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### An Exegesis of the Little Horn of Daniel 8

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LITTLE HORN OF DANIEL 8

AN EXEGESIS OF THE LITTLE HORN  
OF DANIEL 8

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A Thesis

Presented to the Faculty of the  
Seventh-day Adventist Theological Seminary  
Washington, D. C.

---

In Partial Fulfillment  
of the Requirements for the Degree  
Master of Arts

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Department of Bible and Systematic Theology

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by

Reuben Lynn Hilde

August 1953

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Lynn

I

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## CHAPTER I

### INTRODUCTION

In the eighth chapter of the book of Daniel a vision is recorded that left Daniel sick and astonished. He was unable to understand its meaning fully.<sup>1</sup> Occupying a prominent place in the vision of the eighth chapter is a "little horn, which waxed exceeding great."<sup>2</sup> As for the vision itself, Daniel was shown in order: a ram, a "he goat," a "notable" horn, four horns which came up when the "notable" horn was broken, and finally, the little horn that arose out of one of the four horns.<sup>3</sup> It is this little horn that provides the problem of this study.

#### I. THE PROBLEM

Statement of the problem. To a large extent the meaning of this vision is made clear in Daniel 8:20-22; however, the little horn symbol is not discerned so readily. It is the purpose of this study to find the answer to the question that comes to the mind of one who reads the eighth chapter of Daniel: Who is the little horn of Daniel 8?

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<sup>1</sup> Daniel 8:27.

<sup>2</sup> Daniel 8:9.

<sup>3</sup> Daniel 8:4-14.

Importance of the study. In building a structure that is to withstand the elements of nature and of time, the architect must be certain that the structure is built upon a solid foundation. Without this foundation, the building would crumble. Likewise, if a mathematician were to start on an involved problem with the assumption that two plus two equals five, the result would be unfortunate. No matter how meticulous he may be from that point on, he would come forth with the wrong answer.

In the light of these two illustrations the student may view the problem of the little horn of Daniel 8. The little horn of Daniel 8 is of "foundation" importance.<sup>1</sup> A large portion of the Bible may be understood only as it is "built" upon the correct interpretation of this little horn. And, if the Bible student will begin his "prophetic problem" with a premise that is sound and true, he will find, as he journeys through the Scriptures, that truth will coincide with truth, prophecy will blend with prophecy, the light of gospel truth will shine brighter, and in his own heart, the student will experience a greater love for his Saviour.<sup>2</sup> Therefore, this study is important, not only as a means of arriving at doctrinal truth, but also as a means of enriching the student's Christian experience.

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<sup>1</sup> Ellen G. White, Gospel Workers, p. 148.

<sup>2</sup> 2 Peter 1:19.

## II. DEFINITIONS OF TERMS USED

In general, the terms used in this study are nontechnical; however, a few of these terms can be confusing to the reader, unless clarified. These terms are as follows:

The great horn. The great or "notable" horn, referred to in Daniel 8:8, is not the little horn under consideration in this study. This great horn is located between the eyes of the he goat, and it is defined as the first king of Grecia.<sup>1</sup>

The four "notable" horns. The little horn is not numbered as one of these four horns. These four horns are the horns that succeeded the "notable" horn, the first king of Grecia. They are designated as four kingdoms that "shall stand up out of the nation, but not in his power."<sup>2</sup>

The little horn. The little horn of Daniel 8:9 is the problem of this study. This little horn is sighted as coming up out of one of the four horns.<sup>3</sup> A similar little horn is mentioned in Daniel 7:8, but it has been the purpose of this study to delimit the problem so that the little horn of Daniel 8 might be studied with greater clarity. The little horn of Daniel 7 has been referred to only when it

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<sup>1</sup> Daniel 8:5, 21.

<sup>2</sup> Daniel 8:22.

<sup>3</sup> Daniel 8:9, 23.

was felt that it was an aid in clarifying the problem under consideration.

### III. PLAN OF PROCEDURE

Study of past and present views. A study has been made to ascertain that which men throughout history have taught or believed concerning the little horn of Daniel 8. In connection with this it was felt necessary also to study the teachings of modern writers on this subject. The results of these studies are discussed in Chapter II.

Description of the little horn analyzed. It was felt that before the little horn could be identified properly, a careful study must be made of the chapter in which the little horn is found. There are a number of statements in Daniel 8 which describe the characteristics and activities of the little horn. A complete picture of the little horn can be seen only as these statements are brought together and viewed as a composite picture. These factors from Daniel 8 which identify the little horn are the following:

1. The little horn comes out of one of the four horns. Daniel 8:9.
2. The little horn grows exceedingly great. vs. 9, 10.
3. The direction of activity of the little horn is toward the south, toward the east, and toward the pleasant land. v. 9.
4. The little horn is a persecuting power. vs. 10, 24, 25.

5. He exalts himself, even to the position of equality with Christ. vs. 11, 25.
6. The little horn takes away the "daily" and casts down the sanctuary. vs. 11, 12.
7. The little horn casts the truth to the ground. v. 12.
8. The little horn succeeds and prospers through craftiness. vs. 12, 24, 25.
9. He is connected with the transgression of desolation. v. 13.
10. At the end of 2,300 days the sanctuary is cleansed. v. 14.<sup>1</sup>
11. The vision of the little horn extends to the time of the end. vs. 17, 19, 26.
12. The little horn comes up in the "latter end" of the kingdoms of the four horns, "when the transgressors are come to the full." v. 23.
13. The little horn is described as a "king of fierce countenance." v. 23.
14. He understands dark sentences, or riddles. v. 23.
15. He is mighty, but not by his own power. v. 24.
16. The little horn stands up against the Prince of princes. v. 25.
17. The little horn is broken without hand. v. 25.

Historical and modern views measured by the seventeen points of Daniel 8. A number of interpretive views on the little horn have been prepagated. It is logical to subject each of these views to the

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<sup>1</sup> The Revised Standard Version has, "two thousand and three hundred evenings and mornings;" further examination of this point is taken up later in the study. See page 25.



test of the seventeen identifying factors, for it is essential that to be correct a viewpoint pass the test of each one of these points. This is a severe test, but it could hardly be otherwise, for a number of men, or powers, may fit the description of six or eight of these points, and yet fail to fulfill the remaining specifications. Therefore, it has been the plan of this study to apply this seventeen-point test to the various teachings on the little horn. Only that person or power that passes on every point of this test can provide the answer to the question: Who is the little horn of Daniel 8?

It is not necessary to consider these seventeen points as coming strictly in a chronological order. In fact, it is, perhaps, better not to insist on an exact chronological sequence, for in so doing, certain truths may pass by unnoticed. A correct approach would be to consider these seventeen points as parts of a picture. When all of these points are placed together in a correct relationship to each other, a true picture of the little horn power is seen.

Sources. The sole source for this study is the book of Daniel. It is taken for granted in this study that the book of Daniel is a prophetic book written by Daniel in the sixth century before Christ. It is not an attempt to establish the early authorship of the book, nor to meet the arguments of the critics. It is taken for granted that Daniel's prophecy portrays only facts.

Due to the variety of viewpoints on the little horn, it has been necessary to investigate several eras of history. Among the

eras investigated were the period following Alexander the Great, the Maccabaeian period, the last years of the Jewish state, the early period of the church, the Medieval period, and the rise of Mohammedanism. For most of these eras there is ample source material. The sources used in this study are listed in the bibliography.

## CHAPTER II

### VIEWPOINTS ON THE LITTLE HORN

To facilitate the study of the problem at hand, two charts have been made. The first chart reveals what has been taught by men down through history. It has been incorporated into this study as Appendix A. The second chart lists the beliefs of modern writers, and is listed as Appendix B.

Appendix A. In Appendix A, which deals with the historical viewpoints, it will be noted that a column is included which lists the views of commentators of the past on the little horn of Daniel 7. These data have been included in the chart because comparatively few of the men of past centuries discussed the little horn of Daniel 8 by itself. They thought in terms either of the little horn of Daniel 7 alone, or of the two chapters as dealing with the same power. Occasionally, as is seen in the chart, a man distinguished between the little horn of Daniel 7 and the little horn of Daniel 8. Not until the latter half of the eighteenth century, however, did men begin to distinguish more definitely between the two. This chart, Appendix A, has been developed through the study of the comprehensive works of L. E. Froom on the history of prophetic interpretation.

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<sup>1</sup> See LeRoy Edwin Froom, The Prophetic Faith of Our Fathers, 4 vols.

Appendix B. Appendix B is not an exhaustive study of all modern writers on the little horn of Daniel 8. It is a survey of ninety-four different writers who deal with this subject. It is believed that this list of writers provides an adequate cross section of present beliefs concerning the little horn of Daniel 8.

An analysis of the two charts. An analysis of the two charts reveals the following statistics on the various viewpoints held:

<u>Little Horn</u>	<u>Appendix A</u> (Historical)	<u>Appendix B</u> (Modern)	<u>Total</u>
1. Antiochus Epiphanes . . . . .	11	66	77
2. Mohammedanism . . . . .	23	3	26
3. Future Antichrist . . . . .	5	11	16
4. Papacy . . . . .	14	1	15
5. Rome . . . . .	9	3	12
6. Pagan & Papal Rome . . . . .	5	3	8
7. Other viewpoints . . . . .			
(a) Kingdom of Seleucidae . . . . .		3	
(b) Frederick II . . . . .	1		
(c) Antiochus and Antichrist. . . . .	1		
(d) Not Mohammedanism . . . . .	1		
(e) Not Antiochus Epiphanes . . . . .	1		
(f) Adolph Hitler . . . . .		1	
(g) Mohammedanism in the east and Popery in the west . . . . .		1	
TOTAL . . . . .	<u>71</u>	<u>92</u>	<u>163</u>

This analysis discloses several facts of interest, but only those facts which are germane to the problem of this study will be discussed here. Important to this study is the fact that six major viewpoints are listed in this analysis. However, the fifth viewpoint listed is not altogether clear. With some writers, Rome may mean the kingdom

of Rome proper. With others, "Romanism," or the Papacy, may be meant. Still others may mean a combination of Pagan and Papal Rome, as listed under the sixth viewpoint. At least this much is certain: Five major viewpoints that stand out are:

1. Antiochus Epiphanes.
2. Mohammedanism.
3. A future Antichrist.
4. Papacy.
5. Pagan and Papal Rome.

As is noted in this analysis, other viewpoints have been promulgated. It is not intended here to pass by these opinions with a literary shrug, but a superficial examination shows them to be untenable. For example, one has taught that the little horn was Frederick II.<sup>1</sup> Another writer has declared the little horn to be Adolph Hitler.<sup>2</sup> These are examples of what happens when writers interpret prophecy only in the light of events current to their own time. It is likely that the writer who named Adolph Hitler as the little horn would today declare himself to have been mistaken. Nevertheless, to insure complete satisfaction, as the major theories are examined in the light of the seventeen identifying factors of Daniel 8, the reader would do well to make a mental application of these tests to these "other viewpoints."

In the chapters that follow, the major viewpoints on the little horn of Daniel 8 are examined in the order listed on this page.

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<sup>1</sup> See Appendix A, number 34.

<sup>2</sup> See Appendix B, number 8.

## CHAPTER III

### AN EXAMINATION OF ANTIOCHUS EPIPHANES

By far the most widely accepted theory is that the little horn of Daniel 8 is Antiochus Epiphanes. So general is this belief that one writer was led to say, "All agree that this was Antiochus Epiphanes."<sup>1</sup> In view of the information in Appendix B, this statement is not true; nevertheless, Appendix B does reveal that approximately seven out of ten expositors believe that Antiochus was the little horn of Daniel 8.

Was Antiochus this little horn? It is the purpose of this chapter to test the Antiochus Epiphanes viewpoint by the seventeen-point standard outlined in the first chapter of this study.

#### I. THE EXAMINATION

1. The little horn comes out of one of the four horns. "And out of one of them came forth a little horn."<sup>2</sup> This is the first clause introducing the little horn of Daniel 8. The antecedents of "them" are clearly the four notable horns of the previous verse.

Before proceeding further, it is necessary to get the background to the rise of the little horn. Daniel 8:20-22 gives the interpretation needed. In his vision Daniel had seen a ram, which represented

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<sup>1</sup> Matthew Henry, A Commentary on the Holy Bible, IV, 1273.

<sup>2</sup> Daniel 8:9.

the kings of Media and Persia. He saw next a "he goat," which represented the king, or kingdom of Grecia. The great horn between the eyes of the goat was the first king. This first king was Alexander the Great.<sup>1</sup> After the death of Alexander, his kingdom was divided into four parts, or four kingdoms. Whatever variances of opinion there may be as to what four kingdoms are meant here, this much is certain, three of these kingdoms were Macedonia, Egypt, and Syria.<sup>2</sup>

After Alexander, the horns depicted in Daniel 8 must necessarily depict kingdoms. The reason is that the four horns are designated kingdoms, Daniel 8:22, and the little horn following them, comes "out of" one of them. This is not the same situation as seen in the description of Alexander, for he is never described as coming "out of" the goat, but is described as a part of the goat. A horn rising out of a horn which is described as a kingdom would depict a kingdom rising out of a kingdom.

Antiochus Epiphanes was a king of Syria from 175 to 163 B.C. As mentioned above, Syria was one of the four kingdoms that came up after Alexander. This was the kingdom of the Seleucid dynasty, Antiochus being the eighth in a line of eighteen rulers.<sup>3</sup>

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<sup>1</sup> Benjamin J. Mondics, "Breakup of the Grecian Empire," (unpublished Master's thesis, Seventh-day Adventist Theological Seminary, Washington, D.C., 1951), p. 10.

<sup>2</sup> *Ibid.*, pp. 35, 48, 54. This problem will be discussed further in the chapter dealing with Pagan and Papal Rome.

<sup>3</sup> S. A. Cook, F. E. Adcock, and M. P. Charlesworth, editors, The Cambridge Ancient History, VII, 988. (See Appendix D, Figure 1.)

The text for this first point states that a little horn came out of one of them, that is, out of one of the four kingdoms. The Hebrew word for "out of" is min. This Hebrew word is a preposition "expressing the idea of separation, hence out of, from, on account of, off, on the side of, since, above, than, so that not."<sup>1</sup> In connection with this, the verb used in this portion of the verse is yaza which means, "go, or come out."<sup>2</sup> Thus, the text means literally, "From one of the four horns a little horn came out." Now, if each of the four horns is a kingdom,<sup>3</sup> then the picture here is that of a distinct power coming "out of" one of these kingdoms. Where does Antiochus fit into the picture? Antiochus was a part of the Syrian horn. He was the eighth king in the Seleucid line. In this first portion of the examination the evidence is against Antiochus Epiphanes. It cannot be said that Antiochus was a king of Syria, and at the same time a distinct power, a little horn that "came out of" Syria. History reveals that Antiochus was never anything other than a Syrian king in the line of the Seleucids.<sup>4</sup>

2. The little horn grows exceedingly great. The Hebrew words

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<sup>1</sup> Francis Brown, S. R. Driver, and Charles A. Briggs, editors, A Hebrew and English Lexicon of the Old Testament, p. 577.

<sup>2</sup> Ibid., p. 422.

<sup>3</sup> Daniel 8:22.

<sup>4</sup> See Appendix D, Figure 2.



for exceedingly great are wā tīgdal-yěthēr, "and grew great in excess, exceedingly."<sup>1</sup> When compared with the ram of verse four, and the he goat of verse eight, it will be noticed that the little horn power exceeds the other two in greatness. The ram became great, the he goat grew very great, and the little horn waxed exceeding great, or great in excess.

Keeping in mind the fact that the power of Alexander is represented as very great, it is interesting to observe the status of his successors: "Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power."<sup>2</sup> It has been seen previously that Syria was one of these four horns, and that Antiochus was one of the eighteen Syrian rulers. This Syrian power, with Antiochus Epiphanes as one of its kings, does not rank in greatness with the very great he goat, for the text says that four stood up, but not in the power of the he goat; but, on the other hand, the little horn waxed exceeding great. The little horn goes beyond the very great, and is classified in the superlative degree as exceeding great. Once again the evidence is against Antiochus Epiphanes.<sup>3</sup>

However, this "internal" evidence is not sufficient. Does his-  
tory reveal that Antiochus Epiphanes reached the height of exceeding  
greatness?

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<sup>1</sup> Brown, Driver, and Briggs, op. cit., p. 452.

<sup>2</sup> Daniel 8:22.

<sup>3</sup> See Appendix D, Figure 3.

Perhaps the clearest light is shed on the relative greatness of Antiochus through the famous "circle in the sand" incident. Concerning this event Polybius writes:

At the time when Antiochus approached Ptolemy and meant to occupy Pelusium, Caius Popilius Laenas, the Roman commander, on Antiochus greeting him from a distance and then holding out his hand, handed to the king, as he had it by him, the copy of the senatus-consultum, and told him to read it first, not thinking it proper, as it seems to me, to make the conventional sign of friendship before he knew if the intentions of him who was greeting him were friendly or hostile. But when the king, after reading it, said he would like to communicate with his friends about this intelligence, Popilius acted in a manner which was thought to be offensive and exceedingly arrogant. He was carrying a stick cut from a vine, and with this he drew a circle round Antiochus and told him he must remain inside this circle until he gave his decision about the contents of the letter. The king was astonished at this authoritative proceeding, but after a few moments' hesitation, said he would do all that the Romans demanded. Upon this Popilius and his suite all grasped him by the hand and greeted him warmly. The letter ordered him to put an end at once to the war with Ptolemy. So, as a fixed number of days were allowed to him, he led his army back to Syria, deeply hurt and complaining indeed, but yielding to circumstances for the present.<sup>1</sup>

This incident occurred on the second expedition of Antiochus into Egypt.<sup>2</sup> His ambition to control Egypt was quelled by the "stick diplomacy" of a more powerful government. Antiochus recognized that he was dealing with a government more powerful than his own, for Dio Cassius states: "Antiochus then in fear raised the siege."<sup>3</sup>

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<sup>1</sup> Polybius, The Histories, XXIX. 27. 1-9, in The Loeb Classical Library, VI, 89, 91. (Hereinafter The Loeb Classical Library will be referred to as LCL.)

<sup>2</sup> James S. Riggs, A History of the Jewish People, pp. 20, 21.

<sup>3</sup> Dio Cassius, Dio's Roman History, XX, Zonaras 9, 25. (LCL. II, 361.)

Another picture of the relations of Antiochus with Rome is given by Livy, who writes:

The king (Antiochus) begged that the alliance and friendship which had existed with his father might be renewed with him too, and that the Roman people would give him any orders which were proper to give to a king who was a loyal and faithful ally; he would fail in no performance of duty.<sup>1</sup>

This information reveals a submissiveness on the part of Antiochus that would not be displayed were he the stronger of the two powers. That his submissiveness was motivated by fear rather than love is seen in the words of Josephus: "King Antiochus, then, returning from Egypt through fear of the Romans, marched against the city of Jerusalem."<sup>2</sup>

In considering further the greatness of Antiochus Epiphanes, it will be noted that he does not rank at the head even in his own Selucid line. It was Antiochus III, the father of Antiochus Epiphanes, who was the most famous of his line.<sup>3</sup> Dio Cassius referred to Antiochus Epiphanes as "Antiochus, the son of Antiochus the Great."<sup>4</sup> With the exception of the characters involved, a comparable statement would be: "This is Mr. Eisenhower, the son of President Eisenhower." The lesser known is associated with the more famous individual.

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<sup>1</sup> Livy, Livy With An English Translation By B. O. Foster, XLII. vi. 6-8. (LCL, XII, 309.)

<sup>2</sup> Flavius Josephus, Antiquities of the Jews, XII. v. 246. (LCL, VII, 125. Hereinafter this work of Josephus will be referred to as Antiquities.)

<sup>3</sup> "Antiochus," Encyclopaedia Britannica, II, 72.

<sup>4</sup> Cassius, op. cit., XX, Zonaras 9, 25. (LCL, II, 359, 361.)

In view of the brief historical picture just presented, Antiochus cannot be classified as "exceeding great."

3. The direction of activity of the little horn. The record states that the little horn waxed exceeding great, "toward the south, and toward the east, and toward the pleasant land."<sup>1</sup> Palestine is pictured in a number of Scriptures as a good land, or pleasant land.<sup>2</sup> Therefore, the direction of activity of the little horn is toward the south, toward the east, and toward Palestine.

Antiochus fares well in this part of the examination. A statement by Josephus has shown that Antiochus campaigned in the south against Egypt, and then he turned against Palestine.<sup>3</sup> This proud Syrian king was on a campaign in the east at the time of his death, so it can be said that his activities were in the directions specified for the little horn; however, he did not wax exceeding great in these activities.<sup>4</sup>

4. The little horn is a persecuting power. The little horn casts down some of the host to the ground, it destroys wonderfully,

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<sup>1</sup> Daniel 8:9.

<sup>2</sup> Exodus 3:8; Deuteronomy 8:7; Psalm 106:24.

<sup>3</sup> Josephus, loc. cit.

<sup>4</sup> 2 Maccabees IX. 1, 2. (R. H. Charles, editor, The Apocrypha and Pseudepigrapha of the Old Testament, I, 143. Hereinafter this work will be referred to as Charles, Apoc. and Pseude.) See Appendix D, Fig. 4.

and by peace destroys many.<sup>1</sup> The word "wonderfully," comes from the Hebrew word pala, which means "be surpassing, extraordinary, wonderful, incomprehensible."<sup>2</sup>

No one could read the history of Antiochus and still deny that he persecuted. When the Romans checked his plans with regard to Egypt, Antiochus "directed his energies immediately to a war of extermination against the Jewish religion."<sup>3</sup> At Jerusalem he began this work with a vengeance. The writer of 2 Maccabees states: "In the short space of three days eighty thousand were destroyed, forty thousand of them in close combat, and as many again were sold into slavery."<sup>4</sup> This program of extermination was not merely a matter of killing an enemy in battle, but it was an orgy of cruelty that was carried out upon women and children as well as men. This is portrayed by the writer of 1 Maccabees, who says:

And according to the decree they put to death the women who had circumcised their children, hanging their babes round their (mothers') necks, and they put to death their (entire) families, together with those who had circumcised them. . . . And exceeding great wrath came upon Israel.<sup>5</sup>

An immediate conclusion would be that Antiochus destroyed

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<sup>1</sup> Daniel 8:10, 24, 25.

<sup>2</sup> Brown, Driver, and Briggs, op. cit., pp. 810, 811.

<sup>3</sup> Emil Schürer, A History of the Jewish People in the Time of Jesus Christ, First Division, I, 205, 206.

<sup>4</sup> 2 Maccabees V. 14. (Charles, Apoc. and Pseude., I, 139.)

<sup>5</sup> 1 Maccabees I. 60-64. (Charles, Apoc. and Pseude., I, 71.)

"wonderfully." The picture is a terrible one; yet, before this destruction could be classified as surpassing or extraordinary, it would have to be compared with the destruction carried on by the other powers to be considered. For the present it is sufficient to say that Antiochus was a persecutor, but whether or not he surpassed all others in this matter remains to be seen.

5. He exalts himself to the point of equality with God. "He magnified himself even to the prince of the host."<sup>1</sup> Here the little horn is seen asserting himself so that he comes upon a level with Christ.

Antiochus was too early to know directly of Jesus, but he wanted people to think of him as a god. On his coins he is described as "Epiphanes or Theos Epiphanes, 'God Manifest.'<sup>2</sup> On a letter from the Samaritans to Antiochus were the words: "To King Antiochus Theos Epiphanes," God manifest.<sup>3</sup>

Others did not hold the same opinion of him, for Antiochus became known as "Epimanes," which means "the mad man." This title was given to him because of his unpredictable conduct.<sup>4</sup> Nevertheless,

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<sup>1</sup> Daniel 8:11, 25.

<sup>2</sup> E. R. Bevan, "Syria and the Jews," in The Cambridge Ancient History, VIII, xvi, 499. (Hereinafter The Cambridge Ancient History will be referred to as CAH.)

<sup>3</sup> Josephus, op. cit., XII. v. 258, 9. (LCL, VIII, 133.)

<sup>4</sup> Polybius, op. cit., XXVI. 1. 1. (LCL, V, 481.)

Antiochus magnified himself, allowed himself to be called Antiochus Theos Epiphanes, and therefore passes this portion of the test. He exalted himself to the point of equality with God!

6. The little horn takes away the daily and casts down the sanctuary. The Scripture states: "by him the daily [sacrifice] was taken away, and the place of his sanctuary was cast down."<sup>1</sup>

If Antiochus is remembered by posterity for any one act, it is that he defiled the sanctuary at Jerusalem. The indignant writer of 1 Maccabees wrote:

And Antiochus, after he had smitten Egypt, returned in the one hundred and forty-third year, and went up against Israel and Jerusalem with a great army. And in (his) arrogance he entered into the sanctuary, and took the golden altar, and the candlestick for the light, and all its accessories, and the table of the shewbread, and the cups, and the bowls, and the golden censers, and the veil, and the crowns, and the golden adornment on the facade of the Temple, and he scaled it all off. . . . And having taken everything, he returned to his own land.<sup>2</sup>

Josephus describes at length how Antiochus performed several infamous acts. Antiochus carried off the treasures of the temple, forbade the daily sacrifices, plundered the city, built a pagan altar upon the temple-altar, and there sacrificed swine.<sup>3</sup> In the temple Antiochus set up an image of Zeus Olympios, and it is believed that the image may have displayed the features of Antiochus himself.<sup>4</sup>

<sup>1</sup> Daniel 8:11, 12.

