

# *The Little Horn of Daniel 8*

## **Introduction**

The little horn of Daniel 8:9 is not Rome or the papacy but a Seleucid king, Antiochus Epiphanes. Proof?

1. Antiochus came out of one of the four horns of Greece as foretold in Daniel 8:9. Rome or the papacy plainly did not.
2. Antiochus was powerful, “but not by his own power” as foretold in Daniel 8:24. Why?—because he was the brother, not the son, of the assassinated king Seleucus IV, so his irregular ascension to the throne was not as the rightful heir of the Seleucid armies, but with the aid of the armies of Pergamos, another nation, thus not “by his own power.”
3. Antiochus waxed exceeding great toward ... the pleasant land, Jerusalem, as foretold in Daniel 8:9, and cast down the sanctuary of Christ, the Prince of the host, taking away the daily sacrifice (verse 11), infamously sacrificing a pig on the altar. Then for 2300 literal evenings and mornings (1150 days), he “destroy[ed] the mighty and the holy people” (verse 24) until his power was “broken” (verse 25) by the Maccabee revolt and the sanctuary was “cleansed” (verse 14).

How will you answer that? Can you? If this is true then Adventism and all it stands for, the three angels’ message, the doctrine of the investigative judgment and the ministration of Christ, the vindication of the beautiful character of God, the most holy place experience of total overcoming, and our denomination designation as God’s church is a farce, without theological foundation. The validity of these doctrines would collapse as biblically unsound and illogical if Antiochus Epiphanes were to be the fulfillment of Daniel 8.

The goal of this study is to clearly establish that the little horn of Daniel 8 is the fourth kingdom predicted by all of Daniel’s four visions. We will establish that the little horn of Daniel 8 is not Antiochus Epiphanes as some claim. We will further solve the perplexity of why the little horn appears to come out of Greece in Daniel 8 while it comes out of Rome in Daniel 7, yet is the same horn.

## **We’ve been warned of this satanic attack against the doctrine of the heavenly sanctuary.**

*“The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith.” 347.1*

*“Satan is striving continually to bring in fanciful suppositions in regard to the sanctuary, degrading the wonderful representations of God and the ministry of Christ for our salvation into something that suits the carnal mind. He removes its presiding power from the hearts of believers, and supplies its place with fantastic theories invented to make void the truths of the atonement, and destroy our confidence in the doctrines which we have held sacred since the third angel’s message was first given. Thus he would rob us of our faith in the very message that has made us a separate people, and has given character and power to our work.” EV 225.1*

*“In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?” RH May 25, 1905*

*“What influence is it would lead men at this stage of our history to work in an underhand, powerful way to tear down the foundation of our faith--the foundation that was laid at the beginning of our*

work by prayerful study of the Word and by revelation? Upon this foundation we have been building for the past fifty years. Do you wonder that when I see the beginning of a work that would remove some of the pillars of our faith, I have something to say? I must obey the command, "Meet it!" 1SM 207.3

. . . "The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill." GC 488.2

"All who have received the light upon these subjects are to bear testimony of the great truths which God has committed to them. The sanctuary in Heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give an answer to every one that asketh them a reason of the hope that is in them." GC 488.3

"The light given me has been very forcible that many would go out from us, giving heed to seducing spirits and doctrines of devils. The Lord desires that every soul who claims to believe the truth shall have an intelligent knowledge of what is truth. False prophets will arise and will deceive many. Everything is to be shaken that can be shaken. Then does it not become everyone to understand the reasons for our faith? In place of having so many sermons, there should be a more close searching of the Word of God, opening the Scriptures text by text, and searching for the strong evidences that sustain the fundamental doctrines that have brought us where we now are, upon the platform of eternal truth." Ev 363.3

"At this time many efforts will be made to unsettle our faith in the sanctuary question; but we must not waver. Not a pin is to be moved from the foundations of our faith. Truth is still truth. Those who become uncertain will drift into erroneous theories, and will finally find themselves infidel in regard to the past evidence we have had of what is truth. The old waymarks must be preserved, that we lose not our bearings." 1MR 55.3

"Those who endeavor to obey all the commandments of God will be opposed and derided. They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed in His Word; they can honor Him only as they have a right conception of His character, government, and purposes, and act in accordance with them. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable Word? Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus?" GC 593.2

## Why Would Satan Attack the 2300 Day Prophecy?

Satan has always tried to get rid of the sanctuary either literally or spiritually because the plan of salvation is demonstrated therein. Wherever Christ is in His ministry whether it be in the courtyard or in the holy place or in the most holy place, Satan focusses his attack there.

