

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

I. OUTLINE OF DANIEL 8

*This is session five: Daniel's vision in Daniel 8:1-14, then actually Gabriel appears in the second part of the chapter to give the interpretation of the first part of the chapter. The title is, **The Little Horn Who Defiles the Sanctuary**. The little horn is obviously the Antichrist. The sanctuary is the obviously the sanctuary in Jerusalem, the Jerusalem temple. We have covered that in our last session.*

- 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 that he received near the end of his life. It focuses on the second and third kingdoms of his first vision (which is recorded in Daniel 7). Like Daniel 7, this vision has many symbols, whereas Daniel's final two visions (Dan. 9; 10-12) are given in a straightforward way without using a lot of symbolism.

Daniel 8 recounts the second of Daniel's four visions that he had towards the end of his life. Because he had a vision early on when he was about twenty years old back in Daniel 2, there are technically five visions of Daniel recorded in the book, but four of his come near the end of his life.

- 1. First, the vision spoke of the Persians conquering westward toward Babylon (8:3-4, 20).

Now in this vision there are three parts. The first part spoke of the Persians. You understand that ancient Persia is modern day Iran today. So Persian and Iran are nearly the same geographic area; there is a little bit of boundary shifting around.

- 2. Next, the vision described the reign of Alexander the Great (8:5-8, 21-22).

The second part of the vision was Alexander the Great and the Greeks.

- 3. Finally, the vision gave details of the wicked reign of the little horn or the Antichrist (8:9-26). This is the main theme of the vision. The Antichrist is foreshadowed by Antiochus Epiphanes, a Seleucid king based in Syria who reigned for twelve years (175–164 BC). The complete fulfillment of the details in this vision (8:9-19, 23-26) are found in the reign of the Antichrist.

The third part of the vision is the most significant part; it is the reason the first two parts are given so that we would understand the main theme and that is the wicked reign of the Antichrist. It is the context of the wicked reign of the little horn, the Antichrist. So parts one and two actually build understanding and context for part three.

In this vision there is prophecy right in the middle fulfilled by a man named Antiochus Epiphanies. Say Antiochus—Ann-tie-ah-kus. Antiochus Epiphanies. The reason you want to know that strange name is because any commentaries you read on Daniel 8 are going to talk about Antiochus Epiphanies. He was a king who was a foreshadowing, as he fulfilled a little bit of what happened in Daniel 8. So the reason you need to know about Antiochus Epiphanies is because he is a foreshadowing of a far more evil leader at the end of the age. Some scholars want to make Daniel 8 all about Antiochus because they want to get rid of the end-time drama and a literal Antichrist. So when people ask them what they do with Daniel 8 where there is a literal Antichrist, they answer that these verses were fulfilled by Antiochus.

I believe, as many, many Bible teachers through history believed, that this is an inadequate answer, that we cannot dismiss the Antichrist in Daniel 8 by trying to force the fulfillment of all the details in Antiochus. Again you only need to know that for when you start reading the literature because you will run into Antiochus in nearly every one of them.

- B. Gabriel made his first appearance in Scripture to give this vision about the Antichrist to Daniel. Gabriel emphasized that this vision was to be fulfilled in the end times (8:16-19). He did not come merely to affirm the coming of Antiochus Epiphanes. Rather, each time he appears in Scripture, it is to make known significant events and truths that are closely related to the coming of Messiah.

¹⁶“Gabriel, make this man understand the vision.”¹⁷ ...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”...¹⁹And he said, “Look, I am making known to you what shall happen in the latter time of the indignation ...²⁶The vision...refers to many days in the future.” (Dan. 8:16-19, 26)

I want to mention Gabriel because he appears after the first part of the vision. By “first part,” I mean verses 1-14, which we are covering tonight. Gabriel comes in verses 15-16 and interprets it. This is Gabriel’s first visit in the Bible in terms of the biblical record. He appears four times in the Scripture. Daniel 8, then again Daniel 9, then to John the Baptist’s father and then to Mary to talk about Jesus and the virgin birth. Those are the four appearances of Gabriel.

