

## ***Session 5 The Little Horn Who Defiles the Sanctuary (Dan. 8:1-14)***

### **I. OUTLINE OF DANIEL 8**

- A. The setting of Daniel’s second vision (8:1-2)
- B. Daniel’s vision (8:3-14)
  - 1. Persia and Greece set the stage (8:3-8)
    - a. Persia symbolized as a ram with two horns (8:3-4)
    - b. Greece symbolized as a goat with a notable horn: Alexander the Great (8:5-8)
  - 2. The little horn as the Antichrist, foreshadowed by Antiochus (8:9-14)
    - a. The activity of the little horn (8:10-12)
    - b. How long the defilement and persecution continues (8:13-14)
- C. Gabriel appeared to Daniel to explain and expand the vision (8:15-25)
  - 1. The vision pertains to the end times (8:15-19)
  - 2. Gabriel’s explanation of the symbols (8:20-22)
  - 3. The Antichrist’s personality and power (8:23-25)
- D. The importance of the vision (8:26-27)

### **II. INTRODUCTION**

- A. Daniel 8 recounts the second of Daniel’s four visions; it focuses on the second and third kingdoms of his first vision in Daniel 7. Like Daniel 7, this vision is also filled with symbols.
- B. The second vision starts by describing Persia (8:2-4, 20) conquering westward toward Babylon. Persia conquered Babylon 12 years later, in 539 BC.
- C. The vision goes on to describe Alexander the Great (8:5-8, 21-22); then the little horn is the main focus of attention for the remaining part of the vision (8:9-26).
- D. This vision highlights the wicked rule of the little horn—the Antichrist. He is foreshadowed by Antiochus Epiphanes, a Seleucid king (region around Syria and Iraq, etc.). The actions of Antiochus during his 12-year reign (175–164 BC) give us a foreshadowing of some of the Antichrist’s activities. The complete fulfillment of the details in this vision (8:9-19, 23-26) is only found in the Antichrist, whereas Antiochus Epiphanes only partially fulfills the prophecy.
- E. Gabriel made his first appearance in Scripture to give this vision to Daniel. Gabriel emphasized that this vision was to be fulfilled in the end times (8:16-19). We can be sure that he did not come to merely affirm the presence of Antiochus Epiphanes. Rather, he came to make known significant events and truths related to the coming of Messiah.  
*<sup>16</sup>“Gabriel, make this man understand the vision.” <sup>17</sup>...I was afraid and fell on my face; but he said to me, “Understand, son of man, that the vision refers to the time of the end”...<sup>19</sup> And he said, “Look, I am making known to you what shall happen in the latter time of the indignation ...<sup>20</sup>The vision...refers to many days in the future.” (Dan. 8:16-19, 26)*
- F. Since the details of the first part of this vision came to pass in history with great precision, we can be assured that the parts of the vision that have a future fulfillment will also come to pass.

### III. THE SETTING OF DANIEL'S SECOND VISION (DAN. 8:1-2)

- A. This vision starts by describing the Persians conquering westward, moving towards Babylon. Persia conquered Babylon 12 years later in 539 BC. Daniel was serving in the Babylonian government so any prophecy of Babylon's downfall would have been considered treason.
- <sup>1</sup>In the third year of the reign of King Belshazzar [551 BC] a vision appeared to me—to me, Daniel—after the one that appeared to me the first time. <sup>2</sup>I saw in the vision, and it so happened while I was looking, that I was in Shushan, the citadel [future palace in Persia], which is in the province of Elam [Persia]; and I saw in the vision that I was by the River Ulai. (Dan. 8:1-2)*
- B. **King Belshazzar:** was the king of Babylon. He was undoubtedly keeping a watchful eye on the emerging military might in the neighboring territories, related to the future Persian Empire.
- C. **Third year:** 551 BC. Daniel was about 70 years old. This vision occurred two years after Daniel's first vision in Daniel 7 in 553 BC and 12 years before Belshazzar's feast in Daniel 5.
- D. **I was in Shushan:** In this vision Daniel traveled in the Spirit to another city just as Ezekiel did (Ezek. 8:3; 40:1). This city became the capital of the Persian Empire about 80 years later.

