

Daniel 2 – An Apotelesmatic Chapter

Part 2

Daniel elucidated the details of King Nebuchadnezzar's dream, then its meaning. Observing the king's thoughts and emotions as he recalls forgotten details is fascinating. From anxiety to relief to curiosity, his mind became receptive to future history and Daniel's amazing God!

“This is the meaning of the vision of the rock cut out of a mountain, but not by human hands – a rock that broke the iron, the bronze, the clay, the silver and the gold to pieces. The great God has shown the king what will take place in the future. The dream is true and its interpretation is trustworthy” (Daniel 2:45 – NIV).

Within this culminating description are curious issues!

- Previously referenced, the stone smote the image upon its feet, made of iron and clay, and “**brake them in pieces.**” **“Then was the iron, the clay, the brass, the silver and the gold broken to pieces together”** (2:34-35). Scholar Steven Miller notes that the “entire statue disintegrated at once.”¹
- “**And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever**” (Daniel 2:44).
- “**This is the meaning of the vision of the rock cut out of a mountain, but not by human hands – a rock that broke the iron, the bronze, the clay, the silver and the gold**” (Daniel 2:45a - NIV).

Referencing the whole image being destroyed **together** invites a future application related to the era of the stone – the time of the end! Some, again, conclude that this latter kingdom began at the first advent – and there is minor support for this understanding.² But its complete manifestation could not occur until the very end of time (cf. Revelation 11:15).

Scholar Jacques Doukhan concludes: “We now enter the most important part of the vision. It occupies the largest portion of the king's dream and seems to be the point toward which everything appears to converge. It is the **second part of the dream**..... Earlier Daniel had introduced his explanation with a reference to the ‘God of heaven’ who gives dominion (Dan. 2:37). Likewise, the prophet begins this second part with a comment about the ‘God of heaven’ who gives dominion (2:44). This parallel on the introductory levels implicitly contrasts the two parts of the dream. In the first part, the kingdoms are given to humanity, while in the second

¹ Miller, Stephen R.; *The New American Commentary, Daniel*, vol. 18 (Broadman & Holman Publishers, 1994), p. 91.

² Steinmann, Andrew E.; *Daniel* (Concordia Publishing House, St. Louis, 2008), p. 142.

part the 'God of heaven' sets up the kingdom and it remains in His control. In fact, the second kingdom is nothing like the first, opposing it on all levels.”³

This suggests that there is a specific end-time reference focused on Babylon, Medo-Persia, Greece, Rome, and lastly the “*feet and toes*,” which precede that eternal kingdom!

Viewing these unmistakable segments, five key **eschatological groups** are prophetically highlighted:

1. Babylon – a tri-part Christian apostasy
2. Medo-Persia – Christ and His followers
3. Greece – Satan and his followers
4. Rome – antichrist power
5. A final ten-part global coalition supporting the Roman antichrist

Here now are those groups depicted at an apocalyptic end, clearing the way to see Daniel 2 as an apotelesmatic chapter.

Babylon Metaphor

The Old Testament referenced Babylon as of prophetic importance. Divine judgment was predicted against God's people by means of the Babylonian king Nebuchadnezzar. God alluded to this pagan king as “*my servant*” (Jeremiah 25:8). He was not a morally approved, righteous king. It was simply a sign that this man would be useful to carry out God's plans.

- At the end of the 70 years of Babylonian Jewish bondage, God's attitude toward this nation changed because of its wickedness (Jeremiah 25:12-13). It would be destroyed.
- This had even been prophesied long before by Isaiah: “*And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah*” (Isaiah 13:19, 21:9).
- “***Babylon is suddenly fallen and destroyed***” (Jeremiah 51:8a).
- “*We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies*” (Jeremiah 51:9).

“Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD'S vengeance; he will render unto her a recompense” (Jeremiah 51:6).

Later, Babylon becomes symbolic of what would occur at the very end of time, rendered especially in Revelation:

³ Doukhan, Jacques B.; *Secrets of Daniel* (The Review and Herald Publishing Association; Hagerstown, MD 21740; 2000), pp. 36-39.

