

THE LITTLE HORN

DANIEL 8:5

5 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 8:6

6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

DANIEL 8:7

7 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 8:8

8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

DANIEL 8:9

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.

DANIEL 8:10

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.

[STOP]

DANIEL 8:11

11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

DANIEL 8:12

12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

THE LITTLE HORN

DANIEL 8:23

23 And in the **latter time of their kingdom**, when the transgressors are come to the full, **a king of fierce countenance**, and understanding dark sentences, shall stand up.

The king referred to here is known as Antiochus Epiphanes. After murdering his brother, who had inherited the throne in the Seleucid dynasty, he came to power in 175 B.C. In 170 B.C. Ptolemy VI of Egypt sought to recover territory then ruled over by Antiochus. So Antiochus invaded Egypt and defeated Ptolemy VI and proclaimed himself king in Egypt. This was his growth "in power to the south" (v. 9).

Antiochus IV was the eighth king of the Seleucid dynasty, which was itself one of the four powers into which the Greek Empire was divided after the death of Alexander. He launched a campaign of ruthless conquest in the Near East. He invaded Egypt. In Jerusalem he tried to impose religious and cultural uniformity by suppressing Jewish worship.

Already in 175 B.C., at the beginning of his reign, he had expelled the godly high priest Onias III and had replaced him with Onias's hellenizing younger brother Jason. He put an end to the daily sacrifices at the temple, forbade the circumcision of Jewish

infants, and made it a crime to possess a copy of the Jewish Scriptures.

All true worship was forbidden, and idol worship introduced, especially that of Jupiter Olympus. The whole city and land was devastated and some 100,000 pious Jews were massacred.

All this came to a head in December 168 B.C. when Antiochus seized Jerusalem by treachery. He had been turned back from Alexandria by the Roman commander Popilius Laenas and now took out his frustration in a bitter and repressive campaign against Jews. He sent his general Apollonius into the city with 20,000 troops and there erected an idol of Zeus in the temple area. He desecrated the altar by offering swine upon it. This was the greatest affront to faithful Judaism that could possibly be imagined, and the idol became known to the Jews as "the abomination of desolation" (cf. Dan 11:31) and later served as a type of that future abomination to be caused by the Antichrist in the last days (cf. Matt 24:15).

From this conquest Antiochus returned to Egypt but was forced by, Rome to evacuate Egypt. On his return he determined to make the land of Israel a buffer state between himself and Egypt. He attacked and burned Jerusalem, killing multitudes (cf. 8:10). The Jews were forbidden to follow the Mosaic Law in observing the Sabbath, their annual feasts, and traditional sacrifices, and circumcision of children (cf. v. 11). Altars to idols were set up in Jerusalem and on December 16, 167 B.C. the Jews were ordered to offer unclean sacrifices and to eat swine's flesh or be penalized by death.

(Though his friends called him Epiphanes ["the Illustrious One"] the Jews called him ["the Madman"].)

DANIEL 8:23

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

understanding dark sentences, Antiochus made himself master of Egypt and Jerusalem successively by craft (1 Macc 1:30, 'The king sent his chief collector of tribute, who came unto Jerusalem with a great multitude, and spake peaceable words unto them; **but all was deceit:** for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel.

2 Macc 5:24, 'Antiochus sent also that detestable ringleader, Apollonius, with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort; who, coming to Jerusalem, and pretending peace, did forbear until the holy day of the Sabbath, when, taking the Jews keeping holyday, he commanded his men to arm themselves, and so he slew all them that were gone to the celebrating of the Sabbath.

Daniel says that this little horn would "consider himself superior" (Dan 8:25), and this was certainly true of Antiochus. His name comes from the inscription he had minted on coins of the time that bore his image: THEOS EPIPHANES ("**God made manifest**"). During the reign of this man pious Jews experienced a time of unparalleled suffering.

