

## LESSON 5

By now, our author has established the habit of reducing the amount of material he covers each lesson. So an integrated review of his Lesson 5 is again apropos.

### Our Author's Polemic

In this, his introduction to his interpretation of Dan. 8, our author's major integrating term is *parallel*. First, "Daniel 8... covers much of the same ground as Daniel 2 and Daniel 7. It shows a flow of history, beginning in antiquity and going up through the 'time of the end' (*Dan. 8:17*)". Secondly, "like Daniel 2 and 7, Daniel 8 is divided into two sections: a dream/vision and then an explanation of that dream/vision." Thirdly, two of the parallel empires, specifically named in 8, are Medo-Persia and Greece.

Our author now affords that Little Horn, 8:9-12, his *protracted, consistent* attention:

[T]his little-horn power is destroyed (*vs. 25*) language [*sic*] very similar to how Daniel 2 described God's supernatural intervention that brings the end of the world (*vs. 34*). [Sunday]

Daniel... has dealt with five kingdoms, four of which have been named for us: Babylon (*Dan. 2:38*), Media-Persia (*Dan. 8:20*), Greece (*Dan. 8:21*), God's eternal kingdom (*Dan. 2:44; 7:14, 18, 22, 27*). The only one not specifically named is the one that, in all three visions, arises after Greece and exists until the time of the end.

Looking at the parallels between the visions, one can see it was Rome in Daniel 2, Rome in Daniel 7; thus, obviously, it's Rome in Daniel 8.

The little-horn power comes up after Greece and extends to the time of the end, when it is supernaturally destroyed. What power, rising after Greece, still exists today?

Notice, too, that Media-Persia is depicted as "great" (*vs. 4*) and that Greece is depicted as "very great" (*vs. 8*). In contrast, the little-horn power is depicted as "exceeding great" (*vs. 9*)... Thus, this little-horn power is, at least, greater than the Medo-Persian Empire. Again, what power, coming up after Greece, existing until the end, could be depicted as greater than Media-Persia other than Rome?

We saw last week how that little-horn power in Daniel 7 was, clearly, papal Rome. We have here the same symbol in Daniel 8. Both, too, are described as persecuting powers, as well. [Monday]

The evidence we've seen so far is overwhelming that the little-horn power arising after Greece in Daniel 8 is the same power that arises after Greece in both Daniel 2 and Daniel 7, and that's Rome, beginning as pagan Rome and then changing into papal Rome.

The two phases are seen in the imagery of all three chapters. In Daniel 2..., the iron that arises after Greece (the brass) extends to the end, though the form changes in the feet, when it becomes mixed with clay. While the emphasis here is political more than religious and the focus is on the various nations themselves, this change in Rome coincided with the rise of the papacy, both in time and location. If nothing else, in Daniel 2 we see the idea of Rome changing form at some point in history.

In Daniel 7..., the fourth beast came first, followed by the little horn, another phase of the same power.

In [Dan. 8], after describing the breakup of Greece into various kingdoms, the little horn is depicted as coming up from one of "the four winds of heaven" (*vs. 8, NIV*), its immediate antecedent. Right after this, the two phases of the little-horn's [*sic*] activity are revealed, as well.

In verse 9, the little horn moves horizontally across the face of the earth, depicting military or political expansion (*compare with Dan. 8:4*). In the next few verses, the activity is depicted as... heavenward, in an attack on the "host of heaven," on the "Prince of the host," even against the sanctuary itself. Though, obviously, the little horn does not reach literally into heaven itself, what this does depict is the religious nature of its attack. Thus, here in Daniel 8, as well, we are given two phases of the same power: first the pagan phase then the distinctly religious activity of the papal phase. [Tuesday]

Clearly, our author labours his point in order to drive hard home this *prime* parallel:

As we see all the way through here, there are parallels between the chapters. And not only are the nations depicted in parallel to one another, the judgment scene in Daniel 7—which transpires after a distinct time period regarding Rome (the 1,260 years)—directly parallels the cleansing of the sanctuary, which in Daniel 8 occurs after Rome, as well. In short, this heavenly judgment in Daniel 7.. is the same thing as the cleansing of the sanctuary in Daniel 8...