<sup>2</sup> 1 Maccabees I. 20-24. (Charles, Apoc. and Pseude., I, 69.)

<sup>3</sup> Josephus, op. cit., XII, v. 248-54. (LCL, VII, 127-31.)

<sup>4</sup> Bevan, "Syria and the Jews," CAH, VIII, xvi, 508.

This, of course, was enough to earn for him the lasting hatred of the Jews.

From the evidence cited, it would seem that Antiochus Epiphanes surely fulfills this particular specification, that of taking away the daily sacrifice and casting down the sanctuary. However, there are two points to consider before drawing the conclusion that Antiochus meets the requirements of this portion of the test.

The first point is this: Antiochus did not cast down the temple building. It is true that he desecrated it by his ignominious activities, but he did not cast down the building itself. The historian Graetz, emphasizes this fact: "What induced the madman and his wild troops to spare the Sanctuary? They did not destroy it, because Antiochus wanted the Temple for another purpose."<sup>1</sup>

The second fact to consider is this: The Bible speaks of two sanctuaries, an earthly, and an heavenly sanctuary.<sup>2</sup> Therefore, it cannot be taken for granted that the earthly sanctuary is the one meant in Daniel 8.

This much can be concluded at this point: Antiochus did desecrate the earthly sanctuary, but he did not destroy it. As for the heavenly sanctuary, it is doubtful that he had any effect upon it to the extent that he disturbed Christian theology. Therefore, it remains

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<sup>1</sup> Heinrich Graetz, History of the Jews, I, 454.

<sup>2</sup> Hebrews 9:1-3, 11.



to be seen whether or not Antiochus or another power best fulfills the requirements of this point. The comparison can be made when the other powers have been investigated.

7. The little horn casts the truth to the ground. Daniel 8:12 says: "And it cast down the truth to the ground."

The activities of Antiochus, as mentioned under the previous section, reveal that he was attempting to remove the religion of the Jews and replace it with a false system of worship. His avenues of attack were: (a) the profanation of the Jewish Sabbath; (b) prohibition of circumcision; (c) enforced eating of unclean meats; (d) the sacrifice of unclean animals. It was an attempt to make them forget their beloved law and get in step with the Hellenistic world.<sup>1</sup>

But the activities of Antiochus against the Jews can be described merely as an attempt. He did not succeed in casting the truth to the ground. This is revealed in the words of Renan:

But Judaism presented an invincible opposition. In attacking it, Epiphanes struck against a rock. . . . He vainly sought to suppress Judaism, and force the Jews to acts they held to be idolatrous.<sup>2</sup>

Once again the evidence is against Antiochus Epiphanes. He did not succeed in his ambition to destroy the Jewish religion; therefore, he fails to meet the requirement stated in this portion of the examination.

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<sup>1</sup> 1 Maccabees I. 44-50. (Charles, Apoc. and Pseude., I, 70.)

<sup>2</sup> Ernest Renan, History of the People of Israel, p. 264.

8. The little horn succeeds and prospers through craftiness.

This description is found in Daniel 8:12, 24, 25: "And it practised, and prospered . . . and shall prosper, and practice, . . . he shall cause craft to prosper in his hand." In these three texts the word for prosper is zalah; and, being in the Hiphil form of the verb, the force of the word is to "make prosperous, bring to a successful issue."<sup>1</sup>

Few historians would deny that Antiochus practiced deceit; however, it is not proved so readily that he succeeded in the things he endeavored to accomplish. It will be sufficient to recall the three directions in which Antiochus directed his activity, and then see how history evaluates his program. His activity was directed toward the south, Egypt, toward the pleasant land, Palestine, and toward the east, Elymais.<sup>2</sup>

As for the activities of Antiochus in the south, the historian Alexander says:

Antiochus, enraged at the failure of his design upon Egypt, but not daring to resist the Roman power which was now growing formidable in Greece, where Paulus Emilius had just obtained a great victory over the Macedonians, turned his wrath against Judea.<sup>3</sup>

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<sup>1</sup> Brown, Driver, and Briggs, op. cit., p. 852.

<sup>2</sup> Polybius, op. cit., XXXI. 9. 1-4. (LCL, VI, 177.)

<sup>3</sup> Archibald Alexander, A History of the Israelitish Nation, p. 500.

This Syrian king fared little better in the direction of Palestine. Rostovtzeff writes:

One of the few attempts made to carry on propaganda by force was made by Antiochus IV in Judaea; and it ended in utter failure; for it provoked a violent reaction of nationality among the Jews; which led to almost complete isolation in religion and manners.<sup>1</sup>

The unfortunate Antiochus fared even worse in the east. He attempted to capture the rich treasures at Elymais, in Persia, but he was routed in battle, and returned with heaviness of heart.<sup>2</sup> Schürer sums up the picture when he says that Antiochus was no less unfortunate in the east than his generals had been in Judaea.<sup>3</sup>

Whether the direction was south, toward Palestine, or the east, history has stamped failure upon the activities of Antiochus Epiphanes. He was unable to "bring to a successful issue" in any direction. Therefore, Antiochus fails to meet the requirement stated in this eighth point.

9. The little horn is referred to as the transgression of desolation. Besides the term "transgression of desolation" found in Daniel 8:13, there are similar terms found in other texts.<sup>4</sup> These other texts usually refer to the "abomination of desolation," a term

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<sup>1</sup> M. Rostovtzeff, A History of the Ancient World, I, 381.

<sup>2</sup> 1 Maccabees VI. 1-4. (Charles, Apoc. and Pseude., I, 87.)

<sup>3</sup> Schürer, op. cit., First Division, I, 222.

<sup>4</sup> See Daniel 9:27; 11:31; 12:11.

which is practically synonymous with "transgression of desolation."

These terms have been applied to Antiochus Epiphanes because of his activities against the Jews and against their temple in particular. Antiochus was looked upon as a Satanic figure because he claimed to be God, he had caused the sacrifice and oblation to cease, and had set up an image in the temple. The two parts to the name of this image were said to represent "abomination" and "desolation."<sup>1</sup> Therefore, it has been developed that Antiochus Epiphanes was the one who set up the "abomination of desolation." This is the most generally accepted viewpoint today.<sup>2</sup>

One outstanding piece of evidence, however, renders the above viewpoint untenable. It is the statement of Jesus. The Master said: "When ye shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)"<sup>3</sup>

It is plain that Jesus spoke of the "abomination of desolation" as future. Antiochus lived before Christ; therefore, as far as Jesus was concerned, Antiochus did not represent the "abomination of desolation." However strong the arguments may be for Antiochus on this point, they do not hold up in the presence of the statement of Jesus.

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<sup>1</sup> Bevan, "Syria and the Jews," CAH, VIII, xvi, 511.

<sup>2</sup> Robert H. Pfeiffer, Introduction to the Old Testament, pp. 752, 759.

<sup>3</sup> Matthew 24:15.

For one who believes that Jesus is the Son of God, it is inconceivable that Jesus could have been mistaken or careless on this point. The failure of Antiochus on this point is complete.

10. At the end of 2,300 days the sanctuary is cleansed. The vision closes with the words of Daniel 8:14: "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." The Revised Standard Version renders this verse: "For two thousand and three hundred evenings and mornings; then the sanctuary shall be restored to its rightful state."

It is often taught that this is a period of 1,150 days, 2,300 days divided by two, because of the two sacrifices each day, one in the morning, and one in the evening.<sup>1</sup> In turn, this 1,150 day period is said to equal three and a half years; it is then applied to Antiochus and the period in which he desecrated the temple. Montgomery declares that the little horn "desecrates his [God's] sanctuary, and interrupts the daily double sacrifice for 2,300 due celebrations."<sup>2</sup> Obviously, this is an attempt to make the period of the 2,300 evenings and mornings equal in length to the period of three and a half times mentioned in connection with the little horn of Daniel 7:25.

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<sup>1</sup> James A. Montgomery, "A Critical and Exegetical Commentary on the Book of Daniel," The International Critical Commentary, XXII, 336.

<sup>2</sup> Ibid., pp. 324, 394.

Ancient as well as modern writers refer to the three and a half years in which Antiochus caused the sanctuary to lie desolate. Josephus says that Antiochus "plundered the temple and interrupted, for a period of three years and six months, the regular course of the daily sacrifices."<sup>1</sup> Montgomery is in full agreement with Josephus, for he declared that "no period in Jewish history so neatly fits the cryptic allusions of our passage."<sup>2</sup>

The evidence for Antiochus seems conclusive at first, but does this position hold up under a closer scrutiny? The following facts must be taken into consideration:

(a) Daniel 8:14 is a prophecy. If the time period is taken as literal days, then the year-day principle of prophecy is violated.<sup>3</sup>

(b) The 2,300 evenings-mornings are not 1,150 days, but 2,300 complete days. In the creation story of the first chapter of Genesis, comparable terms are used. For example, the account says literally: "and it was evening and it was morning, day one."<sup>4</sup> Thus, creation week is made up of six evening-morning units before the Sabbath, each day with two parts. With this in mind, it becomes apparent that the prophet was speaking of 2,300 evening-morning units, 2,300 complete

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<sup>1</sup> Josephus, *The Jewish War*, I. i. 32. (LCL, II, 17, 19. Hereinafter this work will be referred to as War.)

<sup>2</sup> Montgomery, *op. cit.*, p. 394.

<sup>3</sup> See Ezekiel 4:6 and Numbers 14:34.

<sup>4</sup> Genesis 1:5.

days, each with two parts.

(c) The proposed 1,150 days cannot be made to equal three and a half years. By modern calendation the proposed 1,150 days falls 128 days short of being three and a half years. With the Jewish luni-solar year of 354 days, the proposed period still falls short by eighty-nine days. If the embolismic year of 384 days were included, as it should be seven times in nineteen years, the margin of error would be even greater.<sup>1</sup> Therefore, the 2,300 day period is not the same as the three and a half year period of Daniel 7:25.

(d) The temple did not lie desolate for a period of three and a half years. The writer of the 1 Maccabees states:

And on the fifteenth day of Chislew in the one hundred and forty-fifth year they set up upon the altar an "abomination of desolation," . . . And on the twenty-fifth day of the month they sacrificed upon the altar which was upon the altar of burnt-offering.<sup>2</sup>

This was the beginning of the pollution of the temple, and the same writer reveals that it was three years exactly from the time of this profanation that the temple was rededicated.<sup>3</sup> The sometimes inconsistent Josephus stated this same fact in detail in another of his writings.<sup>4</sup> A number of modern writers accept the fact that this

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<sup>1</sup> See Froom, Ibid., Syllabus to Volume IV.

<sup>2</sup> 1 Maccabees I. 54-60. (Charles, Apoc. and Pseude., I, 70, 71.)

<sup>3</sup> Ibid., IV. 52-4.

<sup>4</sup> Josephus, Antiquities, XII. vii. 317-22. (LCL, VII, 165, 167.)

period was an even three years rather than three and a half years.<sup>1</sup> It might be added that the proposed 1,150 days is too long a period to fit this three year period with accuracy.

The assertion that the 2,300 evenings and mornings applies to the period of the desecration of the temple by Antiochus does not bear up under investigation.

11. The vision of the little horn extends to the time of the end. Among the first words that Gabriel uttered to Daniel are these: "Understand, O son of man: for at the time of the end shall be the vision."<sup>2</sup> The little horn and the 2,300 days are the last portions described in the vision; therefore, if the vision is to extend to the time of the end, the little horn must also extend to the time of the end.

It is impossible to find a suitable explanation for Antiochus on this point. When Antiochus died in 163 B. C.,<sup>3</sup> what important era was brought to a close that would merit saying that he existed "at the time of the end?"

(a) Was it the end of the world? The answer is self-evident, and the question appears ridiculous.

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<sup>1</sup> Bevan, "Syria and the Jews," CAH, VIII, xvi, 515. See also Julius August Beyer, The Literature of the Old Testament, p. 415. And see G. A. Smith, Jerusalem from the Earliest Times, pp. 454, 455.

<sup>2</sup> Daniel 8:17.

<sup>3</sup> Bevan, "Syria and the Jews," CAH, VIII, xvi, 514.



(b) Was it the end of Judaism? It has been shown previously how Antiochus failed in his attempt to end Judaism. Judas Maccabeus reestablished the temple service, and a glorious era of Judaism began.

(c) Was it the time for the Messiah? From the date of the death of Antiochus, it is seen that the Messiah came over a century and a half later.<sup>1</sup>

(d) Did the death of Antiochus Epiphanes bring his own kingdom to an end? The Seleucid kingdom lasted for another one hundred years before it was reduced to a province of the Roman empire.<sup>2</sup> Therefore, it cannot be said that his death brought the Seleucid kingdom to an end.

Perhaps other questions could be asked, but invariably the answer would be in the negative. The vision of the little horn, if applied to Antiochus, does not extend to the time of the end.

12. The little horn comes up at the latter end of the kingdoms of the four horns, when the transgressors are come to the full. The statement in Daniel 8:23 is: "And in the latter time of their kingdom, when the transgressors are come to the full, a king . . . shall stand up."

Generally this point is understood to mean that in the latter part of the existence of the four kingdoms after Alexander, the little horn

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<sup>1</sup> See Appendix D, Figure 1.

<sup>2</sup> Charles Rollin, The Ancient History, IV, 442, 443.

or king of fierce countenance comes up. But Antiochus (175-163 B.C.) does not fit into this portion of the picture, because he does not come up at the latter time of the four kingdoms. Two of the kingdoms may have been near their end, but the kingdom of the Seleucids lasted for another hundred years after the death of Antiochus, and the kingdom of Egypt lasted even longer.<sup>1</sup> The location of Antiochus in his own Seleucid line would be approximately in the center of the years of that kingdom, or just shortly following the middle years.<sup>2</sup> Therefore Antiochus arrived on the scene too early to be the little horn.

13. The little horn is described as a king of fierce countenance. In Daniel 8:23 the little horn is pictured as "a king of fierce countenance."

It is doubtful that the prophecy is pointing to the personal appearance of an individual king. It is more likely that this text should be accepted in the light of another prophecy that mentions "a nation of fierce countenance."<sup>3</sup> This does not do violence to the context, for in verse twenty-one the rough goat is described as the king of Grecia, when actually it is understood to be the kingdom of Grecia.

While the Jewish nation was being persecuted by Antiochus, they must have looked upon him and the Seleucid government as a "king of fierce countenance." However, outside the Jewish nation he did not

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<sup>1</sup> W. W. Tarn, Hellenistic Civilization, pp. 34, 38, 42, 43.

<sup>2</sup> See Appendix D, Figure 1.

<sup>3</sup> Deuteronomy 28:50.

appear so dreadful. He was more often looked upon as being ridiculous, and was referred to as Epimanes, or the Madman.<sup>1</sup> Livy declares that Antiochus was incapable of sticking to any station in life, and did not seem to know what he wanted. Some said that he was playing childish tricks, while others thought that he was unquestionably insane.<sup>2</sup>

Nevertheless, the prophecy was written from the standpoint of the Hebrew, and if, as in the case of Antiochus, it is applied to them, then it should be interpreted by the way in which Antiochus looked to them. Therefore, it can be said that Antiochus meets the requirement of this point, for he and his forces presented a "fierce countenance" to the Hebrews.

14. The little horn understands dark sentences. The last portion of Daniel 8:23 that adds to the description of the little horn is, "a king . . . understanding dark sentences shall rise up." In the Hebrew the word for understanding is mevin. This is a Hiphil participle from the verb bin, which means to understand. The Hiphil form has the force of causation. Therefore, the word actually means to give understanding, make understand, teach.<sup>3</sup> The word hidah is a feminine noun for riddle,

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<sup>1</sup> Polybius, loc. cit.

<sup>2</sup> Livy, op. cit., XLII. xx. 1-5. (LCL, XII, 247, 249.)

<sup>3</sup> Brown, Driver, and Briggs, op. cit., pp. 106, 107.

enigmatic, perplexing sayings, or dark, obscure utterance.<sup>1</sup> The little horn, then, is "one causing to understand riddles," or, "one who teaches dark or perplexing sayings."

The little horn is a power that presents teachings that run counter to the teachings of Jesus. Jesus is the light of the world, and His word is truth,<sup>2</sup> but the teaching of the little horn is darkness.

If Antiochus Epiphanes can be looked upon as an apostle of Hellenism, and he was that,<sup>3</sup> then it can be said that he fulfilled this part of the examination. He put pressure upon the Jews to forsake the code of their country and to abandon their customs in favor of paganism.<sup>4</sup> It must be kept in mind, however, that the program of Antiochus in Palestine was not a successful one; this was established under point eight. Furthermore, it must be noted that others have taught that which is not truth, and therefore, it is not sufficient for a power to be classified as the little horn because it passes on this one point.

15. The little horn is mighty, but not by his own power. "And his power shall be mighty, but not by his own power:" These words in Daniel 8:24 are clear. The little horn is a power that grows mighty,

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<sup>1</sup> Ibid., p. 295.

<sup>2</sup> John 8:12 and John 17:17.

<sup>3</sup> Edwyn Robert Bevan, The House of Seleucus, II, 168.

<sup>4</sup> Josephus, War, I. i. 34. (LCL, II, 19.)

but it has help in doing so. It has been established previously, under the second point, that Antiochus Epiphanes could not be classified as mighty, or exceeding great. But here an additional problem comes up. Did Antiochus have help in reaching the height that he did attain?

It is apparent that Antiochus did have the assistance of others in ascending the throne. Eumenes, king of Pergamum, and the brother of Eumenes were the instruments in this endeavor.<sup>1</sup>

During the reign of Antiochus, however, the evidence indicates that alliances were made against him rather than his having received an abundance of help from someone else. Rome intervened in behalf of Egypt against Antiochus, a fact demonstrated under point two of this examination. When Antiochus was engaged in warfare against the Jews, Judas Maccabeus made an alliance with Rome,<sup>2</sup> hoping for aid against Antiochus. It seems that whatever Antiochus did gain or accomplish, he had to do it by his own power. One of his final efforts was an attempt to pillage money from the sanctuary of Artemis in Elymais.<sup>3</sup> It is evident, from this final experience of his, that he did not have financial backing from another power to aid him.

Not only can it be said that Antiochus did not become mighty, but it can be said also that whatever power he did attain, it was gained

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<sup>1</sup> Graetz, op. cit., I, 443.

<sup>2</sup> Josephus, op. cit., I. I. 38. (LCL, II, 21.)

<sup>3</sup> Polybius, op. cit., XXXI. 9. 1-4. (LCL, VI, 177.)

virtually unaided--with the exception of his ascendancy to the throne itself.

16. The little horn stands up against the Prince of princes.

In Daniel 8:25 the little horn is pictured as one who "shall also stand up against the Prince of princes." It is a power that opposes Christ.

If it is meant here that the little horn stood up against Christ during the sojourn of the Saviour here upon earth, then Antiochus could not be considered on this point at all.

If on the other hand, it is meant that the little horn opposes the divine plan of God, then Antiochus may be considered. With his activities against the Jews and the sanctuary, he was opposing the Prince of princes.<sup>1</sup>

On this point, judgment must be reserved as to whether or not Antiochus best meets the description of the power standing up against the Prince of princes. Certainly Antiochus was not successful in his stand against the people of the Prince; his failure has been described previously. However, when the other viewpoints are examined, a more accurate conclusion may be drawn.

17. The little horn is broken without hand. The final descriptive clause that aids in developing the picture of the little horn is found in the last part of Daniel 8:25: "but he shall be broken without hand." A similar thought is expressed in Daniel 2:45 where a

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<sup>1</sup> Exodus 25:8 and Psalm 77:13.

stone is cut out without hands. "Without hands" is the picture of an activity taking place without human intervention. When the little horn is broken, it is brought to an end without having been broken by some other earthly power or individual.

Antiochus was apparently broken "without hands." There are numerous descriptions of his death, with some variations as to detail, but all agree that his life was not taken by another person. The author of 2 Maccabees declares that the Lord smote him with a fatal stroke, and he died a horrible death.<sup>1</sup> Josephus attributes his death to the fact that he was overwhelmed by his failures on every hand, and in his despondency fell ill.<sup>2</sup>

## II. SUMMARY AND CONCLUSIONS

For the proponents of the viewpoint of Antiochus Epiphanes, the handwriting on the wall could be seen at the end of the first point considered. The power represented by the little horn must fit every description found in the eighth chapter of Daniel, for if this were not the standard, the Bible must of necessity, be accepted as an inaccurate book.

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<sup>1</sup> 2 Maccabees IX. 4-29. (Charles, Apoc. and Pseude., I, 144, 145.)

<sup>2</sup> Josephus, Antiquities, XII. ix. 354-7. (LCL, VII, 185, 187.)

The results. The results of the examination show that Antiochus failed utterly on eight important points; they were numbers one, two, eight, nine, ten, eleven, twelve, and fifteen. He passed, without any reservations, on only three points--numbers three, five, and seventeen. These points dealt with the directions of his activity, his self-exaltation, and his death. As for the six remaining points, it could be said that Antiochus fits the description. These are points four, six, seven, thirteen, fourteen, and sixteen. However, most of these six points are of such a nature that they could fit other powers which possess comparable characteristics. It is likely, therefore, that another power will be seen to fit these points with an even greater accuracy.

Conclusion. Antiochus Epiphanes is not the little horn of Daniel 8. Notwithstanding the predominant number who have held to the Antiochus Epiphanes viewpoint of the little horn, this viewpoint must be rejected on the basis of the evidence that has been presented. In a few instances the theory looks promising, but it fails to stand up under closer investigation.



## CHAPTER IV

### MOHAMMEDANISM AND THE LITTLE HORN

"The abomination of desolation stood in the Holy place.' The cradle of Christianity, Zion, the joy of the whole earth, was trodden under foot, and utterly cut off from the sight of its devoted worshippers."<sup>1</sup> Mohammedanism had taken over the Holy Land and rendered it inaccessible to Christians.

Could this power be the little horn described in Daniel 8? Appendix A reveals that a number of expositors of the early nineteenth century adopted the theory that Mohammedanism is the little horn. In the twentieth century, however, Mohammedanism has given way to the more popular Antiochus Epiphanes viewpoint, considered in the previous chapter. Regardless of the trend, if Mohammedanism is the little horn, it will meet the requirements of the test as taken from the eighth chapter of Daniel.

#### I. MOHAMMEDANISM EXAMINED

1. The little horn comes out of one of the four horns. It has been shown that the four kingdoms that came out of the breakup of Alexander's empire were absorbed by the Roman empire before the first advent of Christ.<sup>2</sup>

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<sup>1</sup> William Muir, The Caliphate, Its Rise, Decline, and Fall, p. 150.

<sup>2</sup> Tarn, loc. cit.

Mohammed was born about the year 570 A. D.<sup>1</sup> With this fact in mind, it is clear that Mohammedanism came up centuries too late to fulfill this first requirement. With a gap of over six centuries separating the Mohammedan power from the last of the four kingdoms, it can only be concluded that Mohammedanism did not come from one of the four horns.

2. The little horn grows exceeding great. On this point the advocates of Mohammedanism have a strong basis on which to make their claim.

Within a year of the death of Mohammed, Islam had gained control of the entire Arabian peninsula.<sup>2</sup> From that firm foothold the Mohammedan power spread with rapidity. Syria was torn from the Byzantines; Jerusalem fell in 638 A.D.; in 647 Alexandria surrendered; Persia had been overrun; by 670 the Islamic soldiers had advanced as far as Tunisia; and finally, by 732, one hundred years after the death of Mohammed, Islam had carved out its dominion.<sup>3</sup> Of this amazing conquest, Zwemer wrote:

One hundred years after Mohammed's death his followers were masters of an empire greater than Rome at the zenith of her power. They were building mosques in China, in Spain, in Persia, and in Southern India! The extent, the rapidity and the method

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<sup>1</sup> Samuel M. Zwemer, Islam: A Challenge To Faith, p. 29.

<sup>2</sup> Muir, op. cit., p. 43.

<sup>3</sup> Gustave E. Von Grunebaum, Medieval Islam, A Study In Cultural Orientation, pp. 4, 5.

of early Moslem conquest are a marvellous illustration of their fanatic zeal.<sup>1</sup>

With such evidence there is no denying that Islam grew to be a formidable power. Where Antiochus was marked "failure," Mohammedanism may be counted a success. Whether or not Mohammedanism was greater than Rome may be questioned. It is doubtful. Nevertheless, only prejudice could keep one from classifying Islam as a mighty power.

3. The direction of activity of the little horn. The direction of activity has been designated as, "toward the south, and toward the east, and toward the pleasant land."<sup>2</sup>

Where history aided the proponents of the Mohammedan power as the little on the previous point, here, history witnesses against them. Muir describes the spread of Islam as follows:

Still, though nowhere in the Coran distinctly commanded, universal empire was altogether in accord with the spirit of the Faith . . . fresh tribes arose and went. Onward and still onward, like swarms from the hive, or flights of locusts darkening the land, tribe after tribe issued forth and hastening northward, spread in great masses to the East and to the West.<sup>3</sup>

This is not an isolated statement, for Muir states further: "Towards the north and west, however, aggressive measures were continued."<sup>4</sup>

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<sup>1</sup> Zwemer, op. cit., p. 55.

