

# The Fulfillment of the Little Horn Power in Daniel 7

By W. Glenn Moore

According to the seventh chapter of Daniel, four beasts (or world empires) would arise and the fourth would be diverse from all the rest. Out of that fourth empire would arise ten kingdoms (horns), and among them a little horn (or kingdom) would emerge. Daniel 7:25 states that this little horn power would “think to change times and laws.”

Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. (Daniel 7:23-25)

The word translated “laws” in verse 25 is the word *dawth* in Chaldee. In researching this word, it can be found in *Strong’s Concordance* in the Hebrew under number 1881:

## H1881

דָּת

dâth

*dawth*

Of uncertain (perhaps foreign) derivation; a royal *edict* or statute: - commandment, commission, decree, law, manner.

This word is not Hebrew, as this section of Daniel was not written in Hebrew, but apparently in Chaldee. Therefore, we should not be surprised to discover that this word is only used once in the Torah (and a few times in the books of Ezra and Esther).

Whether this text in Daniel 7 is referring to the whole of the teachings of Yahweh (which is called Torah), or to specific commandments found within the same Torah, is irrelevant. The key point is that Scripture speaks often of the importance of keeping Yahweh’s “commandments,” His “statutes,” and “laws,” as we can see in the following texts:

And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; Because that

Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. (Genesis 26:4-5)

And said, If thou wilt diligently hearken to the voice of Yahweh thy Elohim, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am Yahweh that healeth thee. (Exodus 15:26)

Ye shall keep my sabbaths, and reverence my sanctuary: I am Yahweh. If ye walk in my statutes, and keep my commandments, and do them; Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. (Leviticus 26:2-4)

These are just some of the many texts which speak of the commandments, statutes, and ordinances and the great importance attributed to them. Other texts include: Leviticus 26:15, Numbers 30:16, Deuteronomy 4:5, 4:14, 4:40, 5:31, 6:1-2, 6:17-24, 7:11, 8:11, 26:16-17, 27:10, 28:15, 28:45, 30:10-16, 1 Kings 2:3, 3:14, 6:12, 8:58, 8:61, 9:4-6, 11:11, 11:34, 11:38, 2 Kings 17:13, 17:19, 17:34-37, 23:3, 1 Chronicles 29:19, 2 Chronicles 7:17-19, 19:10, 33:8, 34:31, Ezra 7:11, Nehemiah 1:17, 9:13-14, Psalm 19:8, 89:31, 119:48, Zechariah 1:6, and Malachi 4:4.

The word *dawth* means simply “a royal edict or statute,” and in the context of this statement (as shown in the rest of the TaNaK where similar statements are found) it is most likely a reference to the many “statutes” and “commandments” of Yahweh as found throughout the Torah. Therefore, this prophecy clearly points to the deliberate distortion of Yahweh’s commandments as found in the “law” (or Torah) of Moses.

The word found in this text referring to “times” is the Chaldean word *zemawn*, the meaning of which is given in detail here from the *Strong’s Concordance*:

**H2165**

זמן

z<sup>e</sup>mân

*zem-awn'*

From H2163; an *appointed* occasion: - season, time.

Again, this word is Chaldean and not Hebrew. However, it clearly means “an appointed occasion,” thus connecting it with the Hebrew equivalent word *moed*, which means an “appointed time.” When we examine the root word upon which this is based (which is #2163 in *Strong’s Concordance*), we find that such a meaning is more directly brought out:

## H2163

זמן

zâman

*zaw-man'*

A primitive root; to *fix* (a time): - appoint.

The basic underlying meaning is to “fix (a time).” Now notice what the Hebrew equivalent word *moed* means (#4150 in *Strong’s Concordance*):

## H4150

מועדה מעד מועד

mô'êd mô'êd mô'âdâh

*mo-ade', mo-ade', mo-aw-daw'*

From H3259; properly an *appointment*, that is, a fixed *time* or season; specifically a *festival*; conventionally a *year*; by implication, an *assembly* (as convened for a definite purpose); technically the *congregation*; by extension, the *place of meeting*; also a *signal* (as appointed beforehand): - appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed).

Please notice that a *moed* is also a “fixed time or season” and an “appointment,” just as the root word *zaman* means to “fix (a time),” and just as the word in Daniel 7:25 (*zemawn*) means “an appointed occasion – season, time.”