### IV. THE RAM WITH TWO HORNS (DAN. 8:3-4): PERSIA

- A. In this vision a ram with two horns stood beside the Ulai Canal.
- <sup>3</sup>I lifted my eyes and saw, and there, standing beside the river, was a ram [Medo-Persian Empire] which had two horns, and the two horns were high; but one was higher than the other, and the higher one came up last. <sup>4</sup>I saw the ram pushing [conquering] westward, northward, and southward, so that no beast [nation] could withstand him; nor was there any that could deliver from his hand, but he did according to his will and became great. (Dan. 8:3-4)*
- B. **A ram:** The ram in the vision represents the Medo-Persian Empire. Gabriel told Daniel that the ram represented the Medo-Persian Empire (8:20). This corresponds to the bear in Daniel's first vision (7:5), and the chest and arms of silver in Nebuchadnezzar's statue (2:32).
- C. **Two horns:** This speaks of two ancient kingdoms (Media and Persia) that formed an alliance.
- D. **One horn was higher than the other:** Both horns were high, but one was higher than the other. This parallels the bear being raised up on one side (7:5). The longer, or higher, horn represents Persia, because it became more powerful after the merging of the two kingdoms.
- E. **The ram pushing:** The ram pushed (made conquests) to the west, north, and south. Historically, the Persian Empire conquered lands in three main directions: *westward* (Babylonia, Syria, Israel, Asia Minor, Thrace, and Macedonia), *northward* (Armenia, regions around the Caspian Sea toward the Caspian Mountains, and Scythia), and *southward* (toward Egypt and Ethiopia).
- F. **He became great:** Medo-Persia became the largest kingdom up to that point in history.

## V. GOAT WITH ONE HORN (DAN. 8:5-8): GREECE

A. Daniel saw a male goat attacking the ram—the Greeks defeated the Persian Empire in 331 BC.

<sup>5</sup>*A male goat [Greece] came from the west, across the surface of the whole earth, without touching the ground [speedy conquest]; the goat had a notable horn [Alexander the Great]...*

<sup>6</sup>*Then he came to the ram [Persia]...and ran at him with furious power. (Dan. 8:5-6)*

1. ***A male goat***: Alexander the Great came from Greece, which was west of Persia. Gabriel told Daniel that the goat represented Greece (8:21). Greece was portrayed as the bronze belly and thighs in the statue (2:32), and the leopard with four wings (7:6).
2. ***Without touching the ground***: This speaks of speedy military victories. This speed was symbolized by the goat's feet not touching the ground and by the leopard with four wings. Alexander conquered the Persian Empire and the Middle East within three years. This is unprecedented in military history. Alexander reached as far eastward as India.
3. ***Notable horn***: The notable horn was Alexander the Great, Greece's first king (8:21).
4. ***Between his eyes***: This represents Alexander's great military intelligence. Some claim that he was the greatest military genius in history.

B. Alexander attacked Persia with great rage and completely defeated her (8:7). Alexander won three major battles over the Persians, defeating them quickly, in only three years (334–331 BC).