<sup>2</sup> Daniel 8:9.

<sup>3</sup> Muir, op. cit., p. 45. See Appendix D, Figure 5.

<sup>4</sup> Ibid., p. 61.

Portions of other statements by Muir are: "Leaving Abu Obeida and Khalid to renew the campaign northward," and "Leaving a garrison in Hims, Abu Obeida resumed his northward march."<sup>1</sup> It will be recalled that it was this same writer, Muir, who referred to Islam as the "abomination of desolation" trampling the sanctuary under foot. Therefore, when Muir emphasizes that the direction of activity of Islam was towards the north and towards the west, it is not likely that he is trying to prove that Mohammedanism is not the little horn; yet, his statements do prove that very fact. The little horn travels southward and eastward; Mohammedanism travels northward, westward, and eastward.

Another significant statement is that of Von Grunebaum, who said:

Since Europe, less self-contained than its adversary, never quite ceased to look south and east, the powerful presence of the Islamic world almost always loomed large in the Western mind.<sup>2</sup>

Europe looked south and east at a power looking north and west.

With the preceding evidence in mind, the question comes up: Why did God, through Daniel, so specifically designate the direction of the activities of the little horn? It is apparent that God knew that many would identify the little horn with Mohammedanism or some other power that appeared to be exceeding great. For like reasons other descriptions of the little horn are given, so that when the power is found that fits

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<sup>1</sup> Ibid., pp. 108, 140.

<sup>2</sup> Von Grunebaum, op. cit., p. 33.

every description, there can be no mistake. But, where a power, such as Mohammedanism, appears to be great, and yet comes up at the wrong time and travels in the direction opposite to the direction in which the little horn travels, then that power cannot be the little horn regardless of how powerful he may appear to be.

The remaining evidence. Having witnessed the failure of Mohammedanism on two of the first three points, it is unnecessary to trace in detail each of the remaining fourteen points, for the evidence that has been presented is sufficient for a refutation of the viewpoint that holds Mohammedanism to be the little horn.

It must be conceded that Mohammedanism does fit the description of a number of the remaining points. For example, it can be said that the Mohammedan power was a persecuting power, because its followers were lovers of rapine, and they lusted after spoil.<sup>1</sup>

It can be said also that Mohammed has been exalted by his followers to a place equal to or even surpassing Christ. In the eyes of the Moslem, Mohammed is a mediator<sup>2</sup> and the greatest of all the prophets. Christ is included as one of the six greatest prophets, but Mohammed is "the last and the best."<sup>3</sup>

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<sup>1</sup> Muir, op. cit., p. 44.

<sup>2</sup> Zwemer, op. cit., p. 48.

<sup>3</sup> L. Bevan Jones, The People of the Mosque, p. 104.

Mohammedanism during the Middle Ages could be described as a king of fierce countenance, for the Christian world looked upon the Islamic power with hatred and fear.<sup>1</sup>

The teachings of Mohammedanism may be considered as riddles, or dark sentences. Concerning Jesus, they say that He is not actually the Son of God. "God is but one God. Far be it from him that he should have a son!"<sup>2</sup> Furthermore, Jesus was not actually slain on the cross, but one in His likeness took His place.<sup>3</sup> As for the Holy Spirit, when Christ made the promise concerning the Paraclete, He was speaking of Mohammed.<sup>4</sup> If ever teachings were devoid of truth and light, these are; and they may well be classified as "dark sentences."

On the other hand, there are yet other points to which Mohammedanism does not apply.

Mohammedanism did not cast down the earthly sanctuary, for this had long since been accomplished,<sup>5</sup> and it did not come up at the latter end of the four kingdoms after Alexander.

There is little evidence, if any, to show that Mohammedanism was "mighty, but not by his own power." The power engendered by Mohammedanism appears to have come through its own fanatical ranks, and not through clever diplomatic maneuvers with other powers. If there are those who

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<sup>1</sup> Al Koran, Chapter IV, p. 72. (Translated by George Sale.)

<sup>2</sup> Ibid., Chapter IV, pp. 70, 71.

<sup>3</sup> Jones, op. cit., p. 70.

<sup>4</sup> Schürer, op. cit., First Division, II, 307, 308.

believe that Islam became powerful, not on its own, but through the working of Satan, then the description could be applied to any evil power that should arise. The description would be so general in its implications that it would be of little use in helping to identify the little horn power.

## II. SUMMARY AND CONCLUSIONS

The Mohammedan viewpoint of the little horn passed on some of the points in which the Antiochus viewpoint failed completely; and, conversely, Antiochus Epiphanes could apply to a few points in which Mohammedanism does not fit at all. As an example, Mohammedanism could be classified as a mighty power, whereas it was shown that Antiochus could not. Antiochus Epiphanes travelled toward the south, toward Palestine, and toward the east, but Mohammedanism does not fit that description.

The fact that these two powers passed on a few of the points describing the little horn is important. It illustrates the necessity of a power passing on every point, otherwise there could be a number of little horns, each fitting a portion of the points found in the eighth chapter of Daniel.

Conclusion. Along with Antiochus Epiphanes, Mohammedanism also must be rejected. As Antiochus, Mohammedanism meets the descriptions

of some points, but it fails glaringly on others. Mohammedanism came centuries too late, it arose in the wrong place, and traveled in the wrong direction to be the little horn.



## CHAPTER V

### TWO OTHER VIEWPOINTS EXAMINED

The two viewpoints to be considered in this chapter are the future Antichrist theory and the viewpoint of the Papacy as the little horn. These two are considered in the same chapter, not because they are considered as of little importance, but due to the fact that on the first of these two viewpoints there is little that can be examined; and, as for the second viewpoint, it will be examined more fully in connection with another power in the succeeding chapter.

#### I. A FUTURE ANTICHRIST

Even though a number of expositors consider the little horn to be a future Antichrist, it is not to be assumed that they are all agreed as to whom the term "Antichrist" applies.

One author taught that the future Antichrist will be a Napoleonic Antichrist to rise "not later than 9 to 11 years before the End of this Age."<sup>1</sup> Another commentator declared that the little horn will be the last gentile ruler who shall reign for a short period as a universal monarch after the rapture, when the church is taken away from the earth.<sup>2</sup> Still another writer declared the little horn to be a king of the latter

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<sup>1</sup> Michael M. Baxter, Forty Prophetic Wonders, pp. 58-66.

<sup>2</sup> William Pettingill, Simple Studies in Daniel, p. 78.

times, and then added, as an after-thought, "the devil is so often described as a figure with horns."<sup>1</sup> Chamberlin states that the little horn is a future Antichrist who will rule for seven years.<sup>2</sup> Finally, in speaking of the little horn, Heslop said, "Antiochus was a John Baptist of the Anti-Christ."<sup>3</sup>

It is not the purpose of this study to find out what is the most feasible interpretation of this future Antichrist, but rather to examine whether or not the little horn could be a future Antichrist. If it were found that it could be a future Antichrist, then the next logical step would be to find out which of these interpretations would be the most logical.

The test applied. In general, the seventeen points outlined in Daniel 8 cannot be used objectively in testing whether or not a future Antichrist could be the little horn. Due to the claim that the Antichrist is future, it cannot be proved or disproved, for example, that he will travel in the right direction, as is necessary to pass on point number two. Many of the other points are equally impossible to prove or disprove until the power has been seen in action, so that it can be measured.

There is one point, however, that spells failure to the future

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<sup>1</sup> Walter Luthi, Daniel Speaks to the Church, p. 90.

<sup>2</sup> Myron Holley Chamberlin, Comments on Daniel, pp. 176, 193, 194.

<sup>3</sup> William Greene Heslop, Diamonds from Daniel, pp. 121, 122.

Antichrist viewpoint, and that is the very first of the seventeen points--the little horn comes out of one of the four kingdoms that succeeded Alexander. If on this point, Mohammedanism failed because it came centuries too late, then the future Antichrist viewpoint is even more of a failure, because it has not yet come--that is, according to those who hold this viewpoint.

It is true also that a future Antichrist would be too late to cast down the earthly sanctuary, if that sanctuary is meant in the prophecy. If the heavenly sanctuary is meant, judgment would have to be reserved until the future Antichrist should arrive. If it is meant that the little horn casts down both the earthly and the heavenly sanctuary, then, of course, a future Antichrist could not fit into the picture because of the destruction of the earthly sanctuary in the past.<sup>1</sup>

Conclusion. A future Antichrist cannot be the little horn of Daniel 8, mainly for the reason that he fails to pass on the first point of the examination. This viewpoint of the future Antichrist would necessitate disconnecting the little horn, separating it from the rest of the prophecy, and putting a gap of hundreds of years between the two parts. However, that is not the picture to be found in the eighth chapter of Daniel. A future Antichrist would be too late to be the little horn.

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<sup>1</sup> Schürer, loc. cit.

## II. THE PAPACY

According to the combined analysis of Appendices A and B, the viewpoint of the Papacy as the little horn ranks fourth in number of advocates. As witnessed previously, however, the number of advocates means little, for the viewpoint must fit each of the seventeen points making up the description of the little horn in the prophecy.

The examination. If, in this case, the advocates of the Papacy as the little horn mean the Papacy as a separate entity, coming up some time after Christ, then this viewpoint is doomed to failure on the same grounds on which Mohammedanism and the future Antichrist viewpoints fail. It comes up too late.

To those who believe that the little horn of Daniel 7 is the Papacy, it must be demonstrated here that the little horn of Daniel 8 could not be exactly synonymous with the little horn of the seventh chapter.

Uriah Smith has given a clear picture of the unfolding of the prophecy in the seventh chapter of Daniel. He has shown how the prophecy unfolds, from Babylon to the judgment.<sup>1</sup> When chapters seven and eight are placed side by side, the comparison reveals that the two "little horns" cannot be absolutely synonymous. The following parallel demonstrates this fact:

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<sup>1</sup> Uriah Smith, The Prophecies of Daniel and the Revelation, pp. 105-47.

Daniel 7  
(Smith Interpretation)

- (a) Lion . . . . . Babylon
- (b) Bear . . . . . Medo-Persia
- (c) Leopard . . . . Greece
- (d) Four heads . . Four kingdoms
- (e) Ten-horned beast . . Rome
- (f) Little horn . Papal Rome

JUDGMENT

Daniel 8  
(Daniel 8:19-23)

- (a) Not included in this prophecy.
- (b) Ram . . . . . Medo-Persia
- (c) He-goat . . . . . Greece
- (d) Four horns . . . Four king-  
doms
- (e) Little horn

TIME OF THE END<sup>1</sup>

In the above parallel it can be seen that the little horn of Daniel 8 covers the combined periods of the ten-horned beast plus the little horn in Daniel 7. This is true because the Bible pictures the judgment hour as coming at the time of the end.<sup>2</sup>

It is apparent also, that in Daniel 7 there is a period of time that elapses between the four heads of the leopard and the little horn. In Daniel 8, where the four horns are comparable to the four heads of Daniel 7, the little horn comes directly out of one of the four horns, or kingdoms.

Conclusion. To be consistent, the one who believes that the Papacy is the little horn of Daniel 7 cannot believe that the Papacy alone is the little horn of Daniel 8. If he follows Smith, he would necessarily conclude that the little horn of Daniel 8 is a combination of Pagan and Papal Rome, for it covers the same period of time as those two powers in Daniel 7.

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<sup>1</sup> See Appendix D, Figure 6.

<sup>2</sup> See Revelation 14:6-15.

The more objective reason, however, for concluding that the little horn of Daniel 8 is not the Papacy alone, is that the Papacy comes up too late to be the little horn. It fails on the first point of the examination.

## CHAPTER VI

### PAGAN AND PAPAL ROME

The advocates of Pagan and Papal Rome as the little horn are fewer in number than those studied previously, but this viewpoint merits careful consideration, especially since each of the previous theories failed to measure up to the description of the little horn.

This chapter deals with the examination of the Pagan and Papal Rome theory, but first the validity of combining Pagan and Papal Rome under one symbol must be tested.

#### I. PAGAN AND PAPAL ROME COMBINED

The validity of combining the two. The first serious question that this viewpoint must face is the following: Is it valid to combine Pagan and Papal Rome under one heading such as a little horn? The answer to this question comes from two sources, the Bible, and history.

Bible testimony. The parallel between chapters seven and eight in the book of Daniel reveals that the Bible has combined two powers under one symbol. This was demonstrated by the parallel of the two chapters in chapter five of this study. It will be profitable to recall three items in this parallel:

(a) The four heads of the leopard in Daniel 7 and the four horns of Daniel 8 are recognized as symbols representing the same

four kingdoms.<sup>1</sup> Yet, a ten-horned beast succeeds the four kingdoms in Daniel 7, and a little horn succeeds the four kingdoms in Daniel 8.

(b) Next, the little horn in Daniel 7:25 is described as one who:

- (1) Speaks great words against the Most High.
- (2) Wears out the saints.
- (3) Thinks to change times and laws.

The little horn of Daniel 8 acts in the same manner:

- (1) Magnifies himself to the Prince of the host. v. 11.
- (2) Destroys the mighty and the holy people. v. 24.
- (3) Casts the truth to the ground. v. 12.

(c) The little horn of Daniel 7 ends at the judgment, and the little horn of Daniel 8 reaches to the time of the end. John the Revelator shows that the judgment hour immediately precedes the second coming of Christ; therefore, the judgment takes place in the time of the end.<sup>2</sup> Thus the terms would be synonymous.

As these three facts are brought together, it is established that the little horn of Daniel 8 begins when the ten-horned beast of Daniel 7 begins; it carries on the same activities as the little horn of Daniel 7; and the little horn of Daniel 8 extends to the time of the end as does the little horn of Daniel 7.<sup>3</sup>

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<sup>1</sup> From, op. cit., I, 54, 126.

<sup>2</sup> Revelation 14:6-15.

<sup>3</sup> See Appendix D, Figure 6.



Therefore it can be concluded that the two symbols of Daniel 7 are combined in one symbol in Daniel 8. This does not prove who the little horn is, but it does establish the fact that the Bible does combine two powers under one symbol.

The testimony of history. Does history ever knit Pagan and Papal Rome together in a close bond? Is there an adequate connection between these two powers to merit their being considered together under one symbol? There were at least ten steps in the development of the Papacy out of Imperial Rome.

- (1) The church at the political capital. This was the first advantage of the Roman church, and goes far to account for the early beginning of the Papacy.
- (2) The acquiring of political power by the bishops under Constantine. For all practical purposes the bishops became functionaries of the Roman government.
- (3) The imperial throne moved to Constantinople in A. D. 330. With the removal of the capital the remaining great official was the pope, who quickly filled in the vacuum created by the removal of the imperial court.
- (4) The title "Pontifex Maximus." About 380, Gratian, a Christian emperor, resigned the title of Pontifex Maximus, or chief pontiff. When Gratian resigned the title, Pope Damasus assumed it. It had been applied to popes earlier, but now the pope took it as his right.
- (5) The decree of Valentinian III, A. D. 445. This decree made the pope the arbiter over all the bishops, and required that the Roman governors see to it that those summoned before the pope's court be there.
- (6) The removal of the emperor in the west, A. D. 476. With this removal, the Papacy under Pope Leo I became the strongest institution touching the lives of the people of Western Europe. Pope Leo I stands out as the strong figure during the barbarian invasions.

- (7) The uprooting of the three Arian German tribes, A. D. 489-538. The first of the Arian powers was uprooted by another Arian under the aegis of the emperor Zeno at Constantinople. The last two were defeated by the armies of the emperor Justinian. Thus three powers hindering the development of the Papacy were put out of the way.
- (8) The Decree of Justinian. The letter of Pope John acknowledges the decree of Justinian in which the emperor recognizes the Papacy as the head of the churches, A. D. 533. The decree became effective at the expulsion of the Ostrogoths from Rome in A. D. 538.
- (9) The towering figure of Gregory I, A. D. 590-604. Gregory I succeeded in establishing Roman Catholicism among the Arian Christians and became the ruler of Italy.<sup>1</sup>
- (10) The tenth point, and likely the most significant, dates back to about A. D. 350--the breakdown of the Roman provincial system. With heavy taxation, financial decline, and corruption, local authority in some places broke down, and in others it was all but paralyzed. The bishops of the church were the surviving symbols of Roman life and culture, and the maintenance of the commonweal became in some degree the responsibility of these bishops. They had to step into the breach to keep anarchy from prevailing.<sup>2</sup>

These steps in the development of the Papacy reveal that the Papacy grew out of western Imperial Rome. Among other things it received from Imperial Rome its seat, its power, its title, "Pontifex Maximus," and its authority--financial, civil, legal, and, in a degree, spiritual.

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<sup>1</sup> Frank H. Yost, "Antichrist in History and Prophecy," Our Firm Foundation, I, 652-70. Other points can be adduced, but those listed above are sufficient to demonstrate the oneness of the Roman picture in the transition from Pagan to Papal Rome.

<sup>2</sup> Frank H. Yost, "Secular Activities of the Episcopate in Gaul to 639," (A Doctor's dissertation, The University of Nebraska, Lincoln, Nebraska, November 17, 1942), pp. 138-147.

As a result of studying these ten steps, the relationship of Papal Rome to Imperial Rome may be thought of in two ways. First, Papal Rome was the heir who received his inheritance from Imperial Rome. Second, Papal and Western Imperial Rome may be thought of as members of a team, especially in view of the tenth point. Western Imperial Rome is the exhausted member, who, in his last efforts, hands the baton to his successor, Papal Rome. This metamorphosis is described by Seignobos:

The political misfortunes of the state therefore were in a sense the fortune of the Church, and especially of the papacy. It is hardly correct yet to speak of a papacy at this period, for such an idea was still in the future. But the germs of the enormous power of the Roman bishops were already sprouting. And while Rome declined politically, she rose as a religious centre. The removal of the emperor's residence from Rome to Milan or Ravenna, and finally the cessation of the imperial office in the west altogether, led to the bishop of Rome becoming the leading citizen in the old capital. And there has always been a glamour about the name of Rome. A mystic power has seemed to be in and of her. And even the barbarians, while they no longer saw in Capitol and Forum the seat of majesty, yet revered the Eternal City, and Roman provincial and Gothic conqueror came to look upon the bishop of Rome rather than the emperor of Rome as the centre unity for the west.<sup>1</sup>

Furthermore, the view presented in these ten points is supported by Catholic writers and historians, consciously or unconsciously.

Among them is the historian, Alzog, who says:

In the alliance between the Papacy and the Empire, so essential to maintenance of peace and the purity of morals throughout Christendom, the spiritual authority increased in influence and

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<sup>1</sup> Charles Seignobos, History of the Roman People, (translation by William Fairley), pp. 438, 439.)

efficiency in proportion as the imperial power waned and ceased to be respected. It rose upon the ruins of imperial power, [italics supplied] and became indispensable as a check upon those disorders which grew out of a contempt for the laws, depravity of morals, and barbaric incursions.<sup>1</sup>

Cardinal Manning contributes to the evidence that the Papacy arose from Pagan Rome by demonstrating the "principle" of the "donation" of Constantine:

Therefore, in that day when the first Christian emperor withdrew himself into the far East, he abandoned Rome and Italy; and the "donation" of Constantine, as it is called, expresses not a fact, but a principle. Constantine signed no instrument of donation; but the manner of conceiving and of speaking, in those simple ages, so represented the providential fact of the donation of God. God gave to the Vicar of His Son the possession of the city in which thirty of his predecessors had sealed their testimony with their blood. The donation of Constantine consisted in the simple providential fact, that he departed from Rome to Constantinople, moved by an impulse from God Himself.<sup>2</sup>

With this cumulative evidence, the rise of the temporal power of the Papacy is clarified; moreover, in view of the facts presented it may be concluded that history testifies to the feasibility of considering the Roman empire and Papal Rome as a unit.

This does not prove the Pagan and Papal Rome theory of the little horn. It demonstrates that it is historically accurate to consider the two powers as a unit.

The Pagan and Papal Rome theory of the little horn must now face the examination as outlined from Daniel 8. Having recognized

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<sup>1</sup> John Alzog, History of the Church, II, 268, 269.

<sup>2</sup> Henry Edward Manning, The Temporal Power of the Vicar of Jesus Christ, pp. 12, 13.

Pagan and Papal Rome as a unit, it must be recognized that this viewpoint passes on a given point, if one part, Pagan or Papal, of this unit meets the specifications of that given point. For example, if it is found that Pagan Rome develops toward the south, east, and pleasant land, it is not necessary to establish that Papal Rome did the same.

## II. THE TEST APPLIED

1. The little horn comes out of one of the four horns. In the chapter dealing with Antiochus Epiphanes, the fact was stressed that verse nine emphasizes separation: "From one of the four horns a little horn came out." Daniel is told that these four horns are kingdoms, and that the little horn comes from one of them.<sup>1</sup>

The certainty of three kingdoms. Before the Pagan and Papal Rome theory can be tested accurately on this point, it must be made certain as to what four kingdoms are meant here in the prophecy of the four horns. Of three kingdoms there is no question. Macedonia, Egypt, and Syria are recognized by this thesis as kingdoms that arose out of the kingdom of Alexander. History testifies to the importance and prominence of these three powers.<sup>2</sup> But the question arises: Which is the fourth power represented by the four horns?

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<sup>1</sup> Daniel 8:22, 9.

<sup>2</sup> John Pentland Mahaffy, The Story of Alexander's Empire, pp. 89, 90; Rostovtzeff, op. cit., I, 355.

Thrace. Thrace is often accepted as the fourth kingdom in the breakup after Alexander's empire;<sup>1</sup> however, for several reasons this viewpoint is not altogether satisfactory.

In the first place, when the division of Alexander's empire took place in 301 B. C., Lysimachus was recognized as the head of Thrace.<sup>2</sup> When Lysimachus died, Thrace ceased to exist as an independent kingdom. It was absorbed by Syria and Macedonia.<sup>3</sup> This reveals that the kingdom of Thrace lasts for the duration of the life of one king. When he died, the kingdom was absorbed by others. This view necessarily places the emphasis upon the king, Lysimachus, whereas the prophecy emphasizes that the four horns are four kingdoms.<sup>4</sup> Since Thrace lasted merely for the duration of the life of its only king, it hardly merits classification as one of the four kingdoms.

Furthermore, when the historian, Mahaffy, refers to three great kingdoms, he includes Thrace in the territory of Macedonia.<sup>5</sup> This is important in view of the facts surrounding the rise of the little horn as discussed on page 58 of this thesis.

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<sup>1</sup> Mondics, op. cit., p. 35. See also Smith, op. cit., p. 155.

<sup>2</sup> Mondics, loc. cit.

<sup>3</sup> Ibid., p. 54.

<sup>4</sup> Daniel 8:22.

<sup>5</sup> Mahaffy, loc. cit.

The battle of Ipsus in 301 B. C. is recognized as the time in which the monarchy of Alexander was broken up and ceased to exist;<sup>1</sup> but Jouquet observes:

So, in 301, there was no longer an Empire; but the Hellenistic world had not yet the appearance which it was to assume and to keep during the long age of fertile and brilliant civilization which went by in the East before the intervention of the arms of Rome.<sup>2</sup>

The same author adds that the crisis which began in 322 B. C. may be regarded as ended shortly after the battle of Corupedion in 281 B. C. From this it is clear that the crisis was not settled, and the crystalization of four permanent kingdoms did not take place until after 281 B. C. This is after the death of Lysimachus, and when Thrace no longer existed as an independent power. From this testimony it is untenable to include Thrace as one of the kingdoms represented by the four horns.

Some may feel that it is necessary to look for an early settlement of the four kingdoms, such as in 301 B. C. after Ipsus, when Lysimachus, Cassander, Ptolemy, and Seleucus are the four;<sup>3</sup> however, the prophecy places the emphasis differently. According to the prophecy, the little horn comes up when the four horns "are come to the full;" the antecedent of transgressors being the four horns.<sup>4</sup>

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<sup>1</sup> Rostovtzeff, loc. cit.

<sup>2</sup> Pierre Jouquet, Macedonian Imperialism and the Hellenization of the East, p. 158.

<sup>3</sup> Mondics, op. cit., p. 35.

<sup>4</sup> Daniel 8:22, 23.

The words come to the full carry the meaning of declared perfect, made ready, whole, in number.<sup>1</sup> Therefore, when the little horn comes up, the four horns exist as fully developed powers. The prophecy thus emphasizes the fact that the four horns are in existence when the little horn comes up. Few would contend for the appearance of a little horn during the days of Lysimachus, king of Thrace; and after his day, Thrace is no more an independent kingdom.

Therefore, Thrace could not be the fourth kingdom because:

- (a) It was too temporary in nature, lasting merely for the duration of the life of one king.
- (b) Thrace arose early, but it was not in existence as a power when the little horn came up.
- (c) Instead of coming "to the full" or developing into a mature power, Thrace disintegrated and was absorbed by powers other than the little horn power.
- (d) If Thrace were considered as a fourth kingdom, it would necessarily place the emphasis upon king rather than kingdom because of its temporary nature. This is contrary to the prophecy, which emphasizes kingdom.