*Notice what Gabriel says in verse 17, verse 19, and again in verse 26. He makes it clear that this vision is for the end of the age. Antiochus, that king, reigned about 175 BC, and I have all the dates in the notes, so you do not have to get that down right now. Even though Gabriel says it very, very clearly, many scholars say that “the end of the age” that happened some twenty-five hundred years ago, twenty-two hundred years ago, that that was kind of the end of the age. Like, no not really! The **end** of the age is really the **end** of the age, okay. I do not want to ever get cute or be a smart aleck about different people and different opinions, but my point is that it is just really difficult to dismiss the Antichrist through the lens of the prophecy being all fulfilled twenty-two hundred years ago. It is all right here in Daniel 8. An angel tells Gabriel in verse 16, “Gabriel, make this man understand the vision he just received.”*

Daniel says, “I was afraid. I fell on my face.”

*Gabriel said to me, “Understand, son of man, that the vision refers to **the time of the end.**” Verse 19, Gabriel said, “Look”—or pay attention—“I am making known to you what will happen in the latter times of the*

indignation”—or the indignation against Israel, it is at the end of it. Verse 26, “The vision pertains to many days in the future.” So Gabriel anchors this vision’s fulfillment at the **end** of the age, not twenty-two hundred years ago when Antiochus lived, although Antiochus fulfilled a little bit of it.

- C. 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 with a future fulfillment will also come to pass.

Since the details of the first part of the vision related to Persia and Greece happened with such clarity and precision of fulfillment, this gives the people of God confidence that the last part of the vision, the third part of the vision, will come to pass too. Part one was about Persia, part two was about Greece, and this was all given before these things were apparent. Because they happened with such precision, we know that part three of the vision will come to pass as well.

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 twelve years later in 539 BC. Daniel was serving in the Babylonian government, so any prophecy of Babylon’s downfall would have been considered treason.

¹In 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. ²I 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)

Verse 1, “In the third year of the reign of King Belshazzar,” which gives us the date 551 BC, “a vision appeared to me.” He, Daniel, identifies himself and says in verse 2, “I saw in the vision, and it so happened that while I was looking, that I was in Shushan, the citadel,” the palace in Persia. So he was saying basically that here he was in Babylon, which is Iraq today, and he was looking in by the Spirit, and then he was in the palace over in another nation. That is similar to what happened to Ezekiel.

He says that it is in the province of Elam, which is Persia, same geographic area, territory, and he saw in the vision he was by the main river right there in Persia. So he lays all this out, the context. Now the interesting thing about this is that the third year of the King Belshazzar Daniel—remember he is in his early seventies—is serving in the king’s court. He is in Babylon, the future Iraq, and he has a vision that in the following twelve years actually happened. Twelve years later Persia, the future Iran, was going to defeat them. That is not a very popular thing for a Jewish man to have that prophetic word about. To live in Babylon—the future Iraq—and say, “Guess what? Persia”—the future Iran—“is going to defeat you.” That vision would have been seen as treason. That was very perilous. That is an important part of catching the timing and the dates of this.

- B. **Third year:** 551 BC. Daniel was about seventy years old. This was two years after his first vision in Daniel 7 in 553 BC and twelve years before Belshazzar’s feast and the fall of Babylon (Dan 5).
- C. **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 eighty years later.
- D. **King Belshazzar:** 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.

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

- A. In this vision a ram with two horns stood beside the Ulai River in Persia (8:3-4). Daniel was seeing the emergence of the Medo-Persian Empire as the new “super power” that would replace Babylon.

³I 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. ⁴I 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)

Let's go on and give some of the vision itself. Verse 3-4 he sees Persia—Iran—rising up and defeating Babylon—Iraq. If we say Persia and Babylon, we can lose the drama of what is really happening. However, if we say Iran and Iraq, we feel the emotion because the same battlefronts and conflicts are happening right now today.

There is one school of thought, which really could be right, that, though this was fulfilled in the past starting twelve years after Daniel had the vision, the same storyline will unfold again, and the whole vision will unfold at the end of the age. Now that is one school of thought on this, and I think it has a good argument, but I am not sure it is right. You have got to consider it that though the vision was fulfilled in part back in Daniel's, right after Daniel's generation, yet there might be yet another fulfillment of this same conflict again. I am not sure, but I know that you have to pay attention and watch out for it.

