

no restraint of the Lord to save by many or by few.

“There is no king saved by the multitude of an host: a mighty man is not delivered by much strength. An horse is a vain thing for safety: neither shall he deliver any by his great strength. Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy.” (Psalms 33:16-18).

"When he was strong, the great horn was broken, and for it came up four notable ones toward the four winds of heaven." Alexander left no heir capable of ruling the kingdom, and in less than twenty years of strife, his four leading generals succeeded in dividing the empire among themselves. (SDP 108.4).

THE LITTLE HORN

Ptolemy had Egypt to the south; Seleucus took Syria and the eastern division; Lysimachus had Asia Minor and territory to the north; while Cassander had Greece or the western division. These four had not the power of Alexander. The history of these four divisions is given in the eleventh chapter of Daniel. (SDP 109.1).

In the division under consideration, the prophet sees a little horn coming forth from one of these divisions. Here is brought to his view the power symbolized by the fourth beast of Daniel seven. In his first vision the fourth beast was so terrible and had such a strange appearance that Daniel asked for a clearer explanation of its work. In this second vision the little horn is not named, but its work as a kingdom is still further portrayed. One feels when reading both the vision and the interpretation that he is coming into the presence of a power greater and more terrible than any which had hitherto existed. The accumulated forces of the evil of past ages is concentrated in this rising power, which waxed exceeding great. It is in truth the masterpiece from Satan's workshop. Four thousand years of trial had not passed in vain. As heaven was about to be emptied in the gift of the Saviour, so all the fiendishness of the lower world was brought into play to counteract the love of God and destroy the effect of the sacrifice. There is a world of meaning in the words of the angel. (SDP 109.2).

Said Gabriel, "His power shall be mighty, but not by his own power." No merely human power could do what this kingdom would do. As light and love and power come from above to those whose eyes are directed heavenward, so a power from beneath takes possession of individuals and nations which resist the love of God. This kingdom waxed "exceeding great, toward the south, and toward the east, and

toward the pleasant land." Rome extended her territory around the Mediterranean; there was no place where her arms were not victorious. Some of the greatest battles which history records were fought by the Roman armies. The pen of inspiration says, "He [the little horn] shall destroy wonderfully." Cities which dared resist the power of Rome were blotted out of existence. In describing the government, the angel said, "He shall prosper and practice," and "through his policy also he shall cause craft to prosper in his hand." But aside from the strong central government which was built up by Rome, which brought every other nation to her feet, and made slaves of the noblest of races; which was robbing men of God-given rights, and violating every principle of equity and justice-aside from all this, the great arrogance of Rome was displayed when the nation magnified itself against the host (church) of heaven, "Yea, he magnified himself even against [mar.] the prince of the host." "He shall also stand up against the Prince of princes."

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The Ram & the He-Goat

Daniel 8: 1-27
Part 1

A period of two years had passed since the vision recorded in the seventh of Daniel. The prophet's mind had dwelt often upon the scenes which his eye then beheld, and the subject of the judgment had been pondered again and again. He kept the matter in his heart, he himself says, for in the days of Daniel, as at the present time, only the few could comprehend and appreciate spiritual topics.

Many changes of a material nature had taken place during those two years. Wickedness increased in the kingdom of Babylon, and no reverence whatever was shown for God or his people. This condition saddened the heart of Daniel. He who for years had been chief counselor in the empire, now no longer dwelt in the capital, but had his residence in the palace at Shushan. Shushan was the capital of Elam, which was formerly a subject province of the kingdom of Babylon, but as that empire began to weaken, and the strength of Cyrus, the Persian general, was recognized, Elam, under Abradates, the viceroy or prince, had revolted from Babylon, and joined the forces of the Persians.

Years before this, the prophet Isaiah had said that Elam and Media would join forces in the conquest of Babylon. As Daniel lived in the palace of Shushan, he saw the way opening for the fulfillment of this prophecy. If Babylon was not already undergoing a siege at the hands of Cyrus and Darius, her downfall was so imminent that in this vision the history of nations begins with the rising kingdom of the Medes and Persians. (SDP 104.1).

Daniel was transported to the river Ulai, by the side of which stood a ram having two horns, one higher than the other, and the higher came up last. In his previous vision the second kingdom had been represented by a bear which raised itself on one side and had three ribs in its mouth.

Both symbols apply to the double nature of the kingdom of the Medes and Persians, but the uneven horns of the ram give a more specific description; for while the Median kingdom was the older of the two, the Persian excelled it in strength, and its position in history must be attributed to the line of Persian kings which began with Cyrus the Great. The definiteness with which this symbol is interpreted is an illustration of the fact that the Scriptures are their own best commentaries. Said the angel, "The ram which thou sawest having two horns are the kings of Media and Persia." (Dan. 8:20).