Pergamum, the fourth kingdom. It was not until after 280 B. C. that the four powers were fully developed. Then Pergamum emerges.

Rawlinson states:

After the death of Lysimachus, further changes occurred; but the state of Pergamus, which sprang up at this time, may be regarded as the continuation of Lysimachus's kingdom, and as constituting from the time of Eumenes I. (B. C. 263) a fourth

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<sup>1</sup> B. Davidson, The Analytical Hebrew and Chaldee Lexicon, p. 763.



power [italics added] in the various political movements and combinations of the Graeco-Oriental world.<sup>1</sup>

Tarn agrees with Rawlinson as to the fourth power:

By 275 three dynasties, descended from three of his [Alexander's] generals, were well established; the Seleucids ruled much of what had been the Persian empire in Asia, the Ptolemies Egypt, and the Antigonids Macedonia. A fourth European dynasty, not connected with Alexander, the Attalids of Pergamum, subsequently grew up in Asia Minor at Seleucid expense, and became great by favour of Rome.<sup>2</sup>

Tarn recognizes Pergamum as the fourth dynasty. But he states that it was not connected with Alexander. Concerning this the following facts must be noted: Lysimachus had entrusted Philataerus with his treasure and the fortress of Pergamum. Philataerus betrayed Lysimachus and went over to Seleucus. In return, Philataerus was recognized as the dynast of Pergamum.<sup>3</sup> In this small beginning of Pergamum it can be seen that there was a connection between Pergamum and Alexander, Lysimachus being the connecting link.<sup>4</sup>

Some would doubt that Pergamum ever achieved the power necessary to be considered one of the four kingdoms, but Rostovtzeff testifies to the contrary:

And yet in our history of Greek civilization the insignificant Attalids loom larger than the greatest of the Seleucids.

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<sup>1</sup> George Rawlinson, The Sixth Great Oriental Monarchy, pp. 30, 31.

<sup>2</sup> Tarn, op. cit., p. 6.

<sup>3</sup> Cook, Adcock, and Charlesworth, op. cit., VIII, 590.

<sup>4</sup> See unpublished paper of Wilfred J. Airey, "The Four Divisions of Alexander's Empire," (Unpublished paper, La Sierra College, Arlington, California), 17 pages.

This must be ascribed not only to policy, to propaganda, and endeavours to maintain their collaboration with Rome, but also to a sincere enthusiasm for Greek civilization.<sup>1</sup>

Jouguet recognizes also that Pergamum was not large, yet it became great. Even though it was only 66,486 square miles at its greatest, the Attalids managed to make it yield great resources. Pergamum is rated a great state by the beginning of the second century.<sup>2</sup>

With the ascension of Attalus I to the rulership of Pergamum (241-197 B.C.), Rostovtzeff could declare:

Pergamum was no longer to be merely a modest prosperous dynasteia; it was now one of the great Hellenistic monarchies, whose rulers steadily sought to dominate Asia Minor.<sup>3</sup>

It is true that it took time for Pergamum to grow from a little dynasteia to a full Hellenistic monarchy, but that is the very picture that can be seen in the statement: "when the transgressors are come to the full." This is a process in which time is needed; then, when the four kingdoms are fully developed, the little horn comes up.

It is interesting to observe that Rostovtzeff lists the kings of four Hellenistic dynasties. They are the Ptolemies, the Seleucids, the Antigonids, and the Attalids. The Attalids were the kings of Pergamum. This list reveals also that each of these four kingdoms lasted

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<sup>1</sup> M. Rostovtzeff, "Pergamum," CAH, VIII, xix, 614.

<sup>2</sup> Jouguet, op. cit., pp. 382, 388.

<sup>3</sup> M. Rostovtzeff, "Pergamum," CAH, VIII, xix, 591.

well over one hundred years. Thrace is missing from the list.<sup>1</sup> Therefore, the facts presented reveal that Pergamum may well be classified as the fourth Hellenistic dynasty because:

- (a) Reliable historians refer to Pergamum as the fourth power of this period.
- (b) Pergamum acquired adequate greatness to be recognized as a Hellenistic dynasty.
- (c) Although Pergamum needed time to develop to power it cannot be disqualified, because the prophecy of Daniel 8 allows for a development "to the full" of these kingdoms.
- (d) Pergamum lasted long enough to be recognized as a permanent kingdom.
- (e) Succeeding pages of this study reveal that Pergamum played an important role in the development of Roman power.

Therefore, in this study the kingdoms of Egypt, Macedonia, Syria, and Pergamum are recognized as the four horns of Daniel 8.

Does the combined power of Pagan and Papal Rome come up out of one of these kingdoms? Could it be that Pagan Rome in the west came out of one of these kingdoms to the east of it?

If there is one thing that stands out in the history of the Hellenistic countries during the latter part of the third and the early part of the second centuries before Christ, it is the close relationship that existed between Pagan Rome and Pergamum. Nearly every advance of the Roman power was accomplished through the aid of Pergamum.

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<sup>1</sup> CAH, VII, 988 (Appendix).

When Rome was battling Carthage, its enemy to the south, in the second Punic War (c. 217-200 B.C.)<sup>1</sup> the latter was allied with Macedonia in the east. However, the combined Roman and Pergamene fleets kept Macedonia from being of any material aid to Carthage.<sup>2</sup> As a result of the great war against Carthage, and the wearisome struggle against Greece, Rome had gained a distant and an unexpected friend--Attalus, king of Pergamum; "but they could not foresee the extraordinary importance which this new friendship was shortly to assume."<sup>3</sup>

A few years later, at the battle of Magnesia, the Roman and Pergamene armies fought side by side against a common enemy. The two allies were victorious over Antiochus the Great, but the chief honor for the victory was due to Eumenes of Pergamum.<sup>4</sup> This war against Antiochus was actually instigated by Eumenes of Pergamum in the first place.<sup>5</sup> Eumenes was richly rewarded for this victory against Antiochus, but it earned him the dislike of the rest of the Hellenistic powers. Tarn says: "He grew great, but was everywhere disliked as being Rome's jackal, the traitor to Hellenism."<sup>6</sup>

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<sup>1</sup> Rollin, op. cit., I, 383.

<sup>2</sup> Maurice Holleaux, "Rome and Macedon: Philip Against the Romans," CAH, VIII, v, 119, 124.

<sup>3</sup> Ibid., VIII, v, 136.

<sup>4</sup> Holleaux, "Rome and Antiochus," CAH, VIII, vii, 222-224.

<sup>5</sup> Ibid., VIII, 240.

<sup>6</sup> Tarn, op. cit., pp. 25, 26.

It was the Pergamene king who urged the destruction of Macedonia. Tarn says that "Eumenes alone was irreconcilable, and in 172 went to Rome in person to urge her to destroy Macedonia."<sup>1</sup> Eumenes was afraid of the reviving power of Macedon under Perseus, and he did more than any other man to bring about the Third Macedonian War.<sup>2</sup>

A little later, when Rome desired to see some one contemptible on the Syrian throne, it was the king of Pergamum who ingeniously produced the contemptible person required--Alexander Balas.<sup>3</sup> The crowning act of this close relationship took place in 133 B. C. when Pergamum was willed to Rome. Strabo says:

Attalus, surnamed Philometer, reigned five years (138-133 B. C.), died of disease, and left the Romans his heirs. The Romans proclaimed the country a province, calling it Asia by the same name as the continent.<sup>4</sup>

Rome from Pergamum. It is felt by some that the Roman power comes up out of Macedonia, because the prophet, seeing only the territory of the Alexandrian empire, first sees Rome emerging victorious over Macedonia.<sup>5</sup> This is not altogether satisfactory, however, for that is as far as the reasoning on this point can be carried. This view may be supplemented by the fact that the glorious heritage of Greece

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<sup>1</sup> Ibid., p. 28.

<sup>2</sup> P. V. M. Benecke, "Rome and the Hellenistic States," CAH, VIII, ix, 286.

<sup>3</sup> Bevan, "Syria and the Jews," CAH, VIII, xvi, 522, 523.

<sup>4</sup> Strabo, The Geography of Strabo, XIII. iv. 2. (LCL, VI, 169.)

<sup>5</sup> Smith, op. cit., p. 158.

was passed on to Rome, but it is doubted that this would be sufficient basis to say that Rome came out of Macedonia.

From the historical evidence presented, the conclusion is:

Rome did come forth from Pergamum. The reasons are as follows:

- (a) Through Pergamene aid, Rome was victorious against Carthage.
- (b) Through Pergamum, Rome defeated Antiochus the Great.
- (c) Because of Pergamum, Rome fought the Third Macedonian War, and subdued the first of the four Hellenistic powers.
- (d) Rome captured the other Hellenistic powers, but Pergamum came as a gift.<sup>1</sup>
- (e) Alliance with this Pergamene "jackal" proved to be of "extraordinary importance" to Rome, for Rome, the power, came out of this relationship.

The conclusion may be made as a paraphrase of the statement:

"Out of one of them came forth a little horn." The paraphrase is as follows: "From the relationship with Pergamum the Roman power came forth." To come out of Pergamum a conquest of Pergamum on the part of Rome was not necessary. Far more significant is the fact that a powerful Rome developed out of this intricate relationship with Pergamum.

From the standpoint of negative evidence, the following fact must be considered: History does not show another great power coming up from one of these four kingdoms--Macedonia, Syria, Egypt, and Pergamum. Therefore, Rome, through its intricate relationship with Pergamum, is the power coming up out of one of them.

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<sup>1</sup> Tarn, op. cit., pp. 34, 38, 42, 43.

It will be declared by some that Rome existed centuries before this period and is far too early to be the power coming out of one of these kingdoms. The answer to this is seen in this prophecy under consideration. Greece, under Alexander, is pictured as succeeding Medo-Persia; yet, no one would deny that Greece existed long before that time. Neither would anyone deny that Rome existed previously, but it did not exist as a world power. Unconsciously, the historian presents the same picture:

During the last years of Antiochus the Great, every magnetic needle in the East seemed disturbed. A new power was entering on the world's stage. Rome, proud of having humbled Carthage, was resolved that nothing without her permission should thenceforth take place in countries bordering on the Mediterranean.<sup>1</sup>

Pagan and Papal Rome, considered as a unit, pass on the first point of the examination.

2. The little horn grew exceedingly great. Does this second point apply to the Roman power? Did Rome grow great "in excess," beyond Medo-Persia, and even beyond Alexander and his empire?

The witness of history testifies to the greatness of Rome. Strabo declares that Rome started with only one city, and grew to exceed all others:

This, then, is the lay of the different parts of our inhabited world; but since the Romans occupy the best and the best known portions of it, having surpassed all former rulers of whom

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<sup>1</sup> Renan, op. cit., p. 232.

we have record, it is worth while, even though briefly, to add the following account of them.<sup>1</sup>

It is significant that Strabo says that Rome "surpassed all former rulers." The former rulers would include Medo-Persia and Greece; therefore, Rome may be classified as great in excess of the others.

In view of the prophecy under consideration, the following statement by Polybius (c. 205-133 B. C.) is even more amazing:

How striking and grand is the spectacle presented by the period with which I purpose to deal, will be most clearly apparent if we set beside and compare with the Roman dominion the most famous empires of the past, those which have formed the chief theme of historians. Those worthy of being thus set beside it and compared are these. The Persians for a certain period possessed a great rule and dominion, but so often as they ventured to overstep the boundaries of Asia they imperilled not only the security of this empire, but their own existence. . . . The Macedonian rule in Europe extended but from the Adriatic to the Danube, . . . Subsequently, by overthrowing the Persian empire they became supreme in Asia also. But though their empire was now regarded as the greatest in extent and power that had ever existed, they left the larger part of the inhabited world as yet outside it. . . . But the Romans have subjected to their rule not portions, but nearly the whole of the world, and possess an empire which is not only immeasurably greater than any which preceded it, but need not fear rivalry in the future.<sup>2</sup>

Livy claims that the Romans had beaten off "a thousand battle-arrays more formidable than those of Alexander and the Macedonians."<sup>3</sup>

In another statement, Polybius declares that the subjugation of the

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<sup>1</sup> Strabo, op. cit., XVII. iii. 24. (LCL, VII, 209, 211.)

<sup>2</sup> Polybius, op. cit., I. 2. (LCL, I, 5, 7.)

<sup>3</sup> Livy, op. cit., IX. xix. 17. (LCL, IV, 241.)



whole world under the single rule of Rome was an event without any parallel in the past.<sup>1</sup>

History is unanimous in presenting the overwhelming power of the Roman empire. The exceeding greatness of this power can hardly be refuted.

The other half of this Roman power, the Papacy, years later also gained a position of power that was not to be exceeded. Newman boasted that "Emperors bowed the head before the bishops, kissed their hands and asked their blessing."<sup>2</sup> A treatise, On the Power of the Pope, written before 1325 A. D., saw no limit to the power of the Papacy.<sup>3</sup> This is but a glance at the power attained by the Papacy in the Middle Ages, but further evidence of papal power will be seen in the discussion of other points in the examination. The evidence for both Pagan and Papal power, as seen in history, is easily sufficient to merit the rating, "exceeding great."

3. The direction of activity of the little horn. The direction that the little horn must travel is south, east, and toward the pleasant land, or Palestine.

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<sup>1</sup> Polybius, op. cit., XXXIX. viii. 7. (LCL, VI, 455.)

<sup>2</sup> Newman, op. cit., p. 32.

<sup>3</sup> Harold J. Laski, "Political Theory in the Later Middle Ages," The Cambridge Medieval History, VIII, xx, 623.

To establish the direction of travel of the Roman power, it is necessary merely to recheck the references dealing with Pergamum under point number one. Along with this, Josephus gives the account of the destruction of Jerusalem by the Romans, indicating that Rome traveled toward the pleasant land.<sup>1</sup>

By checking these conquests on the map, it can be seen that Rome traveled toward the south in defeating Carthage and Egypt, toward the east in taking Macedonia and Syria, and it traveled toward the pleasant land and took Palestine. The Roman power, therefore meets the specifications of the third point.<sup>2</sup>

It may be asserted by some that Rome does not fit this description because it went west in capturing Spain, Gaul, and Britain. This does not disqualify Rome in this prophecy for two reasons:

First the complete conquest of Spain took place during the second Punic War (cir. 217-200 B. C.) and was considered by the Roman general as merely a stage in the conquest of Carthaginian Africa, which controlled Spain. True, Spain is to the west of Italy, but it was looked upon as a means of gaining control to the south. This was the attitude of Scipio, the Roman general, in his conquest of Spain: "He had considered these as only so many steps by which to climb to a nobler enterprise,

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<sup>1</sup> Josephus, War, VI, ix, 409-34. (LCL, III, 495-507.)

<sup>2</sup> See Appendix D, Figure 7.

and this was the conquest of Africa."<sup>1</sup> The face of Rome was toward the south.

Second, it is true that Rome went west in gaining control of Gaul and in capturing Britain, but this was not accomplished until the days of Caesar (cir. 58-44 B. C.).<sup>2</sup> Rome had already become a power in the Hellenistic world and these events in Gaul and Britain were only incidental as far as the prophecy was concerned. The fact is that Rome developed by traveling toward the south, east, and toward Palestine. That it should later expand toward Britain does not disturb or do violence to the prophecy of Daniel 8.

4. The little horn is a persecuting power. From Daniel 8:10, 24, 25, it is seen that the little horn destroys God's people, he destroys many by seemingly peaceful means, and he is described as one who destroys wonderfully.

If, by "the mighty and holy people," the Jewish race is meant, then Rome stands accused as a destroyer of the holy people. In the destruction of Jerusalem by the Romans in A. D. 70, Josephus claims that 1,100,000 Jews lost their lives.<sup>3</sup> Moreover, Josephus adds that the victims outnumbered those of any previous visitation, human or

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<sup>1</sup> Rollin, op. cit., I, 374. See also Arthur E. R. Boak, A History of Rome to 565 A.D., pp. 88-97.

<sup>2</sup> Arthur E. R. Boak, A History of Rome to 565 A. D., pp. 181-185.

<sup>3</sup> Josephus, op. cit., VI. ix. 420,421. (LCL, III, 497.)

divine.<sup>1</sup> This would indicate that the destruction at the hands of the Romans exceeded that meted out by Antiochus Epiphanes.

Sixty-five years after the destruction of Jerusalem, in the rebellion under Hadrian, the devastation and massacre of the Jewish people was even more terrible than in the days of Vespasian and Titus.<sup>2</sup>

Dio Cassius states the results:

Very few of them survived (Jews). . . . Five hundred and eighty thousand men were slain in the various raids and battles, and the number of those that perished by famine, disease and fire was past finding out. Thus nearly the whole of Judæa was made desolate.<sup>3</sup>

In 135 A. D. the Romans brought the Jewish nation to an end. The words of Schürer show that Rome succeeded where Antiochus failed: "The complete ethnicizing of Jerusalem was the actual accomplishment of a scheme which previously Antiochus Epiphanes had in vain attempted."<sup>4</sup>

Pagan Rome not only destroyed the Jewish nation but also persecuted the Christians. The Christian martyrs were so numerous that Eusebius asked: "How could one here number the multitude of the martyrs in each province, and especially of those in Africa and Mauretania,

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<sup>1</sup> Ibid., VI. ix. 428, 429. (LCL, III, 499.)

<sup>2</sup> William Douglas Morrison, The Jews Under Roman Rule, pp. 203, 204.

<sup>3</sup> Cassius, op. cit., LXIX. xiv. 1, 2. (LCL, VIII, 449, 451.)

<sup>4</sup> Schürer, op. cit., First Division, II, 318.

and in Thebais and Egypt?"<sup>1</sup> The same writer adds later: "And indeed all these things were done, not for a few days or for some brief space, but for a long period extending over whole years."<sup>2</sup>

A letter of Pliny shows that a large number of people, of all ranks and ages, and of both sexes were included in the prosecution and punishment meted out by the Roman government.<sup>3</sup> The question could well be asked here: "Why need I mention the rest by name, or number the multitude of the men, or picture the varied tortures inflicted upon the wonderful martyrs?"<sup>4</sup>

History records that Papal Rome, like its predecessor, became a power that "destroyed wonderfully." Alzog, a Catholic historian, must have shuddered as he wrote:

It almost freezes the blood in one's veins to be informed that in the interval of three hundred years, three hundred and forty-one thousand, or eleven hundred and thirty-six annually, were condemned to capital punishment by the Spanish Inquisition.<sup>5</sup>

Llorente, at one time a secretary of the Inquisition at Madrid, lists forty-four Inquisitors General, from the notorious Torquemada

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<sup>1</sup> Eusebius, The Ecclesiastical History, VIII, vi. 10. (LCL, II, 269.)

<sup>2</sup> Ibid., VIII. vi. 10. (LCL, II, 277.)

<sup>3</sup> Pliny, The Letters of Pliny, Book X, Letter XCVI. (LCL, 402, 405.)

<sup>4</sup> Eusebius, op. cit., VIII. xii. 1, 2. (LCL, II, 287, 289)

<sup>5</sup> Alzog, op. cit., II, 986, 987.

to Joseph de Arce, a period of 325 years. He states that 31,912 perished in the flames and 291,450 were condemned to severe penances.<sup>1</sup>

The conservative Schaff estimates that the victims of the Spanish Inquisition outnumber those of heathen Rome, and that more Protestants were executed by the Spaniards in a single reign, and in a single province of Holland, than Christians in the Roman empire during the first three centuries.<sup>2</sup>

The persecutions were not limited to Spain and Holland, however; most of the rest of Europe felt the heavy hand of the oppressor. The Albigenses in southern France were the special objects of the persecution, and in A. D. 1244 their last refuge was taken.<sup>3</sup> In the Piedmontese Alps, the Waldenses suffered from cruel persecution, while French Waldensianism was "well-nigh blotted out."<sup>4</sup>

Not satisfied with merely punishing those who were found guilty of heresy, Innocent IV issued in 1252 the bull ad extirpanda which authorized torture as a measure for extorting confessions. This weapon was used freely.<sup>5</sup>

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<sup>1</sup> Juan Antonio Llorente, The History of the Inquisition of Spain, pp. 577-83.

<sup>2</sup> Philip Schaff, History of the Christian Church, VI, 600.

<sup>3</sup> Ibid., V, part I, 507-15.

<sup>4</sup> Alzog, op. cit., II, 661, and Schaff, op. cit., V, part II, 513.

<sup>5</sup> Schaff, op. cit., V, part I, 523.

The little horn is said to destroy many "by peace."<sup>1</sup> The fulfillment of this description is seen in the method by which the Papacy handed over the victims of the Inquisition to the civil authority for punishment. Alzog describes the procedure:

Hence, once a person indicted for heresy had been found guilty, he was handed over to the civil authority for punishment, with the however invariable prayer that "he might be spared, and not condemned to death."<sup>2</sup>

The "invariable" prayer was merely a form. The state inflicted the punishment, but the Papacy was the destroyer--"and by peace" destroyed many.

The little horn is a persecuting power. Pagan and Papal Rome have fulfilled that description. Pagan Rome destroyed the Jewish nation; both Pagan and Papal Rome destroyed exceedingly, or wonderfully; and Papal Rome destroyed many "by peace."

5. The little horn exalts himself to the position of equality with Christ. The record states that he magnified himself even to the Prince of the host.<sup>3</sup>

The emperors of Pagan Rome claimed divinity. This divinity was handed down from emperor to emperor. Radin recounts the procedure and the claims:

The Roman empire was unique. The imperator, or αὐτοκράτωρ was as new in conception as in title. Divinely established,

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<sup>1</sup> Daniel 8:25.

<sup>2</sup> Alzog, op. cit., II, 982, 983.

<sup>3</sup> Daniel 8:11.

the imperial dignity would be divinely maintained in those who by their origin could claim an unbroken chain of divine descent. He whom we know as Nero was on the monuments "Nero Claudius Caesar, son of the god Claudius and great-great grandson of the god Augustus"; and the last was at all times officially styled Divi filius, "son of the God."<sup>1</sup>

The claims of the papal power were equally blasphemous. Where the pagan emperor claimed the title, "son of the God," the claims of the papal power went even farther. In the catechism of the Council of Trent are these words:

For whereas priests and bishops are the interpreters and heralds of God, who are commissioned in his name to teach mankind the divine law and the precepts of life, and are the representatives on earth of God himself, it is plainly impossible, therefore, to conceive a function more exalted; and justly, therefore, are they called not only angels, but also gods, holding as they do amongst us the power and might of the immortal God.<sup>2</sup>

The claim, then, is that the priests and bishops are as gods, and they hold the power and might of God Himself.

The Bible states that "there is one God, and one mediator between God and men, the man Christ Jesus;"<sup>3</sup> but Liguori, the author of a textbook for priests says: "The priest should be holy, because he holds the office of dispenser of the sacraments; and also because

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<sup>1</sup> Max Radin, The Jews Among the Greeks and Romans, p. 294.

<sup>2</sup> Catechism of the Council of Trent, Part II, Chapter VII, Question II. (Buckley's translation, p. 313.)

<sup>3</sup> 1 Timothy 2:5.



he is a mediator between God and sinners."<sup>1</sup> This same writer also states that St. Bernadine of Sienna referred to the power of the priest as the power of the divine person.<sup>2</sup>

The scribes and Pharisees of the Bible brought forth a truth when they asked: "Who can forgive sins, but God alone?"<sup>3</sup> But, according to Liguori, the priest can do the same:

Priests are called Vicars of Jesus Christ, because they hold his place on earth . . . . The priest holds the place of the Saviour himself, when, by saying "Ego te absolvo," he absolves from sin . . . . To pardon a single sin requires all the omnipotence of God.<sup>4</sup>

More could be written concerning the claims of this Pagan and Papal power, but, from the statements presented it is clear that this power has exalted itself to the position of equality with Christ.

6. The little horn takes away the daily and casts down the sanctuary. It will be recalled that the Bible speaks of two sanctuaries, the earthly and the heavenly sanctuary.<sup>5</sup>

The earthly sanctuary was brought to an end under Pagan Rome. Antiochus Epiphanes had stopped the services for three years, but he had never destroyed the temple itself. Under Rome, the destruction

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<sup>1</sup> Alphonsus de Liguori, Dignity and Duties of the Priest, pp. 27, 28.

<sup>2</sup> Ibid., p. 33.

<sup>3</sup> Luke 5:21.

<sup>4</sup> Liguori, op. cit., p. 35.

<sup>5</sup> Hebrews 9:1-3, 11.

was complete and permanent. During the siege of Jerusalem by Titus, the daily sacrifices in the Temple had to be suspended,<sup>1</sup> perhaps due to the famine and the lack of men. In August of 70 A.D. toward the close of the siege, the Temple was destroyed by fire.<sup>2</sup>

Under Hadrian, Jerusalem and the Temple were purposely left in ruins,<sup>3</sup> and Milman declares: "Rufus is said, by the command of Hadrian, to have driven the plough over the ruins of Jerusalem."<sup>4</sup>

It is evident that Pagan Rome cast down the earthly sanctuary, but has an earthly power trodden under foot the heavenly sanctuary? A brief picture of the work of Christ will aid in answering this question.