- B. ***A ram***: The ram in the vision represents the Medo-Persian Empire. Gabriel later told Daniel specifically 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).

Verse 3, he said, “I lifted my eyes.” Remember he is by that river over in Persia. “I saw there by the river, a ram.” This is the Persian Empire we find out later. Gabriel tells Daniel later in verse 20 that it is the Persians in essence. This ram had two horns, and two horns are very high.

- C. ***Two horns***: This speaks of two ancient kingdoms (Media and Persia) that formed an alliance.

The reason there are two horns was because it was two nations that came into one alliance. Media—which is a name of a nation, not just a department at IHOPKC—Media and Persia came into an alliance, and when they came into an alliance, they became very powerful and conquered Babylon, the future Iraq. So Daniel was saying that he saw these two nations that were going to come into an alliance, and he described it. I have some of it on the notes; you can read on your own if you want.

- 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 taller, or higher, horn represents Persia, because it became more powerful than Media 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).

In verse 4, this ram, this Persian Empire or actually this alliance of Media and Persia, was pushing towards the west. Well, what is west of Iran? Iraq. Daniel was saying that they are pushing towards us—Babylon. Even further west is Jerusalem, as most of the directions in prophecy are always Jerusalem-centric. I do not know about always, but almost always, Jerusalem-centric. Jerusalem was west of where Daniel lived as well. He said, “That ram is pushing west.”

F. **He became great:** Medo-Persia became the largest kingdom up to that point in history.

No other nation could stop him. Nobody could deliver any of us out of his hands. This ram, this leader which we know is Cyrus, became very great, very powerful. I have the details of that on the notes here. You will have to read this a little bit on your own, get into some discussion groups, and get familiar with the ideas. They are really not very complicated; you just have to get familiar with a few ideas like where the nations are, etc. Again I think it is possible that the storyline will unfold again; that is one school of thought. I am not sure that is true, but I think it is something we have to be open to. I have heard the case, and I thought, “Let’s pay attention.”

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.

⁵ **...a male goat [Greece] came from the west, across the surface of the whole earth, without touching the ground; and the goat had a notable horn [Alexander the Great] between his eyes.**
⁶ **Then he came to the ram [Persia] that had two horns...and ran at him with furious power.**
(Dan. 8:5-6)

Now he is going to move on to the next part of the vision after Persia rises up and conquers.

1. **A male goat:** Alexander the Great came from Greece, which was west of Israel, Babylon, and Persia. Gabriel told Daniel that the goat represented Greece (8:21). Greece was also portrayed as the bronze belly and thighs in the statue (2:32) and as a leopard with four wings (7:6).

Daniel says, “Now I saw a male goat, and it is coming from the west.” Again that is west of Persia, and it is west of Jerusalem. This male goat is Greece; it is Alexander the Great of Greece, which you know Greece is west of Iraq and Iran, and it is west of Jerusalem.

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 Persians and the Middle East within three years (334–331 BC). He reached as far eastward as India. The speed of his conquest is unprecedented in history.

This male goat, this new empire, this new world leader, is going across the surface of the whole earth without even touching the ground; that is depicting the remarkable speed of military conquest. I mean he is going so fast his feet are not even touching the ground. Most of you know that in a three or four-year period of time Alexander the Great conquered more ground than any man in history has ever conquered in that short amount of time, and I have the details here in the notes.

3. **Notable horn:** The notable horn was Alexander the Great, Greece’s first king (8:21).

This goat, the empire of Greece, had a notable one horn. A horn often in Daniel speaks of a leader, as in the little horn is the Antichrist. A horn is a leader because it is the horn of authority. One of the reasons for this is

that when they anointed the king, they filled a horn with oil and put the oil from the horn on the king. That is one of the reasons they associated authority with a horn. Also, a wild beast had power because it had powerful horns. So in the animal kingdom a horned beast had an advantage over one without a horn in a conflict when they attack each other.

Daniel said that this one had a notable horn—Alexander the Great—verse 6 and he came to Persia to the ram and ran at him with furious power. That is exactly what Alexander the Great did. This was a couple hundred years later and happened exactly like Daniel said. Because we see the accuracy of this all happening in the future after Daniel's time, it gives us confidence that the rest of the vision is accurate. Of course I have confidence in it anyway because it is in the Word of God.