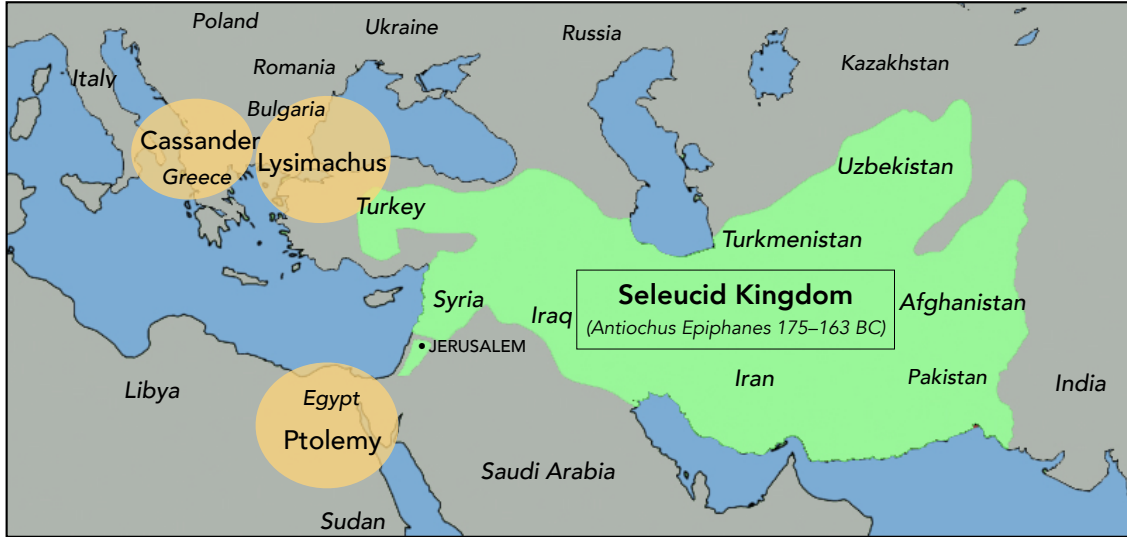
<sup>7</sup>*I saw him [Alexander] confronting the ram [Persia]; he was moved with rage against him, attacked the ram, and broke his two horns. There was no power in the ram to withstand him [Alexander], but he cast him down to the ground and trampled him... (Dan. 8:7)*

C. Alexander the Great's triumph was very fast and dramatic (8:8).

<sup>8</sup>*The male goat grew very great; but when he became strong, the large horn was broken [the death of Alexander], and in place of it four notable ones [Alexander's four generals] came up toward the four winds of heaven. (Dan. 8:8)*

1. ***Very great***: Alexander conquered the greatest amount of land ever ruled by one king.
2. ***The large horn was broken***: Alexander died in Babylon at the age of 32 in 323 BC. He was broken by his life of excess with alcohol, along with a severe fever.
3. ***Four notable ones***: In place of Alexander the Great, four of his notable generals divided up his kingdom into four separate kingdoms. This parallels the four heads of Daniel 7:6. The four kingdoms under the four Greek generals:
  - a. ***Cassander*** ruled over Macedonia and Greece
  - b. ***Lysimachus*** ruled over Thrace (Bulgaria) and much of Asia Minor (western Turkey)
  - c. ***Ptolemy*** ruled over Egypt, Cyprus, and Israel
  - d. ***Seleucus*** ruled over Syria, Babylonia, southern Turkey, Persia, and a region to the east. The Seleucid kingdom was larger than the other three Greek kingdoms combined.

**Daniel 8:8** The Four Empires Resulting from Alexander the Great's Death in 323 BC



- ▶ General Seleucus ruled most of the Near East
- ▶ General Lysimachus ruled Thrace
- ▶ General Cassander ruled Macedonia
- ▶ General Ptolemy ruled Egypt

**The Roman Empire: 117 AD**



## VI. THE LITTLE HORN: THE ANTICHRIST (DAN. 8:9-14)

A. In the second part of this vision Daniel saw a little horn that defiled Israel (8:9-14)

*<sup>9</sup>Out of one of them came a little horn which grew exceedingly great toward the south [Egypt], toward the east [Babylon], and toward the Glorious Land [Israel]. (Dan. 8:9)*

