

Daniel 8 and the Little Horn

In this chapter Daniel switched back from the Babylonian Aramaic language to his native Hebrew, and he used his Hebrew language in a very complex, we might say "artistic", and even tricky way that is not apparent in any of the English translations (which has given rise to some very deeply entrenched errors of interpretation among religious denominations today), but even so the most important themes of the chapter can be understood by the careful reader. However, do note the nuances of the Hebrew, and other observations throughout the chapter.

Note two Hebrew words for "vision".

Chazown (Strong's 2377) = a vision; an oracle; usually a revelation of the flow of history.

Mareh (Strong's 4758) = an appearance within a vision, usually of Christ to the prophet.

8:1 In the third year of the reign of king Belshazzar (551 BC) a vision [Heb. chazown-flow of history] appeared unto me, even unto me Daniel, after that which appeared unto me at the first. 8:2 And I saw in a vision [chazown-flow of history]; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision [chazown-flow of history], and I was by the river of Ulai. 8:3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a **ram** [representing Medo-Persia, v.20, and its continual, counterfeit, self-exalting, pagan worship style] which had two horns (Note: horns #1+2): and the two horns were high; but one was higher than the other, and the higher came up last. 8:4 I saw the **ram** pushing westward (conquered Babylon in 539 BC), and northward (Scythia 513 BC), and southward (Egypt 525 BC); so that no beasts (nations) might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became **great**. [Heb. "gadal", note: Each succeeding kingdom becomes greater and more self-exalting than the previous one.]

8:5 And as I was considering, behold, an **he goat** [representing Greece, v.21, and its continual, counterfeit, self-exalting, pagan worship style] came from the west [Note: The extent of conquered territory moves westward from the east] on the face of the whole earth, and touched not the ground [so fast he was "flying"]: and the goat had a notable horn (horn #3) between his eyes. 8:6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. 8:7 And I saw him come close unto the ram, and he was moved with choler (anger) against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. 8:8 Therefore the **he goat** waxed **very great** ["gadal"]: and when he was strong, the great horn (feminine) was broken; and for it came up four notable ones (horns #4-7) toward the four winds ("regions" or directions) of heaven. (note: "winds" can be either masculine or feminine.)

Note: Here is where Daniel began to get very tricky in his use of Hebrew gender, using an explanatory appositional phrase to set up for an important gender oscillation in the next few verses, describing the future activities of both Pagan Rome (masculine) and Papal Rome (feminine). The verse numbers applying to **Pagan** Rome are in **bold and underlined**, and the verses applying to **Papal** Rome are in (parentheses). Verse 9 is particularly unique because it applies to both Pagan and Papal Rome.

(8:9) And out of one ("one" is feminine so it implies "horn-kingdoms") of them ("them" is masculine so it implies "winds"; ie. a direction, from farther west) [**he**] came forth ("**he**" is implied because "came" is masculine) a little horn (horn #8, feminine), which waxed **exceeding great** ["gadal"], toward the south (**Pagan** Rome conquered Egypt in 31BC), and toward the east (Syria-Babylon in 65 BC), and toward the pleasant land (Israel in 63 BC).

Note these 3 points:

1. **Rome** is always the **#8 horn**. (See Rev. 13 & 17). Note also that the number "8" in the Bible is the number of resurrection (Jesus resurrected on the "8th day", so to speak).
2. **Pagan** Rome came from farther west than Greece, a horizontal-imperial expansion of power, to conquer the Greek empire (and not the preterist's minor Syrian king Antiochus IV Epiphanes whom Pagan Rome told to back-off when he invaded Egypt about 168 BC; a bit more about him in v.11).
3. **Pagan** Rome (Daniel's masculine "winds") came from the west, and **Papal** Rome (Daniel's feminine "horn") also came from the west. They are related in their point of origin (the city of Rome), but a bit different in what they did. **Pagan** Rome conquered geographically, and **Papal** Rome conquered spiritually.