Daniel predicted that there would be an attack by the little horn against times and laws (Daniel 7:25). The times under attack are prophetic times—especially those that would identify the little horn as the papacy, the end time apostate church in rebellion against the kingdom of God, having desired the worship due only to God. The laws under attack would be the laws of God—specifically those that identify Him as the Redeemer and Creator, (the 2nd and 4th, Exodus 20:1, 2, 5, 8-11) and the only One worthy of worship. (Revelation 4:11).

All the doctrines we hold as Seventh Day Adventists found in the three angel's messages of Revelation 14, have surfaced since the beginning of the investigative judgment in 1844. These very same doctrines such as the vindication of the justice of God in His judgment of every individual during the investigative judgment, the state of the dead, the keeping of the commandments including the Sabbath, the assurance of victory over sin, righteousness by faith, and health reform, are rejected and hated by Babylon. The final battle fought in Revelation is the battle between spiritual Jerusalem and spiritual Babylon, between the true and everlasting gospel and a beguiling counterfeit comprising three messages from three unclean spirits. Jerusalem, God's church, has three messages to prepare God's army to stand in the last battle, and Babylon has their three counterfeit messages to prepare Satan's army for the last battle.

Were the main pillar of our faith destroyed, that is the cleansing of the sanctuary of Daniel 8:14 which marks the beginning of the investigative judgment, all the other truths that stem from it fall with it.

### Points to be made

1. First, we should acknowledge the mode of interpretation that we use to interpret the prophecies is the historicist mode, which simply means we understand that prophecy reveals a continuous flow of history with no gaps of time predicted. This is not a preference, but demonstrably the only legitimate mode.
2. Second, we should note that the image of Daniel 2 defines a flow of history contained within the scope of time marked by the first and last kingdom. It starts in the kingdom of Babylon represented by the head of gold and finishes with God's kingdom finally being established forever on earth, as represented by the stone becoming a mountain that fills the whole earth.
3. Third, we will substantiate the claim that the visions following Daniel 2 all repeat and enlarge on the same rise and fall of kingdoms between Babylon and the setting up of God's kingdom on this earth.
4. Having established points two and three, we can then conclude that **all** historical events referenced by Daniel from the time of Babylon forward must accordingly fit between the head of gold and the mountain that fills the earth. Therefore, all other visions in Daniel represent events that must occur somewhere within that same timeframe. It follows then if any one of the kingdoms represented in any of the visions of this historical flow have more than one phase, all of those phases as well must fit within the timeframe of the kingdom of Babylon to the setting up of God's kingdom.
5. The fifth point to be understood refutes the argument that the little horn of Daniel 8 cannot represent more than one phase of a kingdom, and therefore can't represent both pagan and papal Rome. Using one symbol to represent all four phases of Rome does not break any such pattern. Each phase is not necessarily represented by its own symbol. We find the fourth kingdom having more than one phase. In fact it has four phases. These four phases of the fourth kingdom are not always individually identified, each by its own symbol. In Daniel 2 these four phases are represented by **two symbols**, iron and clay. In Daniel 7 these four phases are represented by **three symbols**, the dragon beast, the ten horns on the dragon beast, and the little horn on the dragon beast. In Daniel 8 these four phases are symbolized by **one symbol**, the little horn. In Daniel 11 these four phases are represented again by **one symbol** or title, the king of the north.

6. Let's identify these phases:

Rome in its pagan phase—iron legs (Dan 2); dragon beast (Dan 7)

Rome in its divided phase—ten horns on the dragon beast (Dan 7)

Rome in its papal phase before the wound in 1798—iron and clay (Dan 2); little horn (Dan 7)

Rome in its papal phase after the healing of the wound—iron and clay (Dan 2); little horn (Dan 7)

As we compare the four visions of Daniel, we will find that the use of one symbol in Daniel 8 to identify all phases of the fourth kingdom is no exception.