1. ***A little horn***: This speaks of a political leader that starts out with a little measure of authority or influence, perhaps as a seemingly insignificant regional leader.
2. The little horn in Daniel 7:8 is the same man as the little horn in Daniel 8:9. Daniel 7 is the first mention of the little horn in the Scripture. Thus, Daniel clearly defined his role there, referencing him four times in that vision to describe his activities (7:8, 11, 20, 21).
  - a. Daniel 7 emphasizes his terrifying cruel nature and his role with the 10 kings.
  - b. Daniel 8 emphasizes his activities related to the Jewish people and the temple in Jerusalem (8:9-14), along with his cruel reign of terror over the nations (8:23-25).
3. The prophecies of the little horn in Daniel 8 are only partially fulfilled by Antiochus. Some of them do not apply to Antiochus. For example, Antiochus' first political position was over the Seleucid Empire, the largest empire in that part of the world. In other words, ***he never ruled a small kingdom***, and therefore he was never truly a "little horn." Rome was emerging as the next world power, but had not yet become a mighty empire.
4. The Seleucid Empire was one of the four "notable horns" of Alexander's kingdom. Being a notable horn speaks of a large power base, not a small one. He was never a ruler who started out with a "small number of people" before he later became strong (11:23).
5. Daniel 11 makes it clear that Antiochus Epiphanes is a prototype of the Antichrist.
6. ***Out of one of them***: The Antichrist will come "out of" one of the four kingdoms that arose after Alexander's death. Antiochus Epiphanes came from the line of King Seleucus.
7. The Antichrist may come out of the geographic territory or people groups that historically are associated with ***both*** the Seleucid Empire (Greek) and Roman Empire (probably the eastern division). The territories which were a part of both empires (at separate times) include modern-day Syria and Iraq (Babylon), and parts of Turkey and Jordan. The people and governments of those territories today are Islamic.
8. ***Grew exceedingly great***: The little horn will have exceedingly great power and influence toward the south (Egypt), toward the east (Iraq and Iran), and toward the Glorious Land (Israel). He will greatly influence these countries in the end times. The "little horn" will become "big horn." The Antichrist will enter the Glorious Land of Israel.

<sup>41</sup>***“He [Antichrist] shall also enter the Glorious Land, and many countries shall be overthrown...<sup>45</sup> he shall plant the tents of his palace [headquarters] between the seas and the glorious holy mountain; yet he shall come to his end...” (Dan. 11:41, 45)***

B. The little horn will affect the host of heaven and will cast down some of the host (8:10). This is considered to be one of the most difficult verses in Daniel.

<sup>10</sup>***“And it [little horn] grew up to the host of heaven; and it cast down some of the host and some of the stars to the ground, and trampled them.” (Dan. 8:10)***

1. ***The host:*** The host speaks of the “army.” The host of heaven seems to speak of an army related to heaven. In what sense does the Antichrist cast down an army related to heaven? Is this a demonic host, or is it the armies of Israel or the saints? Israel is referred to as the armies of the Lord (Ex. 12:41). There are various positions. No one seems too sure.

2. ***It grew up:*** The little horn will “grow up” to the host of heaven. Some see this as referring to the Antichrist’s actions affecting a “*chain reaction in the spirit realm*” that affects the hosts in heaven—fallen angels (demons) being cast to the earth in spiritual warfare (Rev. 12:7-9). Events on earth (martyrdom) stir up prayer in heaven (Rev. 6:9).

<sup>7</sup>***War broke out in heaven: Michael and his angels fought with the dragon [Satan]...  
The Devil...was cast to the earth, and his angels were cast out with him. (Rev. 12:7-9)***

<sup>3</sup>***Behold, a great, fiery red dragon [Satan]... His tail drew a third of the stars of heaven and threw them to the earth. (Rev. 12:3-4)***

<sup>12</sup>***We do not wrestle against flesh and blood, but against principalities, against powers ...against spiritual hosts of wickedness in the heavenly places. (Eph. 6:12)***

3. ***Cast some of the host of heaven to the ground:*** The little horn will cast down some of the “host.” Some see this as a reference to the activity of the Antichrist being associated with fallen angels, because a host, or army of good angels cannot be trampled on earth.

4. ***Cast some stars to the ground:*** This may speak of the persecution of believers. The faithful will shine like stars (Dan. 12:3; Mt. 13:43; Rev. 12:1). The number of faithful Israelites is prophesied to be numerous as the stars (Gen. 15:5; 22:17; 37:9-10).

<sup>3</sup>***“Those who are wise shall shine like the brightness of the firmament, and those who turn many to righteousness like the stars forever and ever.” (Dan. 12:3)***

<sup>17</sup>***“I will multiply your descendants as the stars of the heaven...” (Gen. 22:17)***

5. ***It cast down and trampled:*** This seems to say that some believers will be trampled down in persecution. The little horn will cast down and trample stars, believers, to the ground.

<sup>13</sup>***“How long will the vision be, concerning the...giving of both the sanctuary and the host to be trampled under foot?” (Dan. 8:13)***

C. The Antichrist will persecute, or trample, God’s people (8:10, 13, 24). Do these stars include Israel’s army being killed in war as part of the host being trampled?