As the ram pushed westward, northward, and southward, and no beast could stand before it, so the Medo-Persian empire extended its dominion in these directions. At the fall

of Babylon one hundred and twenty provinces recognized the authority of Cyrus and Darius. These were held in subjection, and others added, so that in the time of Ahasuerus of Esther, the kingdom controlled one hundred and twenty-seven provinces, and extended from India on the coast to the Mediterranean on the west, and from the Caspian Sea to Ethiopia.

It was then called a glorious kingdom, and the monarch was spoken of as "his excellent majesty." The same facts are made prominent in the eleventh chapter of Daniel, where Xerxes, the fourth from Cyrus, stirs up all the Eastern nations to war with Greece: "He did according to his will, and became great." (Dan. 8:4).

THE HE-GOAT

Nevertheless, the greatness of the second kingdom did not insure length of life, and the prophet was shown a he goat coming from the west, and, as Spurrell's translation gives it, "rushing over the face of the whole earth, without touching the ground." The goat had a notable horn between his eyes. In the interpretation the angel said, "The rough goat is the king [or kingdom] of Grecia, and the great horn . . . is the first king." The kingdom of Greece was described in the previous vision (chap. 7, vs. 6), but at the time now under consideration, the details of its rise are given.

The eleventh chapter states that the fourth kingdom after Cyrus should stir up the nations against Greece. This was done when Xerxes crossed the Hellespont with a large army in 480 B. C. His army is said by Herodotus to have numbered over a million and a half. It was a gathering of nations, and so vast was the army that seven days were required to pass from Asia to the Greek soil. But in spite of all preparations, the Persian army was defeated at Thermopylæ, at Salamis, and at Plateæ, and Xerxes, discouraged and disheartened, gave over the attempt to invade Greece. Prophecy had foretold that when Medo-Persia and Greece should contend, Greece would be the aggressive power. (SDP 106.1).

THE RAM

Later, the he goat, Greece, came toward the ram, Medo-Persia, "and rushed upon him in the heat of his strength. And I saw him coming up close to the ram, and he was exceedingly embittered against him, and smote the ram, and brake his two horns, so that there was no strength in the ram to stand before him, for he threw him down to the ground, and trampled on him; neither could any one deliver the ram from his grasp." (SDP 106.2).

No historian has ever given a more graphic account of the contest between the Greeks under Alexander the Great and the Persians under Darius. That kingdom which before had shown such wonderful strength, crumbled and fell, and there was none to help. She had passed her probation and filled the cup of her iniquity. Michael, the Lord of heaven, had stood at the right hand of the Persian monarch on the throne to persuade him, and yet he had resisted the divine influence, and that kingdom which had been a rod in the hand of God to overthrow Babylon in its wickedness, repeated her sins, and in turn met the same fate. Although the Persians restored the Jews to Jerusalem, that could not save them. It is only as nations or individuals continue in a love of the truth, only as they partake constantly of the leaves of the tree of life, that their existence is prolonged. (SDP 107.1).

The ram and the goat met on a river. The first successful battle fought by the Grecians against the Medes was on the banks of the Granicus, a stream of Asia Minor. This was in the year 334 B. C. Already the victory of Greece was recorded in the books of heaven. The battle at Granicus was soon followed by the defeat of the Medo-Persian force at the pass of Issus, and the third and overwhelming defeat was on the plains of Arbela. None could deliver the sinking cause of the Medo-Persian empire from the hands of the victorious Alexander.

THE DEATH OF ALEXANDER

Alexander stands without a rival for the rapidity of his conquests. He was but a young man of twenty when, by the death of his father, Philip of Macedon, he fell heir to a small dominion. He united the Greek states, placed himself at the head of affairs, and led her armies in a series of wonderful victories. In the space of a few short years he was the recognized master of the world. He who rose to the highest position the world could offer, fell equally as suddenly. He had conquered kingdoms, but was not master of his own passions. His love of praise led him to have himself proclaimed Son of Jupiter-Ammon in Egypt, and his love of drink caused his death at the age of thirty-two years, after a universal reign of only two years. Such was the fate of one who feared neither God nor man. "The Most High ruleth in the kingdoms of men." (SDP 107.2).

"Promotion cometh neither from the east, nor from the west, nor from the south, but God is judge. He putteth down one and setteth up another." (Psalms 75:7).

"By strength shall no man prevail." (1Samuel 2:9). There is