The earthly sanctuary was merely a shadow, or type, of the great sanctuary in heaven.<sup>5</sup> The priests of the earthly sanctuary were to be superseded by Christ the great High Priest.<sup>6</sup> Instead of presenting the blood of animals for the remission of sins, Christ presents his own blood, shed in behalf of sinners.<sup>7</sup> Not as earthly priests, who sacri-

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<sup>1</sup> G. H. Stevenson and A. Momigliano, "Rebellion Within the Empire," CAH, X, xxv, 862.

<sup>2</sup> Josephus, op. cit., VI. iv. 254-66. (ICL, III, 449-53.)

<sup>3</sup> Morrison, op. cit., p. 179.

<sup>4</sup> Henry Hart Milman, The History of the Jews from the Earliest Period Down to Modern Times, II, 437.

<sup>5</sup> Hebrews 10:1.

<sup>6</sup> Hebrews 9:6-11.

<sup>7</sup> Hebrews 9:13,14.

ficed animals daily, Christ offered Himself once for all,<sup>1</sup> and now lives as the Mediator between God and man.<sup>2</sup> He lives continually to make intercession for all those who come to God through Him.<sup>3</sup> Therefore, as the writer of Hebrews says, man can come boldly to the throne of grace, because this High Priest has experienced all that man has experienced, yet without sin. Through the merits of this Priest, man finds forgiveness, mercy, and salvation. Moreover, according to the apostle Peter, there is no other way this can be accomplished.<sup>4</sup>

Papal Rome has established an earthly priesthood, and claims that through these priests forgiveness is obtained. Liguori declares that it was not necessary for Jesus to die to save the world, but He died to institute the priesthood.<sup>5</sup>

The forgiveness obtained from these priests is as valid as if it came from Jesus Himself. Liguori claims:

Were the Redeemer to descend into a church, and sit in a confessional to administer the sacrament of penance, and a priest to sit in another confessional, Jesus would say over each penitent, "Ego te absolvo," the priest would likewise say over each of his penitents, "Ego te absolvo," and the penitents of each would be equally absolved.<sup>6</sup>

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<sup>1</sup> Hebrews 10:10.

<sup>2</sup> 1 Timothy 2:5.

<sup>3</sup> Hebrews 7:25.

<sup>4</sup> Acts 4:12.

<sup>5</sup> Liguori, op. cit., p. 26.

<sup>6</sup> Ibid., pp. 28-9.

Moreover, this power virtually teaches that the sacrifice of Christ once for all was not enough, for through the mass, the priest creates his Creator and offers Jesus Christ in sacrifice.<sup>1</sup> There on the altar, God Himself is in subjection to this earthly priest, and they do with Him as they please.<sup>2</sup> Liguori declares: "The angels abide by the order of God, but the priests take him in their hands, distribute him to the faithful, and partake of him as food for themselves."<sup>3</sup>

The Papacy has thus substituted an earthly priesthood for the heavenly ministry of Christ. When this power caused men to look to someone on this earth for forgiveness, it turned the eyes of the people away from the work of Christ as High Priest in the heavenly sanctuary. In this manner the heavenly sanctuary has been cast down and trodden under foot. The emphasis was placed upon the power of earthly priests and the extreme importance of the mass, and men lost sight of the importance of the work of Christ -- and, perhaps, lost sight of the work of Christ altogether.

Once again Rome, Pagan and Papal, has fulfilled the specifications. It has passed the sixth point, for it not only overthrew the earthly sanctuary, but it has also trodden the heavenly sanctuary under foot.

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<sup>1</sup> Ibid., pp. 25,32.

<sup>2</sup> Ibid., pp. 26-7.

<sup>3</sup> Ibid., p. 27.

7. The little horn casts the truth to the ground. If a power has met the terms of the preceding point, it is inevitable that it should meet the terms of this one also, for the ministry of Christ in behalf of sinners is a truth that is basic to the Christian faith. The Papacy did cast the truth to the ground:

a) Scripture alone is not sufficient. Tradition, it is claimed, is older than the Scriptures and more reliable. Tradition is the only adequate exponent of the doctrine of Christ and the only competent interpreter of the Scriptures. Individual men are not capable of interpreting Scripture correctly.<sup>1</sup>

In contrast to this teaching, the Bible declares that the Scriptures are capable of making man "wise unto salvation,"<sup>2</sup> and, conversely, the Scriptures warn against certain traditions.<sup>3</sup>

b) Mariolatry. For the mother of Jesus it is claimed that she is human, yet divine. Peter of Blois even declared that "if Mary were taken from heaven there would be to mankind nothing but the blackness of darkness."<sup>4</sup>

The least that can be said of the doctrine of Mariolatry is that it is extra-biblical. The most that can be said is that it is

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<sup>1</sup> Alzog, op. cit., pp. 362-3. See also Gibbons, op. cit., p. 82.

<sup>2</sup> 2 Timothy 3:15-17.

<sup>3</sup> Mark 7:7,8.

<sup>4</sup> Henry Charles Lea, A History of the Inquisition of the Middle Ages, III, 597.

blasphemous. Outside of the Father, Son, and Holy Spirit, there is no other Divine Person found in the Bible.<sup>1</sup>

c) Prayer to the saints. This practice was not only prominent in medieval times, but it is also practiced today.<sup>2</sup>

From two viewpoints at least, this teaching is contrary to truth. In the first place, there is no mediator other than Christ,<sup>3</sup> and, secondly, prayer to the saints necessarily contradicts the Bible teaching on the unconscious state of the dead.<sup>4</sup> Saints are not mediators and dead saints cannot be prayed to, for they know nothing.

d) The observance of Sunday. Perhaps the most prominent violation of truth advocated by the Papacy is the veneration of Sunday.

Sunday keeping is non-biblical, as Gibbons admits:

But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.<sup>5</sup>

A list of other teachings and their ramifications could be studied, such as the immaculate conception, purgatory, indulgences, the state of the dead, and others, but sufficient has been presented to reveal that the Papacy has "cast the truth to the ground." When this power admittedly observes a Sabbath contrary to the Sabbath of the

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<sup>1</sup> Matthew 28:19.

<sup>2</sup> James Gibbons, The Faith of Our Fathers, p. 160. 110th edition.

<sup>3</sup> 1 Timothy 2:5.

<sup>4</sup> Ecclesiastes 9:5,6. et al.

<sup>5</sup> Gibbons, op. cit., p. 89.

law of God, it has cast the truth to the ground, for the Psalmist said:  
 "Thy law is the truth."<sup>1</sup>

8. The little horn succeeds and prospers, through craftiness.

The success and power of Pagan Rome was a source of pride to the ancient Roman historians.<sup>2</sup> It had started from a small beginning, but through warfare and clever statesmanship, it ascended to the rulership of the world.<sup>3</sup>

However, it is the Papal portion of this Roman power that especially fits the description--"he shall cause craft to prosper in his hand."<sup>4</sup>

The success of Papal Rome is seen in her power. Early in her history the church at Rome was rich, and well known for her liberality.<sup>5</sup> By the middle ages the popes were the supreme arbiters of the nations.<sup>6</sup> Under Hildebrand, the pope became powerful enough to put the most prominent kings under the ban.<sup>7</sup> The Papacy reached its peak of

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<sup>1</sup> Psalm 119:142.

<sup>2</sup> Polybius, op. cit., I. i. (LCL, I, 3,5.)

<sup>3</sup> Strabo, loc. cit.

<sup>4</sup> Daniel 8:25.

<sup>5</sup> M. Gosselin, The Power of the Pope During the Middle Ages, I, 95.

<sup>6</sup> Ibid., II, 19.

<sup>7</sup> William Ernest Beet, The Medieval Papacy and other Essays, p. 132.

success under the illustrious Innocent III who claimed the empire of the world.<sup>1</sup> Cardinal Newman pointed with pride to the number of times the popes had exercised power over emperors.<sup>2</sup>

The craft by which the church prospered and sustained its power is seen in at least two instances.

The first has already been mentioned in connection with the persecutions; that is the practice of the church of turning over the impenitent and the relapsed to the secular arm for punishment. In each case the church prayed that death or mutilation of the prisoner might be avoided. The historian says: "This adjuration was invariably disregarded, and the Church knew that it always would be."<sup>3</sup> This crafty formula freed the church outwardly from being responsible for the shedding of blood; but the moral responsibility was still on the shoulders of the church.

But the most profitable form of craftiness practiced by the Papacy was the selling of indulgences. Schaff writes:

Here is the origin of the indulgences so called, that is the remission of venial sins by the payment of money and on condition of contrition and prayer. The practice was justified by the scholastic theory that the works of supererogation of the saints constitute a treasury of extra-merit and extra-reward which is under the control of the pope. . . . the popes found it a convenient means for promoting their power and filling their treasury. Thus the granting of indulgences became a periodical institution.<sup>4</sup>

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<sup>1</sup> H. C. O'Donnoghue, The History of the Church and Court of Rome, I, 170.

<sup>2</sup> Newman, op. cit., p. 44.

<sup>3</sup> A. S. Turberville, "Heresies and the Inquisition in the Middle Ages, c. 1000-1305," The Cambridge Medieval History, VI, xx, 724.

<sup>4</sup> Schaff, op. cit., IV, 384-5.



For one pope, the sale of indulgences grew a little complicated so he had coffers set up in the churches throughout Christendom. In this way the pious could help the church carry on its private wars while they saved their own souls.<sup>1</sup>

Another crafty practice in the church was simony. This practice of buying or selling ecclesiastical preferment penetrated every fibre of the church, and it seems to have been more of a benefit to individuals than to the church as a whole. If simony is defined as accepting favors from an emperor, then it perhaps benefited the church financially, but it ruined the church spiritually. Lea speaks of it as "the corroding cancer of the Church throughout the whole of the Middle Ages."<sup>2</sup>

In evaluating the Papacy in the light of this portion of the examination, the verdict must be--the Papacy was prosperous and powerful, and it prospered through craftiness.

9. The little horn is referred to as the transgression of desolation. The Revised Standard Version reads: "For how long is the vision concerning the continual burnt offering, the transgression that makes desolate, and the giving over of the sanctuary and host to be trampled under foot?"<sup>3</sup> It could be stated then, that the little horn commits the transgression, or sin, that makes desolate.

<sup>1</sup> Lea, op. cit., I, 45.

<sup>2</sup> Ibid., III, 624, 627.

<sup>3</sup> Daniel 8:13, R.S.V.

It has been shown previously that Pagan Rome brought about the final overthrow of the earthly sanctuary in A.D. 70.<sup>1</sup> Jesus prophesied of this destruction of the Temple nearly forty years before it happened; but most significant is the fact that He called the power that would do the destroying, "the abomination of desolation."<sup>2</sup> Therefore, Pagan Rome is definitely the abomination of desolation, for it was the power to accomplish the destruction of the Temple.

However, in the text referred to in the eighth chapter of Daniel, the question is asked, "For how long . . . is the giving over of the sanctuary . . . to be trampled under foot?"<sup>3</sup> This question gives the picture of the sanctuary being trampled under foot for a long period of time, as denoted in the words, "for how long."

It was established under the sixth point that the Papacy trampled the heavenly sanctuary under foot by taking away from the eyes of men the true mediatorial work of Christ in the heavenly sanctuary, substituting for it a false system of priesthood. This dreadful sin made the heavenly sanctuary desolate in that the people turned from the heavenly sanctuary and availed themselves of the forgiveness and salvation that they thought was to be found in the false system of priesthood that had been set up.

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<sup>1</sup> Josephus, War, VI. iv. 254-66. (LCL, III, 449-53.)

<sup>2</sup> Matthew 24:1-15.

<sup>3</sup> Daniel 8:13, R.S.V.

In other words, the Papacy commits the transgression that makes desolate the heavenly sanctuary. Therefore, Pagan Rome, in its relationship to the earthly sanctuary, and Papal Rome, in its relationship to the heavenly sanctuary, are classified as abominations that make desolate.

10. At the end of 2,300 days the sanctuary is cleansed. The advocates of the Antiochus Epiphanes theory have applied this period to the time during which the sanctuary was desecrated by Antiochus Epiphanes. This was shown to be untenable, however, so another explanation must be found.<sup>1</sup>

To begin with, the text does not say that the little horn lasts 2,300 days. It says merely, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."<sup>2</sup> At the end of the 2,300 days the sanctuary, that has been trodden under foot, will be cleansed. Daniel 8 does not give a starting period, hence, this portion of the prophecy remained a mystery to Daniel. He was assured that it was true, but no one understood it.<sup>3</sup>

In the next chapter Daniel seeks an explanation of the 2,300 day period; this is revealed by his study of the book of Jeremiah. In fact, his combined program of studying the Scriptures and praying reveals several pertinent facts:

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<sup>1</sup> See chapter three, point ten of this study, page 25.

<sup>2</sup> Daniel 8:14.

<sup>3</sup> Daniel 8:26,7.

- a) Daniel is concerned about the time element of the prophecy of the eighth chapter.<sup>1</sup>
- b) Daniel thinks that the 2,300 days has to do with the length of time the earthly sanctuary will remain desolate.<sup>2</sup>
- c) Daniel did not know the starting point of the vision, and was mistaken concerning its meaning because the angel Gabriel came to give him the understanding that he did not possess.<sup>3</sup>

The picture in the ninth chapter of Daniel is that of a prophet who, after studying the matter of the 2,300 days, thinks that the 2,300 days is the period of extension of the captivity in Babylon. He thinks that the sanctuary in Jerusalem will be desolate that much longer, and he prays to the Lord to defer not. He beseeches the Lord to remember the sanctuary that is desolate back in Jerusalem.

When the angel declares that he has come to give Daniel understanding, one important fact emerges--Daniel, whose burden has been the earthly sanctuary, is mistaken, and needs understanding. The 2,300 days do not pertain to the earthly sanctuary; therefore, there is but one sanctuary that it could be dealing with, and that is the heavenly sanctuary, the great antitype after which the earthly was copied.<sup>4</sup>

After inviting Daniel to consider the vision, Gabriel explained

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<sup>1</sup> Daniel 9:2.

<sup>2</sup> Daniel 9:17,19.

<sup>3</sup> Daniel 9:21,22.

<sup>4</sup> Exodus 25:8,9.

the first seventy weeks of the 2,300 days, and then declared that the prophecy begins with the decree to restore and build Jerusalem.<sup>1</sup>

The decree that marks the starting point of the 2,300 days was issued in the seventh year of Artaxerxes.<sup>2</sup> This is known to be the decree because the prophecy stipulates that it must be the decree to restore and to build Jerusalem. According to Jewish reckoning this seventh year of Artaxerxes can definitely be dated from the fall of 458 B.C. to the fall of 457 B.C.<sup>3</sup> After a four month journey by Ezra, the decree went into effect.<sup>4</sup> Thus the decree to restore and build Jerusalem went into effect in the year 457 B.C.--the starting point of the 2,300 day prophecy.

If the 2,300 days equaled just three and a half years, then this prophecy would extend, merely, from 457 B.C. to about 454 or 453 B.C. The prophecy would fade into insignificance. However, in Bible prophecy, the principle of a day for a year must be followed, because this is the instruction found in the Bible.<sup>5</sup> Therefore, the 2,300 days are 2,300 years. From 457 B.C. the 2,300 years reach to 1844 A.D. --then shall the sanctuary be cleansed.

<sup>1</sup> Daniel 9:24,25.

<sup>2</sup> Ezra 7:8,11-28.

<sup>3</sup> Archeological discoveries have established this date as accurate. See Siegfried H. Horn, "The Seventh Year of Artaxerxes I," The Ministry For World Evangelism, 26:23-25,45,46, June, 1953. See also Siegfried H. Horn and Lynn H. Wood, The Chronology of Ezra 7.

<sup>4</sup> Ezra 7:8-11.

<sup>5</sup> Numbers 14:34 and Ezekiel 4:6.

What sanctuary was cleansed in 1844 A.D.? The earthly sanctuary was no longer in existence after its destruction by the Romans under Titus; therefore, the only sanctuary that could be referred to is the heavenly sanctuary.<sup>1</sup>

In what way was the heavenly sanctuary cleansed in 1844? There are two answers to this vital question:

a) The sanctuary is restored to its rightful place. "Then shall the sanctuary be restored to its rightful state."<sup>2</sup> Through the centuries Papal Rome had continued to trample upon the heavenly sanctuary, but in 1844 a little body of Christians came forth with the true light on the sanctuary. Christ, the High Priest of the true tabernacle, had entered into His work in the Most Holy place prior to His return to earth.<sup>3</sup> The sanctuary light began to shine upon the world; the eyes of men were once again turned to the true High Priest, and the sanctuary was restored to its rightful state.

b) The antitypical Day of Atonement began. In the earthly sanctuary, which was patterned after the heavenly, there were two services, the daily and the yearly.<sup>4</sup> In the yearly service, which took place on the tenth day of the seventh month, the sanctuary was

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<sup>1</sup> Hebrews 8:1,2.

<sup>2</sup> Daniel 8:14, R.S.V.

<sup>3</sup> Froom, op. cit., Syllabus, II, 107.

<sup>4</sup> Hebrews 9:6,7.

reconciled or cleansed of all the sins of the people that had been recorded there during the year.<sup>1</sup> On that day also, the people were to afflict their souls, for if they failed to do so, they would be cut off.<sup>2</sup> In other words, the Day of Atonement was a day of judgment.

Whereas the day of restoration or cleansing of the earthly sanctuary took place on the tenth day of the seventh month, the day of restoration or cleansing of the heavenly sanctuary was to begin at the end of 2,300 years, in the year 1844. As the typical Day of Atonement was a day of investigation and judgment, the Antitypical Day of Atonement, beginning in 1844, began a Divine investigation, known to many as the Investigative Judgment. This is why that little group in 1844 could cry out, "the hour of his judgment is come."<sup>3</sup>

Therefore, the 2,300 days extend down to the time when the great Investigative Judgment began in the heavenly sanctuary. This time prophecy establishes the fact that the sanctuary of God and the work of Christ is the central message of the eighth chapter of Daniel. The power trampling down the sanctuary of God and establishing its own counterfeit system is none other than the Papal power.

11. The vision of the little horn extends to the time of the end. Had the 2,300 days been interpreted as literal days, the vision

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<sup>1</sup> Leviticus 16:20-34.

<sup>2</sup> Leviticus 23:26-29.

<sup>3</sup> Revelation 14:7.

could not have extended to the time of the end. However, with the application of the year-day principle, the prophecy reaches to 1844. The years since that date can be classified as the time of the end because:

a) This antitypical Day of Atonement is a day of investigative judgment, as established under the tenth point. The judgment hour immediately precedes the return of the Lord.<sup>1</sup>

b) Following the 1,260 year time period of the seventh chapter of Daniel, the judgment sits.<sup>2</sup> It has been established that these 1,260 years extend from 538 A.D. to 1798 A.D.<sup>3</sup> Now, by 1844, the prophecy of Daniel 7 had been engulfed; therefore, since that prophecy reaches to the time of the end, the 2,300 day prophecy does the same, since it reaches even beyond the prophecy of the seventh chapter.

c) The years since 1844 fit the description in the Bible of the "last days."<sup>4</sup>

Therefore, the vision of the little horn, with the 2,300 years ending in 1844, extends to the time of the end. Although inflicted with a deadly wound,<sup>5</sup> the Papal power revived, and has extended into the time

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<sup>1</sup> Revelation 14:6,7,13,14.

<sup>2</sup> Daniel 7:8,9,25,26.

<sup>3</sup> C. Mervyn Maxwell, "An Exegetical and Historical Examination of the Beginning and Ending of the 1,260 Days of Prophecy With Special Attention Given to A.D. 538 and 1798 As Initial and Terminal Dates," p. 103. See also Smith, *op. cit.*, pp. 143-45.

<sup>4</sup> For the description of the last days, or the time of the end, see the following texts: Matthew 24, Mark 13, Luke 21, 2 Thessalonians 2, 2 Timothy 3:1-5, James 5:1-8, 2 Peter 3:3-5, and Daniel 12:4. Other texts may be used to supplement this list.



of the end. Consequently, the Pagan and Papal viewpoint has met the requirement of this point in the examination.

12. The little horn comes up in the latter time of the kingdom of the four horns.

The proponents of the Antiochus theory of the little horn would perhaps assert that since Antiochus arose too early to fit this description, the Rome theory should also be dismissed, because Rome was a power in the Hellenistic world during the days of Antiochus. Therefore, if Antiochus is too early, Rome is too early.

The argument is not valid, however. Antiochus was an individual who ruled from 175 to 163 B.C. His death in 163 B.C. is too early to be considered the "latter time" of the four kingdoms, the last of which came to an end more than one hundred years later.<sup>1</sup>

On the other hand, with Rome the situation is different. Rome was a power in the days of Antiochus Epiphanes--but a growing power which was to develop into an "exceeding great" power.

In the latter part of the third century before Christ, Rome's friendship with Pergamum was inaugurated.<sup>2</sup> From then on, Rome made its presence felt in the Hellenistic world. Through the cooperation of this "jackal,"<sup>3</sup> Pergamum Rome became increasingly powerful. The four Hellenistic Kingdoms were taken up successively--Macedonia in

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<sup>1</sup> Boak, op. cit., p. 209.

<sup>2</sup> Ibid., p. 565.

<sup>3</sup> Tam, op. cit., pp. 25,26.

168 B.C., Pergamum in 133 B.C. (willed to Rome by Attalus III), Syria in 64 B.C., and finally, Egypt in 30 B.C.<sup>1</sup> Tarn gives a summary of the development:

In 212 Rome began to take part, at first tentatively, in Hellenistic affairs, and ultimately absorbed the whole Mediterranean world, the last independent state, Egypt, coming to an end in 30 B.C.<sup>2</sup>

From a small beginning, Rome had grown to be a mighty power. In 30 B.C., when the last of the four Hellenistic Kingdoms had come to an end, Rome stood forth as the little horn "which waxed exceeding great."<sup>3</sup>

13. The little horn is described as a king of fierce countenance. It has been suggested that this "fierce countenance" does not refer to the looks of an individual, but to the appearance of a nation or great power.<sup>4</sup> A persecuting power appears dreadful to those who are being persecuted and oppressed.

Livy refers to the Samnites who turned in panic from the Roman hordes because of the blazing look in the eyes of the Roman soldiers.<sup>5</sup> Yet, the real fierceness of the Romans was seen, for example, when this power devastated Jerusalem, and later destroyed the Jewish nation

<sup>1</sup> Ibid., pp. 29-43. See also Boak, op. cit., pp. 174,209.

<sup>2</sup> Ibid., p. 6

<sup>3</sup> The investigator would ask the indulgence of his readers to consider further the portion of Daniel 8:23 which has been translated "in the latter time." This problem, which is taken up in Appendix C, deals with the possibility of the Hebrew word denoting locality rather than time.

<sup>4</sup> Deuteronomy 28:50.

<sup>5</sup> Livy, op. cit., VII. xxxiii. 16,17. (LCL, III, 477.)

entirely. Kuenen says that "the devastation caused by the war was frightful."<sup>1</sup> The "fierce countenance" was seen also when this power lit up the dark night with human torches--Christians "were burned to serve as lamps by night," while the cruel Nero "gave an exhibition in his Circus."<sup>2</sup>

Moreover, the countenance of the Roman power must have appeared rather "fierce" to Antiochus also, when Caius Popilius Laenas drew a circle around Antiochus, and then demanded that Antiochus make up his mind before he should leave the circle.<sup>3</sup>

Thus Pagan Rome presented a "fierce countenance," to the world, and to the people of God in particular. Little need be said of the Papacy, except to say that to the countless victims of her oppression she must have presented a dreadful picture.

14. The little horn understands dark sentences. This phase of the prophecy compares favorably with the prophecy found in Deuteronomy 28:49,50. The latter prophecy is designated as Pagan Rome;<sup>4</sup> therefore, the application of this phrase in Daniel 8:23 to Pagan Rome is in order.

Furthermore, this description applies also to Papal Rome.

As demonstrated previously, the word for understand is in the Hiphil form of the verb; thus the meaning is literally, "he causes to

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<sup>1</sup> A. Kuenen, The Religion of Israel to the Fall of the Jewish State, III, 290,291.

<sup>2</sup> Tacitus, Annals, XV. xliv. (LCL, IV, 285.)

<sup>3</sup> White, Patriarchs and Prophets, p. 467.

<sup>4</sup> Polybius, op. cit., XXIX. 27. 1-9. (LCL, VI, 89,91.)

understand," or "teaches," "dark sentences, riddles, or perplexing sayings."<sup>1</sup>

The Gospel is represented in the Bible as light,<sup>2</sup> and Jesus is referred to as the "Light of the world."<sup>3</sup> Therefore, one who teaches "dark sentences" is one who teaches that which is error and whose teachings run counter to the teachings of Jesus. As demonstrated in the seventh point in this chapter, the Papacy has cast truth to the ground and has taught "dark sentences" in its place.<sup>4</sup>

If one looks upon the term "dark sentences" as meaning, more specifically, "riddles," or "perplexing sayings," then the Papal teaching on the infallibility of the pope presents a typical example of such riddles or perplexing sayings.