4. **Between his eyes:** This represents Alexander's great military intelligence. Some claim that he was the greatest military genius in history.

B. Alexander the Great attacked Persia with great rage and completely defeated her (8:7).

⁷I 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)

In verse 7, Daniel said, "I saw him"—this goat, this notable horn, who is Alexander the Great—"confronting the ram. He"—Alexander—"was moved with rage." I mean he was so angry at Persia because he wanted payback against Persia because Persia had attacked Greece and brought great destruction. There was great vengeance in the Greeks against Persia. He, Alexander the Great, broke the two horns of the ram of Persia. He "broke" them as in he conquered them.

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

⁸The 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 up to that time in history.

2. **The large horn was broken:** Alexander suddenly died in Babylon at the age of thirty-two in 323 BC. His health broken by a life of excess with alcohol, he succumbed to a severe fever.

Verse 8 says that the male goat, Greece, grew very great and became very strong. The empire of Greece was so powerful under Alexander the Great. The large horn, Alexander, was broken; he suddenly died. Alexander the Great started conquering when he was age twenty. He was the general, and they call him one of the greatest military geniuses of history. He died suddenly at thirty-two. The story is that he wept because he had no more lands to conquer. He conquered more territory from age twenty to thirty-two than any other man in history up to that time, then he suddenly died; he was broken.

3. **Four notable ones:** At Alexander's death, his four notable generals divided his kingdom into four separate kingdoms. This parallels the four heads of Daniel 7:6.

Now here is the important part of verse 8. Here is what the angel wanted Daniel to know, and this is what you have to lock into. In place of Alexander the Great four notable horns replaced him. When Alexander the Great died, four of his generals divided up his vast empire, the biggest empire in world history up to that time. They

divided it up, and it became four distinct empires that actually fought each other. You would think they would be friendly because they were all fellow soldiers together, but they went to war against each other at various times. The angel tells Daniel there is going to be this kingdom, Greece and it is going to have one leader. We find out from history it was Alexander the Great. He is going to die suddenly, the horn will be broken, and four of his generals, four of the most powerful, would divide up his kingdom. He had many generals, but four of them rose to the top and broke up the kingdom.

Why do we care about that? Because we are going to find out in a minute that the Antichrist is going to come from one of those four kingdoms and that helps us understand the geographic area or the people group the Antichrist comes out of. That is one of the points of understanding this, so that we understand where the Antichrist is emerging in the end times. That is one of the reasons you apply this vision.

4. Four Greek generals broke away from one another to rule portions of Alexander's kingdom:
 - a. **Seleucus** ruled Syria, Babylonia, southern Turkey, Persia, and a region to the east. (The Seleucid kingdom was larger than the other three Greek kingdoms combined).
 - b. **Cassander** ruled Macedonia and Greece.
 - c. **Lysimachus** ruled Thrace (Bulgaria) and much of Asia Minor (western Turkey)
 - d. **Ptolemy** ruled Egypt, Cyprus, and Israel.

Seleucus is one of the four horns that are the four generals. Say Seleucus—Sell-ue-kus. That is the one we care about. His kingdom is called the Seleucid Empire and was the biggest of the four. The Seleucid Empire had a very strong presence in Syria. The angel says the Antichrist is going to come out of is one of these four kingdoms.

Antiochus, who foreshadowed the Antichrist, was a descendent of this Greek empire, the Seleucid Empire, and he was based in Syria. So some people read this verse and, I believe rightfully so, think the Antichrist is going to have a direct affiliation somehow with the geographic area of Syria or the people group or the area round about. I have a bit more details here in the notes. I don't want to give too much detail because there is so much ground to cover. I want you to get the broad strokes here and then read the notes later. Then read commentaries on it and get more familiar with it.

So for the first part of the vision Persia (Iran) rises up, and defeats Babylon (Iraq). Daniel lives in Babylon. He says, "Guys, we are going to be defeated pretty soon." It happened in Daniel's lifetime, twelve years after the vision. Daniel was in his seventies, and it happened when Daniel was in his eighties. Cyrus was the great leader of Persia. Daniel said, "Hold your breath because after Persia a little bit of time will pass, and then another kingdom will rise up in Greece. They will beat Persia."