- “And there followed another angel, saying, **Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication**” (Revelation 14:8).
- “And he cried mightily with a strong voice, saying, **Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues**” (Revelation 18:2-4).

In the context of impending judgment, this apostate power provokes a final gospel call to the world to give allegiance alone to the Creator God (Revelation 14:6-7). He alone is to be worshiped. This warning will reach every individual on earth! As historically with King Nebuchadnezzar, the God of heaven is wonderfully singled out in this end-time prophecy!

“Fallen, fallen is Babylon the great city!” (Revelation 14:8 – NET).

- The duplicate “*fallen, fallen*” stresses absolute certainty. This picture is borrowed from Isaiah 21:9a, where that destruction of Babylon was also prophesied.⁴
- In Revelation, symbolic Babylon represents an apostate group of Christians shortly before the eschaton and the symbolic city of Rome.

Its global wickedness made all nations drink of the wine of its “*fornication*” (false teaching) and leads to rebellion against God.⁵ It provokes God’s wrath.⁶ In mercy, God brings this final warning and call: “*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues*” (Revelation 18:4).

- The future of those remaining in Babylon is doomed by divinely directed plagues.
- God’s wrath is then undiluted, without any mercy, and leads to eternal loss (Revelation 14:9-11).

Before that point, many honest Christians are still within Babylon. For their benefit, this call is given. They are additionally portrayed within the black horse seal in Revelation 6:5 to 7. Christ, the rider, has judicial balances in His hand. He is weighing and watching, watching, and deciphering what their final decisions will be.

- Through John, God’s people are advised regarding this group: “*hurt not the oil or the wine.*” Be careful!
- Don’t harm the work of the Holy Spirit or the grace still coming from the Cross!

⁴ Osborne, Grant R.; *Revelation* (Baker Book House; Grand Rapids, MI), pp. 537-538.

⁵ *Ibid.*

⁶ Beale, Gregory K.; *The New International Greek Testament Commentary; The Book of Revelation* (William B. Eerdmans Publishing Company, Grand Rapids, Michigan – 1999), pp. 756-757.

Babylon is further referenced in Revelation as a prostitute: *“And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT”* (Revelation 17:4-5a).

- This is near earth’s functional end. This harlot has spread her apostasy to earth’s inhabitants, even involving its kings (vs 2). No wonder God conveys a universal call to *“Come out of her,”* “this is your last chance!”

Another apocalyptic reference to Babylon is addressed within the narrative of the seven plagues.

- *“And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty”* (Revelation 16:13-14).
- These spirits originate from three sources: (1) Satan, depicted as a dragon (Revelation 12), (2) the antichrist depicted as a beast (13:1-8; 17:3, 10-13), and (3) apostate Christianity seen as a false prophet (13:6, 16:13; 19:26; 20:10). Their mission is global. Their success is fearsome. Collectively, they represent Babylon (16:19).

Nebuchadnezzar’s *“head of gold”* ended with Belshazzar’s defiance of God (Daniel 5). It became a metaphor for those last-day apostate religious forces. This coalition, led by the antichrist, is also detailed in Daniel 11 and 12 as a *“vile person”* and the *“king of the north.”* This is when an *“abomination”* is legally set up, which God said would lead to *“desolation”* (11:31, 12:11) at the *time of the end* (11:35; 12:4, 9).

Beautiful and encouraging is this time when God steps into history and begins to bring an end to injustice and evil.

- *“These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful”* (Revelation 17:14).
- *“And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath”* (Revelation 16:19).

In this end-time view, Babylon is a tri-part “city,” symbolizing apostate Christianity in its varied forms. Greater details are expressed by John in the prophetic seven churches essay. Only Smyrna (the persecuted Christians – yet faithful) and Philadelphia (the 144,000) are seen in positive light by Christ. The other five (summarized in greater detail) are fallen Christianity in rebellion shortly before Christ returns.

Babylon comes to its end: *“Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth*

her” (Revelation 18:8; cf. 19:1-2). All this occurs as God’s people are in an alliance with Him, working to bring an end to earth’s history.