Gibbons presents the meaning of the doctrine of Infallibility:

What, then, is the real doctrine of Infallibility? It simply means that the Pope, as successor of St. Peter, Prince of the Apostles, by virtue of the promises of Jesus Christ, is preserved from error of judgment when he promulgates to the Church a decision on faith or morals.<sup>5</sup>

According to Priori, two conditions are necessary before a statement can be infallible. He says:

Behold, then, the two necessary conditions for the use of the privilege of infallibility:

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<sup>1</sup> See chapter III, point fourteen, p. 31.

<sup>2</sup> Isaiah 60:1-3.

<sup>3</sup> John 8:12.

<sup>4</sup> For this evidence see part II, point seven of this chapter, p. 81.

<sup>5</sup> Gibbons, op. cit., p. 123.

(1) The object of the decision must be a doctrine relating to Faith and Morals.

(2) The Pope must declare ex cathedra . . .

The two conditions must be found together. Suppress one and there is no ex cathedra definition. Unite them and it becomes an infallible dogmatic definition.<sup>1</sup>

The above statement reveals that Priori thinks infallibility is a "privilege" that can be "used." Gibbons states further that the infallibility of the Popes "does not signify that they are inspired" and that it "does not extend to the natural sciences, such as astronomy or geology."<sup>2</sup> Newman points out that infallibility acts principally or solely in two channels, in direct statements of truth, and in the condemnation of error.<sup>3</sup>

It is admitted readily that the pope can sin, but in speaking ex cathedra on a matter of faith and morals he cannot make a mistake.<sup>4</sup> Weninger feels that he clinches the matter when he declares that it is idle to argue against the teaching of the infallibility of the pope.<sup>5</sup>

Even with this brief picture one is perplexed by the doctrine. Questions come to the minds of many who read these statements, but the doctrine remains a riddle unsolved. Gladstone inquires:

Will it be said, finally, that the Infallibility touches only matter of faith and morals? Only matter of morals! Will any of

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<sup>1</sup> Marino Priori, Rome and the Pope, p. 95.

<sup>2</sup> Gibbons, op. cit., pp. 121-3.

<sup>3</sup> Newman, op. cit., p. 151.

<sup>4</sup> Priori, op. cit., p. 100.

<sup>5</sup> F. X. Weninger, On the Apostolical and Infallible Authority of the Pope, pp. 282, 283.

the Roman casuists kindly acquaint us what are the departments and functions of human life which do not and can not fall within the domain<sup>1</sup> of morals? If they will not tell us, we must look elsewhere.

It might be asked further, why this limited infallibility? How can a sinful man, without claiming inspiration, be incapable of erring in faith and morals, but at the same time able to commit an error in another field?

The doctrine puts the church itself in a dilemma. Having once spoken ex cathedra on a matter of faith and morals, the pope has set down a doctrine, technically, that could never be changed by the church, for then the ex cathedra statement would prove to be fallible.

The act of declaring a statement ex cathedra is as wonderful as the act itself--it signifies the power to turn infallibility on and off. The doctrine perplexes the minds of thinking men.

This doctrine of papal infallibility, joined to the other doctrines referred to previously, classifies the Papal power as a teacher of dark sentences and riddles.

But of all "dark sentences," the darkest has to do with the mass. The conservative Christian will recognize that his only hope of salvation is in the light that shines from the cross of Calvary. Yet here is a power, professing to be the vessel of truth, that covers the importance of the cross, and exalts the work of sinful man. This is emphasized in the teachings of Liguori:

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<sup>1</sup> W. E. Gladstone, The Vatican Decrees in Their Bearing on Civil Allegiance; A Political Expostulation, p. 27.

All the honors that the angels by their homages, and men by their virtues, penances, and martyrdoms, and other holy works, have ever given to God could not give him as much glory as a single Mass . . . . St. Bonaventure says that in each Mass God bestows on the world a benefit not inferior to that which he conferred by his incarnation . . . Moreover, St. Thomas teaches that . . . a single Mass brings to men the same benefits and salvation that was produced by the sacrifice of the cross. St. John Chrysostom says: "The celebration of a Mass has the same value as the death of Christ on the cross."<sup>1</sup>

When the death of Christ is thus obscured, the inevitable result is darkness. The Papal power, therefore, causes to understand dark sentences.

15. The little horn is mighty, but not by his own power. To see the fulfillment of this point, it is necessary, merely, to review point number one of this chapter.<sup>2</sup>

It was seen that Pagan Rome was aided indirectly by Pergamum against Carthage, that Rome won at Magnesia over Antiochus III because of Pergamum, that Rome went to war against Macedonia through the instigation of Pergamum, and that Rome acquired the kingdom of Pergamum as a gift from king Attalus III. Therefore, the picture is clear; Pagan Rome became mighty, "but not by his own power."

16. The little horn stands up against the Prince of princes.

When Christ was born in Bethlehem, king Herod the Great was on the throne in Judaea. This proud king was given his rule by the Roman

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<sup>1</sup> Liguori, op. cit., pp. 209-11.

<sup>2</sup> See part II, point one, and the section answering the question: Does the Pagan and Papal Rome power come up out of one of these kingdoms?

government,<sup>1</sup> but he was fearful that this new King of the Jews would take his crown. Angry because his first plan failed, Herod killed all the children of Bethlehem and vicinity who were two years old and under.<sup>2</sup> In this incident Pagan Rome is seen standing against the Prince of princes.

It was the vacillating Pontius Pilate, the Roman procurator, who turned Jesus over to the angry mob to be crucified.<sup>3</sup> Again Rome stood up against the Prince of princes.

During the early years of Christianity, Pagan Rome continued to stand up against the Prince of princes by oppressing and persecuting the followers of the Gospel.<sup>4</sup>

The more subtle opposition to Christ, however, is seen in the work of the Papacy. It is not necessary to stand in outward opposition to Christ in order to fulfill the requirement of this point. Now, in this examination of the Pagan and Papal power it was seen in the sixth point<sup>5</sup> that the Papacy set up a system of priesthood that took the eyes of the people off the ministration of Christ in the heavenly sanctuary. Hence, the earthly priesthood of the Papacy stands in place of, or instead of the High Priest in the true tabernacle. Even as a counterfeit coin is against the law of the land, this counterfeit priesthood,

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<sup>1</sup> Rollin, op. cit., IV, 467.

<sup>2</sup> Matthew 2:16.

<sup>3</sup> Matthew 27, and Mark 15.

<sup>4</sup> See part II, point four of this chapter, p. 71.

<sup>5</sup> See section II, point six of this chapter, p. 77.



regardless of its outward holiness, is against the work of Christ.

Therefore, the Papal power, as well as the Pagan, stands up against the Prince of princes.

17. The little horn is broken without hand. The Papacy is still in existence, therefore it cannot be declared to have fulfilled this point. However, that the Papacy will be destroyed without hand there can be no doubt. The Pagan and Papal power has met the requirements of the previous sixteen points so completely that it could hardly do otherwise on this last point.

Moreover, the description of the little horn identifies it as the wicked power opposing Christ and His work until the time of the end. But when the Lord himself shall descend from heaven with a shout, the record states: "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:"<sup>1</sup> The Papacy will be broken without hand. Not before the second advent can this point of the examination be fulfilled.

### III. SUMMARY AND CONCLUSION

Before the Pagan and Papal Rome viewpoint could be examined it was necessary to establish the feasibility of combining Pagan and Papal Rome under one symbol. Having accomplished this through an example in the Bible and from historical references, this viewpoint was ready to

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<sup>1</sup> 2 Thessalonians 2:8, A.V.

be examined.

Before the first point could be examined fully, it was necessary to determine which powers were symbolized in the four horns. These four powers were found to be Macedonia, Syria, Egypt, and Pergamum. The examination proceeded through the entire seventeen points.

Conclusion. The Papal and Pagan Rome viewpoint has met the requirements of each of the seventeen points in the examination. It has done that which none of the other viewpoints were able to do; it has passed the examination from every approach. Therefore, the combined power of Pagan and Papal Rome is the little horn of the eighth chapter of Daniel.

## CHAPTER VII

### SUMMARY AND CONCLUSION

In searching for the power that would fulfill the description of the little horn of Daniel 8, it was deemed important, first, to discover the more prominent theories that have been set forth on this subject. Through the development of two charts, it was found that five major viewpoints stood out. These were, in the order of their occurrence: 1) Antiochus Epiphanes, 2) Mohammedanism, 3) A future Antichrist, 4) Papacy, 5) and Pagan and Papal Rome.

The next step was to measure these teachings by the seventeen point description found in Daniel 8. If one of these theories were to meet the description on each of the seventeen points, it could be none other than the little horn. If, however, none measured up to the standard, it would be necessary to search elsewhere to find the answer to the problem.

The viewpoint of Antiochus Epiphanes as the little horn seemed to be the most feasible to the largest number of expositors. Certain descriptions in Daniel appeared to fit Antiochus perfectly; however, on closer examination it was found that very few points could apply to the Syrian ruler. In some of the seemingly strong points of proof for Antiochus glaring inaccuracies were found. Antiochus did pass on a few points which, however, could be applied to any of a number of powers, if taken separately. In the majority of points in the

description Antiochus failed completely. It was found necessary to look elsewhere for the fulfillment of the prophecy.

The next three powers had one thing in common--they each came up too late to meet the time specification required. Mohammedanism had some characteristics that fit rather closely, but in other points the discrepancies were outstanding. An example of the failure of Mohammedanism is seen in the directions in which it traveled--opposite the directions in which the little horn traveled.

Almost dramatically, the last viewpoint, and the one with the fewest number of advocates, the combined power of Pagan and Papal Rome was found to meet each one of the seventeen specifications making up the description of the little horn. The Papacy alone could not fit, for it came up too late. Pagan Rome, on the other hand, could not be, by itself, the little horn, for it did not extend to the time of the end. However, the combined Pagan and Papal power spans the ages and meets every description of the little horn.

#### CONCLUSION

With the evidence in, there is but one conclusion: The little horn is Pagan and Papal Rome. Unless history were re-written, no other power of the past could qualify as the little horn. Neither could a power of the future qualify, for the little horn must have its roots in the past.

This conclusion is of special significance to Seventh-day Adventists, and to conservatives in general.

To Seventh-day Adventists this conclusion is significant because an important pillar of their faith stands secure. Had the little horn been Antiochus Epiphanes, and the 2,300 days just a period of three and a half years, then the doctrine of the judgment hour beginning in 1844 would have crumbled. There would be no foundation for the Three Angels' Messages. But Antiochus proved to be a failure; the Pagan and Papal power is the little horn; the judgment message did go forth in 1844 in verity; the foundation of the Seventh-day Adventist faith is solid, and it cannot be moved.

To the conservatives in general, this conclusion gives a certain reassurance that the word of God does prophesy of the future. The book of Daniel is not merely a history written by a nationalist Jew against Hellenistic invaders. This conclusion is a step in establishing the Bible as a modern Book written for modern man and his needs.

As a result of investigating this problem, other topics for study have come up. A more extensive study of āhārith, the topic discussed in Appendix C, and the words derived from it could be made, with special emphasis upon the use of these words geographically. The relationship of this eighth chapter to the eleventh chapter of Daniel, an admittedly controversial topic, could be studied. This ground has never been marked "forbidden" by the Lord, although it should be treated both carefully and prayerfully. Finally, a study of the meaning of the word "cleansing" in relationship to the sanctuary could be studied from the point of view of the Jewish writers. With these suggestions this study is brought to a close.

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**APPENDICES**

APPENDIX A

An Historical Development of the Teachings  
On The Little Horns Of Daniel 7 and 8. The Source  
For This Appendix Is L. E. Froom, Prophetic Faith  
Of Our Fathers, Four Volumes

<u>No.</u>	<u>Interpreter</u>	<u>Date</u>	<u>Religion</u>	<u>Place</u>	<u>Little Horn Daniel 7</u>	<u>Little Horn Daniel 8</u>	<u>Volume &amp; Page</u>
1	Daniel	6th Cent. B.C.	Hebrew	Babylon	Persecuting Power	Fierce King	I-128-31
2	Jesus Christ	A.D.	Christian	Palestine	Abomination of Desolation		I-145
3	Flavius Josephus	c.100	Jew	Palestine & Rome	Antiochus Epiphanes (Later thought Rome the fulfiller)	} ->	I-201
4	Epistle of Barnabas	c.150	Author a Christian		"Black One"--a little king		I-210-11
5	Irenaeus	c.202	Christian	Lyons, France	Antichrist	Antichrist	I-246,47
6	Hippolytus	c.236	Christian	Porto, Italy	Antichrist, Jew from the tribe of Dan	Antiochus Epiphanes	I-273-77
7	Tertullian	c.240	Christian	Carthage N. Africa	Three horns, little horn, & 3½ times spans period between advents		I-259
8	Origen	c.254	Christian	Alexandria, Egypt	(filled with enigmas & dark sayings)	Antichrist as the son of the Devil	I-317,20

<u>No.</u>	<u>Interpreter</u>	<u>Date</u>	<u>Religion</u>	<u>Place</u>	<u>Little Horn Daniel 7</u>	<u>Little Horn Daniel 8</u>	<u>Volume &amp; Page</u>
9	Cyprian	c.258	Christian	Carthage, N.Africa	Antichrist Epiphanes --a type		I-335
10	Porphyry	c.304	Syrian Sophist Neoplatonic Philosopher	Syria	Antiochus Epiphanes		I-329,782
11	Victorinus	c.304	Christian	Pettau- near modern Vienna	Antichrist (looked for a Roman Antichrist)		I-341,44
12	Lactantius	c.330	Christian	Nicomedia- in Asia Minor	Antichrist (a powerful northern enemy)		I-356,57
13	Jacob Aphrahat	c.350	Christian	Persia	Antiochus Epi- phanes	Romans	I-403,4
14	Athanasius	373	Christian	Alexandria, Egypt	Antichrist (Constantius -the image of Antichrist)		I-392
15	Ephraim (Ephrem)	373	Christian	Edessa, Syria	Antiochus Epiphanes	Antiochus Epiphanes	I-406
16	Cyril	386	Christian	Jerusalem, Palestine	Antichrist		I-413



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17	John Chrysostom	407	Christian	Constantinople	Antichrist		I-428
18	Jerome	420	Christian	Rome and Palestine	Antichrist		I-413
19	Polychronius	430	Christian	Syria	Antiochus Epiphanes		I-432,31
20	Augustine	d.430	Christian	N.Africa	Antichrist		I-486
21	Theodoret	457	Christian	Syria	Antichrist		I-453
22	Gregory	d.604	Catholic	Italy	Antichrist (forerunner is Antiochus --a future antichrist --a Jew from tribe of Dan)		I-522
23	Andreas	7th Cent. A.D.	Greek Christian	Caesarea in Cappadocia, Asia Minor	Antichrist (will ornament himself with the title of king of Romans)		I-570
24	"Sargis d'Aberga"	7th Cent. A.D.	An Ethiopian Ms.		False Messiah		I-574
25	Venerable Bede	d.735	Catholic	England	Antichrist		I-613

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26	Saadia ben Joseph	c.942	Jew	Gaon of Sura Babylonia	"Cruel King"		II-201
27	Jephet Ibn Ali Halevi	10th Cent. A.D.	Jew (Karaites)	Palestine	Mohammedanism	Mohammedanism	II-207
28	Rashi (Solomon ben Isaac)	d.1105	Jew	France	Titus		II-210
29	Guibert	c.1124	Catholic	Puy, France	Antichrist		I-790
30	Abraham Ibn Ezra	d.1167	Jew (Karaites leanings)	Spain	Titus		II-211
31	Joachim of Floris	d.1202	Catholic (Spiritual)	Italy	Future king	Antichrist (whose type Antiochus held)	I-702
32	Maimonides (or Moses ben Maimon)	d.1204	Jew	Spain and Egypt	Jesus! (Regarded Jesus as false pro- phet)		II-215
33	Eberhard II	d.1246	Catholic	Germany	Papacy		I,798-800
34	Pseudo-Joachim Commentaries	c.1248	Anonymous Writings		Frederick II (He is a forerunner of Antichrist)	Frederick II	I-726
35	Thomas Aquinas	d.1274	Catholic	Italy	Antichrist	Antiochus and Antichrist	I-656

<u>No.</u>	<u>Interpreter</u>	<u>Date</u>	<u>Religion</u>	<u>Place</u>	<u>Little Horn Daniel 7</u>	<u>Little Horn Daniel 8</u>	<u>Volume &amp; Page</u>
36	Pierre Jean d'Olivi	d.1298	Catholic (Spiritual)	France		Antiochus Epiphanes (also 2300 days as years)	I-776
37	John of Paris	d.1306	Catholic	France		Antiochus Epiphanes	I-782
38	John Wyclif	c.1379	Catholic then Lollard	England	Papacy-- Antichrist		II-55
39	Hayyim Galipapa	c.1380	Jew	Spain	Antiochus Epiphanes (Preterist-- Antedates Alcazar by three cents.)		II-214
40	Walter Brute	c.1393	Christian (Lollard)	England	"Bishop of Rome"		II-76,77
41	Don Isaac Ben Judah Abravanel	d.1508	Marrano (Christianized & Spain Jew)	Portugal	Papacy	Romans	II-227,30
42	Martin Luther	1522	Protestant	Germany	Papacy, Turk not always consistent	Papacy (Antiochus a symbol)	II-261,68
43	Johann Oecolampadius	1530	Protestant	Switzerland	Papacy		II-337
44	William Tyndale	c.1536	Protestant	England	Papacy		II-356

<u>No.</u>	<u>Interpreter</u>	<u>Date</u>	<u>Religion</u>	<u>Place</u>	<u>Little Horn Daniel 7</u>	<u>Little Horn Daniel 8</u>	<u>Volume &amp; Page</u>
45	Philipp Melanchthon	1543	Protestant	Germany	Mohammedanism	Antiochus Epiphanes as a type of the Papacy	II-289,90
46	Andreas Osiander	1545	Protestant	Germany	Papacy		II-299
47	George Joy	1545	Protestant	England	Papacy		II-362
48	John Knox	1547	Protestant	Scotland	Papacy		II-453
49	John Bale	1550	Anglican	England	Papacy		II-397
50	Michael Servetus	d.1553	Unitarian	Spain Switzerland Germany	Papacy		II-440
51	Nicolaus von Amsdorf	1554	Protestant	Germany	Papacy		II-305
52	Heinrich Bullinger	1557	Protestant	Switzerland	Papacy	Papacy	II-343-44
53	Johann Funck	1558	Protestant	Germany	Papacy		II-309
54	Virgil Solis	1560	Protestant	Germany	Papacy		II-314
55	Alfonsus Conradus	16th Cent	Protestant	Italy and Switzerland	Papacy		II-319
56	John Jewel	1562	Anglican	England	Papacy		II-410
57	Jean(John) Calvin	d.1564	Protestant	France Switzerland	Julius Caesar and other Caesars		II-436
58	Thomas Bacon	c.1567	Anglican	England	Papacy		II-403

<u>No.</u>	<u>Interpreter</u>	<u>Date</u>	<u>Religion</u>	<u>Place</u>	<u>Little Horn Daniel 7</u>	<u>Little Horn Daniel 8</u>	<u>Volume &amp; Page</u>
59	Georg Nigrinus	1570	Protestant	Germany	Pope & Turk		II-329
60	David Chytraeus	1572	Protestant	Germany	Papacy		II-331
61	Thomas Rogers	1577	Anglican	England	Papacy		II-405
62	Nikolaus Selnecker	1579	Protestant	Germany	Turk		II-324
63	Thomas Cranmer	1582	Anglican	England	Papacy (Antiochus, a figure of Antichrist)		II-347
64	Tobias Stimmer	d.1584	Protestant	Switzerland	Papacy		II-347
65	Edwin Sandys	d.1588	Anglican	England	Papacy		II-419
66	Francisco Ribera	1590	Catholic	Salamanca Spain	Future Antichrist	Antiochus Epiphanes	II-489,93
67	Robert Ballarmino	1593	Catholic	Italy	A single king (Antiochus was a figure of)		II-499
68	James I (King)	1600	Anglican	England	Papacy		II-541
69	George Downham	1603	Protestant	England	Papacy	Papacy	II-535
70	George Pacard	1604	Protestant	France	Papacy		II-628
71	Hugh Broughton	1607	Protestant	England	Antiochus Epiphanes		II-565

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72	Luis de Alcazar	d.1613	Catholic	Spain	Antiochus Epiphanes		II-508
73	Thomas Brightman	1614	Protestant	England	Papacy		II-517
74	Joseph Mede	1631	Protestant	England	Papacy		II-545
75	Henry Archer	17th cent.	Protestant	England	Papacy		II-567,68
76	Johann Heinrich Alsted	d.1638	Protestant	Germany	Literally-- Antiochus Epiphanes In type--Roman antichrist		II-610
77	John Cotton	1639	Protestant	America	Papacy		III-37,38
78	Roger Williams	1644	Protestant (Baptist)	America	Papacy	I	III-252
79	Ephraim Huit	1644	Protestant	America	Turkish State -however, Papacy is Antichrist	Antiochus Epiphanes	III-63,64
80	Thomas Parker	1646	Protestant	America	Papacy		III-68
81	John Tillinghast	1655	Protestant	England	Papacy		II-570
82	Manasseh ben Israel	d.1657	Marrano	Holland	Mohammedanism		II-238
83	Pierre de Launay	d.1661	Protestant	France	Papacy		II-633
84	Henry More	1664	Protestant	England	Papacy		II-564

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85	Samuel Hutchinson	1667	Protestant	America	Papacy		III-102
86	Increase Mather	1669	Protestant (Congrega- tionalist)	America	Papacy		III-131
87	Johannes Cocceius	d.1669	Protestant	Germany	Papacy	Antiochus Epiphanes	II-614,15
88	William Sherwin	1670	Protestant	England	Papacy		II-577
89	Thomas Beverly	1684	Protestant	England	Papacy		II-584
90	Pierre Jurieu	1687	Protestant	France	Papacy		II-639
91	Drue Cressener	1689	Anglican	England	Papacy		II-593,96
92	Nicholas Noyes	1698	Protestant	America	Papacy		III-252
93	William Lowth	1700	Protestant	England	Papacy	Antiochus Epiphanes- a type of papal antichrist	II-670, 71
94	Robert Fleming, Jr.	1701	Protestant	Scotland, Netherlands	Papacy		II-645
95	Cotton Mather	1702	Protestant (Congrega- tionalist)	America	Papacy		III-155
96	Georg Hermann Giblehr	1702	Protestant	Germany	Papacy		II-702
97	William Whiston	1706	Protestant	England	Papacy		II-673

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98	Heinrich Horch	1712	Protestant	Germany	Papacy		II-699-700
99	"An Exposition of the Revelations"	1719			Turks		II-657
100	William Burnet	1724	Protestant	America	Papacy		II-170
101	Sir Isaac Newton	1727	Protestant	England	Papacy	Rome	II-661,662
102	Jonathan Edwards	1739	Protestant (Congregational)	America	Papacy		III-184
103	Johann Albrecht Bengel	1749	Protestant	Germany		Not Antio- chus Epiphanes	II-713
104	Berlenberg Bible	1743		Germany		Papacy	II-703
105	John Willison	1745	Protestant	Scotland	Papacy		II-729
106	Thomas Newton	1754	Protestant	England	Western Rome	Rome	II-685
107	Thomas Pyle	d.1756	Protestant	England	Papacy		II-680
108	Sayer Rudd, M. D.	d.1757	Protestant	England		Papacy	II-681
109	Ezekiel Cheever	1757	Protestant	America	Papacy		III-252
110	Aaron Burr	1757	Protestant (Presbyterian)	America	Papacy		III-199
111	Isaac Backus	1767	Protestant (Baptist)	America	"Bishop of Rome"		III-252



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112	Johann Philipp Petri	1768	Protestant	Germany	Turks	Typically, Antiochus, (but principally prophetic days, yrs.)	II-715
113	Samuel Mather (son of Cotton)	1769	Protestant	America	Papacy		III-179
114	John Gill	d.1771	Protestant	England	Papacy		II-683
115	Hans Wood	1787	Protestant	Ireland	Papacy	Papacy	II-721
116	Benjamin Gale	1788	Protestant	America	Papacy		III-217
117	Christian G. Thube	1789	Protestant	Germany	Papacy		II-777
118	James Bicheno	1793	Protestant	England	Papacy		II-747
119	Samuel Hopkins	1793	Protestant (Congregational)	America	Papacy	Pagan and Papal Rome	III-219
120	Samuel Osgood	1794	Protestant	America	"Pope" (1260 yrs linked to Mohammedan power)		III-222,23
121	William Linn	1794	Protestant (Presbyterian)	America	Papacy		III-228
122	David Austin	1794	Protestant	America	Papacy		III-241
123	George Bell	1795	Protestant	England	Papacy		II-743
124	Joshua Spaulding	1796	Protestant	America	Papacy		III-234