D. Antiochus persecuted the Israelites from 170–164 BC—killing over 100,000 Jewish people in that time period.

E. The little horn takes away the daily sacrifices and casts down the sanctuary (8:11-12).

***<sup>11</sup>He even exalted himself as high as the Prince of the host [Jesus]; and by him the daily sacrifices were taken away, and the place of His sanctuary was cast down. <sup>12</sup>Because of transgression, an army was given over to the horn [Antichrist] to oppose the daily sacrifices; and he cast truth down to the ground. He did all this and prospered. (Dan. 8:11-12)***

1. ***He exalted himself***: The Antichrist will exalt himself as high as the Prince of the host, i.e., Jesus, the Prince of princes (8:25). Jesus is the commander, the Prince of the host. Paul made reference to Daniel's prophecies of the Antichrist exalting himself as high as God (8:11) and above God (11:36) in claiming to be God (2 Thes. 2:4).  
***<sup>4</sup>[The Antichrist]...exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God. (2 Thes. 2:4)***
  - a. There is no evidence that Antiochus Epiphanes claimed to be God.
  - b. He committed an abominable act when he put an altar to Zeus in the temple precincts and offered a swine upon it in December 167 BC.
2. ***Daily sacrifices***: The Antichrist will oppose and take away the daily sacrifices (8:11). This implies that Israel will build a temple in Jerusalem and offer daily sacrifices in it. The Antichrist taking away the sacrifices is a key aspect of Daniel's end-time prophecies.
3. ***Sanctuary***: Most see the place of His sanctuary being cast down as a reference to the Jerusalem temple being cast down. Some see it as Satan's sanctuary being cast down as a result of the war in the heavens that is described in Revelation 12:7-9.
4. ***Transgression***: This refers to transgression in Israel and the nations (Isa. 24:1-6). A powerful army will be given over to the Antichrist to oppose and stop the daily sacrifices.
5. ***An army was given over to the little horn***: The Antichrist will have a mighty army.
6. ***Truth will be cast down***: The Antichrist will fiercely oppose God's truth in the nations. Currently, the devil is fiercely attacking the biblical view of the sanctity of life, marriage, and sex, and salvation and truth itself. The nations will cast off the cords of God's Word (Ps. 2:2-3). The role of the forerunner messengers who will stand for truth is vital.
7. ***Cast down***: Four things are trampled, or cast to the ground, by the little horn (Antichrist): the truth (8:12), the host (8:10, 13), the stars (8:10) and the sanctuary (8:11, 13).
8. ***Prospered***: The Antichrist will temporarily prosper while doing evil. His power and wealth will increase as his armies conquer more nations. What he does will seem to be blessed by God. His prosperity will cause many to have confidence to join him.  
***<sup>24</sup>“His power shall be mighty...he shall destroy...and shall prosper and thrive...” (Dan. 8:24)***

F. The Antichrist will transgress against and trouble the temple for 2,300 days (8:13-14).

<sup>13</sup>*I heard a holy one [angel] speaking; and another holy one [angel] said to that certain one who was speaking, “How long will the vision be [will the resistance continue], concerning the daily sacrifices and the transgression of desolation, the giving of both the sanctuary and the host to be trampled under foot?”<sup>14</sup> And he said to me, “For two thousand three hundred days [2,300 days]; then the sanctuary [the temple] shall be cleansed.” (Dan. 8:13-14)*