Medo-Persia Metaphor⁷

The chest and arms of silver are represented near the time of the end by a group closely allied to Christ. This nation is symbolized in Daniel 8:

“The ram which thou sawest having two horns are the kings of Media and Persia” (Daniel 8:20).

- This apocalyptic application was detailed by angel Gabriel in stunning timing messages: *“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** shall be the vision.... And he said, Behold, I will make thee know what shall be in **the last end of the indignation: for at the time appointed the end shall be**”* (Daniel 8:17, 19).
- The “time of the end,” “appointed time,” and when “indignation” occur puts it near the Second Advent!
 1. When the “abomination that makes desolation” occurs (Daniel 11:31, 12:11, Matthew 24:15), it is at the “time of the end,” associated with the demise of the antichrist (Daniel 11:40-45). This immediately precedes Christ’s Second Coming (cf. 12:1).⁸
 2. The “last end of the indignation” is at the “appointed time.” The Hebrew word for “indignation” is *zaam*. This always refers to God’s wrath (with perhaps the exception of Hosea 7:16).⁹ This is highlighted in Revelation 14:9-18. *“The same shall drink of the wine of the wrath of God”* (14:10a).
 3. The “appointed time” is earth’s last three and a half years (another study).

“In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai” (Daniel 8:1-2) (complicated Hebrew wording).

Standing in vision by the beautiful Ulai River, perhaps even sensing being away from his pressing duties in Babylon, Daniel is now given details of this *chazown* (*hazon*) vision (8:1-2). Supernatural revelations were not new to him, but this time it would be one of the most frightening experiences he would ever have. As he went into vision, he was first aware of where he was; then he looked “up” and saw a ram (*ayil*).

- *“Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could*

⁷ Archer, Gleason L., Jr.; *The Expositor’s Bible Commentary*; Frank Gaebelin, editor, vol. 7, pp. 96-97; Miller, *op. cit.*, pp. 219-224; Steinmann, *op. cit.*, pp. 394-395, 399.

⁸ Steinmann, *op. cit.*, p. 409.

⁹ *Ibid.*, 414. Collins, John J.; *Daniel* (Fortress Press, Minneapolis, MN – 1993), p. 339.

deliver out of his hand; but he did according to his will, and became great” (Daniel 8:3-4).

- These two horns are symbolic of two unique groups of God’s people giving force and power to the Ram/Lamb at this time.
- The ram came from the east and “stormed” the world. Its success will be similar to that of the two witnesses of Revelation 11:6-7. It echoes the mission of those going out “conquering and to conquer” of the first seal (Revelation 6:2). Those are God’s last day “marines,” His “shock troops,” the 144,000 (the initial small horn)! Then a great multitude joins the final battle (the second greater horn that comes up last).

Focusing on the details:

The Ram (8:3)

This animal, a male sheep, has a rich history in the Old Testament. In the context of what is being introduced here, it is a sanctuary animal used to typify making everything right with God or being in a binding covenant dedication to Him. It was a sacrificial animal, symbolizing the Deliverer and Restorer to come. This was illustrated in many ways, e.g.:

1. On Mount Moriah when Abraham was about to slay Isaac, it was a ram that became his substitute (Genesis 22:13). It, therefore, represented Jesus – the Deliverer to come.
2. Of special importance, a ram was part of the Day of Atonement services (Leviticus 16:3, 5) as a burnt offering, signifying total consecration to the future Messiah.

In Daniel 8:20 we are told it represents Medo-Persia. Why? ***That nation would “deliver” God’s people out of Babylon!*** A Messianic allusion is invited. That historical storyline helps set the stage for other deliverance prophecies, which occur far in the future! The ram’s typology begins to open the door to an incredible mystery of how the covenant promise will be completed. Wonderful – Daniel 8 through 12 is all about finishing the everlasting covenant with God’s holy people. Those chapters also tell how Satan will fight to prevent this from happening. That deliverance ram is a perfect way to understand this amazing prophecy as an end-time metaphor!

