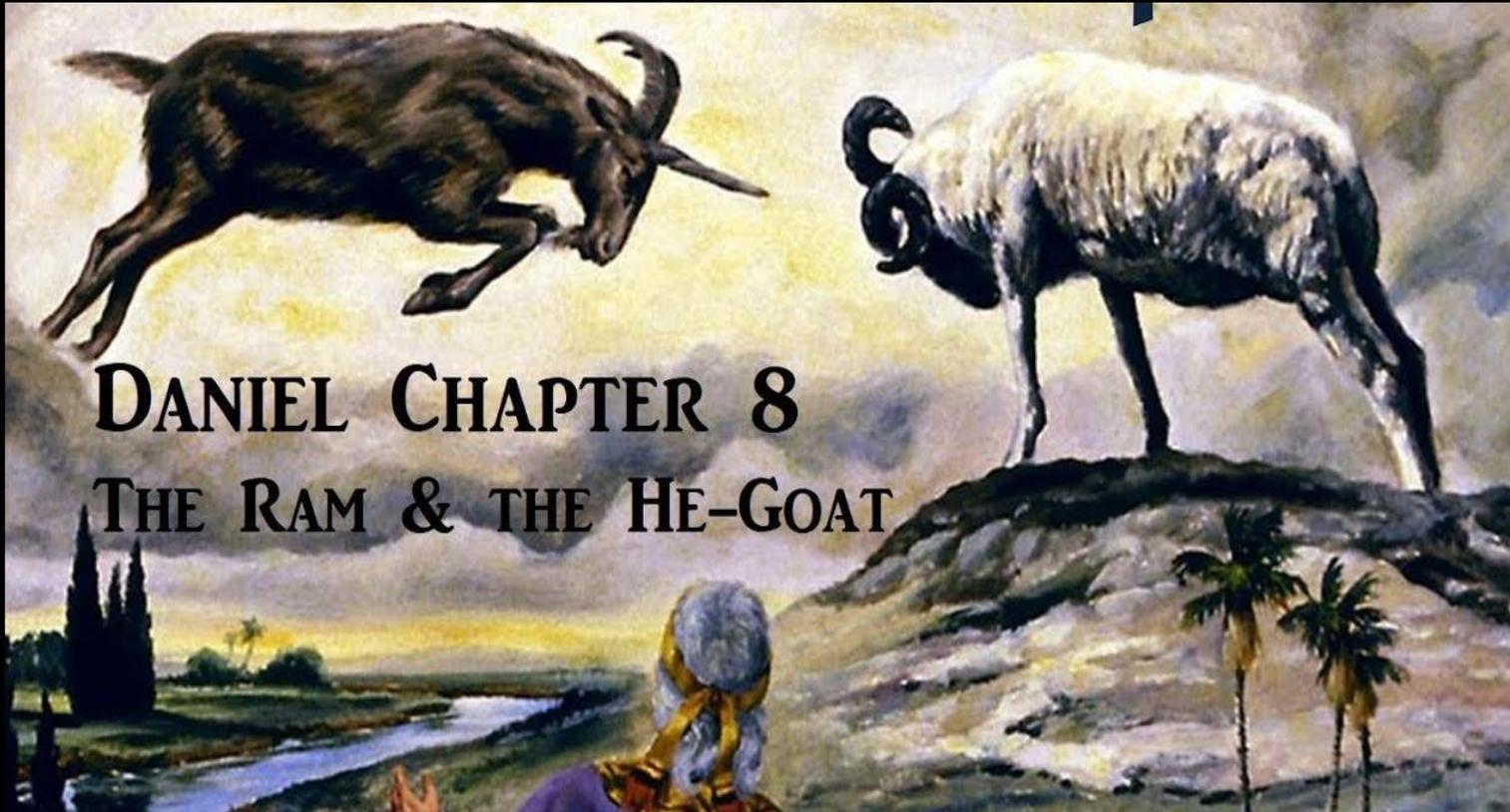


Daniel Chapter 8 – Part 1

Visions of Conquest



Past > **Present** > **Future**



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Get into the Ark **Sanctuary**



**And let them
make me a
sanctuary;
that I may dwell
among them.**

– Exodus 25:8

Psalms 77:13



Health Snippet – Activated Charcoal (cont'd)

Detoxing With Activated Charcoal (Seek Medical Advise)

Activated charcoal is only effective against certain toxins in certain circumstances. For this reason, it can only help prevent the effects of specific poisons. Celebrities and wellness leaders have declared activated charcoal the best way to rid your body of toxins, and tons of fancy juice bars claim it has liver-detoxifying properties.

Make Your Own Activated-Charcoal Face Mask:

The adsorptive quality acts as an attractor for dirt and oil that are trapped in our pores and can contribute to acne. For acne-prone skin, mix one to two capsules with 1 tablespoon of Manuka honey and apply to face. Let it rest for 15 minutes, then rinse off completely. You can even apply the paste to your body to reduce door and provide relief from insect bites.

Use an Activated-Charcoal Deodorant:

Activated charcoal is a natural way to adsorb sweat and odours without the damaging effects of aluminium deodorant. Studies in recent years have shown a correlation between increased risk of breast cancer and aluminium antiperspirants.

5 Beauty benefits of activated charcoal



- Treats Acne
- Sucks out Impurities from the Skin
- Whitens Dark Underarms
- Gets Rid of Acne Scars & Blemishes
- Detoxifies the Skin



Can We Trust Bible Prophecy?



Yes we Can!



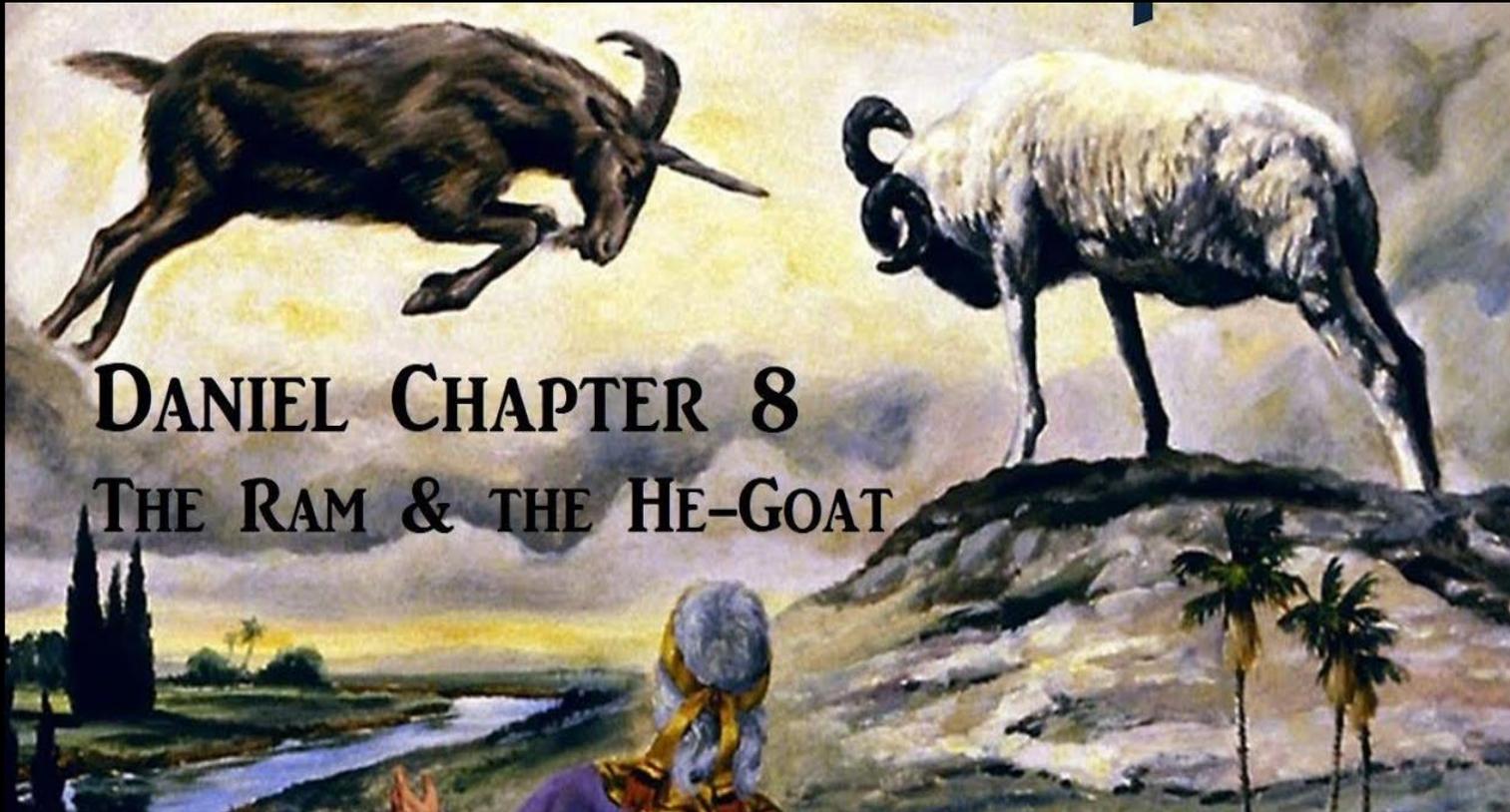
Proverbs 25: 21-22

- ²¹ “If your enemy is hungry, give him food to eat; if he is thirsty, give him water to drink.
- ²² In doing this, you will heap burning coals on his head, and the LORD will reward you.”



