

Biblical Notes — Daniel 7:9-10

9-10 – “I kept looking Until thrones were set up, And the Ancient of Days took His seat; His vesture was like white snow And the hair of His head like pure wool. His throne was ablaze with flames, Its wheels were a burning fire. [10] “A river of fire was flowing And coming out from before Him; Thousands upon thousands were attending Him, And myriads upon myriads were standing before Him; The court sat, And the books were opened.

טתנה הוית עד די קרסנון רמיו ועתיק יומיו יתב לבושה | כתלג חזר וישער ראשה בעמר גלא קרסיה שביבין דינור גלגלוי נור דלק : יתגר דינור נגד ונפל מן
קדמוהי אלה אלפין (כתוב אלפים) ישמשוה ורבו רבנו קדמוהי יומיו דיגא יתב וספריו פתיחו

“At this point some observations are in order concerning the relationship between Alittle horn” (qeren-’ahat miṣṣ irâ, lit, “a horn from a small one”) in this passage (8:9) and the “little horn” in the previous chapter (7:8). The horn in chapter 7 emerged from the ten horns of the fourth beast, whereas this horn in 8:9 arises from the four-horned beast that represents the third kingdom, the empire of Alexander and his Epigonoι (as critics of every persuasion agree). Now since the author of Daniel lays great emphasis on numbers and invests them with high significance, there is no possibility that he could have meant to equate a ten-horned beast with one bearing only four horns. The only really plausible explanation, therefore, is that the little horn arising from the third kingdom serves as a prototype of the little horn of the fourth kingdom. The crisis destined to confront God’s people in the time of the earlier little horn, Antiochus Epiphanes, will bear a strong similarity to the crisis that will befall them in the eschatological or final phase of the fourth kingdom in the last days (as Christ himself foresaw in the Olivet Discourse [Matt 24:15]). In each case a determined effort will be made by a ruthless dictator to suppress completely the biblical faith and the worship of the one true God. Rather than concluding, as the Maccabean date hypothesis insists, that the little horn of chapter 7 is also intended as a prophecy of Antiochus Epiphanes (with a resultant identification of the fourth kingdom as the Greek or Seleucid Empire), we are to understand the relation- ship between the little horn of the Greek Empire and that of the latter-day fourth kingdom to be that of type and antitype similar to that between Joshua and Jesus (Heb 4:8) and Melchizedek and Christ (Heb 7). In Daniel 11, as we shall see, both the typical little horn (Antiochus) and the antitypical little horn appear in succession, the transition from the one to the other taking place at 11:40, after which are predicted the circumstances of the destined death of the antitype that were not at all true of Antiochus Epiphanes himself. Therefore, the two figures cannot be identical, nor can the Greek Empire be equated with the fourth kingdom of Daniel’s prophetic scheme.”

—— Gleason L. Archer, Daniel in The Expositor’s Bible Commentary (Vol. 7), 99.