<b>Daniel 2 uses two symbols for all phases</b>	<b>Daniel 7 uses three symbols for all phases</b>	<b>Daniel 8 uses one symbol for all phases</b>	<b>Daniel 11 uses one symbol for all phases</b>
Iron legs	Dragon beast	Little horn	King of the north
	Dragon beast with 10 horns	Little horn	King of the north
Iron & clay feet and toes	Dragon beast with 1 little horn coming up among the 10 horns	Little horn	King of the north

### **Establishing Which Sanctuary is Trodden Under Foot**

1. Unlike all the other visions of Daniel in which the vision begins by symbolizing the kingdom then reigning, chapter 8 begins symbolizing the succeeding kingdom. Babylon was reigning at the time Daniel received the vision, yet the vision begins symbolizing Media and Persia. Why does this vision break from the pattern of the other three visions? By focusing immediately on sanctuary animals, the vision in Daniel 8 points to the sanctuary that would be cleansed at the end of the 2300 days, and begin with the decree of Cyrus, King of Persia, to restore and build Jerusalem (Daniel 9:25).
2. Why are the symbols of domestic beasts in Daniel 8, the ram and the he goat, used to represent the same two kingdoms represented in Daniel 7 by wild and carnivorous beasts? Again, it is to draw attention to the sanctuary in which the ram and the he goat were used. The ram was used in the daily ministration of the sanctuary given to the Hebrews and the he goat was used in the yearly ministration of the Hebrew sanctuary. This earthly sanctuary typified the ministrations of the heavenly (Hebrews 1-5; 9:1-9).
3. Why is the kingdom following the he goat symbolized by “the little horn” instead of another beast? The exclusive focus on sanctuary animals draws attention to the sanctuary that would be cleansed, the central emphasis of Daniel 8. (Daniel 8:14)
4. All three verses referring to the sanctuary, Daniel 8:11, 13, and 14 have to be referring to the very same sanctuary. Why? Because Daniel 8:14 answers the question found in Daniel 8:13 regarding the sanctuary referred to in the vision found in Daniel 8:11.
5. It is the “little horn” that treads down the sanctuary, therefore identifying the sanctuary that is trodden down will help us identify “the little horn.”
6. Daniel 8:11 says that the place of “his” sanctuary was cast down. To whom does this refer? It refers to the “Prince of the host,” the host being God’s people, (Exodus 7:4; 12:41; 1 Samuel 17:45; Revelation 1:20; Daniel 12:2, 3). This is further corroborated by the angel’s interpretation of host and stars found in Daniel 8:24 which identifies the host as the mighty and the holy people.
7. If the host refers to God’s people, then the “Prince of the host” must be Christ, the “Prince of princes,” (Daniel 8:25). Prince is found several times in Daniel (10:13, 21; 12:1-3; 8:11, 25; 9:25, 26; 11:22.) The only other place in the entire Bible where the specific name “Prince of the host” (sar tsaba) is used is in Joshua 5:13-15

which also refers to Christ (compare Exodus 3:14; John 8:58). Therefore we conclude it is the place of Christ's sanctuary that is cast down.