Daniel Chapter 8 – Part 1

Visions of Conquest



Past > **Present** > **Future**



Introduction

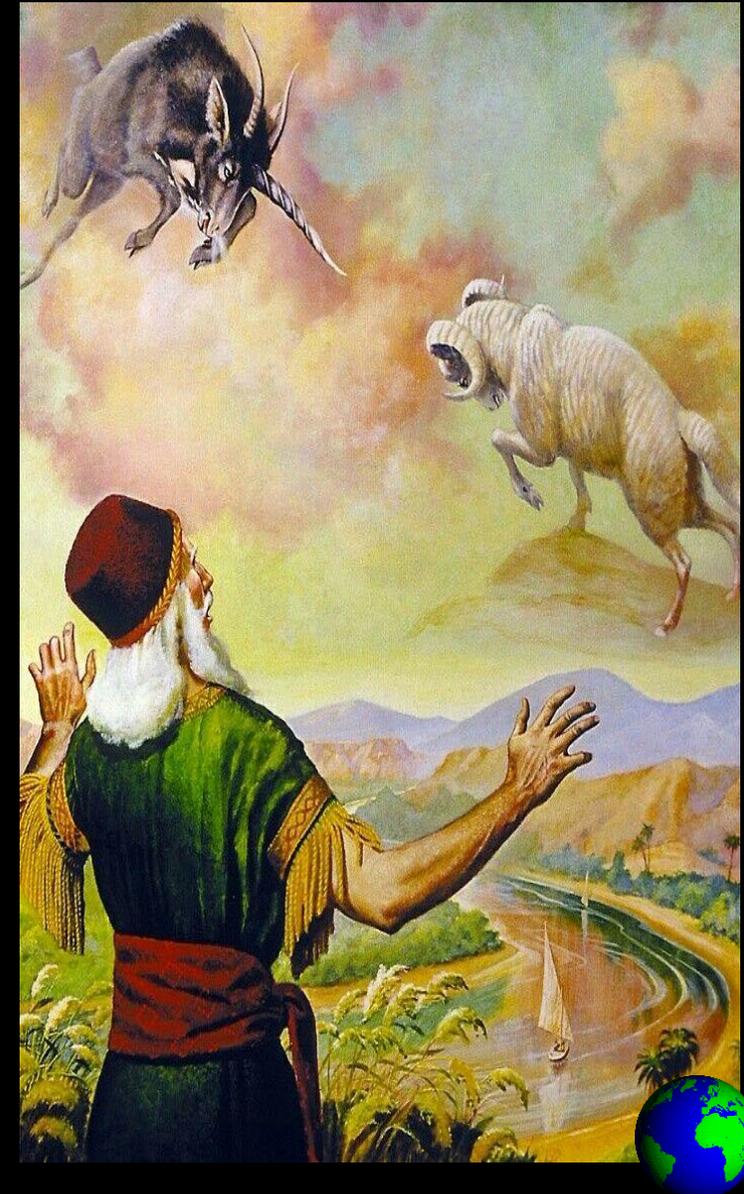
In our last study on [Daniel 7](#), we learned about 4 beasts, 11 horns, the judgment of God, and the second coming of Jesus to get His kingdom. We also learned some important principles that will help us to better understand the books of Daniel and Revelation.

God often uses the principle of repeat and enlargement in unfolding the development of prophecy. The events foretold in the Bible are repeated using different symbolism, as the themes are enlarged and described in fuller detail.

We saw in [Daniel 7](#), that God repeated the historical revelation given to Nebuchadnezzar in [Daniel 2](#) of the metallic image. In this second repetition of the prophecy, God expanded on the information, by using animals to provide greater detail.

[Daniel 8](#) is dated to the third year of the reign of King Belshazzar. This would be the year 550 BC eleven years were still to pass before the fall of Babylon.

[Daniel 8](#) follows the same basic sequence of powers as [Daniel 7](#) but there are four significant differences:



Introduction (cont'd)

First of all, a lion is used in Daniel 7 to represent Babylon, but in Daniel 8 there is no symbol for Babylon. The best explanation for the exclusion of a symbol for Babylon is that the prophecy of the 2300 days/years began during the period of Persian rule and not during the period of the Babylonian kingdom.

Secondly, Daniel 7 has four beasts and each of them is wild and carnivorous. Daniel 8 has only two beasts and each of them is domestic. In fact, the ram was used in the daily service of the sanctuary and the he-goat was used in the yearly service. This clearly shows that the central emphasis of Daniel 8 is the sanctuary. We will discover in our study that the little horn takes away the daily (represented by the ram) and for this, God will judge it in the yearly service (represented by the he-goat) on the Day of Atonement.

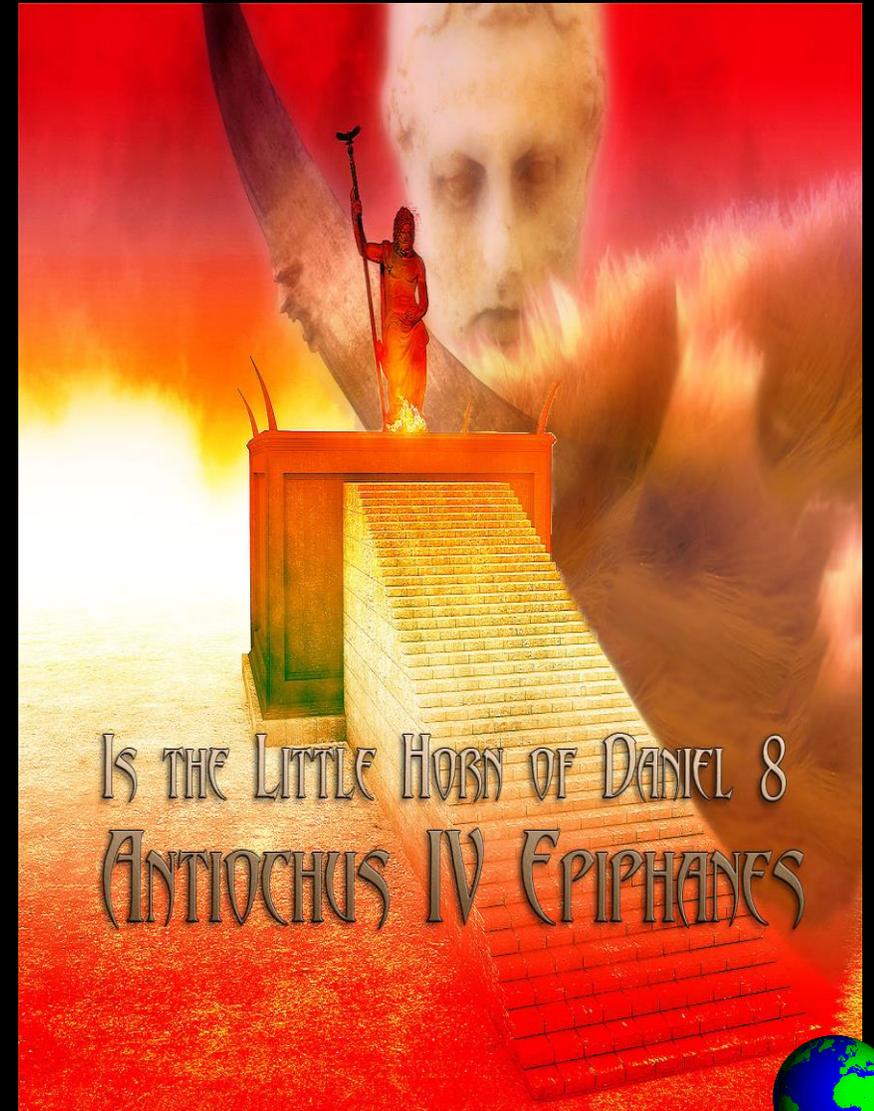
Thirdly, in Daniel 7 there are two separate symbols for pagan and papal Rome. Pagan Rome is represented by a dragon and papal Rome by a little horn which comes up from the head of the dragon beast. But in Daniel 8 both Pagan and Papal Rome are represented by the little horn.



Introduction (cont'd)

Why does Daniel 8 represent the two Rome's with only one symbol? We will find that the reason is in terms of the daily and yearly services of the sanctuary. If another beast had been introduced, this sanctuary symbolism would have been blurred.

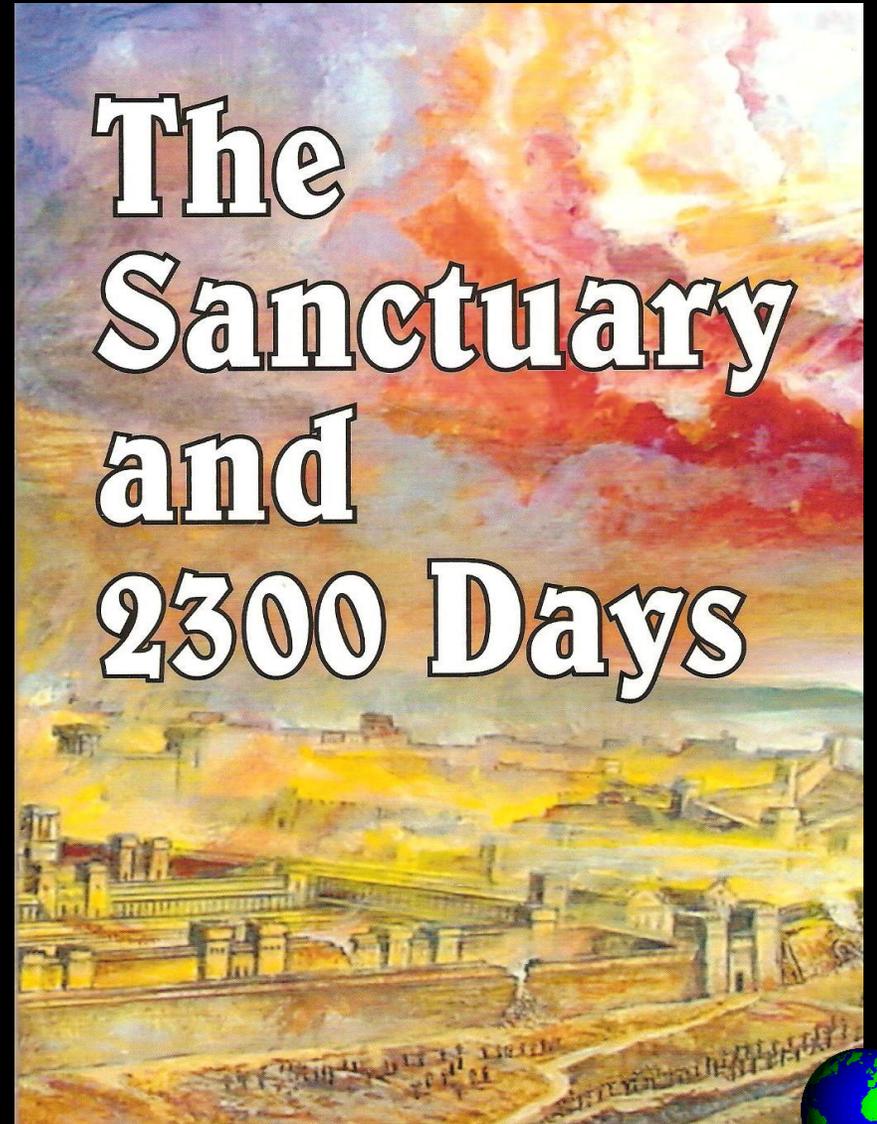
Another issue we will address later in this study is the reason why the little horn of Daniel 7 arises from pagan Rome, while the little horn of Daniel 8 arises from one of the four Hellenistic kingdoms. This apparent discrepancy between Daniel 7 and Daniel 8 has led futurist and preterist scholars to conclude that the little horn of Daniel 8 does not represent the same power as the little horn of Daniel 7. Preterists believe the little horn in Daniel 7 and 8 is a symbol of Antiochus Epiphanes. Futurist scholars believe that the little horn of Daniel 7 represents a future individual Antichrist who will sit in a rebuilt Jerusalem temple for three and a half literal years while they believe that the little horn of Daniel 8 represents Antiochus Epiphanes.