On the Day of Atonement, the people became holy unto the Lord. The ram, on that Day, came to the altar of sacrifice (note this) from the east, moving towards the west, initially pointing to the first coming of Jesus to be sacrificed. Then its major application is represented: when He will come from the east to deliver His people at the Second Coming (Matthew 24:27)!

If this vision begins with Medo-Persia, something has already happened to Babylon (according to the sequence of the Daniel 2 image and chapter 7’s visions of the beasts) – it has already fallen spiritually.

Was the Medo-Persian king Cyrus an important figure in prophecy? He not only brought down Babylon (a great symbol of apostasy in the book of Revelation), but he prefigured the Messiah! This was prophesied nearly one hundred years previously!

Historically, Medo-Persian king Cyrus attacked Babylon from the east. He brought deliverance to God's people! There is a stunning representation about Cyrus given long before he and Daniel were born. Not only was Gentile Cyrus specifically identified by name in Isaiah, but he was designated as a Messianic deliverer!

- *“That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut ... I have raised him up in righteousness, and I will direct all his ways: **he shall build my city** [a phrase overlooked by many], and he shall let go my captives, not for price nor reward, saith the LORD of hosts”* (Isaiah 44:28; 45:1, 13) (~690 B.C.).
- This is stunning! There's more in chapters 45 and 46!

| <u>Cyrus</u> | <u>Jesus</u> |
|-----------------------------------|--|
| My shepherd (Isaiah 44:28) | Good shepherd (John 10:11, Hebrews 13:20) |
| His anointed (Isaiah 45:1) | God anointed Him (Acts 10:38) |
| Came from the east (Isaiah 46:11) | Comes as lightning from the east (Matthew 24:27) |
| Set captives free (Isaiah 45:13) | Deliverance of captives (Luke 4:16) |
| Called righteous (Isaiah 45:13) | The Righteous (I John 2:1) ¹⁰ |

In an end-time setting, Cyrus is a Messianic symbol, representing Jesus, the “*ram of God*,” as a deliverer, which Christ will be at His Second Coming!

- Later, Daniel, though aged and having been quietly serving the Empire (Daniel 8:27), briefed Cyrus regarding Isaiah and, likely, Jeremiah's timed prophecies (Jeremiah 25:11, 29:10). Cyrus' reaction:
- *“Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The LORD his God be with him, and let him go up”* (II Chronicles 36:23).

The king's decree is recorded word for word in Ezra 6:3-5 (cf. Ezra 1:1-4). Cyrus became the deliverer for God's people from Babylonian captivity. Daniel will later, in another prophecy, reveal that Jesus (called Michael) is associated with the deliverance of God's last-day people (12:1)!

The Ulai River, where this ram is first seen, was east or outside of the boundaries of the land given in covenant promise to Israel!

¹⁰ Robertson, Patricia; “Cyrus – A Great Biblical Exemplar,” *EndTime Issues...*, February 2003.

- It appears in Revelation that from ***somewhere outside of “Babylon”*** (apostate Protestantism and Catholicism) will come a people (the 144,000 – the Ulai River symbol) with a deliverance message. They will call God’s captives back to “*Canaan*.”
- The large Hiddekel River, still east of Babylon (discussed in Daniel 10) appears to be symbolic of the great multitude – those won to Christ through the call to come out of Babylon (Revelation 7:9, 14).

“The light that Daniel received from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar (an ancient name for the Babylonian Empire on the Mesopotamian Plain), are now in process of fulfillment, and ***all the events foretold will soon come to pass.***”¹¹ [future]

God had prophesied that Cyrus would not fail (Isaiah 45:13), just as He does for those last-day witnesses (Revelation 11:5-7a).

Cyrus has gone down in history as one of the most benevolent conquerors of all times, allowing his subjects to live and worship as they pleased.¹²

Cyrus liberated God’s people from Babylon. Ram Jesus will aid God’s witness to liberate those waiting to be called out of Babylon (Revelation 18:4) or apostate Christianity (cf. 11:5-7a).

Daniel was astonished and intrigued. The Bible says he was diligently meditating on or “considering” this message. The ram was now in control of the four directions of the earth. Its influence was worldwide. The ram was initially able to accomplish exactly what he desired. Then something terrible happened. And, here, another dual application is invited!