8. The word "place" (*makon*) here is unusual. There are some very common Hebrew words for "place" in the Old Testament but this is not one of them. The word *makon* is used 17 times in the Hebrew Bible and in 16 of those references the word denotes the Heavenly Sanctuary as God's dwelling place (Exodus 15:17). See also 1 Kings 8:30, 39, 41, 43, 49 as an example. The virtually exclusive use of *makon* to reference the Heavenly Sanctuary elsewhere in Scripture solidifies the conclusion that "the place of His sanctuary" also refers to Christ's Heavenly Sanctuary.
9. In Daniel 8:11 we read that the little horn takes away the "daily," the (*tamid*) or *continual*. That word is connected with each of the following articles found in the Hebrew sanctuary, which typify the heavenly, all of which represent the continual ministry of Christ. Note the following uses of *tamid*:
  - The Altar of Sacrifice—Continual, Exodus 29:38. The lamb representing Christ death on the cross, (John 1:29; 1 Peter 1:19; revelation 13:8)
  - The Table of Shewbread—Continual, Numbers 4:7. Isaiah 55:10, 11 identifies bread as the word of God.
  - The Candlestick— Continual, Leviticus 24:1-4.
  - The Golden Altar of Incense—Continual, Exodus 30:7. Incense representing the prayers of the congregation, (Luke 1:9-11; Psalm 141:2; as well as the merits of Christ, Revelation 8:3, 4).
  - See also Hebrews 7:24, 25, 27; 9:6; 10:1, 11; Mathew 28:20.
10. The little horn on earth obviously could not literally cast down the Sanctuary in Heaven, but took away the daily by casting down the "truth" (Daniel 8:12) of the continual ministry of Christ in the Heavenly Sanctuary.
11. The flow of historic events in both Daniel 7 and 8 places the judgment or the cleansing of the sanctuary after the persecuting power of the little horn ended in 1798, therefore no interpretation that places the cleansing before 1798 is consistent with chapters 7 and 8. The sanctuary cannot be the literal Hebrew sanctuary because none were in existence by 1798 and thereafter.
12. The little horn cast down the truth to the ground. What truth? Keeping with the context, we would expect it to be the truth regarding the sanctuary, particularly the daily ministrations since Daniel states that he took it away.
13. How long would the truth regarding the place of the sanctuary and the daily be cast down and taken away? It would be cast down until the sanctuary would be cleansed, (restored to its proper place in revealing the continual ministering of Christ for the salvation of man).
14. Why would Christ care so much as to personally appear to Daniel to help him understand that the sanctuary would be cleansed after Antiochus Epiphanes had desecrated it? What was so significant a matter that Christ would instruct Gabriel to make Daniel understand the cleansing of the sanctuary if it was simply the Hebrew temple that was desecrated during the short time Antiochus reigned? Of far greater consequence is the antitypical cleansing of the heavenly sanctuary preparatory to the close of human probation and the readiness of the saints to meet their Lord.
15. In Matthew 24:15 Christ warned His disciples regarding the **future** abomination of desolation which would stand in the holy place, and instructed them to read and understand. Antiochus lived and reigned during the divided Grecian Empire long before Christ, yet He warned them of a future event to take place. Again we ask, what was so significant that Christ would refer to and instruct so pointedly to Antiochus if he could in fact, fulfill a future application?
16. Daniel was instructed that the vision in question, (the treading down of the sanctuary and the host, (saints) would be at the time of the end. (Daniel 8:17). How can that be referring to the Jewish temple during the days of Antiochus?

## Origin and Identification of the Little Horn

1. From which did the little horn (Daniel 8:9) come, the winds or the horns (Daniel 8:8)? Some say it doesn't matter, but it does. If we say that it came from the winds, that is simply a direction of the compass and offers

no specific reference points in time or place that would help us identify “the latter time of their kingdom.” (Daniel 8:23)

2. Antiochus was the 8th of many, some say 24, 26 even 28 kings after Alexander the Great, hardly fulfilling the prophesied “latter time” of the four kingdoms (Daniel 8:23).
3. If the context as well as the book of Daniel interprets horns as kingdoms, then we can only conclude that the little horn is a kingdom separate from the four kingdoms into which Greece was divided and not simply a king of one of the four kingdoms.
4. Parallel military language, “pushing,” “fury,” “power,” “cast him down to the ground and stamped upon him,” combined with directional references that identify their geographical directions of conquest, and attended by descriptions of increasing greatness progressing from Media-Persia’s “great” conquests, to Greece’s “very great” conquests under Alexander, to the little horn’s “exceeding great” conquests, all sustain that the little horn’s activities in Daniel 8:9 refer to militarily conquests of a kingdom whose power well exceeds that of Media-Persia and Greece. “Waxed exceeding great” cannot be said of Antiochus Epiphanes IV because he failed to make directional military conquests in all three directions.
5. What we find in Daniel 8:10 is that now the focus of the little horn’s attack changes from horizontal (political) movements to vertical (religious) movements toward the host of heaven, the Prince of the host and the place of His sanctuary. Similarly, as paralleled in the other visions of Daniel, the horizontal attacks of the fourth kingdom are followed by vertical attacks.
6. When Daniel was shown the meaning of the vision, which would include the treading down of the saints by the little horn, he was told that it would be at “the time of the end.” This hardly fits the reign of Antiochus during the divided Grecian Empire.
7. The time element in Daniel 8, the 2300 days, cannot be literal time for two reasons: 1) All the events during the chazown (whole vision) could not happen during 6 ½ literal years. 2) We have no reference in Daniel 8 when to begin the 2300 days, but the 490 years allotted to the Jews in Daniel 9 are said to be cut off (from the 2300 days [years]), and those 490 days can be established as years because they lead to the time of the Messiah.
8. Nowhere in Daniel is God’s validating use of parallel visions as compelling a dismissal of Antiochus Epiphanes’ being the little horn as is the uniform parallel that Daniel’s visions end with the fall of the last kingdom at the end of time just before Christ’s coming. Not only in Daniel, but also in Thessalonians and Revelation, the final kingdom of anti-christ is destroyed at Christ’s coming. Antiochus has long since fallen. Daniel 8, paralleling Daniel 2, tells us he will be “broken with hand,” in reference to the demise of the final kingdom.

