



Quiz

Q1. What does passive verb expressions imply to us in Daniel 7's description of the beasts?

Q2. Hellenism really messed up Judaism... however, how did God eventually used it for good?

Q3. What characteristics of the little horn tells us that it is a religio-political entity?

Daniel 3-6

The Structure – the Aramaic portion

A. Dan 2 – Future of Humanity.

B. Dan 3 – Faithfulness in Persecution.

C. Dan 4 – Repentance of Nebuchadnezzar.

C'. Dan 5 – Blasphemy of Belshazzar.

B'. Dan 6 – Faithfulness in Persecution.

A'. Dan 7 – Future of Kingdoms.

Daniel 3

Faithful when false worship is commanded:

- Nebuchadnezzar creates an image and commands worship under threat of death.
- The three Hebrews refuse – not because they know God will rescue them, but because **God alone deserves worship**.
 - God can deliver us.
 - But even if He does not, we will not bow.

⇒ Faithfulness does not guarantee that God keeps you out of the fire. It means God remains with you in the fire.

Daniel 6

Faithful when true worship is prohibited:

- Daniel 3 enforces false worship. Daniel 6 forbids true worship.
- Daniel is so trustworthy that his enemies could not find dirt in his public life.
 - They could only exploit his worship of the true God.
- Daniel didn't suddenly become spiritual during crisis.
 - Ordinary faithfulness becomes a witness across the empire.

⇒ Crisis reveals the character that was being formed through ordinary faithfulness.

The Structure – the Aramaic portion

A. Dan 2 – Future of Humanity.

B. Dan 3 – False worship enforced

C. Dan 4 – Repentance of Nebuchadnezzar.

C'. Dan 5 – Blasphemy of Belshazzar.

B'. Dan 6 – True worship prohibited

A'. Dan 7 – Future of Kingdoms.

Daniel 4

God humbles in order to save:

- Nebuchadnezzar attributes the greatness to himself.
- God warns him a year in advance, and the prophet Daniel pleads with him to repent.
- Nebuchadnezzar is humbled through 7 years of removal from the human world.
- Dan 4:34 “And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, ...”
 - What does it mean to be human?

⇒ God’s purpose in humbling was not to destroy, but to redeem.

Daniel 5

Knowledge rejected becomes accountability:

- The chapter contrasts Belshazzar with Nebuchadnezzar.
- Belshazzar knew what had happened to Nebuchadnezzar.
 - Yet he deliberately takes the vessels of God's temple and uses them while praising Babylonian gods.
- Dan 5:22 "But you his son, Belshazzar, have not humbled your heart, **although you knew all this.**"

⇒ We are accountable for the knowledge we possess.

⇒ Will we humble ourselves, or will we rebel?

The Structure – the Aramaic portion

A. Dan 2 – Future of Humanity.

B. Dan 3 – False worship enforced

C. Dan 4 – Proud king humbled, repents, and ack. God

C'. Dan 5 – Proud king refuses to humble himself – judged

B'. Dan 6 – True worship prohibited

A'. Dan 7 – Future of Kingdoms.

Daniel 8

Divisions in Daniel

- The whole book is divided by two different languages:
 - 1:1 - 2:4a – Hebrew
 - 2:4b - 7:28 – Aramaic
 - 8:1 - 12:13 – Hebrew

Structure of the second half

- Daniel 8-12 – three discourses
 - A. Dan 8:1-28
 - B. Dan 9:1-27 ← Messianic prophecy at the center**
 - A'. Dan 10:1-12:13



What did Daniel see?

Dan 8:3 Then I lifted my eyes and saw, and there, standing beside the river, was **a ram which had two horns**, and the two horns were high; but **one was higher than the other**, and **the higher one came up last**.

Dan 8:4 I saw the ram pushing **westward, northward, and southward**, so that **no animal could withstand him**; nor was there any that could deliver from his hand, but he did according to his will and **became great**.

What did Daniel see?

Dan 8:5 And as I was considering, suddenly **a male goat came from the west**, across the surface of the whole earth, **without touching the ground**; and the goat had **a notable horn** between his eyes.

Dan 8:6 Then he **came to the ram** that had two horns, which I had seen standing beside the river, and **ran at him with furious power**.

Dan 8:7 And I saw him confronting the ram; he was moved with rage against him, attacked the ram, and broke his two horns. There was no power in the ram to withstand him, but he cast him down to the ground and trampled him; and there was no one that could deliver the ram from his hand.

What did Daniel see?

Dan 8:8 Therefore the male goat **grew very great**; but when he became strong, **the large horn was broken**, and in place of it **four notable ones** came up **toward the four winds of heaven**.

What did Daniel see?

1. A ram with two horns, one higher than the other, the higher one came later.
2. The ram pushed **towards** west, north, and south.
3. The ram became **great**.
4. A goat with a notable horn came **from** the west and charged at the ram with fury and destroyed the ram.
5. The goat grew **very great**.
6. But the large horn broke off, and four notable horns came up.

The interpretation

Dan 8:20 **The ram** which you saw, having the two horns— **they are the kings of Media and Persia.**

Dan 8:21 And **the male goat** is **the kingdom of Greece.** The large horn that is between its eyes is **the first king.**

Dan 8:22 As for the broken horn and the four that stood up in its place, **four kingdoms shall arise out of that nation,** but not with its power.

The interpretation

1. The ram = Medo-Persia; Persia became stronger later.
2. Medo-Persia's conquest from the East was towards west (Babylon), north (Lydia), and south (Egypt).
3. Medo-Persia became **great**.
4. The goat = Greece; the large horn = Alexander the Great; Greece's conquest from the west, charged at Medo-Persia with fury and destroyed them.
5. Greece grew **very great**.
6. At the peak of his glory, Alexander dies, and the kingdom is split into four: Seleucus, Cassander, Ptolemy, Lysimachus

The division of Greece



What did Daniel see?