Introduction (cont'd)

Finally, the vision of Daniel 7 concludes with the setting up of Christ's everlasting kingdom. But in Daniel 8 there is no mention of the everlasting kingdom. Thus the vision of Daniel 8 as compared with Daniel 7 is incomplete. Why is this? The fact is that Daniel 8-12 is a book in itself and the central theme of the book is the 2300 days/years. One must wait until the conclusion of the book for the setting up of the everlasting kingdom (Daniel 12:1-3). That is to say, Daniel 8:14 provides us with the description of the beginning of the judgment (1844 A. D.) and Daniel 12:1-3 presents the conclusion of the same judgment and the setting up of the everlasting kingdom.

In between these two points of time we find the date for the beginning of the 2300 days/years (Daniel 9), the struggle between Christ and Satan for the decrees to be given (Daniel 10), and an amplified outline of events from the kingdom of Persia till the end of the judgment and the setting up of Christ's everlasting kingdom (Daniel 11:1-12:3).



Outline of Daniel 8

- **Prologue** (v. 1)
- **Vision** (vs. 2–14)
- **Ram, goat, and little horn** (earthly dimension—vs. 3–9)
- **Little horn** (heavenly dimension—vs. 10–12)
- **Audition** (vs. 13–14), including a time element
- **Interpretation** (vs. 15–26)
- **Call to interpret the vision** (vs. 15–16)
- Daniel's reaction (vs. 17–18), a short interpretation (v. 17b)
- **Second and more extensive interpretation** (vs. 19–26)
- **Epilogue** (v. 27)

1. Time Frame

While Daniel receives his vision during the time of the Babylonian Empire, the vision itself begins with the Medo-Persian Empire, unlike Daniel 2 and 7. **The vision extends to the time of the end** (Dan 8:17, 19, 26). Therefore, it parallels Daniel 2 and 7. This is important for its interpretation.

2. Distinctive Features

- Instead of five powers, only three are mentioned.
- **However, two are stated by name and at a time when they had not yet played their role as world empires.**



Daniel 8:1-2 - Daniel has a vision

Daniel 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.*

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.*

King Belshazzar only reigned for three years, and if you remember back to chapter five it was during his rulership that the Babylonian empire crumbled under the hands of the Medes and Persians. So we find this vision coming to Daniel in the final year of the reign of Belshazzar and the Babylonian empire. Also this vision is two years after the one that appeared unto Daniel at first in chapter seven. Daniel was located in the palace at Shushan, which was the metropolis of the province of Elam, near the river Ulai.

The king of Babylon had a palace situated there which would not make it a strange occurrence for Daniel to be there. For with the position that Daniel held in the kingdom, it would easily indicate that he was there fulfilling the king's business. Abradates was prince of the province of Elam which lies east of Babylon. He later revolted and sided with Cyrus the Persian, thus Elam becoming a province of Persia, who linked up with the Medes to conquer Babylon.



The king's apartments, Shushan



Daniel 8:3-4 - The Ram with 2 horns

Daniel 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.

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.

In Bible prophecy, beasts represent kingdoms. Daniel saw “a ram which had two horns” with one horn higher than the other. Verse 20 tells us that the “two horns are the kings of Media and Persia.”

Therefore, the Ram represents the kingdom of Medo-Persian. The ram parallels the bear with one side raised higher than the other. **One horn is higher because the Persians became stronger than the Medes in this dual kingdom.** The ram pushed “westward, and northward, and southward.”

Geographically, this describes the conquests of Medo-Persia.

These three directions correspond to the three kingdoms symbolized by three ribs in the mouth of the bear.

Westward – against Babylon

Northward – toward Lydia

Southward – toward Egypt



Examining the verses...

A Ram - The first power introduced to us in this chapter is symbolized by a ram. There is no guessing who this is, for in verse 20 we are told that it is the kingdom of the Medes and Persians. So unlike Daniel 2 and 7, this vision starts without the kingdom of Babylon. The reason being that Babylon was at the end of its reign of world dominance. It was passing off the scene.

Which had two horns - Again in verse 20 we are told that the two horns are the kings of Media and Persia.

One was higher than the other...higher came up last - The Medes, under Darius, and the Persians, under Cyrus, untied together to bring about the downfall of the Babylonian empire. When they succeeded, as seen in Daniel 5, Cyrus, the nephew of Darius the Mede, allowed Darius to take the throne and rule the empire, out of respect for his uncle. Darius ruled for only two years and then died at the age of 64. Persia now took the throne through Cyrus. But why is this referred to as the higher coming up last? It is because, out of the two nations, the Medes were the weaker and thus the higher or stronger, which were the Persians, came up last.

The kingdom eventually was known as the Persian kingdom.



Examining the verses (cont'd)...

Pushed westward, northward and southward

- When looking at the word 'pushed' here, and the way it is used in this verse, it is easy to see that it is referring to the conquests of the Medo-Persian Empire.

The Medes and Persians conquered Lydia to the west 547 B.C. and Babylon 539 B.C., Egypt and Nubia in the south 525 B.C., and the Scythians in the north in 513 B.C.

The entire number of provinces were 127 (Esther 1:1) from India to Ethiopia.

No beast might stand before him - That is, no nation could stand before the Medo-Persian Empire.

Did according to his will - No-one could stand in the way of, nor be delivered out of the hand of this conquering power which did according to his will and became great.



Parallel between Daniel 7 & 8

There is a remarkable parallel between the bear of Daniel 7 and this ram. In Daniel 7 the bear is raised up on one side. In Daniel 8 one of the horns is higher than the other. In Daniel 7 the bear has three ribs in its mouth and in Daniel 8 the ram conquers in three points of the compass: westward (Babylon), northward (Lydia) and southward (Egypt).

It is worthy of notice that the ram became 'great'. We will soon see a power which became 'very great' and still another which became 'exceedingly great'. It is also important to realize that the ram conquers only horizontally. In other words, it fights against other 'beasts' (kingdoms) on earth but does not fight vertically against the God of heaven. We will soon see a power in this prophecy which actually fights against God on a vertical level.

Panorama of Prophecy

	Daniel 2	Daniel 7	Daniel 8
Image of Various Metals	Nations	Beasts	2 Animals
Head of Gold	Babylon	Lion	
Breast & Arms of Silver	Medo-Persia	Bear	Ram
Belly & Thighs of Bronze	Greece	Leopard	Goat
Legs of Iron	Rome—1	Monster	
& Legs and Feet of iron and Clay	Rome—2	10 Horns & Little Horn	
Stone	Messianic Kingdom	Son of Man	



Daniel 8:5-8 - He goat with 1 horn

Daniel 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.

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.

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 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.

As I was considering - **As Daniel was watching the ram.**

Behold an he goat - **Daniel is now introduced to the next power whilst watching the ram, thus showing that these are consecutive kingdoms.**

Once again there is no guessing who this is, for we are told in verse 21 that the he goat is the kingdom of Grecia or Greece, under the rulership of Alexander the Great.



Examining the verses...

Came from the west - Greece was to the west.

On the face of the whole earth - Thus showing that Greece was to be a world dominating power.

Touched not the ground - Greece was to cover the face of the whole earth in a short space of time, hence the wording touched not the ground. Under Alexander they did this in 12 short years, conquering everything from Macedonia to India and south to Egypt, marching his army over 8364 km during the 12 years.

Notable horn between his eyes - From verse 21 we see that this notable horn is the first king who is of the Hellenistic Age was Alexander the Great.

Came to the ram...fury of his power...moved with choler - The Bible describes the goat as coming to the ram in the fury of his power and being moved with choler against him, why ?

Here is a comment from Adam Clarke's Commentary on Daniel to show the reason;



Examining the verses (cont'd)...

Speaking of Alexander, “Subdued Persia and Media; sacked and burnt the royal city of Persepolis, the capital of the Persian Empire, and, even in its ruins, it is one of the wonders of the world to the present day. This he did because ‘he was moved with choler’ against Darius, who had endeavoured to draw off his captains with bribes, and had laboured to induce some of his friends to assassinate him. Alexander, finding this, would listen to no proposals of peace; and was determined never to rest till he had destroyed Darius and his whole empire. In Media, Darius was seized and made prisoner by some of his own treacherous subjects, and afterwards basely murdered.” - Adam Clarks Commentary on Daniel, pg. 597 1823/24.

We also find that, when an official entourage appealed for conciliation they were handed the famous reply "Heaven cannot support two suns, nor the earth two masters."