Take note of how *moed* and *moadah* (plural) are used often to refer to the “feasts” and “Sabbaths” of Yahweh:

And Yahweh spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts [moed] of Yahweh, which ye shall proclaim to be holy convocations, even these are my feasts [moadah]. Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of Yahweh in all your dwellings. (Leviticus 23:1-3)

While the weekly Sabbath is the *premiere* “appointed time,” it is certainly not the only one:

These are the feasts [moadah] of Yahweh, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is Yahweh’s passover. (Leviticus 23:4-5)

In Leviticus 23, Passover is listed as one of the “appointed times,” beginning late in the afternoon of the 14<sup>th</sup> day of the first month. But the list continues throughout the rest of that chapter. The feast of unleavened bread that follows Passover is also listed there,

the high day Sabbaths being the 15<sup>th</sup> and 21<sup>st</sup> days of the month. Fifty days after offering the “wave sheaf offering,” an appointed time is declared (Pentecost). In verse 24, the first day of the seventh month is declared an “appointed time”—the first day of Trumpets. Ten days later, the Day of Atonement is declared to be an “appointed time” (verse 27), in which we are commanded to “afflict our souls” (implying not only a Sabbath of rest, but also abstaining from food and drink). In verses 34-36 we learn that the 15<sup>th</sup> and 22<sup>nd</sup> days of the seventh month are declared Sabbaths (appointed times), as they encompass the celebration of the feast of Tabernacles.

Having seen the evidence as presented here, it is not difficult to realize that Daniel is merely translating the basic meaning of the word “moed” from Hebrew into the Chaldean language. That word (*moed*) is used often to refer to the “appointed times” and “holy days” as commanded by Yahweh throughout Scripture. These “appointed times” include the feast days and the continuously-repeating seventh day Sabbath. Therefore, it is clear that this “little horn power” is predicted to attempt to change the commandments of Yahweh and attempt to change the “appointed times” (*moadah*) of Yahweh. Sunday worship, Christmas, Easter, etc., are therefore an obvious fulfillment of this prophecy—since these holidays are of pagan origin and not based upon the plain teachings of Scripture.

This little horn comes up after the ten other horns of the fourth beast (whom many Bible scholars recognize as representing Rome). Therefore, since there is no other likely candidate to whom this prophecy could be referring, this little horn power appears to describe the papacy, and the other ten horns represent the ten major divisions into which the Roman Empire was carved. While there may be areas of disagreement concerning the precise identity of the ten kingdoms or the exact timing of certain prophetic events, this prophecy seems to effectively point to a fulfillment by the papacy during the dark ages, whose power to influence the nations continues even into our own day. The papacy did indeed “think to change times and laws,” even in contradiction to what Scripture clearly commands us not to do. Moreover, this same entity believes it has the authority to carry out this change—as can be clearly seen in just a few of the many statements from their own leaders:

Question: How prove you that the Church hath power to command feasts and holy days?

Answer. By the very act of changing the Sabbath into Sunday, which Protestants allow of, and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same Church.<sup>1</sup>

Regarding the change from the observance of the Jewish Sabbath to the Christian Sunday, I wish to draw your attention to the facts:

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<sup>1</sup>Daniel Ferres, ed., *Manual of Christian Doctrine* (1916), p.67.

1) That Protestants, who accept the Bible as the only rule of faith and religion, should by all means go back to the observance of the Sabbath. The fact that they do not, but on the contrary observe the Sunday, stultifies them in the eyes of every thinking man.

2) We Catholics do not accept the Bible as the only rule of faith. Besides the Bible we have the living Church, the authority of the Church, as a rule to guide us. We say, this Church, instituted by Christ to teach and guide man through life, has the right to change the ceremonial laws of the Old Testament and hence, we accept her change of the Sabbath to Sunday. We frankly say, yes, the Church made this change, made this law, as she made many other laws, for instance, the Friday abstinence, the unmarried priesthood, the laws concerning mixed marriages, the regulation of Catholic marriages and a thousand other laws.

It is always somewhat laughable, to see the Protestant churches, in pulpit and legislation, demand the observance of Sunday, of which there is nothing in their Bible.<sup>2</sup>

Question: Have you any other way of proving that the Church has power to institute festivals of precept?