Dan 8:8 Therefore the male goat grew very great; but when he became strong, the large horn was broken, and in place of it **four notable ones** came up toward **the four winds of heaven**.

Dan 8:9 And **out of one of them** came a little horn which grew **exceedingly great** toward the **south**, toward the **east**, and toward the **Glorious Land**.

This causes a difficulty because is the little horn **coming out of one of the four horns?** Or is it **coming out from the four winds?**

Has there been a case of a horn **without a beast's body?**

Why isn't there another beast in this scene for the little horn?



לעזאזל

ליהוה

Progression of Empires

Notice the progression:

Medo-Persia – became great.

Greece – grew very great.

The little horn – grew exceedingly great.

⇒ Whatever the political entity or empire the little horn represents, has to be greater than the previous two.

What did Daniel see?

Dan 8:10 And it grew up to the host of heaven; and it cast down some of the host and some of the stars to the ground, and trampled them.

Dan 8:11 He even exalted himself as high as the Prince of the host; and by him the daily sacrifices were taken away, and the place of His sanctuary was cast down.

Dan 8:12 Because of transgression, an army was given over to the horn to oppose the daily sacrifices; and he cast truth down to the ground. He did all this and prospered.

⇒ This could be what pagan and papal Rome did.

The Interpretation

Dan 8:23 “And in **the latter time of their kingdom**, When the transgressors have reached their fullness, **A king shall arise**, Having **fierce features**, Who understands sinister schemes.

Dan 8:24 His power shall be mighty, but not by his own power; He shall **destroy fearfully**, And shall prosper and thrive; He shall **destroy the mighty, and also the holy people**.

Dan 8:25 “Through his **cunning** He shall cause **deceit to prosper under his rule**; And he shall **exalt himself** in his heart. He shall **destroy many in their prosperity**. He shall even **rise against the Prince of princes**; But he shall be **broken without human means**.

Synthesis

- The little horn is a kingdom that rises in the latter period of Greek kingdoms.
- It expands geographically southward (Carthage, Egypt), eastward (Macedonia, Asia minor, Syria), then toward the Glorious Land (Judea).
- Becomes exceedingly great, surpassing Persia and Greece.
- Displays fierce and destructive character of the fourth kingdom in Daniel 2 and 7.
- Growing up to the host of heaven and casting down some of the host and stars to the ground = destroying of the mighty and holy people.
- Exalts himself against Christ, the Prince of the host.
- Obscures Christ's continual heavenly ministry in heaven (taking away of daily) and casts truth down.
- Causes deceit to prosper through cunning and religious counterfeit.
- But eventually he is broken without human hand by divine judgment.

Conclusion

- The little horn of Daniel 8 represents Rome in its pagan and papal phases as one continuous historical power.

Daniel 2	Daniel 7	Daniel 8
Strong as iron	Exceedingly strong	Fierce-faced king
Breaks and crushes	Devours, crushes, tramples	Causes fearful destruction
Legs of iron	Fourth beast	Little-horn power arising after Greece
Rome	Rome	Pagan and Papal Rome

- But most of the description fits what papal Rome did to turn people's attention from Jesus and the true gospel, persecution of the saints, and casting down the truth.

Conflict with non-SDA interpreters

Others:

- The little horn is Antiochus IV Epiphanes.

SDA:

- The little horn is pagan and papal Rome or just papal Rome.

Problem with Antiochus IV Epiphanes being the little horn of Daniel 8:

- He did attack the Jews and desecrated the temple, **but he never surpassed Medo-Persia or Greece in his greatness.**
- He invaded Egypt, but **a Roman delegation** led by Gaius Popillius Laenas confronted him and sent him back without a fight in a humiliating way – a circle drawn around him on the ground... demanded answer before stepping out...
- Antiochus' persecution of the Jews was **no where near the magnitude,** duration, historical position, and heavenly scope mentioned in Daniel 8.
- Antiochus was stopped by Rome and does not exist anymore.

Structure of Daniel 8

Introduction: "I Daniel"; reference to the king

I. Vision

1. What he sees (verses 3-12):

"I saw . . . and behold"

- the ram (verses 23, 24)

"I saw . . . and behold"

- the goat with one horn (verses 5-8)
- the four horns (verse 5b)
- little horn (verses 9-12)

2. What he hears (verses 13, 14):

Sanctuary cleansing (verses 13, 14)

II. Interpretation of the Vision

1. What he sees: appearance of a man (verse 15)

2. What he hears:

- Make understand the vision (verses 16-19)
- Ram: Medes and Persians (verse 20)
- Goat: Yavan (verse 21)
- Four horns: four kingdoms (verse 22)
- At the end:
 - rise of a power (verses 24, 25a)
 - success (verses 24, 25a)
 - fall (verse 25b)
- **Vision of the evenings and mornings (verse 26)**

Conclusion: "I Daniel"; reference to the king; stay without understanding (verse 27)

Daniel 2, 7, and 8 Comparison

Dan 2	Dan 7	Dan 8	
Babylon	Babylon	-	
Medo-Persia	Medo-Persia	Medo-Persia	
Greece	Greece	Greece	
-	Four Greek kingdoms	Four Greek kingdoms	
Rome (a) iron (b) iron+clay (c) -	Rome (a) imperial (b) division (c) little horn	He saw: little horn	He heard: a king of fierce countenance
-	Judgment	Cleansing of the sanctuary	
The Rock becomes a great mountain	Everlasting Kingdom of the Most High	Broken without hand	



Discuss!

What's one new thing you learned today?