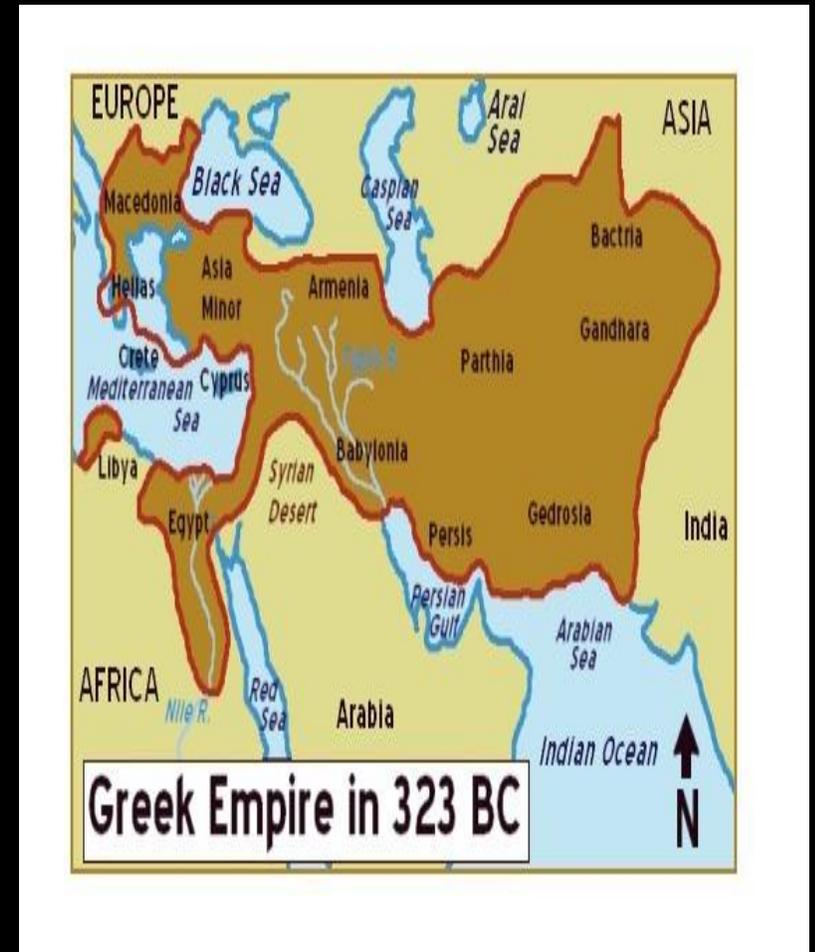
Examining the verses (cont'd)...

From the rest of **verse 7** it is easy to see that Alexander utterly destroyed the Medo-Persian empire, for the Bible says that he, "smote the ram...brake his two horns...no power in the ram...cast him down...stamped upon him...none that could deliver the ram". **Alexander's empire covered Greece and Macedonia in the west, and east through to almost the Indus River, then south through Syria, Palestine, and Egypt.**

Therefore the he goat waxed very great - Because Alexander's kingdom covered a greater territory than the Medes and Persians, and the fact that he conquered them, Greece is regarded as waxing very great.

When he was strong...horn was broken - When the empire was at its peak in strength, Alexander died in a drunken debauch at about the age of 31. Just before his death, he was asked to whom the kingdom would go. The reply came back that it would go to the strongest.

For it came up four notable ones - In **verse 22 we see that these four notable horns are four kings/kingdoms. They were not to stand up in the power of Alexander, that is, they did not have to conquer land that was unconquered to extend their territory, and not one man was to rule all.**



Examining the verses (*cont'd*)...

Initially the entire kingdom went to Alexander's natural brother Phillip Aridaeus, and then to his two infant sons Alexander Aegus, and Hercules. Within a very short time these were all killed so there was no natural heir to the throne, and the battle ensued between the 36 generals for control of the kingdom.

Eventually it was divided between four—exactly as the prophecy stated. These were Cassander who had Macedonia and Greece in the west, Lysimachus who had Thrace and a large part of Asia Minor in the north, Ptolemy who had Egypt and a part of Syria in the south, Seleucus who had the bulk of the Persian Empire from Syria eastward.

Towards the four winds of heaven - That is, towards the four points of the compass, north, south, east, and west. (Jeremiah 49:36)



Hellenistic Civilization of that times

The process of Hellenization began with the death of Alexander the Great and ended between 146-133 BC.

In reality, however, Roman civilization was in many ways a continuation of Hellenistic civilization.

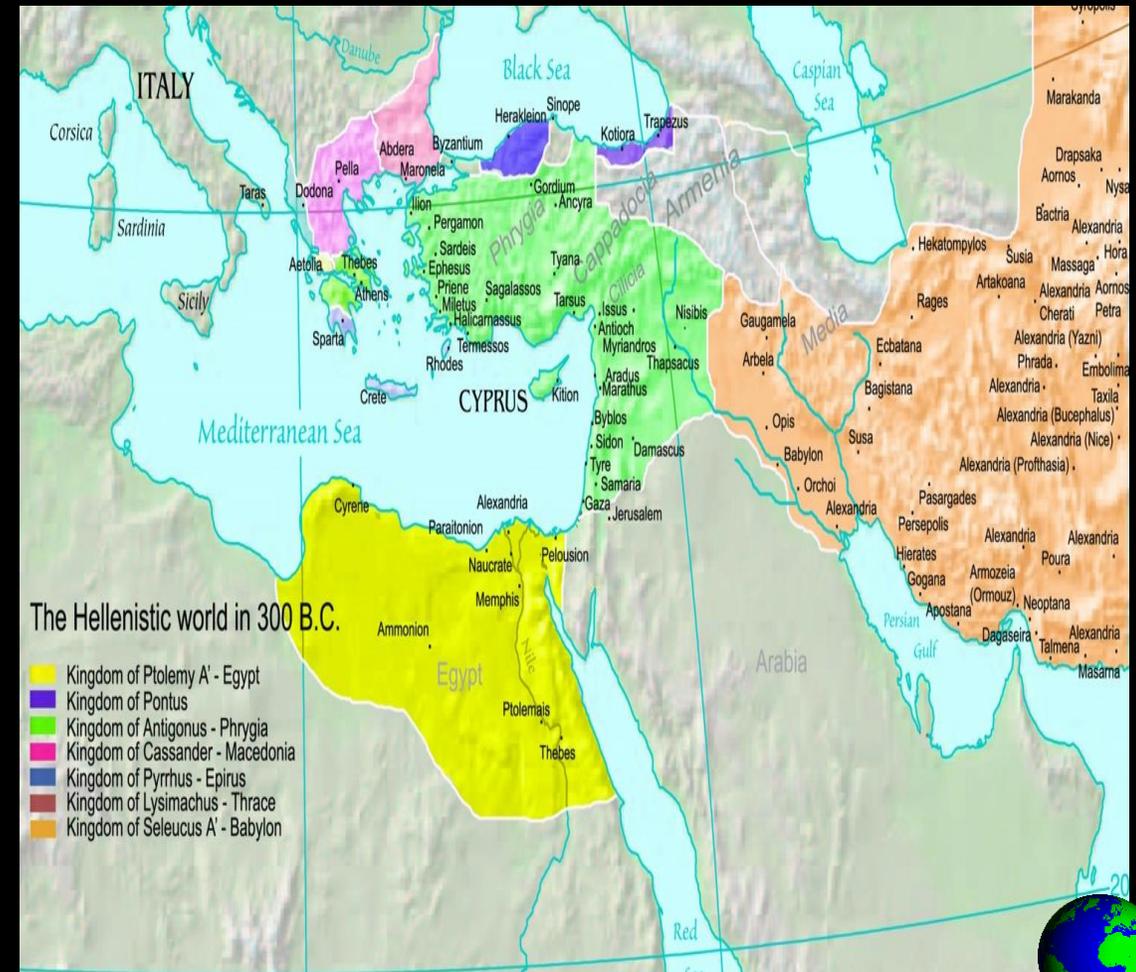
Hellenistic Civilization (336 BC till the death of the Roman Empire in 476 AD)

Hellenistic Greece (323-133 BC):

- Begins with Alexander the Great (334-323 BC)
- Antigonids [Macedonia-Greece] (283-168 BC)
- Attalids [Pergamum] (263-133 BC)
- Ptolemies [Egypt] (323-30 BC)

Rome's expansion: east, south and glorious land:

- Annexed Macedonia (148 BC)
- Annexed Greece (146 BC)
- Inherited Pergamum (133 BC)
- Conquered the Seleucid Empire (64/63 BC)
- Conquered Palestine (63 BC)
- Fall of Egypt [the Ptolemies] (63 BC)



In the Hellenistic period:

- Greek culture was widely extended over Greeks and non-Greek people alike
- City life was reshaped along the lines of the Greek polis—city
- Greek literature became the literature of the learned
- The Greek language became the ordinary medium of commercial and political interchange; the language of the educated
- Artists and craftsmen took the humanistic Greek masterpieces as models for imitation
- New temples were built and old ones reconstructed on traditional Greek architectural lines
- Young men of the oriental cities flocked to the Greek gymnasia
- Greek cults were instituted in regions once sacred to oriental gods (this was a time of great religious syncretism)
- The orient was made a captive to Greek culture but in the course of the second century BC the old oriental influences made their power felt once more forcing themselves into and through the Hellenistic surface



Daniel 8:9-11 – Rise of Little Horn

Daniel 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.*

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.*

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 his sanctuary was cast down.*

According to the biblical text, the little horn first undertook a horizontal movement and “grew exceedingly great toward the south, toward the east, and toward the Glorious Land” (Daniel 8:9). These three directions correspond to the three major areas that fell under the domination of pagan Rome.

As the little horn becomes the main player in the vision, its vertical expansion receives detailed attention.



The rise of the little horn

In this regard, the horn corresponds closely to the little horn of Daniel 7, as the following comparison shows:

- (1) Both horns are little in the beginning (Daniel 7:8, Daniel 8:9).
- (2) Both become great later on (Daniel 7:20, Daniel 8:9).
- (3) Both are persecuting powers (Daniel 7:21, 25; Daniel 8:10, 24).
- (4) Both are self-exalting and blasphemous (Daniel 7:8, 20, 25; Daniel 8:10, 11, 25).
- (5) Both target God's people (Daniel 7:25, Daniel 8:24).
- (6) Both have aspects of their activity which are delineated by prophetic time (Daniel 7:25; Daniel 8:13, 14).
- (7) Both extend until the time of the end (Daniel 7:25, 26; Daniel 8:17, 19).
- (8) And both face supernatural destruction (Daniel 7:11, 26; Daniel 8:25).
- (9) Lastly, because the little horn of Daniel 7 represents the papacy, the vertical expansion of the little horn in Daniel 8 must represent the same power.
- (10) Thus, as in Daniel 2 and 7, the final main power is Rome, both pagan and papal.