### **Conquests of Antiochus Epiphanes [excerpted from Clifford Goldstein, 1844 Made Simple]**

“a. To the south. The predecessor to Antiochus IV was the king who added Palestine to the territory ruled by the Seleucids when he defeated armies at Paneas in 198 B.C. Antiochus IV attempted to extend his southern frontier into Egypt with the campaign of 170-168 B.C. He was successful in conquering most of the Delta in 169 B.C. The following year (168 B.C.) he marched on Alexandria but was turned back by a Roman diplomatic mission and had to abandon his Egyptian conquests. Thus his partial success in Egypt was transitory, and it is doubtful that he really did grow “exceedingly great toward the south.”

“b. To the east. Antiochus IV’s predecessor, not Antiochus IV himself, subjugated the east with his victorious campaigns of 210-206 B.C. that took him to the frontier of India. Most of the territories involved rebelled and became independent, however, after the Romans defeated him at Magnesia. Antiochus IV attempted to regain some of this territory. After some initial diplomatic and military successes, his forces stalled. He died during the course of these campaigns, apparently from natural causes, in the winter of 164/3 B.C. Antiochus IV did have some initial successes, he did not accomplish nearly as much in this area as his predecessor, and this project was left incomplete at Antiochus IV’s death. Thus his partial and incomplete military successes hardly match the prophetic prediction of the little horn “growing exceedingly great” toward the east.

“c. To the glorious land. Antiochus IV is noted in 1 Maccabees 1-6 as the ruler who desecrated the temple and persecuted the Jews. This did not occur because of any conquest of his own, but because his predecessor had already taken Palestine. Antiochus IV, therefore, could not have “grown exceedingly great toward the glorious

land” (Judea, presumably) in any sense of military conquest. He could have “[grown] exceedingly” only in the sense of exercising or abusing his control over what was already part of his kingdom when he came to the throne.

“Indeed, not only was Antiochus IV not the conqueror of Palestine, but defeats of his forces toward the end of his reign in the region eventually led to the complete independence of Judea. While he was campaigning in the east, his Palestinian forces were beaten (1 Macc 3:57; 4:29) in Judea. Toward the end of 164 B.C. the Jews liberated the polluted temple from their hands and rededicated it (1 Macc 5:52). Antiochus died in the east shortly thereafter, early in 163 B.C. (1 Macc 6:15).

“In short, the net results of what Antiochus accomplished in these three geographical spheres was negligible, even (in some cases) negative. Thus he hardly fits the specification of this prophecy, which states that the little horn was to grow “exceedingly great toward the south, toward the east, and toward the glorious land.”

### **Conquests of Pagan Rome**

- Annexed Macedonia (148 BC)
- Annexed Greece (146 BC)
- Inherited Pergamum (263-133 BC)
- Conquered the Seleucid Empire (64/63 BC)
- Conquered Palestine (63 BC)
- Fall of Egypt [the Ptolomies] (63 BC)

### **The Four Horns—A more compelling identification than the four generals of Greece**

“He [Alexander] **left no heir**, and had made no arrangements for carrying on the government [notice how this fits precisely with Daniel 8:22 where we are told that the four kingdoms would ‘stand up out of the nation, but not in **his power**’]. Once the uprisings of Greece in the Lamian war and of the Greeks in the far east were defeated, a **struggle for power started among his generals** in the shape of war between the satraps (territorial dynasts) and whatever central power aimed at general control; the battle of Ipsus in 301 definitely decided that the Graeco-Macedonian world **could not be held together**, and that world presently returned very much to the political shape it had before Alexander, though under different rulers and a different civilization. By 275 three dynasties, descended from three of his generals, were well established; the **Seleucids** ruled much of what had been the Persian Empire in Asia, the **Ptolomies** ruled 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 the favor of Rome.” (W. W. Tarn, Hellenistic Civilization (New York; Meridian, 1971), p. 6, bold is Stephen Bohr’s