1. **Angelic conversations:** Daniel heard one angel ask another how long the little horn would engage in his resistance and transgression against the sanctuary (temple). An angel answered that it would last for 2,300 days when the temple would be cleansed.
2. **How long:** How long will the activities in the vision continue—resisting and opposing the sacrifices, the transgression of desolation, and the trampling of the sanctuary?
3. **The transgression of desolation:** This is the first reference in the Scripture to the abomination of desolation. Daniel receives much more insight into this horrifying abomination, which here he simply calls “the” transgression. It includes the Antichrist claiming to be God and forcing the nations to worship him, under the penalty of death.
  - a. The abomination of desolation is referred to eight times in Scripture. Daniel used a form of this phrase four times (8:13; 9:27; 11:31; 12:11); Jesus is quoted twice (Mt. 24:15; Mk. 13:14); it is described by Paul (2 Thes. 2:3-4) and John (Rev. 13:12-18).
  - b. The main event emphasized in the NT in setting up the abomination is the Antichrist *placing his image in the temple* (2 Thes. 2:3-4; Rev. 13:12-18). The main thing emphasized by Daniel is the *stopping of the sacrifices* (8:13; 9:27; 11:31; 12:11).
4. **The sanctuary shall be cleansed:** Daniel learned in his fourth vision that the sanctuary will not be cleansed until 1,290 days after the abomination of desolation is set up (12:11). Two things will happen at the same time—the sanctuary will be cleansed (8:14) and the abomination of desolation will be removed (12:11). In fact, the temple cannot be cleansed **until** the abomination of desolation is removed. These two events must happen together. They will both occur 1,290 days after the abomination of desolation is set up (12:11).

<sup>11</sup>*“From the time the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days [1,290 days].” (Dan. 12:11)*

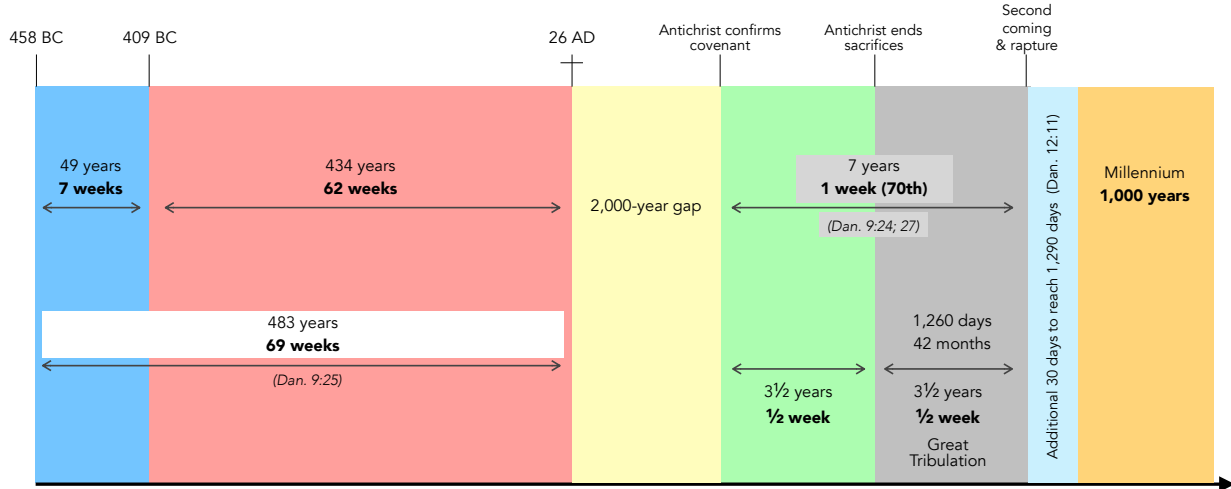
<sup>14</sup>*And he [an angel] said to me, “For two thousand three hundred days [2,300 days]; then the sanctuary [the temple] shall be cleansed.” (Dan. 8:14)*
5. These two events will both happen on the day that Jesus returns to Jerusalem and is received as Messiah by the Jewish leaders (Mt. 23:39). He will enter Jerusalem and remove the abomination as part of cleansing the temple (8:14). After His triumphal entry into Jerusalem, He will cleanse the temple—as He did at His first coming (Mt. 21:8-13).