RISE
OF THE
LITTLE
HORN

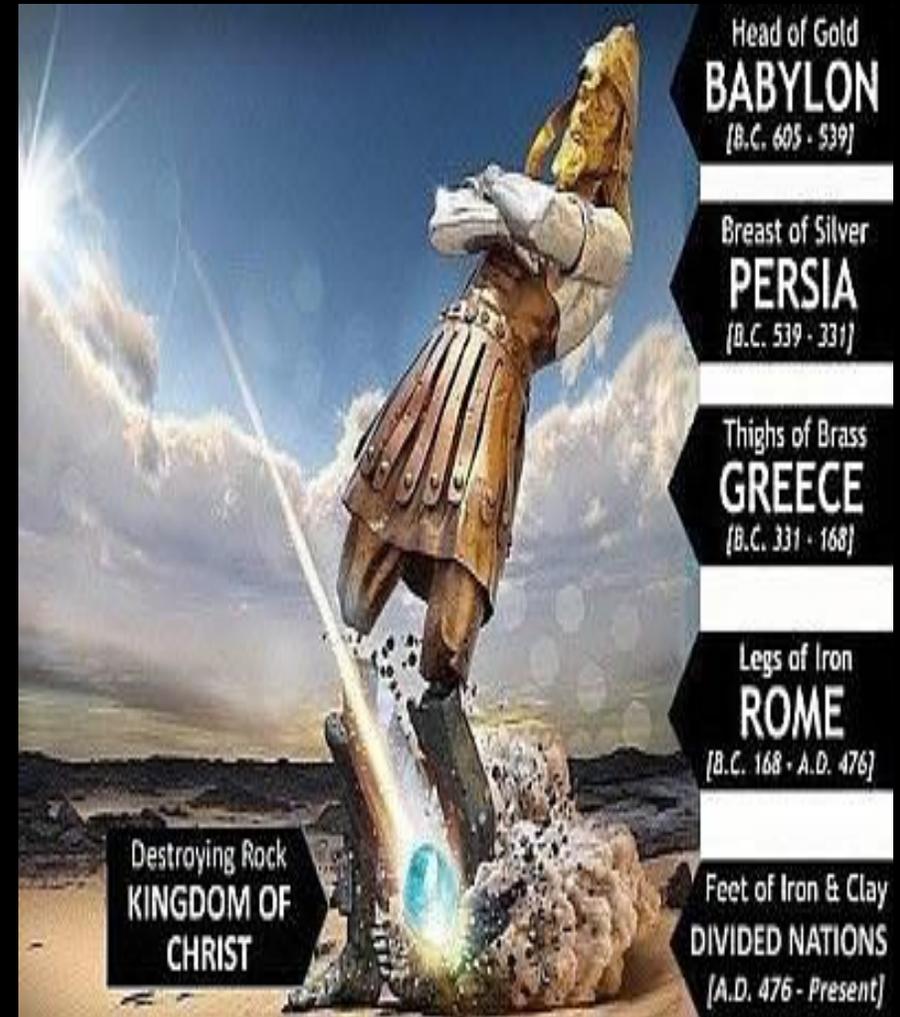


The rise of the little horn (cont'd)

In order to comprehend from which kingdom the little horn emerges it will be necessary to provide some extensive historical background. Let's begin in Daniel 2. The story is well is well known. Nebuchadnezzar had a dream and when he woke up he had forgotten it. So he called the magicians, the astrologers, the sorcerers and the Chaldeans to tell him the dream and its meaning. These wise men of Babylon were unable to explain what the king demanded.

It is well know from history that these Babylonian wise men were polytheistic. In fact, they told the king that only the gods [plural] could give him the information he demanded (Daniel 2:11; see also, Isaiah 47).

The book of Daniel reveals that these wise men hated Daniel and his three friends. They accused Hananiah, Mishael and Azariah when they refused to worship the image which Nebuchadnezzar had raised up (see, Daniel 3:8-11).



The rise of the little horn (cont'd)

As we studied in [Daniel 3](#), the image was a symbol of the Babylonian sun-god, Marduk. Notice the four key elements which are apropos to our study:

- 1) Nebuchadnezzar who for seven years behaved as a beast,
- 2) raised up an image and
- 3) gave a decree to worship the image to the beast.
- 4) Whoever did not worship the image to the beast was to be killed.

These four elements will be picked up again in [Revelation 13](#) where end-time Babylon will repeat the story of Daniel three on a world-wide scale.

These Babylonian priests hated Daniel and his friends because they were monotheistic.



The rise of the little horn (cont'd)

When Babylon fell to the Medo-Persian Empire, a new religion was introduced. This religion is known as Zoroastrianism. It is characterized by its strict monotheism. The basic tenets of this religion are that there is one true Almighty God, whose name is Ahura-Mazda. He is the God of light. But there is also an arch-adversary of God whose name is Ahriman. He inhabits the realm of darkness. According to Zoroastrianism, there is a constant battle between the God Ahura-Mazda and Ahriman (see Humphrey Prideaux, *An Historical Connection of the Old and New Testaments* (London: William Tegg and Co., 1858), pp. 149-150).

As we look at ancient history, we find that nations have the almost incurable tendency toward polytheism. This is made clear in [Romans 1:18-32](#).

Sometime after the fall of Babylon, Daniel had an encounter with Cyrus, king of Persia. The prophet opened up to Cyrus the prophecies of Isaiah regarding the fall of Babylon. In fact, Daniel showed Cyrus that God had chosen him by name to deliver His people one hundred years before his birth ([Isaiah 45:1](#)). When Cyrus heard this he was deeply impressed. Please see [Ezra 1:1-3](#)

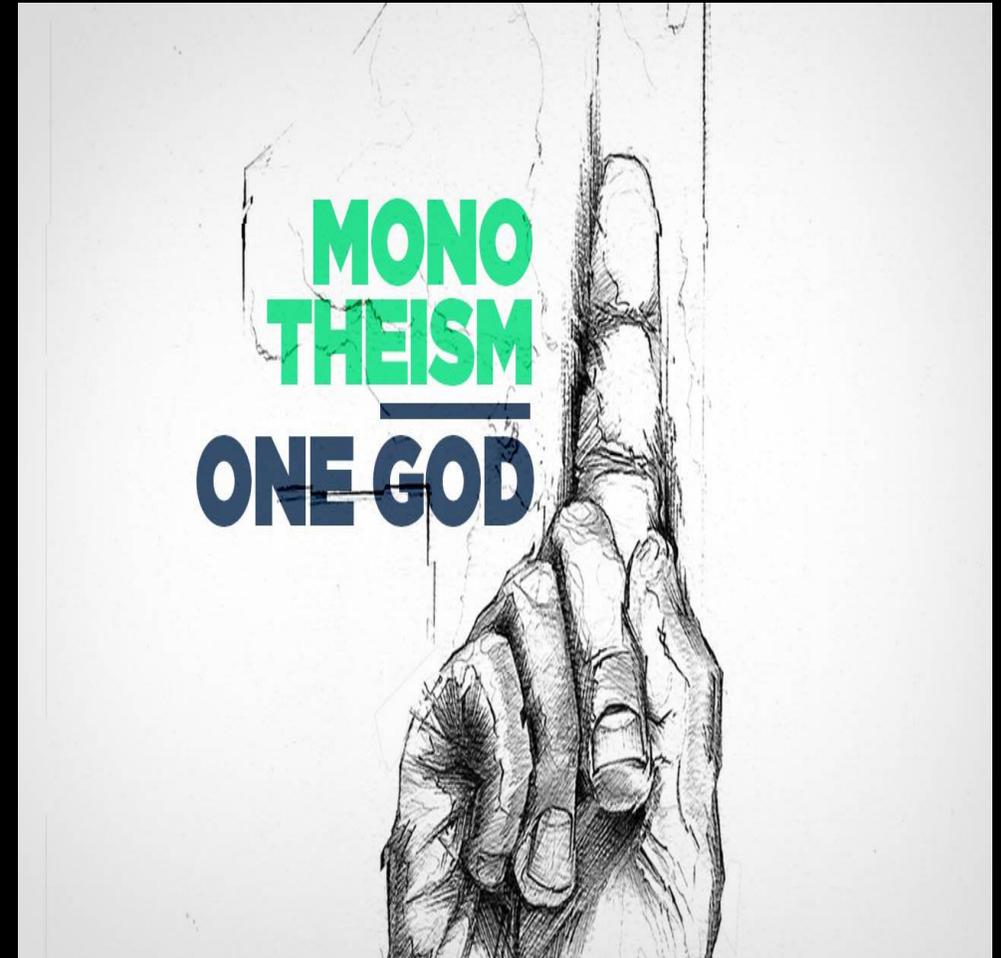


The rise of the little horn (cont'd)

There can be no doubt that the Persian Empire came to knowledge of the true God primarily through the contacts of Darius and Cyrus with Daniel.

Just as a sidelight, I might mention that the wise men who came to visit Jesus were not idolaters. They were most likely from Persia. Ellen White identifies these wise men from the East as 'philosophers'. She also states that these magi studied the starry heavens but they did it with the aid of the Hebrew Scriptures.

But even after monotheism took hold in the kingdom, there were still Babylonian priests, of the Daniel 2 type, in the realm. These were angry that their religion had been overthrown and they looked for every opportunity to re-establish their lost dominion. Cyrus died in 530 B. C. and was succeeded by Cambyses who governed for seven and one half years.



The rise of the little horn (cont'd)

In 480 b. c., another Persian king, Xerxes (the Ahasuerus of the book of Esther), who was a staunch defender of the monotheistic religion of Persia, destroyed the temples of the Greeks (because he detested their polytheism) and he also undertook a campaign to Babylon where he destroyed the pagan temples there as well (see, Humphrey Prideaux, *An Historical Connection of the Old And New Testaments*, volume 1, pp. 214-215).

Once again the Babylonian Magi fled to Pergamum for refuge. Thus it was that the religion of the Babylonian Magi was established in the city of Pergamum in Asia Minor. There is no doubt that the pagan Roman Empire grew out of Asia Minor. There are several reasons found in *book* -The Aenid by Roman poet Virgil.



The rise of the little horn (cont'd)

But not only did Rome borrow its civilization and culture from Asia Minor, they also borrowed their religion from there.

The Etruscan kings wore purple robes and sat on a throne called sella curulis in Latin. All of these symbols were adopted by the magistrates of the Roman Republic, and presumably reflect the usages of the Roman kings under the Etruscan dynasty.