It is clear, then, that the four horns represent the **Antigonids** (283-168 BC) who governed Macedonia and Greece in the west, the **Seleucids** (312-63 BC) who ruled Syria and Mesopotamia in the east, the **Ptolomies** (323-30 B) who ruled Egypt in the south, and the **Attalids** (263-133 BC) who ruled the kingdom of Pergamum in the north. The question still remains: Out of which of these four kingdoms did the little horn come forth?

## **Revelation Connects Pagan Rome to Pergamum, & Pergamum to Papal Rome:**

Have you ever wondered why Rome is called Babylon in Revelation?

### **Pergamum is the connecting link between Babylon and pagan Rome.**

Babylon was polytheistic. Daniel taught Cyrus of the monotheistic God who in Isaiah 44 and 45 prophetically foretold by name that Cyrus would be raised up to deliver God’s people, Israel, from Babylon. Cyrus was later visited by Gabriel and Michael and inspired to give the decree to restore the freedom of the people of the monotheistic God. With the strong establishment of monotheism in Medo-Persia, known as Zoroastrianism, many

of the conquered polytheistic Babylonian priests fled to Pergamum in Asia Minor, the capital of one of the four horns of the divided Grecian empire.

Later more polytheists fled to Pergamum after the overthrow of the briefly-reigning “false Smerdis,” the exposed imposture of the son of Cyrus, whom Cambyses murdered in his jealous ascent to power after the death of Cyrus. More polytheists again fled to Pergamum when the monotheistic Xerxes (Ahasuerus) destroyed their temples in Medo Persia.

Pergamum was not conquered by, but was bequeathed to Rome by King Attalus III in 133 BC. This migration of Babylonian polytheism to Rome by way of Pergamum, is reproduced here from Stephen Bohr’s **Studies in Daniel**, pp. 302-303.

“In 67 AD, the Roman general Pompeii went on an expedition to do away with pirates in Asia Minor. We know that Pompeii there adopted the religion of Asia Minor. In fact, Mithraism became the official religion of the Roman legions. Franz Cumont who spent the better part of a lifetime studying the religion of the Roman Empire states the following....

...“*the original home of Mithra was not infrequently placed on the banks of the Euphrates [Babylon]....*’ and then he explains: “*Very early the Magi had crossed Mesopotamia and penetrated to the heart of Asia Minor.*” **The Mysteries of Mithra**, pp.10-11)

...“Furthermore, it is often overlooked that Pergamum was the only one of the four Macedonian kingdoms which Rome did not have to fight to overcome. The kingdom of Pergamum was willed to the Roman Senate by king Attalus III in the year 133 B.C. (See, **Encyclopedia Britannica**, article, “Pergamum”). This not only gave Rome a foothold in Asia Minor from which it could conquer the nations of the East, but it also became the bridge which made it possible for Rome to come in contact with God’s covenant people, Israel. In this way, the fulfillment of Daniel 8 was made possible. The strategic importance of Asia Minor is described by the Turkish Ministry of Foreign Affairs:

*‘The role played by Asia Minor in Western culture was: primarily determined by its geographical position. Whereas all the Mediterranean peninsulas—Iberian, Italian, Greek—extend from north to south, Asia Minor, alone stretching from east to west forms a unique bridge. It was this which caused the civilizations arising in the East in general, and on its territory in particular, to orient themselves towards the West, by way of the Aegean Islands.’* (<http://www.ptr.co.nz/turkey:pergamum.htm>) Stephen Bohr, **Studies in Daniel**, excerpts from pp. 302-303.

## **Pergamum is the connecting link between Pagan Rome and Papal Rome.**

...“So far we have traced the “journey” of Babylonian idolatrous religion from Babylon to Asia Minor to pagan Rome. But there is more to this story. Pergamum is also the link between pagan Rome and papal Rome. And, how is this? In order to answer this question, we must turn to Revelation two and three where the story of the seven churches is told.