Greece Metaphor

The abdomen and thighs of bronze are represented as being at the time of the end by Satan and his followers.

- “*And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king*” (Daniel 8:21). Daniel is still meditating on the ram drama.
“And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes” (Daniel 8:5).

Here, the Hebrew words *sapir sair* are used together, ***meaning a shaggy or hairy goat***. Anciently, *sair* often alluded to a demon (Leviticus 17:7, II Chronicles 11:15).

- In Christ’s account of those who will be lost, they are segregated out at His coming. To His “*left*” are the “*goats*” (Matthew 25:33). This demonic goat symbolism is carried prophetically to the end of time. As previously noted, the main focus of its timing is at the time of the end (Daniel 8:17, 19).

¹¹ *Testimonies to Ministers*, p. 112.

¹² <https://www.nationalgeographic.com/culture/people/reference/cyrus-the-great/>

- Historically, Alexander the Great, Greece's first king, was one of history's greatest warriors. He also wanted to be "like God" (discussed shortly).
- That was also Satan's desire – both had characteristics driving them to be "*like the most high*" (Isaiah 14:14). The behavior is demonic.

What will Satan's spirit and kingdom be like at the end of time?

"Satan ... [will] work **more powerfully ... than ever** he has before. He knows that his time is short [Revelation 12:12] and that the sealing of the saints [Revelation 7] will place them beyond his power; he will now work in every way that he can and will try his **every insinuation to get the saints off from their guard** and get them asleep on the **present truth** or doubting it, so as to prevent their being sealed with the seal of the living God."¹³

- "But as the church approaches her final deliverance, Satan is to work with greater power. He comes down 'having great wrath, because he knoweth that he hath but a short time.' Revelation 12:12. He will work 'with all power and signs and lying wonders.' 2 Thessalonians 2:9. For six thousand years that mastermind that once was highest among the angels of God has been wholly bent to the work of *deception and ruin*. And ***all the depths of satanic skill and subtlety acquired, all the cruelty developed, during these struggles of the ages, will be brought to bear against God's people in the final conflict.***"¹⁴

From Daniel's vantage point, the future Greek Empire (this goat – vs 21) was to the west. The exploits of Alexander the Great, its great horn, would originate west of Babylon, as would an end-time "*little horn*." If the ram is heading from the east and the great goat from the west, a clash is anticipated.

- Unfolding within this end-time prophecy is an apocalyptic story of battle between Christ the ram and Satan the goat!

"The great controversy between Christ and Satan, that has been carried on for almost six thousand years, is soon to close. And yet how few have their attention called to this matter, how few realize that we are living amid the closing scenes of earth's history! Satan is working diligently, binding his sheaves preparatory to gathering in his harvest. He is uniting the elements of his kingdom for the final struggle. Since his fall, he has been the great adversary of God and man, and has shown a masterly activity in trying to defeat our Saviour's efforts in our behalf. He thinks that because so many readily yield to his temptations and believe his lies, he may yet gain some advantage over Christ, who left the royal courts of Heaven that he might defeat this wily foe on his own battlefield, and open a way whereby man might escape from his cruel power."¹⁵

¹³ *Manuscript 7*, August 24, 1850, pp. 2-3; *Manuscript Releases*, vol. 8, p. 220.

¹⁴ *The Great Controversy*, p. 4 (emphasis added).

¹⁵ *The Signs of the Times*, May 8, 1884.