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125	David Simpson	1797	Protestant	England	Papacy		II-775
126	Edward King	1798	Protestant	England	Papacy		II-767
127	Richard Valpy	1798	Protestant	England	Papacy		II-771
128	Jean G. de la Flechere	1800	Protestant	England	Papacy	Papacy	II-688
129	Joseph Galloway	c.1803	Protestant	America and England	Not a type of the Pope but of a political power		II-781
130	William Hales	1803	Protestant-	Ireland	Papacy		III-332
131	G. Stanley Faber	1804	Protestant	England	Papacy	Mohammedanism	III-340,41
132	Joseph Priestley	d.1804	Protestant	England	Papacy		II-746
133	Thomas Scott	1805	Anglican	England	Papacy	First held-- Romans Later, Mohammedans	III-348,49
134	Andrew Fuller	1810	Protestant (Baptist)	England	Papacy		III-353
135	Adam Clarke	1810	Protestant (Methodist)	Ireland and England	"Popedom"		III-355
136	Samuel Toovey	1813	Protestant	England	Papacy		III-356

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137	Charles David Maitland	1813	Protestant	England	Papacy	Papacy	III-362,63
138	William Cunninghame	1813	Protestant	England	Papacy	Romanism	III-286, 366,69
139	James Hatley Frere	1815	Protestant	England	Papacy	Mohammedanism	III-387,88
140	William Burgh	19th Cent. A.D.	Protestant	Ireland	Future		III-281
141	"Jewish Expositor"	"B" 1816		England		Mohammedanism	III-426
142	"Jewish Expositor"	"C"		England		Mohammedanism	III-428
143	William C. Davis	1818	Protestant (Presbyterian)	America	Papacy	Roman Empire	III-393,95
144	Peter Roberts	d.1819	Anglican	Ireland	Papacy		III-408
145	P. Bolton	1819		England	Papacy	Mohammedanism	III-426
146	Archibald Mason	1820	Protestant (Presbyterian)	Scotland	Papacy		III-397
147	John Bayford	1820	Protestant	England	Papacy	Mohammedanism	III-409,10
148	Henry Gauntlett	1821	Protestant	England	Papacy		III-431
149	Joseph Wolff	1822	Protestant (Jewish birth)	England & Germany	Papacy	Roman Empire	III-475,744

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150	John Fry	1822	Protestant	England	Papacy	Mohammedanism	III-490-92
151	John Aquila Brown	1823	Protestant	England		Mohammedanism	III-406
152	Pierre Jean Agier	1823	Catholic (Jansenist)	France	"Christian Rome"		III-484,85
153	Edward Cooper	1825	Protestant	England	Papacy	Mohammedanism	III-538,39
154	Samuel R. Maitland	1826	Protestant	England	Future	Not Mohammedanism	III-281
155	Edward Irving	1826	Protestant	Scotland & England	Papacy	Mohammedanism	III-521,22
156	George Croly	1827	Protestant	Ireland	Papacy		III-544,744
157	Edward T. Vaughan	1828	Protestant	England	Papacy	Mohammedanism	III-548
158	Thomas Keyworth	1828	Protestant (Congregational)	England	Papacy	Mohammedanism	III-553
159	Gerard Thomas Noel	1828	Protestant (Baptist)	England	Papacy		III-744
160	Alexander Keith	1828	Protestant	Scotland	Papacy	Mohammedanism	III-624,26
161	"Dialogues on Prophecy"	1828,29	(Views of the participants of the Albany Park Prophetic Conferences)		Papacy		III-457
162	Robert Vaughan	1829	Protestant (Congregational)	England	Papacy		III-556
163	Alfred Addis	1829	Protestant	England	Papacy		III-557

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164	John Hooper	1829	Anglican	England	Papacy		III-564
165	William Pym	1829	Anglican	England	Papacy	Similar to Papal Horn of Daniel 7	III-571,72
166	Philip Allwood	1829	Protestant	England	Papacy		III-577
167	Lt. G. H. Wood	1829	Protestant	England	Papacy	Mohammedanism	III-616,744
168	Henry Drummond	1830	Protestant	England	Papacy		III-438
169	William Jones	1830	Protestant (Baptist)	England	Papacy		III-512
170	Edward Hoare	1830	Protestant (Episcopal)	Ireland	Papacy	Mohammedanism	III-581,86
171	James A. Begg	1831	Protestant	Scotland	Papacy		III-561
172	William Digby	1831	Protestant	Ireland	Papacy		III-587
173	James Leslie	1831	Protestant	Scotland	Papacy		III-594
174	Joshua William Brooks	1831	Protestant	England	Papacy	Mohammedanism	III-606
175	William Thorp	1831	Protestant	England	Papacy		III-744
176	John Cox	1832	Protestant (Baptist)	England	Papacy	Mohammedanism	III-627,744
177	Matthew Habershon	1834	Protestant	England	Papacy	Mohammedanism	III-635

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178	Daniel Wilson	1836	Protestant	England & India	Papacy	Papacy	III-621, 744
179	Louis Gaussen	1837	Protestant	Switzerland	Papacy	Mohammedanism	III-692
180	Joseph Tyso	1838	Protestant	England	Future Antichrist	Future	III-732
181	Johann Heinrich Richter	1839	Protestant	Germany	Papacy		III-703, 784
182	William E. Girdle- stone	d.1840	Protestant	England		Mohammedanism	III-433
183	Charlotte Elizabeth	1840	Protestant	England	Papacy		III-644
184	James H. Todd	1840	Anglican	Ireland	Future		III-661
185	John Henry Newman	1841	Anglican, then Catholic	England	Future		III-667
186	Thomas R. Birks	1843	Anglican	England	Papacy	Roman Empire	III-711, 12
187	John Cumming	1843	Protestant	Scotland	Papacy		III-714, 44
188	"1843" Chart	1843		Boston General Conference	Papacy	Rome, Pagan and Papal	S-II-29
189	Edward Bishop Elliot	1844	Protestant	England	Papacy	Mohammedanism	III-720, 21
190	Charles Fitch	d.1844	Protestant (Presbyterian)	America	Papacy	Rome	S-II-18
191	Joseph Baylee	1845	Protestant	Ireland	Papacy		III-729

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192	William Miller	d.1849	Protestant (Baptist)	America	Papacy		III-729
193	Sylvester Bliss	d.1863	Protestant (Congregational)	America	Papacy		S-II-21
194	L. D. Fleming		Protestant (Christian)	America	Papacy	Papacy	S-II-21
195	J. B. Cook		Protestant (Baptist)	America	Papacy		S-II-24
196	Richard Hutchinson		Protestant (Wesleyan)	Canada		Papal and Pagan Rome	S-II-24
197	James White	d.1881	Baptist (Later S.D.A.)	America	Papacy	Papal and Pagan Rome	S-II-128
198	Hiram Edson	d.1882	Protestant (Later S.D.A.)	America	Papacy	Papal and Pagan Rome	S-II-137
199	Josiah Litch	d.1886	Protestant (Methodist)	America	Papacy	Papacy	S-II-19
200	David Arnold	d.1889	Methodist (Later S.D.A.)	America		Rome	S-II-140
201	Henry Edward Manning	d. 1892	Catholic	England		Future anti- christ, but applies it to Turk in east, and to Protestant rejection of mass in the west	III-735

S - Syllabus

S.D.A. - Seventh-day Adventist

## APPENDIX B

This Appendix Is A Survey Of The Modern Teachings On The Little Horn Of Daniel 8. Most Of The Books Listed In This Appendix Were Published In The Twentieth Century; However, The Authors, In Some Cases, Are Of An Earlier Date. The Works Listed Here Are Not Necessarily The Works Of Outstanding Scholars. The Purpose Of This Appendix Is To Get A General View Of The Twentieth Century Viewpoints On The Little Horn Of Daniel 8.



<u>Author</u>	<u>Book or Commentary</u>	<u>Year</u>	<u>Teaching on Little Horn</u>	<u>Page and Volume</u>
1. Alleman, H.C., and E.E. Flack	O.T. Commentary, 1 vol.	1948	Antiochus Epiphanes	790
2. Anderson, Robert	Daniel in the Critics Den	1902	Antiochus Epiphanes	96
3. Auchincloss, W.S.	The Only Key to Daniel's Prophecies	1904	King. of the Seleucidae	148
4. Battenfield, J.A. & P.Y. Pendleton	The Great Demonstration	1914	Mahomet	156
5. Baxter, Michael M.	Forty Prophetic Wonders	1918	A Napoleonic Antichrist (Future)	58-66
6. Bewer, Julius August	The Literature of the O.T.	1933	Antiochus Epiphanes	415
7. Blair, Edward Payson	The Acts and Apocalyptic Literature	1946	Antiochus Epiphanes	101
8. Bloomfield, Arthur Edward	What Daniel Knew About Hitler	1936	Adolf Hitler	44
9. Boutflower, Charles	In and Around the Book of Daniel	1923	Antiochus Epiphanes	14
10. Breigleb, Gustav A.	The Layman's Handbook of Daniel	1923	Antiochus Epiphanes	53
11. Butler, James G.	The Bible-Work. The O.T. Vol. IX	1894	Antiochus Epiphanes	IX-289-91
12. Chamberlin, Myron Holley	Comments on Daniel	1932	Future Antichrist (to rule 7 yrs.)	193,4

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<u>Author</u>	<u>Book or Commentary</u>	<u>Year</u>	<u>Teaching on Little Horn</u>	<u>Page and Volume</u>
13. Carroll, Benajah Harvey	"Dan. & Inter-Bib. Pd.," from An Interp. of Eng. Bible	1915	Antiochus Epiphanes	IV-101
14. Charles, Robert Henry	The New Century Bible, vol. XIX	1913	Antiochus Epiphanes	XIX-86
15. Cheyne, T.K., & J. Sutherland Black	Encyclopaedia Biblica, vol. I	1899	Antiochus Epiphanes	I-1006
16. Childe, Frederick W.	Prophecies of Dan. and Rev. Compared	1927	Antiochus Epiphanes	26
17. Cobern, Camden McCormack	Commentary on the O.T. vol. VIII	1901	Antiochus Epiphanes	378,9
18. Cohen, Simon (Landman, ed.)	"Daniel," The Univ. Jew. Ency. vol. III	1941	Antiochus Epiphanes	III-465
19.	The Companion Bible	1932	Still Future (not Antiochus)	1195
20. Cornill, Carl Heinrich	Intro. to the Canonical Bks. of the O.T.	1907	Antiochus Epiphanes	383-90
21. Creelman, Harlan	An Intro. to the O. T.	1927	Antiochus Epiphanes	295
22. Darter, Francis M.	The Time of the End	1928	Pagan & Papal Rome	186,7
23. Deane, H.	Daniel: His Life and Times	n.d.	Antiochus Epiphanes	141
24. Dods, Marcus, ed. <u>et. al.</u>	An Exposition of the Bible, vol. IV	1910	Antiochus Epiphanes	IV-415
25. De Haan, Martin Ralph	Daniel The Prophet	1947	Antiochus Epiphanes	223

<u>Author or Editor</u>	<u>Book or Commentary</u>	<u>Year</u>	<u>Teaching on Little Horn</u>	<u>Page and Volume</u>
26. De Moss, Jas. A.	A Look Through the Lens of Prophecy	1903	Pagan & Papal Rome	98,9
27. Driver, S. R.	"The Bk. of Dan.," The Cambridge Bible, vol. XXVI	1936	Antiochus Epiphanes	XXVI-115
28. Dummelow, J.R., ed.	A Commentary on the Holy Bib. 1 vol.	1940	Antiochus Epiphanes	539
29. Eiseln, F.C., Edwin Lewis, & David S. Downey, eds.	The Abingdon Bible Commentary	1929	Antiochus Epiphanes	755
30.	"The Bk. of Dan.," The Ency. Americana, vol. VIII	1951	No teaching on little horn	VIII-454
31. Fisher, Harriet I.	The Story of Daniel	n.d.	Antiochus Epiph. a type —fut. Antichrist	84-6
32. Fowler, Henry Thatcher	A Hist. of the Lit of Anc. Israel	1927	Antiochus Epiphanes	385
33. Gaebelain, A. C.	The Prophet Daniel	1911	Antiochus Epiphanes	97
34. Ginsberg, Harold Louis	Studies in Daniel	1948	Antiochus Epiphanes	42
35. Glenn, Wm, Newton	Things Foretold, Past, Present, and Future	1903	Kingdom of Rome	96
36. Gore, Charles, H.L. Gould, & Alfred Guillaume, eds.	A New Commentary on Holy Scriptures	1928	Antiochus Epiphanes	552
37. Gortner, J. Narver	Studies in Daniel	1948	Antiochus Epiphanes	123
38. Gray, James M.	Christian Workers' Comment. on the O. and N. T.	1915	Antiochus Epiphanes	272

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<u>Author or Editor</u>	<u>Book or Commentary</u>	<u>Year</u>	<u>Teaching on Little Horn</u>	<u>Page and Volume</u>
39. Hastings, James, ed.	A Dictionary of the Bible, vol. I	1898	Antiochus Epiphanes	I-556
40. Hawley, Charles Arthur	The Teaching of Apocrypha & Apocalypse	1925	Antiochus Epiphanes	32
41. Hennings, E.	Daniel the Prophet in the Latter Days	1920	The Roman Power	146
42. Henry, Matthew	A Commentary on the Holy Bible vol. IV	1925	Antiochus Epiphanes	IV-1273
43. Herbermann, Charles G. <u>et.al.</u>	The Catholic Encyclopedia, vol. IV	1913	Antiochus Epiphanes	IV-622
44. Heslop, Wm. Greene	Diamonds From Daniel	1946	Antiochus Epiph., a John the Bapt. of the	121,2 Antichrist
45. Irwin, Clarke Huston	The Univ. Bible Commentary	1928	Antiochus Epiphanes	308
46. Jamieson, R., A.R. Fausett, & David Brown	A Comment, Crit., Exper. & Pract. on the O. & N.T. vol. IV	1945	Antiochus Epiphanes	IV-426
47. Jenkins, Ethel Stout	The Time of the End	1944	Papacy in the Near Future	37-44
48. Kent, Charles Foster	The Students' Old Test., vol. III	1910	Antiochus Epiphanes	440,41
49. Kip, Abraham Lincoln	The Prophecies of Daniel	1919	Antiochus Epiphanes	143

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<u>Author or Editor</u>	<u>Book or Commentary</u>	<u>Year</u>	<u>Teaching on Little Horn</u>	<u>Page and Volume</u>
50. Kolvoord, John & Moses E. Kellogg	The Vision of the Evening and the Morning	1907	Antiochus Epiphanes	71, 75
51. Lange, John Peter	A Comment. on the Holy Script. vol. XIII	1915	Antioch. and his predec- essrs., Antioch. III Seleucus Nicator	XIII-175
52. Larkin, Clarence	The Book of Daniel	1929	Last Roman emperor at time of end	247-9
53. Lattey, C.	The Book of Daniel	1948	Antiochus Epiphanes	82
54. Lee, James W. ed. <u>et al.</u>	The Self-Interpreting Bible	1905	Moham. in East; popery in West	1399
55. Leupold, Herbert Carl	Exposition of Daniel	1949	Antiochus Epiphanes	345,6
56. Luthi, Walter	Daniel Speaks to the Church	1947	A king of the latter times	90
57. McFadyen, John Edgar	Introduction to the O.T.	1909	Antiochus Epiphanes	321,22,25
58. Manson, Thomas Walter	A Companion to the Bible	1947	Antiochus Epiphanes	73
59. Mauro, Philip	The Seventy Weeks & the Great Tribulation	1944	Antiochus Epiphanes	116
60. Montgomery, James A.	"A Critical and Exeget. Com. on the Bk. of Dan," The Inter. Crit. Com. vol.22	1927	Antiochus Epiphanes	XXII-333
61. Morgan, George Campbell	The Analyzed Bible, vol. II	1908	Antiochus Epiphanes	II-166
62. Mueller, John Theodore, ed.	The Concordia Bible	1946	Antiochus Epiphanes	982

<u>Author or Editor</u>	<u>Book or Commentary</u>	<u>Year</u>	<u>Teaching on Little Horn</u>	<u>Page and Volume</u>
63. Myers, Thomas, ed.	Calvin's Commentaries, vol. XXV	1948	Antiochus Epiphanes	XXV-95
64. Nicoll, W. Robertson	The Expositor's Bible, vol. XIII	1908	Antiochus Epiphanes	XIII-259
65. Oesterley, W.O.E.	An Introd. to the Bks. of the O.T.	1941	Antiochus Epiphanes	336
66. Orr, James, <u>et al.</u> , eds.	The Inter. Stand. Bib. Ency. vol. II	1930	Not stated. Leaves to to Commentaries	II-786
67. Peake, Arthur S. & A.J. Grieve, eds.	A Commentary on the Bible	1942	Antiochus Epiphanes	530
68. Petrie, Arthur	The Message of Daniel	1947	Antiochus—the great type of fut. antichrist	85-90
69. Pettingill, William	Simple Studies in Daniel	1909	A future antichrist	78
70. Pfeiffer, Robert H.	Introd. to the O.T.	1941	Antiochus Epiphanes	751
71. Porter, Frank Chamberlin	The Messages of the Bible, vol. VIII	1905	Antiochus Epiphanes	VIII-140
72. Rand, Howard B.	Study in Daniel	1948	Mohammedanism	207,8
73. Robinson, T.	A Homiletic Comment. on the Bk. of Dan," The Preachers' Comp. Hom. Com. on the O.T. vol. XIX	n.d.	Antiochus Epiphanes	XIX-170

<u>Author or Editor</u>	<u>Book or Commentary</u>	<u>Year</u>	<u>Teaching on Little Horn</u>	<u>Page and Volume</u>
74. Rowley, Harold Henry	Darius The Mede and the Four World Empires in the Bk. of Daniel	1935	Antiochus Epiphanes	XIX-170
75. Scofield, C. I., ed.	The Holy Bible - "The Sco- field Bible"	1917	Antiochus Epiphanes	137
76. Slotki, Judah J.	Daniel, Ezra and Nehemiah Hebrew text & Eng. trans.	1915	Antiochus Epiphanes	66,67
77. Smith, S.A.	Jerus. from the Earliest Times to A.D. 70, vol. II	1908	Antiochus Epiphanes	453-4
78. Smith, Harry Framer	The Unveiling of the Priest- Judge	1941	Historically Antiochus, finally, future anti-type of Antiochus	73
79. Smith, Uriah	Daniel and the Revelation	1944	Pagan & Papal Rome	172
80. Soares, Theodore Gerald	The Origins of the Bible	1941	Antiochus Epiphanes	144-9
81. Spence, H. D.M. & Jos. S. Exell, eds.	The Pulpit Comment. vol.xxix	n.d.	Antiochus Epiphanes	XXIX-241,42
82. Stevens, U. C.	The Book of Daniel	1915	Future Antichrist	109,115,141
83. Stirling, John, ed.	The Bible For Today	1941	Antiochus Epiphanes	889
84. Talbot, Louis T.	The Prophecies of Dan. in the Light of Past, Pres., and Future Events	1940	Antiochus Epiphanes	204
85. Tarn, W. W.	Hellenistic Civilization	1936	Antiochus Epiphanes	185

<u>Author or Editor</u>	<u>Book or Commentary</u>	<u>Year</u>	<u>Teaching on Little Horn</u>	<u>Page and Volume</u>
86. Torrey, Charles Cutler	"Bk. of Dan," Encyclopaedia Britannica, vol. VII	1939	Antiochus Epiphanes	VII-29
87. Townsend, Jewett C.	The Modern Approach to the O.T.	1934	Antiochus Epiphanes	177-9
88. Vuilleumier, John	Future Unrolled or Studies on the Prophecies of Daniel	1928	Roman Empire	105
89. Wilson, Dorothy F.	"Daniel," The Teachers' Com.	1932	Antiochus Epiphanes	215
90. Wilson, Joseph D.	"The Bk. of Dan.," The New Schaff-Herzog Encyc. of Relig. Know., vol. III	1909	Antiochus Epiphanes	III-349
91. Wilson, Luther H.	The Lost Dream	1907	Mohammedanism	79
92. Wilson, Robert Dick	Studies in the Book of Daniel	1938	Antiochus Epiphanes	258
93. Wright, Charles H.H.	Daniel and His Prophecies	1906	Seleucid Kingdom	188
94. Young, Edward Joseph	The Prophecy of Daniel, A Com- mentary	1949	Antiochus Epiphanes	170



APPENDIX C

AN INVESTIGATION OF THE WORD

āharith

APPENDIX C

AN INVESTIGATION OF THE WORD aḥārith

It is the purpose of this study to investigate the possibility of using the Hebrew word āḥārith to denote location in Daniel 8:23.

This word is generally used to denote time, but on occasions may designate place rather than time. It comes from the root word aḥār. This in itself is significant because of the meaning of other words stemming from aḥār.

The following parallel reveals that the words stemming from aḥār are very much alike in meaning. This parallel reveals the usage of these words in the King James version:

<u>aḥor</u>	<u>āḥār</u>	<u>āḥaron</u>	<u>āḥārith</u>	<u>āḥorānith</u>	<u>āher</u>
afterward	after	after	end	back	another
back	after that	afterward	hindermost	again	another
back part	after ward	come, to	last	backward	man
backside	again	following	last end		following
backward	away from	hinder	latter		next
behind	back	hindermost	latter end		other
hereafter	back from	hindmost	latter time		strange
hinder part	backside	last	length		
time to come	behind	latter end	posterity		
without	beside	rereward	remnant		
	by	utmost	residue		
	to follow	uttermost	reward		
	forasmuch		uttermost		
	from				
	hereafter				
	hinder end				
	to outlive				
	posterity				
	to persecute				
	pursuing				
	remnant				
	seeing				
	since				
	thenceforth				
	with				

This parallel reveals that four of these words are very much alike in meaning. They are ahor, āhār, āhārōn, and āhārith. Each of these words gives the connotation of: afterward, backside, behind, hinder part, back, hinder end, following, hindermost, hindmost, utmost, uttermost, or last end. The significance is even greater when viewed from the Revised Standard Version of the Bible. In this version, the first three of these words are translated west, west side, west of, and western. The instances are as follows:

- |   |               |
|---|---------------|
| (a) Isaiah 9:12, "Philistines on the west"<br>KJV--"Philistines behind"                       | <u>ahor</u>   |
| (b) Judges 18:12, "It is west of Kiriath-jearim"<br>KJV--"behind Kirjath-jearim."             | <u>āhār</u>   |
| (c) Exodus 3:1, "to the west side of the wilderness"<br>KJV--"to the backside of the desert," | "             |
| (d) Deut. 11:30, "west of the road,"<br>KJV--"by the way,"                                    | "             |
| (e) Eze. 41:15, "which was at the west,"<br>KJV--"which was behind it."                       | "             |
| (f) Zech. 6:6, "go toward the west country"<br>KJV--"go forth after them"                     | "             |
| (g) Deut. 11:24, "to the western sea,"<br>KJV--"unto the uttermost sea"                       | <u>āhārōn</u> |
| (h) Deut. 34:2, "the Western Sea,"<br>KJV--"unto the utmost sea,"                             | "             |
| (i) Joel 2:20, "into the western sea;"<br>KJV--"toward the utmost sea,"                       | "             |
| (j) Zech. 14:8, "to the western sea,"<br>KJV--"toward the hinder sea,"                        | "             |
| (k) Job 18:20, "They of the west"<br>KJV--"They that come after him"                          | "             |

The word aḥor, which is used only once in the above list to denote west, is used opposite kēḏēm in Job 23:8 and Psalm 139:5. In the first text, kēḏēm is translated forward, and aḥor is translated backward, in the Revised Standard Version. In Psalm 139:5 the same two words are translated before and behind. This is significant because kēḏēm is a word for east in the Hebrew. An example is Genesis 2:8 which says that the "Lord God planted a garden eastward in Eden;". Therefore, where east is thought of as before in Hebrew, west is thought of as behind.

Bringing the above facts together, the following picture develops:

(a) Where the first three words of the four are translated west, western, west side, or west of in the RSV, they are translated behind, backside, uttermost, hinder, and after in the KJV. This latter list is practically identical to the list given under āḥārith.

(b) In each of the instances where these three words are translated west or western, they are used geographically. Therefore, if āḥārith can be found to be used geographically, since it means hindermost, uttermost, and latter end (as listed under (a), it also could denote the western end or west.

(c) A sea is a topographical feature. In Deuteronomy 11:24 the two versions translated āḥaron western (RSV) and uttermost (KJV). The word āḥārith is used geographically in Psalm 139:9 where the KJV speaks

the "uttermost parts of the sea." This denotes location. To the Hebrew, looking toward the great Mediterranean or Western Sea, this could denote the very western end.

A kingdom is also a matter of place. Some may feel, however, that the word mākhuth must be translated "rule," or "reign," instead of "kingdom." This would necessarily make the translation of the text temporal. However, this same word, mākhuth is found in Daniel 8:22, Daniel 9:1, and in Daniel 10:13, and is translated in these texts, "kingdoms," "realm," and "kingdom," respectively in the KJV. The RSV gives the same translation for mākhuth in the above texts. Moreover, in Daniel 9:1, mākhuth can mean nothing but the geographical extent of the kingdom.

Therefore, in Daniel 8:23, in view of the above facts, the text could well be translated: "in the western end of their kingdom, when the transgressors are come to the full." To view this text with complete fairness, the following reasoning may be followed:

- (1) In plus latter end plus days could denote only time, or "in the latter days."
- (2) In plus latter end plus sea could denote only location, or "in the uttermost part of the sea."
- (3) In plus latter end plus kingdom could denote either time or location, therefore it could mean "in the latter time of their kingdom" or "in the uttermost part," or "western part" of their kingdom.