6. ***2,300 days***: There will be a 2,300-day period (six years, four months and 20 days) of resistance and defilement of the temple. It will start 2,300 days **before** the abomination of desolation is removed, which is the indicator that the sanctuary is cleansed (8:14; 12:11).
  7. The important point to understand is that something *related to defiling the temple* will occur 2,300 days before the abomination of desolation ends and the sanctuary is cleansed.
  8. We are not sure what it will be—except that it will have something to do with resisting the daily sacrifices. This will be the first sign that the man who confirmed a covenant (9:27) to establish peace in the Middle East is hiding his true identity as an evil man. He is not a man of peace, but one who hates Israel and is a very skillful deceiver.
  9. In other words, the first sign of the Antichrist’s betrayal of Israel will start 2,300 days **before** the sanctuary is cleansed. What will begin as some kind of resistance of the sacrifices will escalate into persecution, lasting until the sanctuary is cleansed.
- G. ***Understanding the 2,300 days***: After 2,300 days (six years, four months, and 20 days) the sanctuary will be cleansed. This will occur 1,290 days (43 months) after the abomination of desolation is set up (12:11).
- H. There are three views of what these 2,300 days are.
1. ***2,300 days view***: The desecration lasts 2,300 days, or six years, four months, and 20 days.
  2. ***1,150 days view***: Some see this as referring to 1,150 mornings plus 1,150 evenings, thus totaling 2,300 mornings and evenings—totaling three years, two months, and 10 days.
  3. ***Symbolic view***: Some see the 2,300 days as a symbolic number. However, since all the other numbers in Daniel are taken literally, there is no reason to take this symbolically.
  4. The angel gave the exact number of days, because the Lord knew how important it would be for His people to have clarity about this vision. Gabriel stated that the vision of the evenings and mornings referred to many days in the future (8:26).
- I. Applying the 2,300 days to Antiochus Epiphanes
1. There are many explanations whereby people seek to make the 2,300 days fit the history of Antiochus. None of them are precise, and therefore they are not convincing.
  2. The Jews rededicated the temple on December 14, 164 BC under Judas Maccabeus. Counting backwards 2,300 days, we come to September 170 BC. This may correspond to the time in which the high priest Onias III was murdered. Some say he was killed in 170 BC, while most insist it was in 171 BC. Some say that Antiochus persecuted Israel from 170–164 BC. Others insist that he did this from 171–165 BC. This matters to some because if 171 BC is accurate then there is no known significant event that occurred then. Then Antiochus cannot have completely fulfilled the prophecy in Daniel 8:14.