The crucial point is the parallel between this massive judgment scene in Daniel 7 and the cleansing of the sanctuary in Daniel 8. The judgment scene in Daniel 7 is simply another way of expressing the cleansing of the sanctuary in Daniel 8, just as the depiction of the bear in Daniel 7 is another way of expressing the ram in Daniel 8... What's undeniably clear is that it is a pre-Advent event; that is, this is a judgment that occurs before the Second Coming. Indeed, it's this judgment itself that leads directly to the Second Coming. [Thursday]

[B]ecause the judgment in Daniel 7, which occurred after the 1,260 years, is the same as the cleansing of the sanctuary in Daniel 8, then the cleansing of the sanctuary in Daniel 8 occurred after the 1,260 years, as well. This fact, then, puts the cleansing of the sanctuary sometime after the late eighteenth to early nineteenth century, yet before the second coming of Christ... [Friday]

## Evaluation

By far the most impressive thing about this week's study is its author's *extreme* verbosity in covering so very *little* ground! Indeed, it is scarcely an exaggeration to say that any apt tutor could have covered his few points in two days – especially if he plans to *return* to Dan. 8 at least twice! So much of my review of his interpretation of Dan. 8 – above all its Little Horn – must await the courtesy of hearing him out.

Among such points will be three of *crucial* importance in comprehending this, our prophet's second personal vision. The first is the *location* of Yahweh's sanctuary, the functioning of which the Little Horn manifestly disrupts *in toto*, 11, 13b. For, if it is *earthly* in Daniel's inspired mind, not *heavenly*, this sectarian dogma shatters as soon as it is challenged by truth, just as surely as Nebuchadnezzar's statue falls before the supernatural "rock"! The second is the *identity* of the person(s) or power responsible for necessitating its complete restoration, whether or not the relevant Hebrew verb *nisdaq*, 14, includes a cleansing nuance, KJV. The third is the *nature* of the great judgment of Dan. 7:9f. For, unless it equates *precisely* with this Church's unique dogma of the investigation of the life records of everyone who has ever *professed faith* in God and/or Christ – *individual by individual*, beginning with Father Adam in 1844 – and *none of the wicked*, inspired truth condemns it to oblivion.

Let me simplify this week's review further by favourably anticipating our author's detailed equating of the Little Horns of Dan. 7 and 8, Lesson 10. However, since he deals there at some length with this tyrant's identity, I will equally delay comment. This week, therefore, our author's polemic stands or falls, in large measure, with his pervasive dependence on parallels between the forecasts of Dan. 2, 7 and 8.

First, all three are *eschatological*, terminating clearly, either explicitly or implicitly, with the outset of God's eternal Kingdom. However, as I have verified already, especially in reviewing Lesson 3, *such predictions were originally scheduled for replete fulfilment in the first Christian century, not two protracted millennia later, in the 21<sup>st</sup>!!* In this light, *Roman Catholicism was never any option in identifying the Little Horn*, either in whole in 7, or in part in 8! *Pagan Rome was to be earth's final kingdom.*

Secondly, the patent inference in 7 is that the Little Horn would rampage *amongst* the seven remnant horns, *concurrent* with the fourth beast. Moreover, although the forecast is briefer, its atrocities in 7 closely parallel those in 8. If there is no need to observe two distinct phases in 7, there is no need, then, to deduce them in 8. Indeed, it stretches credibility to confine the *complete* pagan phase of Rome to the "military or political expansion" of 8:9! Moreover, the novel element in 8 is the overthrow of one nation, Medo-Persia, by another, Greece, 5-7. So the striking fact that *there is no such nemesis in the origin of the Little Horn*, 9, scarcely invites its interpretation as Rome *per se*! Compare the banal "a stern-faced king... will arise", 23. Likewise, I have already rejected our author's erroneous surmise that the iron-clay mixture in the legs of Nebuchadnezzar's statue depicts two phases of Rome: "The fourth kingdom would be unstable..., but none the less simply one single empire."

Regardless, parallelism falters as a hermeneutic if he insists that the Little Horn's *two* phases in 8 parallel merely its *single* phase in 7. He cannot have it *both* ways!

Thirdly, since I have discerned no interest on Daniel's inspired part in historicism as a *pervasive* principle for interpreting his prophecies, I am wholly unmoved by our author's *complete* dependence upon this hermeneutic to locate "the cleansing of the sanctuary sometime after the late eighteenth to early nineteenth century," especially in view of our prophet's broad, temporal perspective, finishing with Rome.

## Summary

Our author has laboured his few points largely in vain this week. In fact, his very consistency in interpreting Daniel's sweeping predictions has already exposed a number of serious flaws in his overall perspective. Regardless, he is barely one-third through his series. So the open mind will delay final judgment till he finishes.