Answer: Had she not such power, she could not have done that in which all modern religionists agree with her-she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority.<sup>3</sup>

By their own declaration, the followers of the Papal system admit that it is *they* who have sought to “change times and laws.” While it is true that the history of the change of the Sabbath and the feast days has an origin which predates the *official* establishment of the Papal system, such changes did indeed come *through* that system from the authority of the majority of those within the Christian religion. Most of the disciples of Messiah Yahushua were gone by the time the city of Jerusalem was destroyed in 70 CE, and the door to error and false teachings was left wide open at that time. The great apostasy was well in progress by the time the Apostle John himself left the scene (about 100 CE).

Because of the hatred for the Jews throughout the Roman Empire (especially after the Jewish revolts of 69 and 132 CE), anti-Semitism was at an all time high. Having anything to do with “Jewish” customs would mark one as a potential enemy of the state. It is no wonder, then, that the early followers of Messiah (especially those who were not themselves Jewish) should eventually abandon the keeping of the Sabbath and other Jewish rites. As a result, some began to write in opposition to what they viewed as Jewish legalism and began to downgrade the Sabbath in the minds of their followers. Note the words of Justin Martyr as he eschews Sabbath observance and introduces

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<sup>2</sup>Peter R. Kraemer, *Catholic Church Extension Society* (1975), Chicago, Illinois.

<sup>3</sup> Stephen Keenan, *A Doctrinal Catechism* 3rd ed., p. 174.

what is possibly the earliest example of Sunday worship among believers in Messiah (c. 150 CE):

And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen. . . . But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration.<sup>4</sup>

What we must remember is that sun worship (and therefore SUN-day worship) was among the most ancient practices of those in the Roman Empire, through a religion called Mithraism. Justin Martyr has here clearly connected the worship of the Sun to the worship of “Jesus Christ,” and shows by his own testimony that the origin for the change from Sabbath to Sunday is purely pagan. To make the step from Sabbath to Sunday was (for him and others like him) very simple.

By the time of the early third century (about 200 CE), Origen began to proclaim that Jewish Sabbath observance should be shunned:

Forsaking therefore the Judaic Sabbath observance, let us see what kind of Sabbath observance is expected of the Christian. On the Sabbath day, nothing of worldly activity should be done. If therefore desisting from all worldly works and doing nothing mundane but being free for spiritual works, you come to the church, listen to divine readings and discussions and think of heavenly things, give heed to the future life, keep before your eyes the coming judgment, disregard present and visible things in favor of the invisible and future, this is the observance of the Christian Sabbath.<sup>5</sup>

While such a statement is given in support of Sunday worship, it shows also that the observance of the Sabbath was still maintained by many who believed in the Messiah. Not only did Christians begin to institute a change in the Sabbath, but they also began introducing the pagan feast days, such as Christmas. And they based their argument (like Justin Martyr did) upon the worship of “Sol Invictus” (that is, the “venerable day of the Sun”):

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<sup>4</sup>Justin, *Apology* 1, 67; *The Ante-Nicene Fathers* I:186.

<sup>5</sup>Origen, *Homily* 23, on Numbers, par. 4; J. Migne, ed. *Patrologia graeca*, 12:749, 750.

December 25 was a great pagan festival, that of Sol Invictus, which celebrated the victory of light over darkness and the lengthening of the sun's rays at the winter solstice. The assimilation of Christ to the Sun god, as Sun of Righteousness, was widespread in the fourth century and was furthered by Constantine's legislation on Sunday, which is not unrelated to the fact that the Sun god was the titular divinity of his [Constantine's] family.<sup>6</sup>

Clearly, the change of the Sabbath began early in the history of the Messianic faith. For certain, it at least began by the middle of the second century CE. It was clearly connected with Sun worship. To deny this is to attempt to deny history—for the documentation is clear.