DANIEL 8:13

13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

DANIEL 8:14

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

These 2,300 days cover about the period of time during which Antiochus Epiphanes did his wicked deeds. Judas Maccabaeus cleansed the sanctuary from the abomination about December

25, 165 B.C. Antiochus died a miserable death two years later. Going back 2,300 days from the time Judas the Maccabean cleansed the defiled temple, brings us to 171 B.C. when we find the record of Antiochus' interference with the Jews.

DANIEL 8:24

24 And his power shall be mighty, **but not by his own power**: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

DANIEL 8:25

25 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.

And through his policy, The word rendered "policy" here means, properly, intelligence, understanding, wisdom; and then, in a bad sense, craft, cunning. So the meaning is, that he would owe his success in a great measure to craft and subtilty.

And by peace shall destroy many, "prosperity." The Hebrew word (*shalevah*) means, properly, tranquility, security, ease, carelessness. "in the midst of security", that is, while they were at ease, and regarded themselves as in a state of safety, he would come suddenly and unexpectedly upon them, and destroy them.

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How fitting were the characteristics of this last age to represent the age in which we now live. For example, they worshipped one god, Zeus, who was the chief and father of the gods. **This forecast the twentieth century 'one God, father-of-us-all' religious premise that sets forth the brotherhood of man, and is even now bringing together the Protestants, Catholics, Jews, Hindus, etc. with the intent that a mutual form of worship will increase our love, understanding, and care of each other.** The Catholics and Protestants are even now

striving for, and actually gaining ground in this union with the avowed intent that all others will follow. This very attitude was seen in the United Nations Organization when the world leaders refused to recognize any one individual concept of spiritual worship but recommended putting aside all those separate concepts **with the hopes that all religions become leveled into one, for all desire the same goals, all have the same purposes and all are basically right.**

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Oh, little flock, do not fear. This age is fast closing. As it does those tares will be bound together, and as **a three-fold cord is not easily broken, they will have a tremendous three-fold strength of political, physical, and spiritual (Satanical) power, and they will seek to destroy the bride of Christ.** She will suffer, but she will endure. Fear not those things that are coming upon the earth, for He "Who loved His own, loveth them unto the end." John 13:1.

DANIEL 8:25

25 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.

HOW ANTIOCHUS DIED

"But the Lord Almighty, the God of Israel, smote him with an incurable and invisible plague: a pain of the bowels that was remediless came upon him, and sore torments of the inner parts;" (2 Maccabees 9:5)

"So that the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army." (2 Maccabees 9:9)

DANIEL 8:26

26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

DANIEL 8:27

27 And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

FROM ANTIOCHUS CERTAIN FACTS CAN BE LEARNED ABOUT THE COMING ANTICHRIST:

(1) He will achieve great power by subduing others (v. 24).

(2) He will rise to power by promising false security (v. 25).

(3) He will be intelligent and persuasive (v. 23).

(4) He will be controlled by another (v. 24), that is, Satan.

(5) He will be an adversary of Israel and subjugate Israel to his authority (vv. 24-25).

(6) He will rise up in opposition to the Prince of princes, the Lord Jesus Christ (v. 25).

(7) His rule will be terminated by divine judgment (v. 25).

II THESSALONIANS 2:3

3 ¶ Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

a falling away--rather as the *Greek*, "*the* falling away," or "apostasy," namely, *the* one of which "I told you" before ([2Th 2:5](#)). The great apostasy.

The word means a *departing from, or a defection.* [1Ti 4:1](#), "Some shall depart from the faith". The reference here is to some great religious apostasy that was to occur, and which would involve many in the same departure from the faith, and in the same destruction.

This is a revolt, a departure, an abandoning of a position once held. This rebellion, which will take place within the professing church, will be a departure from the truth that God has revealed in His Word.

II THESSALONIANS 2:3

3 ¶ Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that **man of sin** be revealed, the **son of perdition**;

And that man of sin. meaning a man of eminent wickedness; one distinguished for depravity. "The man of sin," is also emphatic, as in the reference to "*the falling away,*" and shows that there is allusion to one of whom they had before heard, and whose character was well known; who would be the wicked one by way of eminence.