“The earth is the battlefield for the conflict, and the result of the conflict, while it brings temporal loss upon the followers of Christ, will bring eternal ruin upon Satan, evil angels, and evil men, who unite with the enemy in the controversy against Christ.”¹⁶

Most interesting: The “*conspicuous horn between his eyes*” shows it is totally acting in the goat’s behalf, as though it were the goat.¹⁷ Historically, Alexander the Great’s victories at Granicus (334 B.C.), Issus (333 B.C.) and Arbela (331 B.C.) brought the Greek Empire into world dominance.¹⁸

- The hatred of Alexander the Great was intense toward Medo-Persia from its earlier invasion of Greece by Darius I (490 B.C.) and Xerxes I (480 B.C.) (King Ahasuerus of Esther’s day).
- His drive for revenge led to those attacks.¹⁹

There is something very fascinating presented in this prophecy:

- ***If the he-goat is Satan’s kingdom (and it is) and he wants to be like God (and he does) (Isaiah 14:14) – might the great horn (Alexander the Great), which gives the he-goat (Greece) power want to be like God also?***

Here is the story of Alexander’s “god” desire: In Egypt at this time there was a ram god called Ammon, which had been joined with the sun god Ra. That god (Ammon Ra – pronounced Re) became known all over the world. Alexander *craved* to be like that god. He wanted to see the “oracles” or writings related to Ammon, then be declared as its earthly potentate.

In 331 B.C. he set out to see the “Oracle of Ammon” located in a temple in the Egyptian Oasis of Siwa. At that time, it was considered one of the most prominent and sacred of ancient writings. As he entered Egypt, he was proclaimed a pharaoh by the people of the Nile. Alexander then followed a desert route to the oasis town of Siwa. The chief priest of the **ram-sun god** Ammon-Ra welcomed him.

To see those oracles as a representation of that god, Alexander dressed up in ram’s skin with ram’s horns. He entered the temple to worship Ammon-Ra dressed like the ram god!

Then – the chief priest of the god Ammon identified Alexander as:

- The “Son of God” – son of that ram god!
- He was then allowed access into the inner sanctum of the temple, the Adyton, where only priests were to go.²⁰ (Parts of that temple remain today.)

¹⁶ *The Youth Instructor*, October 11, 1894.

¹⁷ Steinmann, *op. cit.*, p. 400.

¹⁸ Archer, *op. cit.*, p. 97.

¹⁹ Miller, Stephen R.; *The New American Commentary, Daniel*, vol. 18 (Broadman & Holman Publishers, 1994), p. 223.

²⁰ Greece.org/alexander/Pages/siwa.html

- In ~330 B.C. Alexander was crowned (at his request) “king” and “ram god” by his troops.

“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” (Daniel 8:6).

This attack is described by John: *“And the dragon was wrath with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ” (Revelation 12:17).*

What end-time power (a single horn – like Alexander) wants to be like God and will seek to harm God’s ram people?

- ***It is “the antichrist little horn!”*** (Daniel 8:9-12).
- It will replicate many issues of the past.

Daniel continues:

“And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand” (Daniel 8:7).

The image is one of attacking to destroy. Daniel is emotionally engaged and adds these details.

“come close unto the ram, and he was moved with choler against him,” (vs 7)

- The Dead Sea Scrolls add the word “great” before the word “ram.”²¹
- “Choler” (*marar* – H) – he is filled with rage.²²

This was also referenced by John the revelator: *“And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations” (Revelation 13:7).* This refers to the end-time antichrist as a “sea beast.” That “beast” was given power by the dragon, Satan (vs 2). Satan is portrayed making a last, frenzied drive to nullify the work of Christ (cf. Revelation 12:12).

The ram’s two horns are broken.

- That means that they and the ram are now powerless.
- The two end-time powers that helped bring the gospel to the world are now silenced – just like the two witnesses were “*dead in the streets*” in Revelation 11:7-9. They, too, were silenced.

²¹ Collins, John J.; *Daniel* (Fortress Press, Minneapolis, MN – 1993), p. 325.

²² Steinmann, *op. cit.*, p. 395.

- The smaller horn (144,000) and the larger horn (the great multitude) are now ineffective. But Revelation 11:7a says that ***they will have successfully completed their mission*** of bringing the gospel to the world!

The great theme of earth's last war between Christ and Satan is depicted in the prophecy of the ram and he-goat!

“Therefore the he goat waxed very great: and when he was strong, the great horn was broken” (Daniel 8:8).

- It is at a time when it *“waxed great: and was strong”* that it was defeated.
- *“And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but **he shall be broken without hand**” (Daniel 8:25b).*

To be continued.

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