

1. Last week I exegeted Dan 8:5-8 and when time expired I was in the process of exegeting Dan 8:9-10.
2. Before continuing that study I want to give you an expanded translation of Dan 8:1-8.

Expanded Translation:

Dan 8:1 In the third year of Prince Belshazzar's reign over Babylon, I, Daniel, had another vision. The year was approximately B.C. 550 or 551.

Dan 8:2 In my vision I, Daniel saw myself being transported both in space and time to a large palace in the city of Susa in the province of Elam; in the vision I could see myself standing beside the Ulai Canal.

Dan 8:3 I, Daniel, looked up, and there before me was a ram with two horns, standing beside the Ulai; the horns of the ram were long but one of the horns was much longer than the other however somehow I knew the longer horn grew up out of the ram's head after the shorter horn.

Dan 8:4 I watched as the ram charged first toward the west then the north and finally to the south. Strangely the animal did not charge to the east. The ram was extremely powerful and dominate; there was nothing that could stand d before him, all that got in his way succumbed to his power. He did as he pleased and became great.

Dan 8:5 As I was pondering that which I had just seen, a large male goat suddenly appeared with a prominent horn between his eyes; he had come from the west, I could see him bounding quickly across the whole earth; he moved with purpose and alacrity, so quick was his pace that his feet did not touch the ground.

Dan 8:6 The two-horned ram was still standing beside the canal in the province of Elam outside the city of Suza; the goat without breaking stride charged at the ram in a fit of rage.

Dan 8:7 The large male goat attacked the ram furiously, with his head and horn he butted the ram shattering the rams two horns. The defenseless ram was powerless to stand against him; the ram tried to fight back but the goat knocked him to the ground and trampled him, and none could rescue the ram from the power of the male goat.

Dan 8:8 The male goat became the leader of a formidable empire, but at the height of his power on a return trip from conquering Pakistan, his large horn, representing Alexander the Great was broken off, and in its place four prominent horns grew up; these four horns represented four Generals who took over from Alexander and after a series of battles, the goat's kingdom was divided among the four generals.

1. The great horn between the eyes of the he goat is broken just when the goat has reached the pinnacle of its strength. Replacing the large single horn are four notable horns.
2. Alexander's death left a great conquest without an effective single leader; it took about twenty years for the empire to be successfully divided.    -

3. Four kingdoms ultimately emerged under the leadership of Alexander's four Generals:

3.1 Cassander assumed rule over Macedonia and Greece;

3.2 Lysimachus took control of Thrace, Bithynia, and most of Asia Minor;

3.3 Seleucus took Syria and the lands to the east including Babylonia;

3.4 Ptolemy established rule over Egypt and possibly Palestine and Arabia.

4. For the divisions see the map of The Grecian Empire.

5. Now we are ready to study the mysterious little horn, a type of Antichrist.

KJV

Dan 8:9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

Dan 8:10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

NIV

Dan 8:9 Out of one of them came another horn, which started small but grew in power to the south and to the east and toward the Beautiful Land.

Dan 8:10 It grew until it reached the host of the heavens, and it threw some of the starry host down to the earth and trampled on them.

1. While there is comparatively little disagreement as to the identity of the ram and the he goat, practically all the controversy over this vision has centered on the meaning of the little horn described in verses 9 and 10.

2. According to Daniel's account, the little horn emerges from one of the four notable horns mentioned in verse eight.

3. The horn, small in the beginning, grows "exceeding great" in three directions: toward the south, toward the east and toward the pleasant land.

4. The implication is that the point of reference is Ancient Syria, that "the south" is equal to Egypt, and "the east," in the direction of ancient Medo Persia or Armenia, and "the pleasant land," or "glorious land" refers to Palestine or Canaan.

5. The Hebrew for "pleasant land" (TSAVAH) actually means "beauty," with the word for "land" supplied from Daniel 11 (compare Dan 11:16, 41, 45; Jer 3:19; and Mal 3:12).

Dan 11:15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

Dan 11:16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

Dan 11:41 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

Dan 11:42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

Dan 11:43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

Dan 11:44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

Dan 11:45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

Jer 3:18 In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

Jer 3:19 But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me.

Mal 3:12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

5.1 Actually, the meaning here may be Jerusalem in particular rather than the land in general.

6. These conquests, of course, are confirmed in the History of Syria, especially under Antiochus Epiphanes, the eighth king in the Syrian dynasty. (1st Mac 1:10 and 16)

1Mac 1:10 There sprang from these a sinful offshoot, Antiochus Epiphanes, son of King Antiochus, once a hostage at Rome. He became king in the year one hundred and thirty-seven of the kingdom of the Greeks.

1Mac 1:16 When his kingdom seemed secure, Antiochus proposed to become king of Egypt, so as to rule over both kingdoms.

7. In his lifetime, he conducted military expeditions in all of these areas. The historian Montgomery considers the expression "toward the pleasant land" as a gloss.

7.1 Walvoord writes, "Such a position is absurd when aligned with the given points of the compass, in which the book is remarkably accurate."

