

B. The Two Beasts. We have two animals described and they are very different from the animals in ch. 2. We have in vv.3-8, we have them described in vv. 20-22 we have the interpretation. And instead of the ferocious looking beasts described in ch. 7, we have a he-goat and a ram. The first one goes butting his way, pushing and covering the ground, going across the earth toward the west, toward the north and the south. It is a good description of Cyrus' conquests.

The goat is described as coming from the west and going so fast that he hardly touches the ground. It exactly fits . . . So we have the description of Alexander the Great's very rapid conquests. Cyrus was tremendous but Alexander the Great was much faster. These vv. describe it rather vividly. We won't ~~take~~ take time to go into it in detail, ~~but~~ but we noticed that in the interpretation in vv.20-22 that the NIV reads: "The two-horned ram that you saw represents the king of Media and Persia. The shaggy goat is the king of Greece, and the large horn between his eyes is the first king. The four horns that replaced the one that was broken, represent four kingdoms that will emerge from his nation but will not have the same power." That would seem to make it very definite that this was a picture of the same events which are described in ch. 7 and described again in ch. 11.

Then we have a new thing in ch. 8. We are confused by the fact that in KJV it speaks of a little horn. The NIV says, "But of one of them came another horn which started small but grew in power." That is quite different from KJV, a little horn. Actually in ch. 7 where we had the little horn, that represents the antichrist, the little horn was in the Aramaic there literally that. The words were a horn a little one. Here, the word ~~king~~ in the Hebrew is a horn from littleness.

A horn from littleness, the NIV has very well described by saying "another horn which started small but grew." A horn from littleness. It's interesting that the words a horn from littleness could point this way to the origin of it, or it could point to an opposition, away from littleness. The Hebrew preposition is used in those two senses. It shows origin(from) or it shows opposition (more than). So if you took it "a horn more than littleness" you could mean a strong horn, and the ancient Greek translation here renders it a strong horn.

I think probably the NIV interpretation is more accurate-- "one that began little and became great", but it is not the same terminology as in ch. 7. The holders of the Maccabean interpretation would say the little horn in ch. 7 is Antiochus Epiphanes and so is the little horn in ch. 8. They are both Antiochus Epiphanes. Well in ch. 7 the little horn comes out of the fourth kingdom. In ch. 8 it comes out of the Greek kingdom which is the 3rd kingdom. This horn from littleness describes Antiochus Epiphanes who did not have a right to the throne, and who came in with a small force and managed to get control.

So the tendency of the critics to try to equate the two is one we must avoid, but that does not mean we should go to the opposite