Notably, the term "winds" is also symbolic of warfare in Scripture, and the iron-clad Legions of **Pagan** Roman armies brought more brutal warfare upon the then-known world than any of the previous nations symbolized by the "nobler" (less likely to rust) but softer metals of Dan. 2. The same can be said for the iron-rule of stern Roman Law, an aspect that Rome inherited from Persia's unchangeable laws (Dan. 6:15). **Papal** Rome still uses the same idea in the doctrine of the "infallibility" of the Pope and the Catholic Church.

(8:10) And it (fem., the **Papal** Rome-horn) waxed great ["gadal"], even to the host of heaven (a vertical-religious expansion of power against the "host" = God's people, for 1260 years from 538 AD to 1798 AD); and it (fem., the **Papal** Rome-horn) cast down some of the host (God's people) and of the stars to the ground (Rev. 12:4), and stamped upon them (Dan. 7:7).

Note two Hebrew words for "take away".

Rum (Strong's 7311) = to lift up and exalt (Dan. 8:11).

Sur (Strong's 5493) = to remove to the side (Dan. 11:31, 12:11).

Note two Hebrew words for "sanctuary".

Miqdash (Strong's 4720) = general term for any temple, pagan or godly (Dan. 8:11).

Qodesh (Stong's 6944) = only used for the temple of God (Dan. 8:13-14).

8:11 Yea, **he** (masc., the **Pagan** Rome-horn) magnified **himself** ["gadal"] See v.9) even to the Prince of the host (note: referring to Christ's crucifixion in 31 AD, about 200 years after Antiochus Epiphanes was dead, see Ps. 2:1, Acts 4:26-28), and by (actually "from") **him** [masc., from **Pagan** Rome (not "from" the Prince)] the daily (note: "daily" is a noun, referring to the continual counterfeit, self-exalting ["gadal"], **pagan** worship style [not the Prince's heavenly ministry]) **sacrifice** (note: "sacrifice" is *italicized* because it's a word supplied by the translators

that is not in the original Hebrew text, supposedly to add clarity to the verse, but in this case it's a misleading mistake) was taken away (Heb. "rum" = lifted up and exalted) [note: meaning the continual counterfeit, self-exalting ["gadal"], **pagan** worship style was "lifted up and exalted" by **Pagan** Rome, because whenever Rome conquered a new country the Romans brought all the pagan gods of that country to the Pantheon ("pan" = all, "theon" = gods) to be worshiped there], and the place of **his** [**pagan** Rome's] sanctuary (Heb. "miqdash", the pagan Pantheon Temple specifically, and the city of Rome generally [and not the Prince's heavenly sanctuary, which would be a "qodesh"]) was cast down (by Emperor Constantine in 330 AD [in fulfillment of the 360-year "a time" prophecy in Dan. 11:24], and also by many wars between the pagans for control of the city up to 508 AD).

(8:12) And (from 496 to 508 AD) an host (masc., Clovis and the pagan armies of the Franks-France, which are not the subject of this verse) was given (fem., meaning "it" the real subject of this verse; the same **Papal** Rome "it" as v.10, and not the wrongly supplied "him") against the daily (note: "daily" is a noun, referring to the continual counterfeit, self-exalting ["gadal"], pagan worship style [not the Prince's heavenly ministry]) sacrifice (note: "sacrifice" is *italicized* because it's a word supplied by the translators that is not in the original Hebrew text, supposedly to add clarity to the verse, but in this case it's a misleading mistake) by reason of transgression (the union of Papal Church & pagan State beginning in 538 AD), and it (fem. **Papal** Rome, with the aid of its pagan State armies) cast down the truth to the ground; and it (fem. **Papal** Rome) practiced, and prospered (for 1260 years from 538 AD to 1798 AD).

8:13 Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long (duration of time) *shall be* the vision [chazown-flow of history, from Medo-Persia through Papal Rome] concerning the daily (the continual counterfeit, self-exalting ["gadal"], pagan worship style, from Medo-Persia through Papal Rome) sacrifice, and the transgression of desolation (the union of Papal Church & pagan State from 538 AD to 1798 AD), to give [Heb. "making" = an on-going activity] both the sanctuary [Heb. Qodesh = God's sanctuary, both earthly (destroyed by Nebuchadnezzar in 605 BC, and again by pagan Rome in 70 AD), and heavenly (the truth "cast down" by papal Rome)] and the host (God's people) to be trodden under foot?