II THESSALONIANS 2:3

3 ¶ Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the **son of perdition**;

In [John 6:70-71](#) we read that Jesus said "Have not I chosen you Twelve, and one of you is a DEVIL? He spake of Judas Iscariot the son of Simon; for he it was that should betray Him, being one of the Twelve." **In no other passage than this is the word "Devil" applied to anyone but to Satan himself.**

Here the word is diabolus, the definite article is employed, and it should read, and one of you is THE DEVIL. This would make Judas the Devil incarnate, or the "MYSTERY OF INIQUITY." and explains why Jesus in [John 17:12](#), calls him the "SON OF PERDITION."

This is the only place in the Scriptures where the word "diabolus" is applied to a human being, and it implies an incarnation.

That is they are not merely "obsessed" or controlled by the Devil, the Devil has incarnated himself in them, and **for the time being, to all practical purposes, they are the very Devil himself.**

II THESSALONIANS 2:3

3 ¶ Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

II THESSALONIANS 2:4

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

BARNES SAID:

Who opposeth. That is, he is distinguished as an *opposer* of the great system which God has revealed for human salvation, and of those who would serve God in purity in the gospel of his Son. No Protestant will doubt that this has been the character of the Papacy. The opposition of the general system to the gospel; the persecution of Wickliffe, of John Huss, of Jerome of Prague, of the Waldenses and the Reformers; the Inquisition, the cruelties in the reign of Mary, and the massacre of St. Bartholomew in France, are obvious illustrations of this.

And exalteth himself above all that is called God. That is, whether among the heathen or the Jews: above a false god, or the true God. This could be true only of one who set aside the Divine laws; who undertook to legislate where God only has a right to legislate, and whose legislation was contrary to that of God. No one can reasonably doubt that all that is here affirmed

may be found in the claims of the pope of Rome. The assumptions of the Papacy have related to the following things:

(1.) To authority above all the inferior orders of the priesthood--above all pastors, bishops, and primates.

(2.) Authority above all kings and emperors, "deposing some, and advancing others, obliging them to prostrate themselves before him, to kiss his toe, to hold his stirrup, to wait barefooted at his gate, treading even upon the neck, and kicking off the imperial crown with his foot."

Thus Gregory VII made Henry IV wait barefooted at his gate. Thus Alexander III trod upon the neck of Alexander I. Thus Celestin kicked off the imperial crown of Henry VI. Thus the right was claimed, and asserted, of laying nations under interdict, of deposing kings, and of absolving their subjects from their oaths of allegiance. And thus **the pope claimed the right over all unknown lands that might be discovered by Columbus, and apportioned the New World as he pleased**--in all these things claiming prerogatives which can appertain only to God.

II THESSALONIANS 2:4

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

Or that is worshipped. *sebasma*. This word means *an object of worship*. It may be applied to the worship of a heathen divinity, or of the true God. "It may refer to a person, an idol, or a place.

Sitteth in the temple of God. "He will reign a time, times, and half a time" ([Da 7:25](#)), that is, three and a half years, and will sit *in the temple at Jerusalem*: then the Lord shall come from heaven and cast him into the Lake of fire and shall bring to the saints the times of their reigning, the seventh day of hallowed rest, and give to Abraham the promised inheritance" [IRENÆUS, *Against Heresies*, 30.4].

II THESSALONIANS 2:4

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

The following expressions, applied to the pope of Rome by Catholic writers without any rebuke from the Papacy, will show how entirely applicable this is to the pretended head of the church. He has been styled "**Our Lord God the Pope; another God upon earth: King of kings and Lord of lords. The same is the dominion of God and the Pope. To believe that our Lord God the Pope might not decree as he decreed, is heresy. The power of the Pope is greater than all created power, and extends itself to things celestial, terrestrial, and infernal. The Pope doeth whatsoever he listeth, even things unlawful, and is more than God.**"

II THESSALONIANS 2:5

5 Remember ye not, that, when I was yet with you, I told you these things?

II THESSALONIANS 2:6

6 And now ye know what withholdeth that he might be revealed in his time.

II THESSALONIANS 2:7

7 For the **mystery of iniquity** doth already work: only he who now letteth will let, until he be taken out of the way.