8. There is no reason or justification for this deletion from the text after all from Daniel's viewpoint this whole section addresses the important question of how the times of the Gentiles relate to Israel.

9. The land of Israel indeed became the battle ground between Syria and Egypt, and the setting of some of Antiochus Epiphanes' most significant and blasphemous acts against God.

10. According to 1st Mac 1:20 Revised Standard Version, Antiochus first invaded Egypt and then Jerusalem: "after subduing Egypt, Antiochus returned in the one hundred and forty-third year. He went up against Israel and came to Jerusalem with a strong force.

11. As a result of his military conquests, the little horn, Antiochus Epiphanes, is said to grow great "even to the host of heaven." He is pictured as casting some of the host and of the stars to the ground and stamping upon them.

NIV

Dan 8:10 It grew until it reached the host of the heavens, and it threw some of the starry host down to the earth and trampled on them.

12. This difficult prophecy has aroused many technical discussions as that of Montgomery's which extends over several pages.

13. John Walvoord writes:

"If the mythological explanations such as identifying stars with heathen gods or the seven planets is discarded and this is considered genuine prophecy, probably the best explanation is that this prophecy relates to the persecution and destruction of the people of God with its defiance of the angelic hosts who are their protectors, including the power of God Himself."

14. An Old Testament expositor Leupold writes,

"That stars should signify God's holy people is not strange when one considers as a background the words that were spoken to Abraham concerning the numerical increase of the people of God, Gen 15:5; 22:17. To this may be added Dan 12:3, where a star like glory is held out to those who "turn many to righteousness." Compare also Mat 13:43."

Gen 15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell the "stars," if thou be able to number them: and he said unto him, So shall thy seed be.

Gen 22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the "stars" of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

Gen 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Dan 12:3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the "stars" for ever and ever.

Mat 13:43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

15. John Walvoord further writes, "If the world calls those men and women stars who excel in human activities, why should not a similar statement be still even more appropriate with reference to God's people?"

16. Leupold considers the host and the stars in apposition, that is, "the host even the stars."

17. That Antiochus blasphemed God and heavenly power as well as persecuted the people of Israel, the people of God, is all too evident from history. Walvoord writes "Even Driver states, "the stars are intended to symbolize the faithful Israelites." A point about Antisemitism:

17.1 Bernard Lewis in his book *Semites and AntiSemites* presents three categories of hostility directed toward Jews.

"There is an opposition to Israel as a nation, to her foreign policy, or to Zionism ... without necessarily being inspired by prejudice. Then there is a second category called "normal prejudice" which is often directed against minorities because they are different or objectionable. The third category of enmity portrays the Jew as the root of virtually all evil in the world, engaged in an eternal and universal conspiracy, to infiltrate, corrupt and ultimately rule the gentile world. Many succumbing to this third category often want to eliminate all Jews from the earth."

17.2 R. B. Thieme in his book *AntiSemitism* has written: "Anti-Semitism was originally published ... in 1974 as a warning against the misguided, detestable, and anti-Christian nature of ... antagonism toward Jews. People may legitimately differ with the foreign policy of Israel or reject an individual Jew, as long as that disagreement or rejection is not motivated by Anti-Semitism. However, since the completion of this book seventeen years ago, animosity against Jews has advanced well beyond disagreement with the national aspirations of Israel or rejection of individual Jews. The noxious forms of Anti-Semitism have increased dramatically.

“In 1975 the United Nations General Assembly passed a resolution defining Zionism as a "form of racism and racial discrimination." Racism, the universal epithet that conveys an inherent superiority of one race over another, was ironically turned against the Jew. According to A. M. Rosenthal, the racism label has since been used against the Jews by Israel-hating governments and Anti-Semitic officials around the world to spread fear and irrational hatred among their own people.

“Since established as a national entity in 1948, Israel has been forced into war, compelled to fight or be driven into the sea. Throughout the 1980's, however, many Western governments have demanded that Israel conform to standards of behavior appropriate to a nation at peace. Undoubtedly, these same nations if faced with similar threats of annihilation would react not unlike Israel.”

Charles Krauthammer writes,

“That in less serious conflicts certain countries have shown even less restraint toward their enemies than Israel now displays toward the Palestinians. He cites as examples the British during the Arab Revolt of 1936-39, the French in Algeria in the 1950's, and India's repression of the Sikhs in 1984. These remarks describing Israel's restraint are not cited to excuse actual misdeeds, but to expose a double standard. Israel must comply with a norm of conduct that other governments would not require of themselves. The hypocrisy of castigating Israel for behavior that is acceptable to these nations in corresponding circumstances betrays a discriminatory standard. The word for that is anti-Semitism.” It is most interesting to note I have quoted from a book dated 1991 and yet the comments about anti-Semitism was as appropriate then as now.

“The United States today seems bent toward requiring Israel to forego massive and decisive responses to terrorism even though at the same time the U.S. is bent toward and brags publicly (and I believe justifiably) about attacking "the axis of evil" with a vengeance.”