Note: The two nouns above, ie. "daily" and "transgression of desolation", represent the flow of pagan history, from Medo-Persia through Papal Rome, including the two phases, Pagan and Papal, of the single entity of Rome (until 1798) who exalts itself ["gadal"] against God.

Notice also: If one takes the long view of the entire "chazown-flow of history" of pagan control and oppression of God's people from the time the northern kingdom of Israel (Samaria) was carried off by Assyria in 723 BC (2 Ki. 17:6), and Manasseh, king of Judah, was taken captive to Babylon in 607 BC (2 Chron. 36:7, which meant Judah was no longer an independent nation), to the end of pagan rule and the beginning of papal rule in 538 AD (1260 years), until God's people were finally freed from Papal oppression in 1798, (another 1260 years) there is a total span of 2520 years, or the "seven times" of Leviticus 26. (Daniel knew this as is shown in 9:25.)

8:14 And he said unto me, Unto (meaning, "This is how long, until it is ended") two thousand and three hundred days (or 2300 years); then shall the sanctuary be cleansed.

Note: The heavenly sanctuary is understood here because the earthly sanctuary has been destroyed since 70 AD, and "be cleansed" is an allusion to Day of Atonement cleansing activity, in this case an anti-typical Day of Atonement-cleansing that would begin in "real time" at the end of 2300 years. (This starting point for the anti-typical Day of Atonement-cleansing is given again in Dan. 9:25.)

8:15 And it came to pass, when I, *even* I Daniel, had seen the vision [**Chazown**] (Strong's 2377) = a vision; an oracle; usually a revelation of the flow of history), and sought for the meaning, then, behold, there stood before me as the appearance [**mareh**] (Strong's 4758) = an appearance within a vision, usually of Christ to the prophet) of a man (Gabriel).

8:16 And I heard a man's (the Lord's) voice between *the banks of* Ulai, which called, and said, Gabriel, make this *man* to understand the vision [**mareh**] (referring to the appearance of the "saints" in verses 13 & 14, their question about the "cleansing", and their 2300-day answer, rather than addressing Daniel's personal curiosity about the "flow of history" vision).

8:17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end (the end of the 2300 years when the "cleansing" would begin) *shall be* the vision [**mareh**] (referring to the appearance of the "saints" in verses 13 & 14, their question about the "cleansing", and their 2300-day answer.)

8:18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

Note: Gabriel tells Daniel he will explain the "mareh" at the end, because that is when the main point of the "mareh" (the "cleansing" at the end) will happen, and then he begins to explain the "chazown" to Daniel.

8:19 And he said, Behold, I will make thee know what shall be in the last end of the indignation (note: for there to be a "last end" there has to be a "first end" of the "indignation", which implies two "indignations", or two 1260-year oppressions of God's people, first by paganism and then by Catholicism, for a total of 2520 years.) for at the time appointed the end shall be (meaning: at "the time of the end" shall be the end of both the 2300 and the 2520 years).

Note: There are actually two 2520-year "indignations", the first beginning in 723 BC when Samaria was destroyed, and ending in 1798 when Catholicism was "destroyed", or received its "deadly wound" [Rev. 13:3]; and the second began in 677 BC when Manasseh was taken to Babylon and Judah was no longer an independent nation, and ended in 1844 when the anti-typical Day of Atonement sanctuary "cleansing" began. That Daniel already understood that he was in the midst of the "indignation" of the 2520 years is shown by his prayer in Chapter 9, but he didn't know when the 2300 would begin until he was given the event that marked its beginning in 9:25.

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

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

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

Note: After his death Alexander's generals divided up the territory he had conquered and each one became a king over his own part, at first four, but eventually reducing down to two, the kings of the North and South. Their history as both literal and symbolic kings is discussed at length in Chapter 11.

8:23 And in the latter time of their (pagan) kingdom, when the transgressors are come to the full (note: the "transgression" is the uniting of papal Church and pagan State in the Roman Catholic Church-State in 538 AD, see v.12-13), a king of fierce countenance, and understanding dark sentences (the wise "horn that had eyes and a mouth", or Catholicism), shall stand up.