In 67 AD, the Roman general Pompeii went on an expedition to do away with pirates in Asia Minor. We know that Pompeii there adopted the religion of Asia Minor. **In fact, Mithraism became the official religion of the Roman legions.**

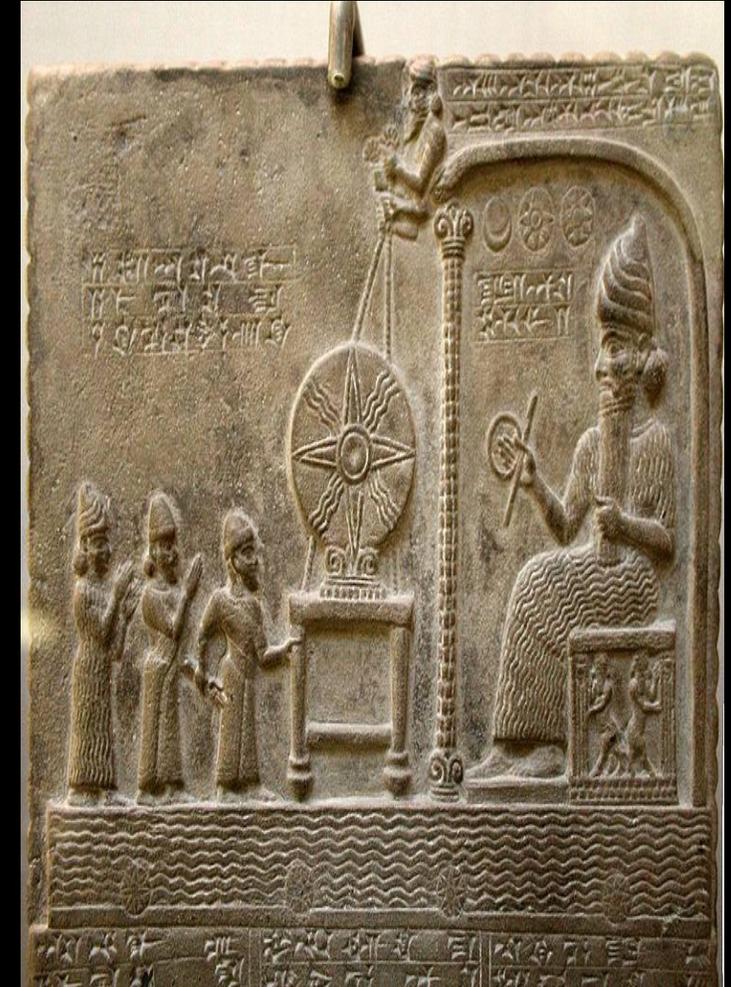
That is to say, Asia Minor became the link between ancient Babylon and pagan Rome. This is a pivotal point which we will come back to in a few moments.



The rise of the little horn (cont'd)

Furthermore, it is often overlooked that Pergamum was the only one of the four Macedonian kingdoms which Rome did not have to fight to overcome. **The kingdom of Pergamum was willed to the Roman Senate by king Attalus III in the year 133 B. C.** (See, [Encyclopaedia Britannica](#), article, 'Pergamum'). This not only gave Rome a foothold in Asia Minor from which it could conquer the nations of the East, but it also became the bridge which made it possible for Rome to come in contact with God's covenant people, Israel. **In this way, the fulfilment of Daniel 8 was made possible.**

So far we have traced the 'journey' of Babylonian idolatrous religion from Babylon to Asia Minor to pagan Rome. **But there is more to this story. Pergamum is also the link between pagan Rome and papal Rome. And, how is this?** In order to answer this question, we must turn to Revelation two and three where the story of the seven churches is told. **It is generally accepted by Bible students that the seven churches depict seven epochs in the history of the Christian Church.**



The rise of the little horn (cont'd)

A careful study of the first three churches—Ephesus, Smyrna, Pergamum—clearly indicates a progression from the apostolic church to the compromising church. Ephesus symbolizes the Apostolic Church. Smyrna is symbolic of the persecuted church during the dominion of pagan Rome. This is clearly indicated by the constant 'death language' used with reference to this church (see, Revelation 2:8-11).

Let's take a closer look at the church of Pergamum.

We will begin with Revelation 2:13. Here we are told that Pergamum is the place where Satan's throne is found.

A king sits on a throne so we must conclude that Pergamum is the 'See' of Satan's kingdom.

We are told that this church holds 'the doctrine of Balaam' (Revelation 2:14). What could this expression possibly mean? To find the answer, we must go back to the original source Numbers 22-24.

Balaam originally belonged to the group of faithful Magi but he later sold himself to a group of idolatrous Moabite priests who were experts in the art of divination (Numbers 22:7; 23:23).

The Doctrine of Balaam

God's Knowledge of the Church Vs. 13

God's Criticism for the Church Vs. 14, 15

Compromised Principles

Compromised Activities

Compromised Morals

Compromised Doctrine

God's Instruction for the Church Vs. 16

God's Reward for the Church Vs. 17

Revelation 2:12-17



The rise of the little horn (cont'd)

Let us now turn to Revelation 12:1-5, 7-9. The dragon in this passage is symbolic of Rome and Rome is where Satan's throne is. And how do we know this? Because in Revelation 13:2 we find that this dragon (symbolic of Satan working through Rome) gave the beast (the papacy) his power, and throne and great authority. And where was Satan's throne at this time? It was symbolically in Pergamum (Revelation 2:13) Why is all this important?

The message of the apostolic church (Ephesus) spread like grassfire. Satan responded by persecuting the church (Smyrna). But the more the church was persecuted, the more it grew. So Satan decided to change his strategy.

Not able to destroy the church from outside by persecution, Satan decided to infiltrate the church.

In 313 A. D. persecution ended. Constantine the Great, an avowed worshiper of the sun-god Mithra proclaimed a decree of toleration. Constantine became a 'Christian' and proclaimed the first civil Sunday law, calling it 'the Venerable Day of the Sun'. In fact, Constantine had a coin minted with the inscription, Deus Sol Invictus ('to the invincible sun').



The rise of the little horn (cont'd)

In this way the church committed spiritual fornication by abandoning Jesus and joining the world. It is no coincidence that the church of Pergamum is followed by the church of Thyatira which is a clear depiction of the papal church (see [Revelation 2:20-23](#))

In this way, spiritual Pergamum became the link between pagan Rome and papal Rome. We have previously seen that papal Rome, though in some ways a separate kingdom, was a continuation of pagan Rome.

Amazingly, we have seen that the literal kingdom of Pergamum was the link between ancient Babylon and pagan Rome. And spiritual Pergamum also linked pagan Rome to papal Rome. Thus we discern an unbroken chain between ancient Babylon and papal Rome.

The papacy passed on many of its errors to apostate Protestantism, including the observance of Sunday. Astoundingly, the conflict which took place in the Valley of Dura will once again take place on a world-wide scale ([Revelation 13:11-18](#)).

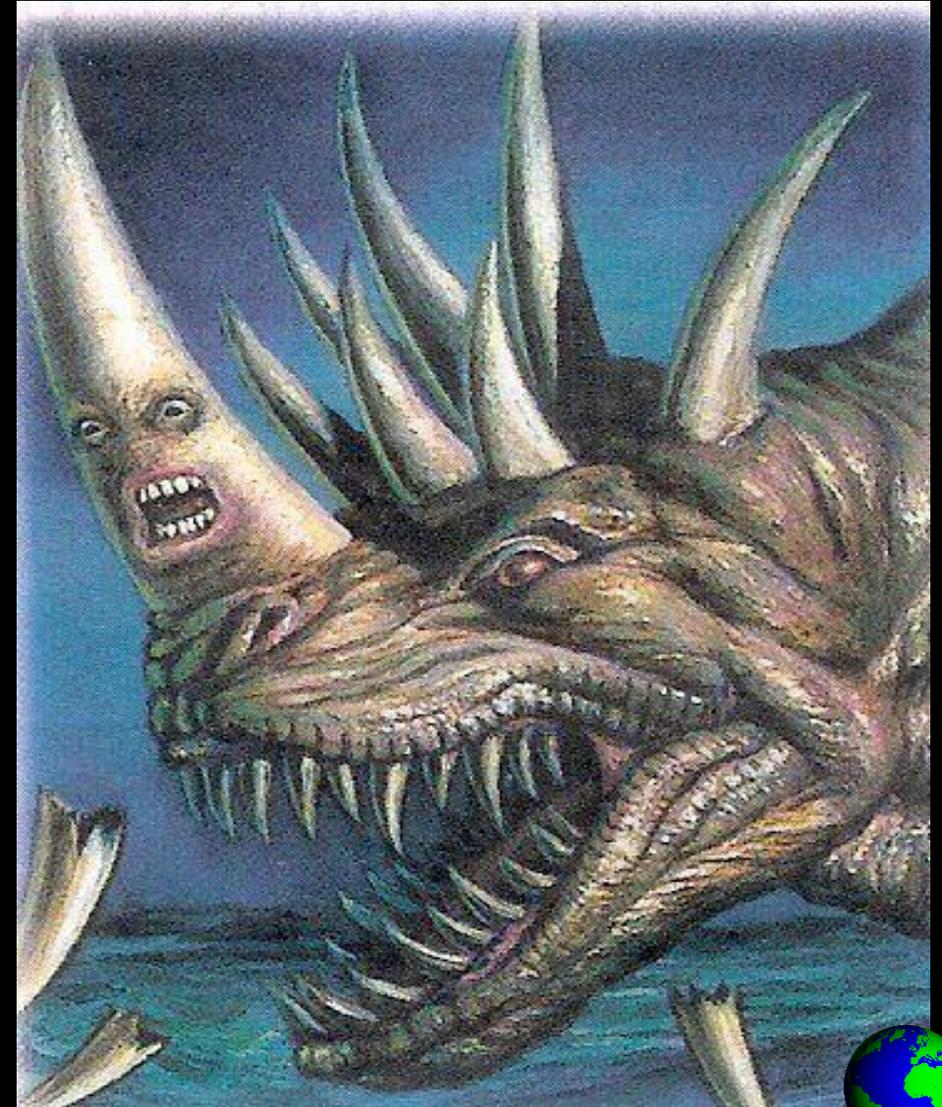


The Little Horn of Daniel 7 & 8

- Both are identified with the same symbol: a horn (7:8; 8:9). Remarkably, even though Daniel 7 was written in Aramaic and Daniel 8 in Hebrew, both employ the same word for 'horn' (qeren)
- Both are described as 'little' at the outset (7:8; 8:9)
- Both are described as becoming 'great' later on (7:20; 8:9)
- Both are described as persecuting powers (7:21, 25; 8:10, 24)
- Both have the same target group as the object of their persecution (7:21, 25, 27; 8:24).
- Both chapters call the persecuted ones 'the people of the saints' (7:27; 8:24)

Both are described as self-exalting and blasphemous powers (7:8, 11, 20, 25; 8:10-12, 25)

Both are described as exercising a crafty intelligence (7:8: 'eyes of a man'; 8:23-25: 'understands riddles, cunning and deceit')



The Little Horn of Daniel 7 & 8 (cont'd)

- Both represent the final and greatest anti-God climax of their visions (7:8-9, 21-22; 25-26; 8:12-14, 25).
- Both have aspects of their work delimited by prophetic time (7:25; 8:14)
- The activities of both extend to the time of the end (7:25-26; cf. 12:7-9; 8:17, 19)
- Both are to be supernaturally destroyed (7:11, 26; 8:25)

It seems that the emphasis of Daniel 7 falls upon giving the orderly sequence of powers from the day of Daniel until Christ sets up His everlasting kingdom. The emphasis of Daniel 8 on the other hand is to highlight and amplify the origin of Rome in its two stages. Both stages of Rome originated with Pergamum, both have ruled from the same geographical centre and both have performed many of the same actions (see Revelation 13:2).