In view of the historical facts, the latter interpretation is the more accurate one.

It is not unreasonable to conclude that if in three words the words hindermost, utmost, or behind mean west, then the fourth word,

when translated hindermost or utmost would also denote west, providing that the situation is geographical and that the context allows it.

Does rare usage annul the conclusion? It will be stated by some that the word āḥārith is found only in Psalm 139:9 to denote location; therefore, it is very unlikely that Daniel 8:23 could denote location.

To this the following answer can be given: The word āḥār is found about 687 times in the Old Testament. In the Revised Standard Version it is translated after 398 times, follow 94 times, afterward 47 times, behind 44 times; a number of translations follow, and then it is translated west only 5 times. Does this mean that the five times that it has been translated west are mistakes? Not at all, for if it is a geographical situation and the context demands west, it cannot be translated otherwise. The same holds true for the word āḥārith. Regardless of the fact that it is used to denote location only in Psalm 139:9, it cannot be said that it must mean time in that situation. The fact that Daniel 8:23 can be translated to denote location is a very strong argument in itself that it should be thus translated, because in the great majority of cases where āḥārith is used to denote time, it could mean nothing else in those situations.

The words āḥor and āḥaron are also used but a few times to denote western or west; therefore, it can well be reasoned and concluded that even though āḥārith is used but rarely to denote location it does not weaken the argument that it can be translated west or western in Daniel 8:23.

Another objection to the translation of āḥarīth as "western" in Daniel 8:23 may be that Daniel uses yam for "west" or "western" in other parts of the book; therefore, if Daniel meant that this verse should denote "western" he would more likely have used yam instead of āḥarīth.

A satisfactory answer to this may be found in the book of Isaiah. In the RSV the word "west" is found in Isaiah 9:12; 11:14; 45:6; 49:12; and 59:19. However, only in Isaiah 9:12 is the word aḥor used. In the other verses Isaiah uses either yam or mā'ārab. This fact does not make the translation of aḥor as "west" in Isaiah 9:12 incorrect. The same would hold true in the book of Daniel. If Isaiah has the liberty to use more than one word to denote "west," Daniel, the wisest in the realm of Nebuchadnezzar, must not necessarily be restricted to the use of yam when referring to "west."

Does the Septuagint permit the interpretation of location in Daniel 8:23? The words of this text in the Greek are: ep' eschatōn tēs basileias. It will be recognized that eschatōn is in the genitive case. Dana and Mantey state this fact: "Thus epi with the locative signifies general position, while with the genitive it signifies actual contact."<sup>1</sup>

In Acts 1:8 and in Acts 13:47 the word eschatos is in the genitive case, and it is translated as location and not time.

<sup>1</sup> H. E. Dana and Julius R. Mantey, A Manual Grammar of the Greek New Testament, p. 74.

Therefore, the word in Daniel 8:23, which is in the genitive case, could very well be translated as to signify location. This much is certain, when the little horn is presented as coming up in the uttermost part of "their kingdom," it cannot mean that it comes up on all sides of their kingdom--it comes up in one place, and the most logical and most consistent interpretation would be the west, as found in the other texts listed in the Hebrew.

The word eschatos is used 113 times in the Septuagint in that part of the Septuagint that corresponds with the Hebrew text. It is used to denote location at least twenty-four times. Even more significant, it is used to denote location in Psalm 139:9 where the Hebrew word āharith denotes location.

Finally, where the RSV translates Joel 2:20 and Zechariah 14:8 as "western sea," the word in the Septuagint is eschatos. Therefore, even though the ASV is not translated from the Septuagint, this word may well be translated western.

The conclusion then is that the Septuagint not only does not hinder the translation of Daniel 8:23 as "in the western part," but it actually helps to strengthen the interpretation.

It must be added that the classical Greek usually used eschatos to denote place rather than time.

Conclusion. The interpretation of Daniel 8:23 as "in the western



end of their kingdom" can be supported by both the Hebrew and the Greek.

Significance of "western" in Daniel 8:23. With the application of ʾāpārith as "western," the text would read: "In the western end of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up."

With this rendering of the text, only one of the five major views on the little horn of Daniel 8 could qualify as the little horn. That power is Rome. The others arose in the east.

A comparison of prophecies. An interesting, if not conclusive, comparison may be made of this prophecy in Daniel 8:23 with the prophecy of Deuteronomy 28:49,50. In Patriarchs and Prophets, p. 467, the prophecy of Deuteronomy is applied to Pagan Rome. In this thesis Pagan and Papal Rome have been established as the little horn of Daniel 8. With these two texts applied to the same power, an interesting parallel may be drawn:

- (a) Deut. 28:49,50--"a nation whose tongue thou shalt not understand"  
Daniel 8:23 ---"understanding dark sentences"
- (b) Deut. 28:49,50--"a nation of fierce countenance,"  
Daniel 8:23 ---"a king of fierce countenance,"
- (c) Deut. 28:49,50--"a nation against thee from far, from the end of the earth,"  
Daniel 8:23-- "in the latter end of their kingdom"

In part (c) of the parallel Deuteronomy 28:49,50 is stressing locality. If the two prophecies are agreed in (a) and (b), it is likely

that they agree in (c). In view of this, Daniel 8:23 would denote locality--"in the latter end," or "western end."

The force of the argument for āḥārith as "western" is not, however dependent upon the parallel cited above. In fact, the purpose of this entire study of āḥārith is not to assert dogmatically that āḥārith must be "western," but merely to investigate the possibility of interpreting āḥārith as western. The writer feels that the possibility has been substantiated, and that the interpretation of āḥārith as "western" in Daniel 8:23 is feasible<sup>1</sup>.

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<sup>1</sup> Most of the material of this appendix has been gathered through the study of George V. Wigram, The Englishman's Hebrew and Chaldee Concordance of the Old Testament, 2 vols., and the works of Liddle and Scott for the Septuagint. The Swete edition of the Septuagint was referred to.

**APPENDIX D**

**CHARTS AND MAPS**

## THE SELEUCIDS

	B. C.
Seleucus I Nicator . . . . .	-280
Antiochus I Soter . . . . .	280-262/1
Antiochus II Theos . . . . .	261-247
Seleucus II Callinicus . . . . .	247-226
Seleucus IV Philopator . . . . .	226-223
Antiochus III (the Great) . . . . .	223-187
Seleucus IV Philopator . . . . .	187-175
Antiochus IV Epiphanes . . . . .	175-163
Antiochus V Eupator . . . . .	163-162
Demetrius I Soter . . . . .	162-150
Alexander Balas . . . . .	150-145
Demetrius II Nicator . . . . .	145-139/8
Antiochus VI Epiphanes . . . . .	139/8-129
Demetrius II Nicator . . . . .	129-125
Cleopatra Thea . . . . .	125-121
Antiochus VIII (Grypus) . . . . .	125-121
Antiochus VIII (Grypus) . . . . .	121-96
Antiochus IX (Cyzicenus) . . . . .	115-95

Figure 1.

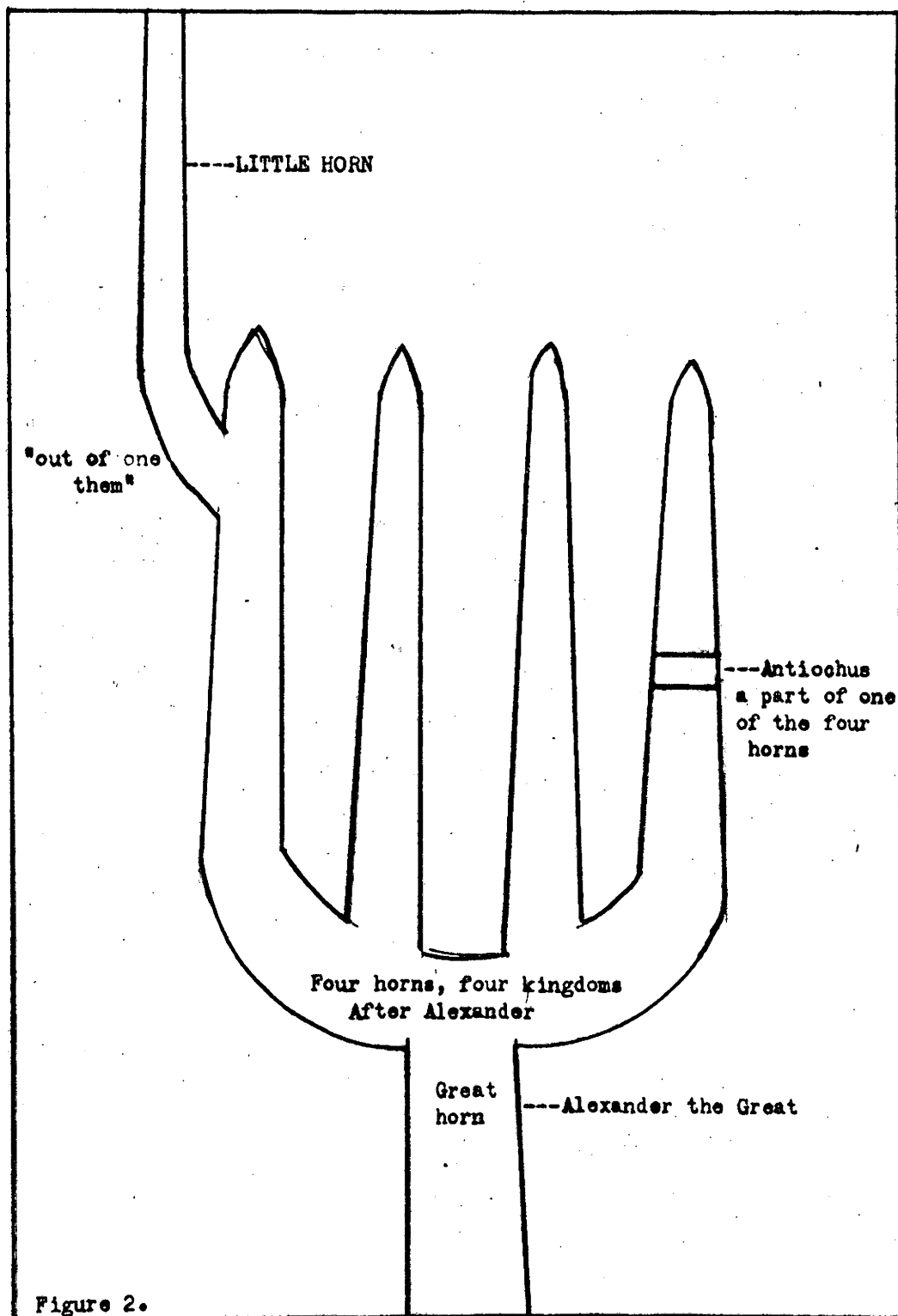


Figure 2.

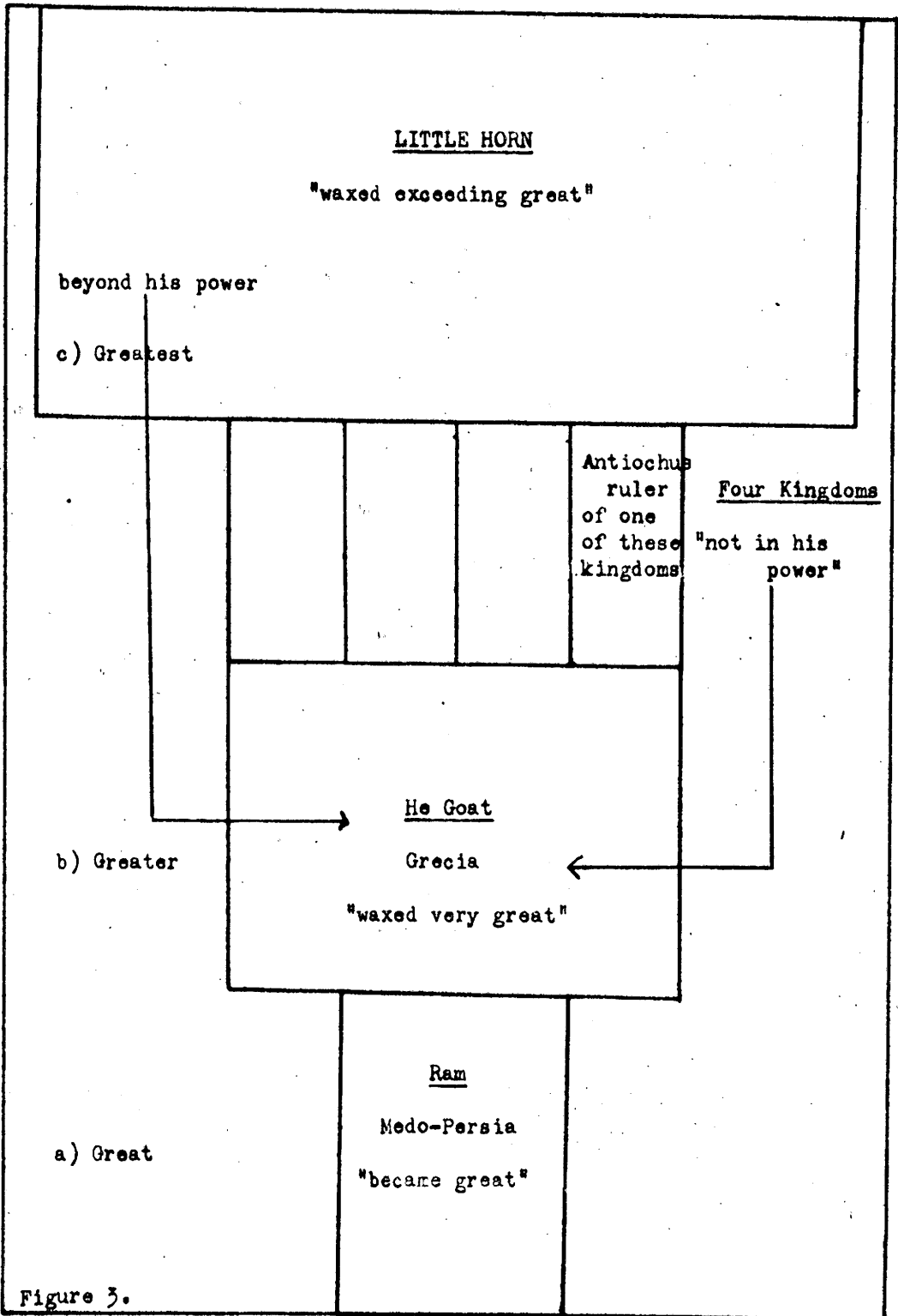


Figure 3.

Figure 4.

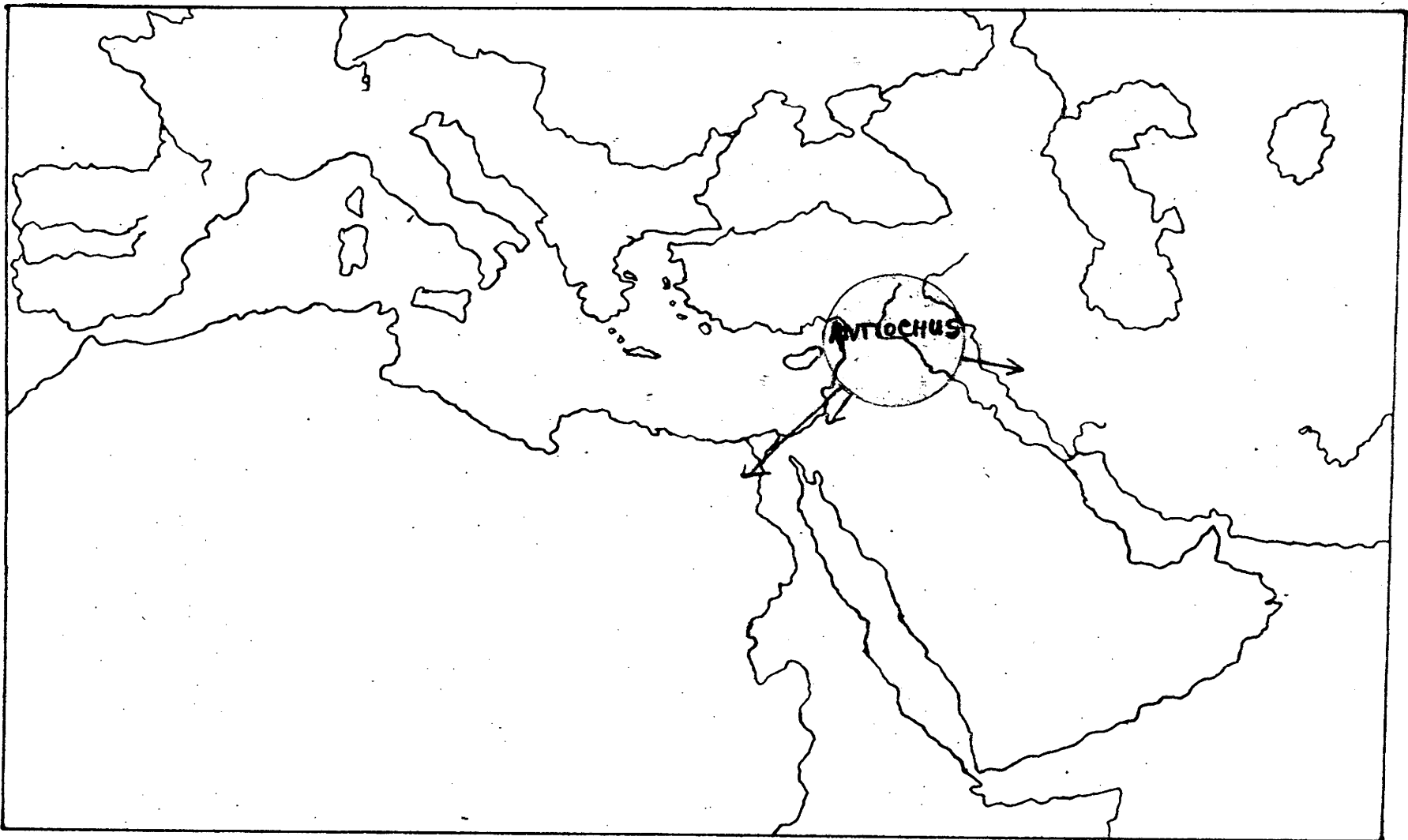


Figure 5.

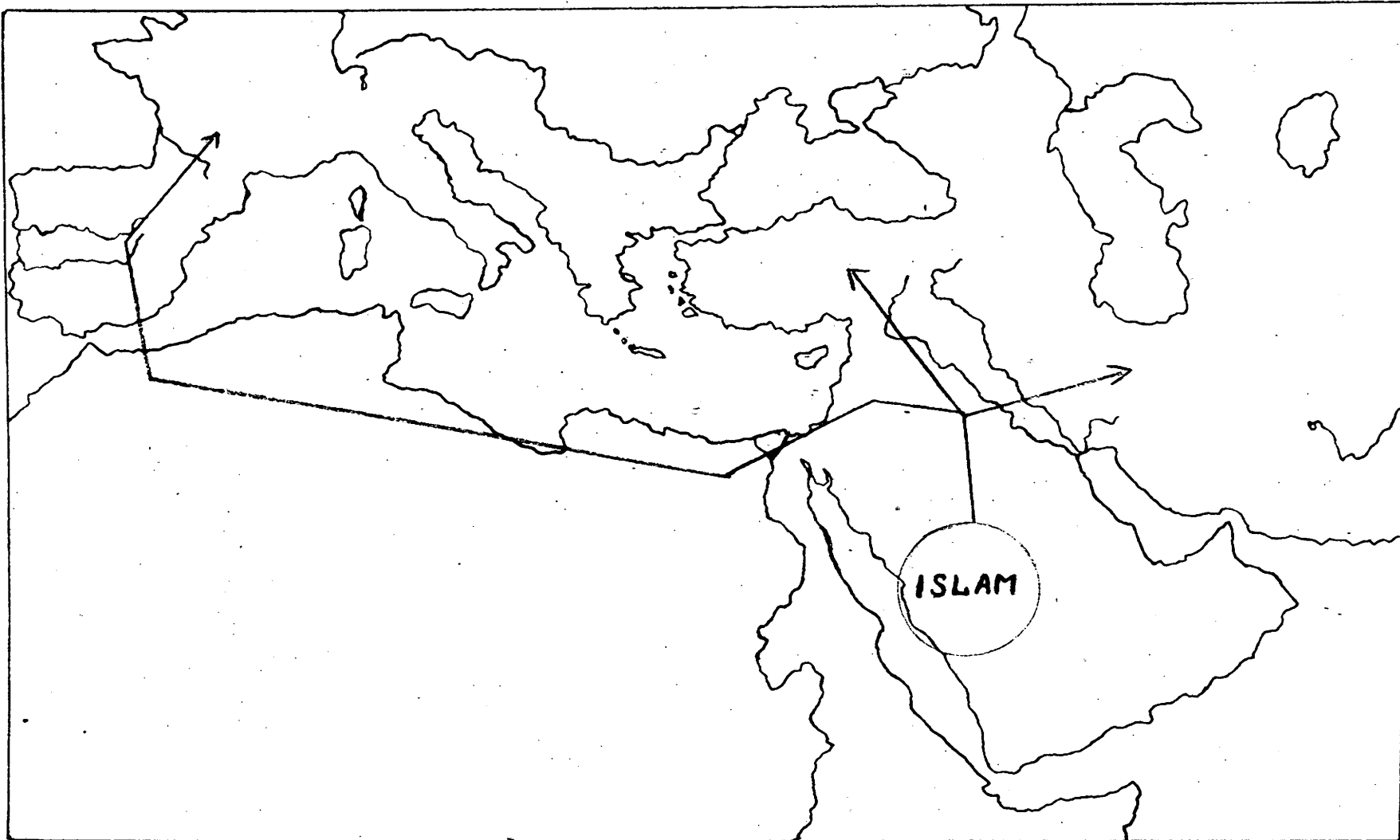




Figure 6.

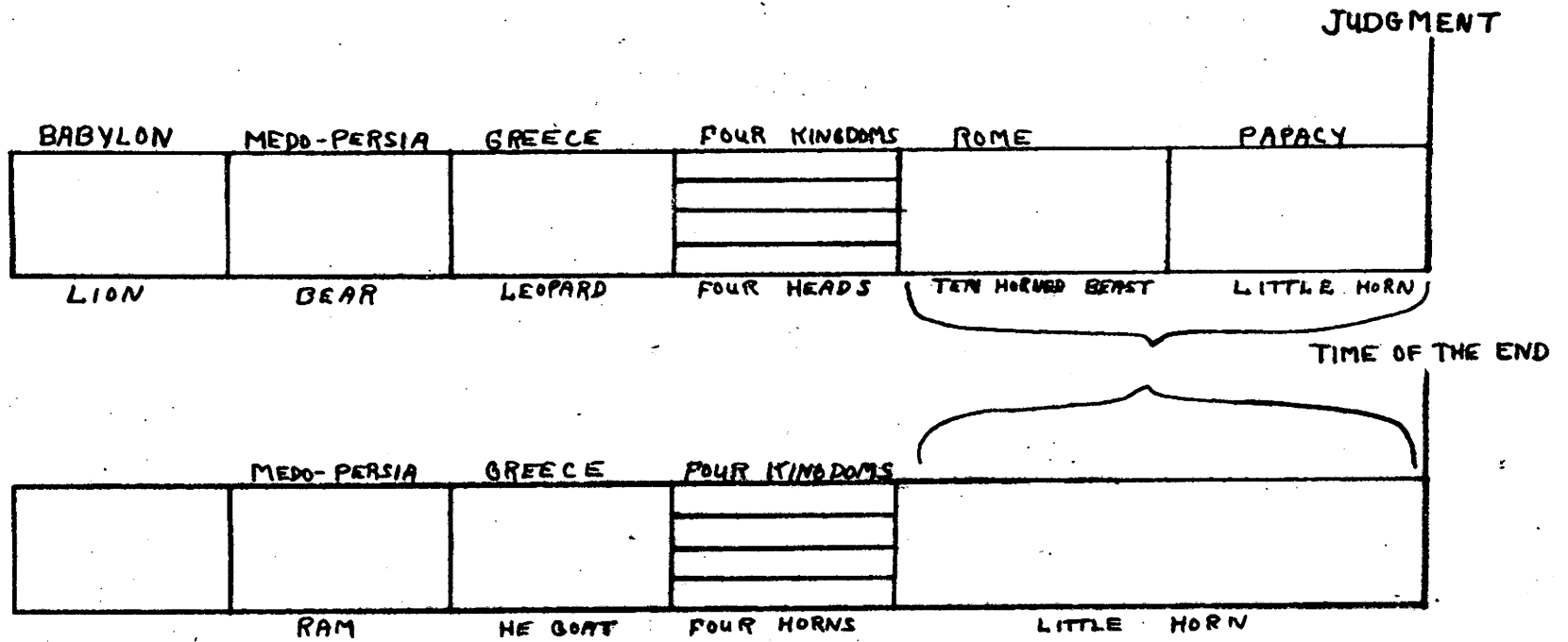


Figure 7.