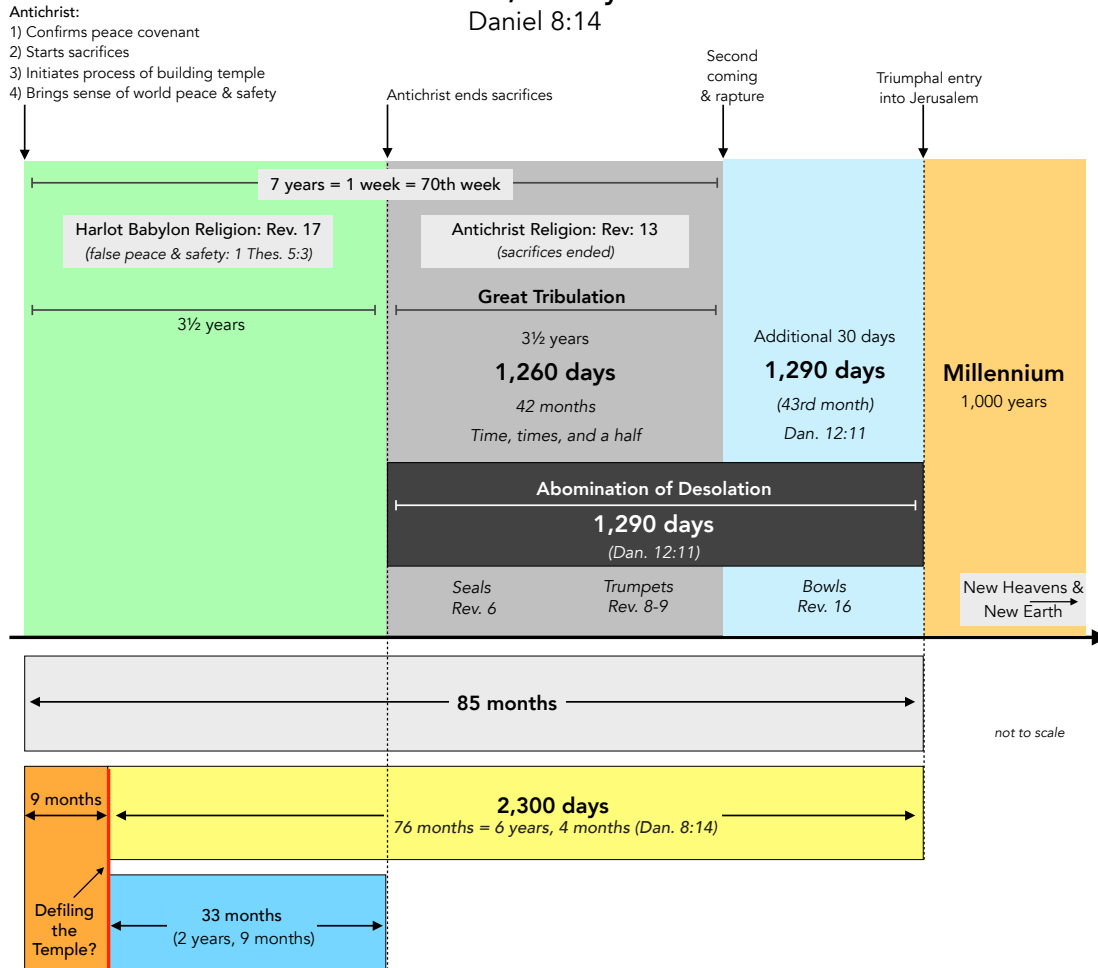
**Daniel's 70 Weeks**

Daniel 9:24-27



**The 2,300 Days**

Daniel 8:14



- J. Applying the 2,300 days to the Antichrist
1. The sanctuary will be cleansed (8:14) exactly 1,290 days (43 months) after the sacrifices are stopped and the abomination of desolation is set up in the middle of the final seven years (12:11). If we count 2,300 days back from the end of the 1,290 days, we can determine the day that the activities in the temple will start to be resisted.  
*<sup>11</sup>“From the time the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days [1,290 days].” (Dan. 12:11)*
  2. There are 84 months in seven years. By adding the “additional month” that is indicated in Daniel 12:11, we come to a total of 85 months from the time the covenant is confirmed (9:27) at the start of Daniel’s 70th week (seven years before Jesus returns). By subtracting 2,300 days (about 76 months) from 85 months, we come up with about nine months.
  3. Therefore, about ***nine months into the final seven years, something will occur which troubles or defiles the sanctuary*** and its activities in a preliminary way before the abomination of desolation is set up (33 months, or two years and nine months, later). Believers will know something negative will happen about nine months into the prophetic seven-year period. When this is proclaimed ahead of time, it will alert unbelievers.
- K. Forerunner messengers will proclaim that a man will confirm a covenant for seven years, which will bring a counterfeit peace to the Middle East. In conjunction with his covenant, Jewish leaders will be allowed to offer animal sacrifices and initiate the building of the Jewish temple on the Temple Mount in the very place where the Islamic Dome of the Rock is located.
1. When this all comes to pass, unbelievers will ask believers how they knew that such specific things would happen. They will show the unbelievers the prophetic Scriptures.
  2. After the covenant starts, and when all is going well, we will tell them that in about nine months, the man who confirmed the covenant and brought peace to the Middle East will surprise the Jewish people by doing something that resists or defiles the temple in some way. This will give them their first indication that a more serious betrayal is coming.
  3. When the Antichrist, who is masquerading as a man of peace, does something that troubles the temple, it will be very disturbing to those who are alert. This will give Israel about ***two years and nine months before the abomination of desolation starts***, at which time they must flee for their lives. When the Antichrist pulls his “mask off” they will then see that he has no capacity for mercy, even to his most loyal subjects. He is incarnate evil.
- L. Jesus, the shepherd of Israel, called His flock to be alert—to see the abomination of desolation.  
*<sup>15</sup>“Therefore when you see the ‘abomination of desolation,’ spoken of by Daniel the prophet, standing in the holy place”...<sup>16</sup>“then let those who are in Judea flee to the mountains.<sup>17</sup>Let him who is on the housetop not go down to take anything out of his house. ...<sup>21</sup>For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.” (Mt. 24:15-21)*