By him the daily (sacrifice) was taken away

Here we now have the transfer from Pagan Rome to Papal Rome. So the text will read, 'by Papal Rome the daily (sacrifice) was taken away'.

The words 'taken away' come from the Hebrew word ruwm, which means bring up, raise, lift up, set up, and exalt.

In Daniel 4:37 it is translated as 'extol', 5:19, 23 set up and lifted up, 11:36 exalt. So this taking away of the daily is not a destruction of it, but an exaltation of it.

In the Hebrew, the word daily means 'perpetual or continual', and found to be in the noun form; which means that it is a naming word.

From verse 13 it is easily seen that the daily is paganism.

The Papacy took paganism into itself and exalted it under the garb of Christianity. You will find the Papacy riddled with pagan ceremonies that have been given a Christian name.

So by the papal form of Rome the pagan form was taken away. Pagan Rome was remodelled into papal Rome.

This is why we only see one little horn to describe the two powers, for in reality one is just the continuation of the other.

THE MARK OF THE BEAST

is NOT this  is NOT this 

The mark of the Vatican beast will be **ENFORCED** **SUN**day observance; which is willful rejection of God's 7th day Sabbath and His Law. (God's Sabbath is from Friday sunset to Saturday sunset)

CLIMATE CHANGE

will lead to **Sunday Law** enforcement

March 7, 2017: EU Bishops Commission calls for work-free Sunday.
March 7, 321 AD: First Sunday law by Constantine.

Satan will impersonate Christ and claim he changed the Sabbath to Sunday.

If you accept the Vatican's **SUN**day Laws, you will accept its **MARK** and receive God's 7 plagues and die. (Revelation 16; Psalm 119:126)
If you obey God and keep His 10 commandments, including His 7th day Sabbath commandment, you will become His saint and be with God in heaven! (Revelation 14:12; Revelation 22:14)

RemnantofGod.org/climatechange.htm 

Place of his sanctuary was cast down

The word 'his' refers to the daily/pagan Rome. It is interesting to note that the word for sanctuary, miqdash, can refer to a holy place of worship or an evil one, which is not uncommon as we see the use of this word to define an evil sanctuary in [Isaiah 16:12](#) and [Ezekiel 28:18](#). (The significance of this word will be shown in [verse 13](#)).

Pagan Rome's place of worship, the Pantheon and Rome itself, lost its eminence when Constantine moved the seat/government of Rome to Constantinople in the East in 330 A.D. Romulus Augustus, or the Diminutive Augustus, was the last of the emperors in the West until he moved the seat to Constantinople in 476 A.D. **Rome and the Pantheon (the place of Pagan Rome's worship) faded into the background as Papal Rome absorbed the pagan idols and traditions, exalting them through so called Christianity. This same transaction is recorded and brought to light in [Revelation 13:2](#), where the dragon (Pagan Rome) gave the beast (Papal Rome) its seat (the city of Rome).**



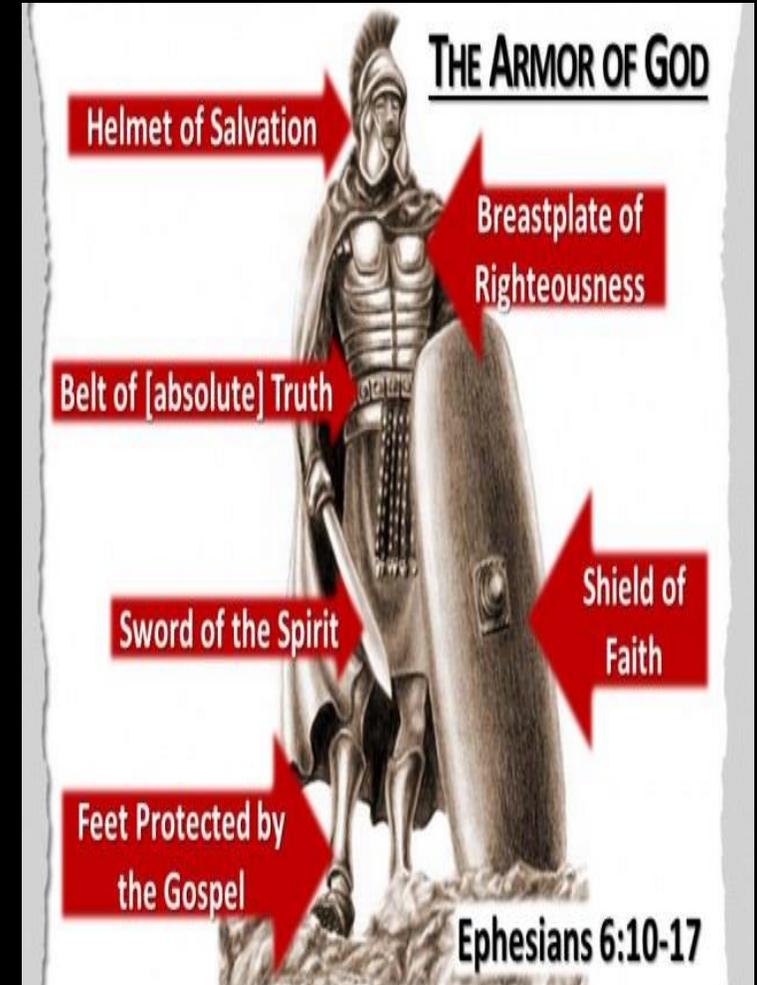
Identity of the host of heaven

The little horn which had been conquering horizontally on earth now began an onslaught vertically against heaven.

The sense of the first part of verse 10 is: 'the horn grew geographically, yes, even vertically into heaven.' The horn grows great, even to the host of heaven and hurls down some of the host of the stars to the ground and tramples upon them. Whenever the expression 'grow great' (gadal) is used in the Old Testament of human beings, without exception, it refers to one who takes power illegally, presumptuously and arrogantly. In the Old Testament the word 'host' is used in the majority of the cases to describe 'armies'.

The explanation at the end of chapter 8 leaves no doubt as to the identity of the host of heaven upon which the little horn tramples: 'And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall destroy the mighty and holy people' (Daniel 8:24).

It is clear, then, that the host represents God's people. In the New Testament, the Apostle Paul even uses military terminology to describe the armour and the warfare of God's people against Satan's kingdom (Ephesians 6:11-18; Romans 13:12-14; 2 Corinthians 6:7; 1 Thessalonians 5:8; 2 Corinthians 10:3-4)



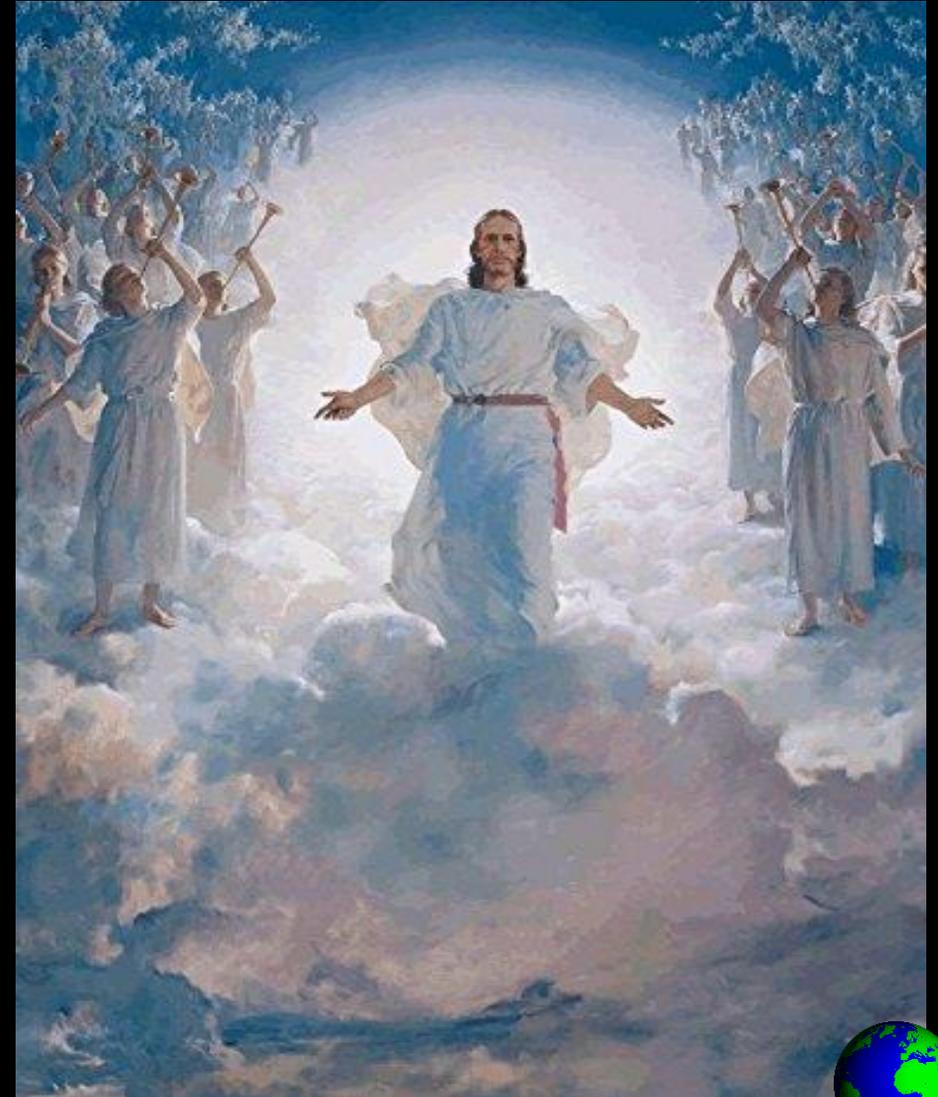
Identity of the prince of heaven

As if it wasn't enough to war against the host, the little horn now attacks the Prince of the host, the 'daily' which belongs to the Prince, and the place of the Prince's sanctuary.