17.3 R. B. Thieme in the same book earlier cited ends by providing five guidelines for evaluating the Jews. Though written in 1999 we as a nation would do well to read and heed:

"Evaluate the Jew as an individual. Evaluate him objectively as you would anyone. Doubtless you have been evaluated many times with regard to your personality, thought pattern, poise, attractiveness, athletic ability, capability in some field, or in any of the many ways in which individuals and their potential are estimated, but you should never evaluate a person on the basis of race or color of skin. Instead, evaluate them on the basis of their ideas and integrity. A Jewish unbeliever should be appraised as you would any other unbeliever: as a person without Christ and in need of the Gospel. If his standards line up with the laws of divine establishment, you may approve on that basis.

“But never, under any circumstances, regard yourself as a judge or an instrument of divine discipline to the Jew. Evaluate the Jew as a Christian. "Do not judge lest you be judged yourselves" (Mat 7:1). Jews who have found Jesus Christ as Lord and Savior in this dispensation are as much in union with Christ as are gentile believers branches in the same tree. They are no longer considered Jews but Christians.”

Gal 3:28 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

“Therefore, you should have the same attitude toward born-again Jews as you have toward any other Christian. That attitude is mandated in Scripture (Rom 12:16; 1Th 5:12-13) and achieved through spiritual growth (Eph 4:14-16).

Rom 12:16 Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited.

1Th 5:12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

1Th 5:13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

Eph 4:14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

Eph 4:15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

Eph 4:16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

“You have no right to criticize a fellow believer. Judgment is God's prerogative. God has all the facts, and only He can fairly evaluate family matters of that nature. This principle does not rule out legitimate evaluation for the purpose of church leadership, secular leadership, or qualified employment, where a reference is required. However, the divine mandate forbids all gossip, maligning, and censure within the Royal Family of God. Just remember that all Christians have the right of privacy and spiritual freedom to live their lives as unto the Lord.

“Evaluate Israel as a nation. This poses something of a problem. What remained of the once great Jewish nation was scattered throughout the world in A.D. 70, when God allowed Rome to administer the fifth cycle of discipline, beginning the second dispersion. Israel as an elect nation is now set aside until the Second Advent of Jesus Christ. At that future time the nation will consist of regathered, living, born-again Jews and resurrected Old Testament saints.

“Today, [1999] America is a host nation for dispersed Jews and should receive these people as we would any other. When they become citizens, they are simply Americans with a different ethnic background, not an uncommon circumstance in the history of the United States. Jews who choose to immigrate to other countries merge and adapt to the culture of their adopted nation. What of Palestine as a homeland for the Jews? This, as we saw, is God's design for Israel's future. The present gathering of the Jews in Israel is of no prophetic significance; it is not the regathering of national Israel forecasted in the Scriptures. The Israeli nation which exists today has man's, not God's, stamp of approval. Consequently, the present Jewish state is evaluated on its national and international policies, adherence to law, and the host of other criterion upon which we approve or disapprove the actions of any allied nation. Notably, since Israel's inception in 1948, the United States has maintained close diplomatic and political relations.

“Where does the American Jew's allegiance belong? Is he obligated to Israel because he is a Jew, or to America because he is an American? Some Zionists argue that every Jew's loyalty should be directed toward the Jewish homeland. This is not so! Americans owe their allegiance to the flag of the United States. However, if an American Jew wishes to contribute to the support of Israel, he may do so on the same premise as he would any cause he deems worthy; but this should not be an arbitrary demand.

“An American Jew is in no way obligated to the Jewish nation. As for the Christian's attitude toward Israel, there is no command in Scripture to reverence that nation as some sacred cow. As with all nations Israel has good and bad policies and must stand or fall on its own merits. Neither malign nor deify Israel, but evaluate her policies as you would any other nation on the basis of your knowledge of Bible doctrine. Currently Israel is one of the few countries that understands freedom through military victory. Therefore, respect Israel for its patriotic, courageous stand.

“Evaluate the Jew as an American. How do you evaluate an American? You evaluate him by certain fundamental principles: his convictions, his patriotism, his political beliefs, his opinions. Are his norms and standards compatible with those delineated in the Constitution and Bill of Rights? You extend this courtesy to the gentile American and to the Jewish American alike. Evaluate the Jew using doctrine and common sense. May God the Holy Spirit help you to make the correct applications of the Bible doctrines outlined in this book. May you have the perceptive ability to wade through the false and see only the true issues in this crucial period of our history as a nation.

“From the divine perspective a nation's continued existence depends on several factors: adherence to the divine laws of establishment, dissemination of doctrine, spiritual freedom, evangelism, missionary activity, and an attitude of toleration and support toward the Jews. Your personal attitude is important because nations are composed of individuals. As goes the believer, so goes the nation. There is only one people whom God has promised to preserve throughout history the Jews. They may be scattered and persecuted, but they have never been obliterated nor have they lost their racial identity.



Jews are blessed above all other peoples of earth as a constant testimony to the veracity and authenticity of the Word of God a perpetual reminder of His grace and faithfulness."

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