...“A careful study of the first three churches—Ephesus, Smyrna, Pergamum—clearly indicates a progression from the apostolic church to the compromising church. Ephesus symbolized the Apostolic Church. Smyrna is symbolic of the persecuted church during the dominion of pagan Rome.”

...“the church of Pergamum represents the period when the church compromised with the world in the days of Constantine.” Stephen Bohr, **Studies in Daniel**, excerpts from pp. 303-304.

...“Let us now turn to Revelation 12:1-5, 7-9. The dragon in this passage is symbolic of Rome and Rome is where Satan’s throne is. And how do we know this? Because in Revelation 13:2 we find that this dragon (symbolic of Satan working through Rome) gave the beast (the papacy) his power, and throne and great authority. And where was Satan’s throne at this time? It was symbolically in Pergamum (**Revelation 2:13**) Why is all this important?

“The message of the apostolic church (Ephesus) spread like grassfire. Satan responded by persecuting the church (Smyrna). But the more the church was persecuted, the more it grew. So Satan decided to change his strategy. Not able to destroy the church from outside by persecution, Satan decided to infiltrate the church. In 313 A.D. Persecution ended. Constantine the Great, an avowed worshiper of the sun-god Mithra proclaimed a decree of toleration. Constantine became a “Christian” and proclaimed the first civil Sunday law, calling it “the Venerable



Day of the Sun". In fact, Constantine had a coin minted with the inscription, *Deus Sol Invictus* ('to the invincible sun'). The entire empire now became "Christian". Regarding this Ellen white remarks:

*"The great adversary now endeavored to gain by artifice what he had failed to secure by force. Persecution ceased, and in its stead were substituted the dangerous allurements of temporal prosperity and worldly honor. Idolaters were led to receive part of the Christian faith, while they rejected other essential truths....Under a cloak of pretended Christianity, Satan was insinuating himself into the church, to corrupt their faith and turn their minds from the word of truth." GC p. 42, 43*

"In this way the church committed spiritual fornication by abandoning Jesus and joining the world. It is no coincidence that the church of Pergamum is followed by the church of Thyatira which is a clear depiction of the papal church. (see Revelation 2:20-23).

"In this way, spiritual Pergamum became the link between pagan Rome and papal Rome. We have previously seen that papal Rome, though in some ways a separate kingdom, was a continuation of pagan Rome (see, the document, *"Why Papal Rome is a Continuation of Pagan Rome"*). Amazingly, we have seen that the literal kingdom of Pergamum was the link between ancient Babylon and pagan Rome. And spiritual Pergamum also linked pagan Rome to papal Rome. Thus we discern an unbroken chain between ancient Babylon and papal Rome...." Stephen Bohr, **Studies in Daniel**, excerpts from pp. 305.

## Parallels of the little horn of Daniel 7 and the little horn of Daniel 8

- 1) Both are identified with the same symbol: a horn  
Dan 7:8ff, Aramaic, qeren                      Dan 8:9 ff, Hebrew qeren
- 2) Both are described as “little” at the outset.  
Dan 7:8, Aramaic, zerath                      Dan 8:9. Hebrew, serath
- 3) Both are described as becoming “great” later on.  
Dan 7:20, Aramaic, rab                      Dan 8:9ff, Hebrew, gadal
- 4) Both are described as persecuting powers.  
Dan 7:21, 25                                      Dan 8:10, 24
- 5) Both have the same target group as object of their persecution.  
Dan 7: 27 “people of the saints,              Dan 8: 24 “people of the saints”  
Aramaic, am quaddise                      Hebrew, am qedosim Cf. vss. 21, 25
- 6) Both are described as self-exalting and blasphemous powers.  
Dan 7:8, 11, 20, 25                              Dan 8:10-12, 25
- 7) Both are described as crafty and intelligent.  
Dan 7:8 “eyes of a man”                      Dan 8:25 “cunning and deceit”
- 8) Both represent the final & greatest anti-God climax of their visions.  
Dan 7:8-9, 21-22, 25-26;                      Dan 8:12-14, 25
- 9) Both have aspects of their work delineated by prophetic time.  
Dan 7:25    Dan 8:13-14
- 10) The activities of both extend to the time of the end.  
Dan 7:26-26, cf. 12:7-9                      Dan 8:17, 19
- 11) Both are to be destroyed just before God’s kingdom is set up.  
Dan 7:11, 26                                      Dan 8:25

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