First of all, let's identify the Prince.

The word 'Prince' is used several times in the book of Daniel (10:13, 21; 12:1-3; 8:11, 25; 11:22; 9:25, 26). **Who is this person?** The only other place in the entire Bible where the specific name 'Prince of the host' (sar tsaba) is used is in Joshua 5:13-15. **Even a cursory look at this passage reveals that the Prince of the host is God** (compare Exodus 3:14; John 8:58). There can be no doubt that the Son of Man, Michael, the Angel of the Lord, the Angel of His Presence, all refer to the same being (Jude 9; Revelation 12:7-9; 1 Thessalonians 4:16).

It is of more than passing interest to realize that the high priest in the Old Testament was occasionally called 'prince' (see 1 Chronicles 24:5; Ezra 8:24, 29)



Casting down the heavenly sanctuary

The act of casting down the place of the Prince's sanctuary does not mean that the little horn is demolishing the mortar and stones of the heavenly sanctuary. **What it does mean is that the little horn usurps on earth the daily ministrations of the heavenly Prince. What belongs to the Prince in heaven, the little horn usurps and sets up on earth. The place of the sanctuary is removed from heaven and set up on earth.**

The central issue in this whole matter is : **Who will control the sanctuary service in the court and in the holy place [significantly, at this point in the flow of church history, the little horn only tries to interfere with the ministry of the Prince in the court and in the holy place. This is understandable in that during the Middle Ages Jesus had not yet entered the most holy place but is still in the holy place.**

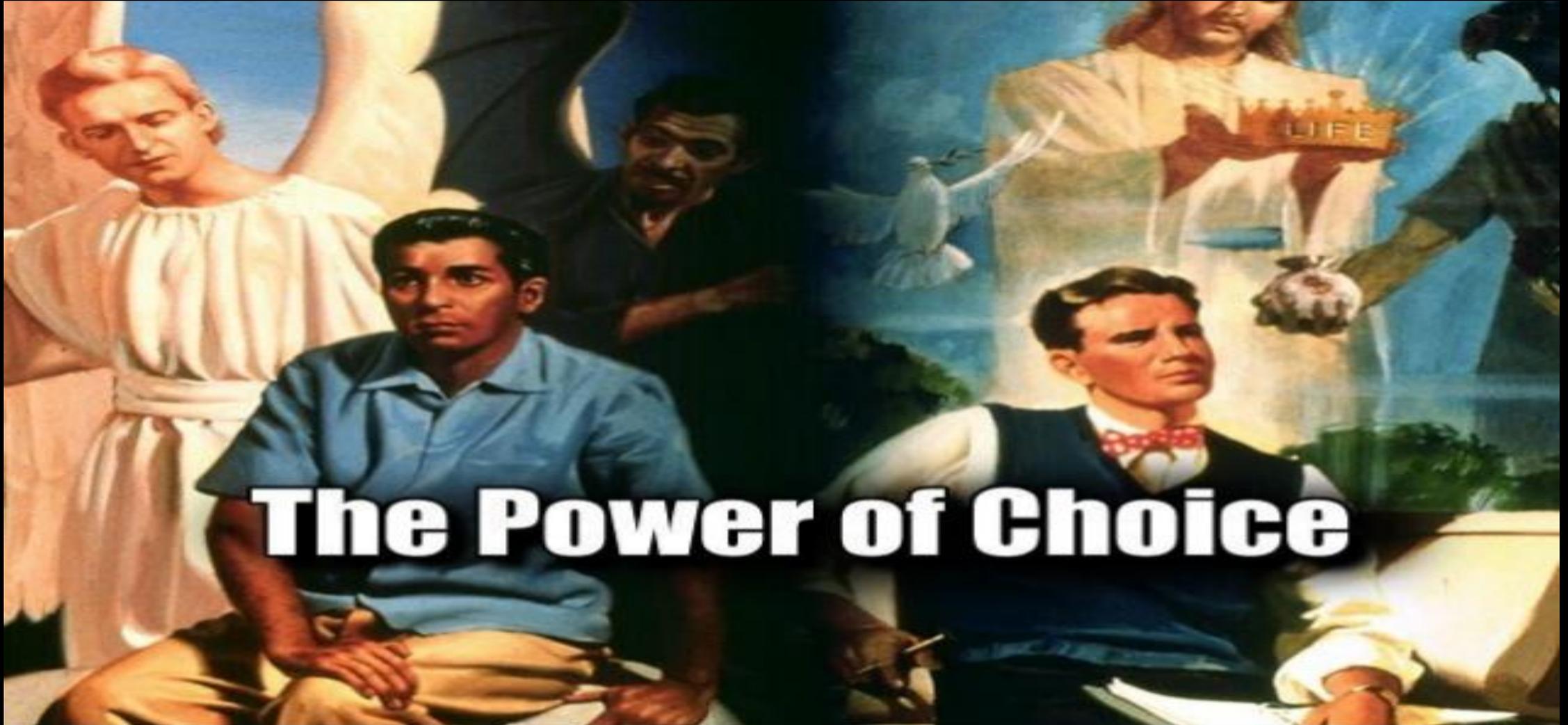


Conclusion

What Satan could not accomplish through open opposition, he sought to accomplish by policy and strategy. Silently, stealthily, the principles of evil crept into the church of Christ, which had grown up in spite of the pagan opposition. The humility of the Son of God at first characterized the body of Christians, and therein lay the power of the early church. Christian mothers gathered their children about them as the Jewish mothers had done in the days of their prosperity. From infancy the truths of God's word were implanted in their hearts; sacred songs were on their lips; the Word of God was the text-book from which all lessons were learned. Parents dared not allow their children to remain in the pagan schools, for the very atmosphere breathed of the heathen worship; the air was heavy with the odour of sacrifice to idols. They dared not sit at the table with those with whom they had once been familiar, for the food had been consecrated to idols. In the most careful way the rising generation was educated, and Christianity took the place of paganism. SDP 111.2

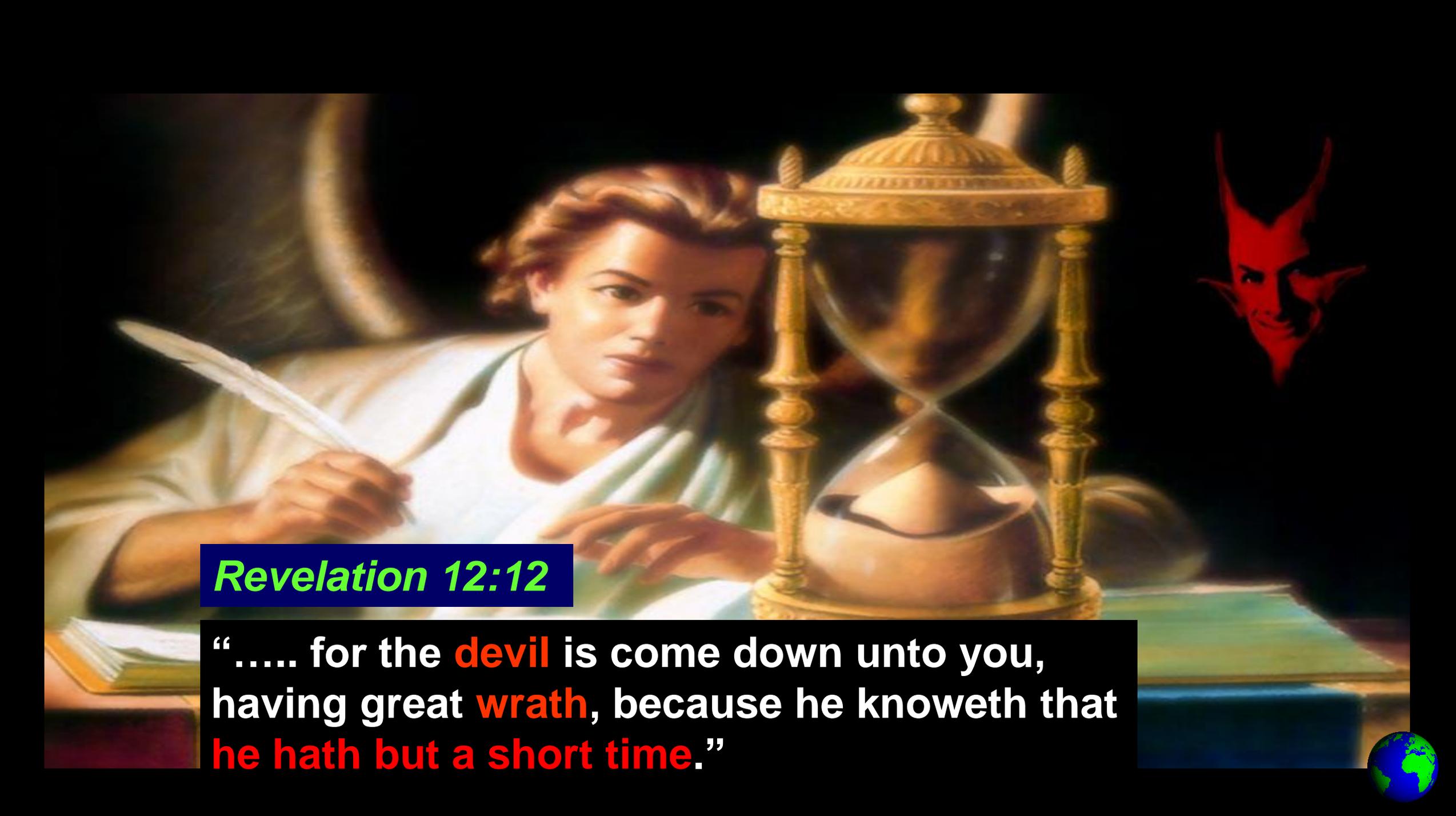


God has given all:



The Power of Choice





Revelation 12:12

“..... for the **devil** is come down unto you, having great **wrath**, because he knoweth that **he hath but a short time.**”



Enter The Ark of Hope

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

– John 10:16



The Ark of the Covenant



Psalms 77:13

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. –
Revelation 3:20





THE END



ARE YOU READY TO MEET JESUS?