Later, by the fifth century, many followers of Messiah sought to hold onto the keeping of the Sabbath along with their observance of Sunday. This, however, appears not to be the case in Rome and Alexandria. Note what Socrates Scholasticus and Sozomen (fifth century church historians) have said in this regard:

For although almost all churches throughout the world celebrate the sacred mysteries [the Lord's Supper] on the sabbath [Saturday] of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, have ceased to do this. The Egyptians in the neighborhood of Alexandria, and the inhabitants of Thebais, hold their religious assemblies on the sabbath, but do not participate of the mysteries in the manner usual among Christians in general: for after having eaten and satisfied themselves with food of all kinds, in the evening making their offerings they partake of the mysteries.<sup>7</sup>

The people of Constantinople, and almost everywhere, assemble together on the Sabbath, as well as on the first day of the week, which custom is never observed at Rome or at Alexandria. There are several cities and villages in Egypt where, contrary to the usage established elsewhere, the people meet together on Sabbath evenings, and, although they have dined previously, partake of the mysteries.<sup>8</sup>

Rome, and the Roman Church (through the power of the papacy) are clearly implicated in these references as the ones responsible for such changes. They do not deny their involvement in such changes:

Some theologians have held that God likewise directly determined the Sunday as the day of worship in the New Law, that He Himself has explicitly substituted the Sunday for the Sabbath. But this theory is now entirely abandoned. It is now commonly held that God simply gave His Church the power to set aside whatever day or days she would deem

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<sup>6</sup>Williston Walker, *A History of the Christian Church*, third edition, page 155.

<sup>7</sup>Socrates Scholasticus, *Ecclesiastical History* 5, 22 as recorded in *Nicene and Post-Nicene Fathers, Volume 2, Chapter 2, Section 132*.

<sup>8</sup>Sozomen, *Ecclesiastical History* 7, 19 as recorded in *Nicene and Post-Nicene Fathers, Volume 2, Chapter 2, Section 390*.

suitable as Holy Days. The Church chose Sunday, the first day of the week, and in the course of time added other days as holy days.<sup>9</sup>

Such statements as found above remind us of the dire warning found in Daniel 7:25 where Daniel warns us that the little horn power would “think to change times and laws.” Regrettably, the changes implemented by the papal authority not only signaled a break from the commandments found in Torah, but these changes also involved incorporating heathen customs into church practices, as though redefining their methods of observance would somehow filter out the impurities of heathen worship. For example, instead of observing the birthday of Mithra (the *invincible sun*), the church persuaded its converts to observe the same as the birthday of the Son of the Almighty:

"The first day of the week was the Mithraic Sunday before it was the Christian, and December 25 was Mithra's birthday."<sup>10</sup>

“A star cult, sun-worship, became (in the third century a.d.) the dominant official creed, paving the road for the ultimate triumph of Judaeo-Christian monotheism. So strong was the belief in the Invincible Sun (Sol Invictus) that for example Constantine I (d. 337), himself at first a devotee of the sun cult, found it, indeed perfectly compatible with his pro-Christian sympathies to authorize his own portrayal as Helios. And in 354 the ascendant Christian church in the reign of his pious but unsavory son, Constantius II, found it prudent to change the celebration of the birth of Jesus from the traditional date (January 6) to December 25, in order to combat the pagan Sun god's popularity—his "birthday" being December 25.”<sup>11</sup>

We are not to observe the ordinances of the heathen, as it is written:

When Yahweh thy Almighty shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their mighty ones, saying, How did these nations serve their mighty ones? even so will I do likewise. Thou shalt not do so unto Yahweh thy Almighty: *for every abomination to Yahweh, which He hateth, have they done unto their mighty ones; for even their sons and their daughters they have burnt in the fire to their mighty ones.* What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. (Deuteronomy 12:29-32)

Thus saith Yahweh, *Learn not the way of the heathen*, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. (Jeremiah 10:2-4)

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<sup>9</sup>John Laux, *A Course in Religion for Catholic High Schools and Academies* (1936), vol. 1, P. 51

<sup>10</sup>E. Royston Pike, *Encyclopedia of Religion*, Art. Mithraism.

<sup>11</sup>Frederick H. Cramer, *Astrology in Roman Law and Politics*, p. 4.

Scripture is very clear that we are not to observe the ways of the heathen, as the prophecy in Daniel clearly directs our attention to that same issue. In Daniel 7:25 the little horn power is clearly described as one which would “think to change times and laws.” Not only did this involve a change from Sabbath to Sunday, but it also involved the counterfeiting of the feast days from their appointed seasons and adopting pagan feasts in their place (i.e., Christmas, Easter, Halloween, etc.). In fact, the reference in Daniel is so broad as to include the whole of the teachings as found in the Law of Moses—the Torah. As the little horn power, the Papacy has indeed fulfilled this prophecy, since it has effectively instituted and/or influenced anti-Torah legislation both at home and abroad during its entire 1500 year history.