8:24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people (for 1260 years from 538 AD to 1798 AD).

Note: The popes have always had secular kings fight their battles for them. At the first it was Clovis of the Franks who cleared the way for the rise of the papacy, from 496 to 508 AD; and at the last it was the "Protestant" United States who destroyed the pope's most recent enemy, the atheistic communist USSR in 1989 (and who will eventually force the pagan countries of the United Nations into accepting the Pope as Ruler of the World).

8:25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart [the most "Gadal" of them all!!!], and by peace (claiming to be the "Prince of peace") shall destroy many: he shall also stand up against the Prince of princes (by claiming to be God and to forgive sins, which only Jesus can do, see 1 Tim. 2:5); but he shall be broken without hand (See also, Dan. 2:34, 44-45; 7:11, 26; 11:45).

(Note: Get the book, "Ecclesiastical Megalomania" by John W. Robbins.)

8:26 And the vision [mareh] of the evening and the morning (2300 years) which was told (explained) *is* true: wherefore shut thou up the vision [chazown-flow of history]; for it *shall be* for many days (until the end of the 2300 and 2520 years).

8:27 And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision [mareh-appearance], but none understood *it*.

Early Adventists and the Little Horn

How did they grasp the correct understanding of Daniel without knowing Hebrew?

William Miller was the first to recognize that there were **two desolating powers** addressed in **Daniel 8:13**. After much prayer and study, he concluded that **the "daily" was Paganism**. In his own words, "I read on, and could find no other case in which it [the daily] was found but in Daniel. I then [by the aid of the concordance] took those words which stood in connection with it, "take away," "he shall take away the daily," "from the time that the daily shall be taken away." I read on and thought I would find no light on the text. Finally I came to **2 Thessalonians 2:7-8**, "For the mystery of iniquity does already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed." And when I had come to that text, O how clear and glorious the truth appeared! There it is! That is the daily! Well, now, what does Paul mean by "he who now letteth" or hindereth? By "the man of sin," and "the wicked," Popery is meant. Well what is it that hinders Popery from being revealed? Why it is Paganism. Well, then, "the daily" must mean paganism." Advent Review and Sabbath Herald, January, 1858.

Hiram Edson, the man who, the day following the great disappointment God chose to reveal the true meaning of the sanctuary referred to in **Dan 8:13,14**, at the request of **James White** wrote a series of articles for the Review. These articles entitled **"THE TIMES OF THE GENTILES"** not only recognized that there were two desolating powers spoken of in Dan 8:13 but went on to explain that they were directly related to the 2520 years (the "7 times" of Lev 26). Israel was under the indignation of God's wrath. He pointed to Daniel's prayer in **Dan. 9:11** where Daniel recognized that Israel was under God's curse "the oath that was written in the Law of Moses" for breaking the covenant. He concluded that there were 1260 years of Pagan rule (treading down God's people) followed by 1260 years of Papal rule. His starting point was the year 723 BC, the date Israel went into Assyrian captivity, which would terminate Pagan rule in the year 538 AD, at which time Papal oppression began it's 1260 years of rule, ending with the deadly wound in 1798. Edson associated this treading down of Jerusalem with **Luke 21:24**, calling it the "times of the gentiles" or the "scattering time."

SDA Pioneers who not only believed that the "daily" represented Paganism but presented this truth in their writings include; WILLIAM MILLER, JOSIAH LITCH, SYLVESTER BLISS, JOSEPH BATES, J.N. ANDREWS, HIRAM EDSON, JAMES WHITE, URIAH SMITH, STEPHEN HASKEL, O.A. JOHNSON, J.G. MATSON, F.C. GILBERT, L.A. SMITH, and J.N. LOUGHBOROUGH.

Regarding the "daily" in Dan 8, Ellen White, in agreement with the pioneers, believed that "the daily" was Paganism.

She wrote in Early Writings, " Then I saw in relation to the "daily" (Dan. 8:12) that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the "daily"; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test." Early Writings, p.74, par. 2, {emphasis supplied}