A matter of fact, there are statements in history—I have never verified them, but I have read them and heard them over the years—that when Alexander the Great came to Jerusalem after he defeated all these nations around, the priests told him about the prophecies that a Jewish prophet said that he would defeat Persia and all this. He was actually favorable towards Jerusalem in that particular situation. Again I do not know how true it was, but I have heard the story and read it several times, that they presented Daniel 8 to Alexander the Great, saying that Jewish prophets foretold of your supremacy and that kind of flattered him and made him feel good.

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).

⁹Out 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)

The angel is continuing to give a vision to Daniel or he is having an open vision, but angels are involved in the mediation of these visions. Now in verse 9 it says, “Out of one of them.” Out of one of whom? We are in verse 9, so look back to verse 8, the verse we just looked at. Out of one of the four generals. Seleucus is the one that history makes clear that it is from him, from the Seleucid Empire, out of one of these four generals. That is one of the reasons the angel or the vision shows the breakup of the four; it gives us some of the identity of where the Antichrist will come from. “Out of one of them came a little horn.”

This little horn grew exceedingly great. The idea is that he started little, but became great before his military and political career was over. Now the little horn here in verse 9 is the same little horn that Daniel saw in Daniel 7 as now we are in Daniel 8. Two years earlier Daniel had seen the vision in Daniel 7 and saw the little horn. Remember back in Daniel 7:21 the little horn persecuted the saints and martyred them, killed them. Daniel was thinking then, “Why is this little horn given power over the saints?”

So Daniel does not like this little horn. He sees him now a second time. Just like in Daniel 7, right here in Daniel 8:9 the vision says that the little horn became exceedingly great. We know that he was to be exceedingly cruel and violent. He was to be great or powerful towards the south, and there is biblical prophecy about the Antichrist, particularly Isaiah 19 as well as Daniel 11, and what he is going to do in Egypt. He is going to be powerful towards the east, but he will also be powerful towards Israel. Exceedingly great and powerful in this context means cruel, wicked. He will be great—great in power, great in fierce attack, great in rage against the south which is Egypt, the east, and the glorious land which is Israel.

1. ***A little horn***: This speaks of a political leader who starts out with a little measure of authority, perhaps as a regional leader. The little horn in 8:9 is the same man as the little horn in 7:8. Daniel 7 emphasizes the Antichrist’s overwhelming power (v. 7) and his role with ten kings. Daniel 8 emphasizes his activities related to Israel (v. 9-14) and reign over nations (v. 23-25).

A little horn, as we said back in Daniel 7 a couple of sessions ago, speaks of a political leader that starts off with a small sphere of authority; that is why it is called a “little” horn. He starts off, and nobody is paying attention to him on the world stage yet. A couple of weeks ago I use the analogy of Adolph Hitler who started off as a insignificant political figure that the leaders of Germany did not pay any real attention to; they did not take him seriously at all. Then he became the mightiest leader in Europe. Well, this little horn is going to start little and insignificant and then grow powerful.

2. ***Out of one of them***: The Antichrist will come “out of” one of the four generals and kingdoms that arose after Alexander’s death. Antiochus came from the bloodline of Alexander’s general Seleucus. The Seleucid Empire was one of the four “notable horns” of Alexander’s kingdom.

The Antichrist will come out of one of these generals, that is, out of one of these four kingdoms of these four generals after Alexander’s death.

3. The Antichrist may come out of the geographic territory or people groups that are associated with both the Seleucid Empire (Greek) and Roman Empire (eastern division). The territories that were a part of both empires (at separate times) include Syria, Iraq (Babylon), and parts of Turkey and Jordan. Currently the people and governments of those territories are Islamic.

Here is the key point. You want to put a little star by this if you want to get the takeaway point of this verse. The Antichrist may come out of the geographic area or one of the people groups that are historically associated with the Seleucid Empire, which is Greece. We know he is associated with it, but does associated with this geographic area mean he is born there? We do not know. Does that mean he has a political career there? Does that mean he went to law school there? Does that mean he was in the military there? What does it mean that he came out of there? Well, that is left open, but we know he is going to have an association with that area. So the Antichrist will come out of the geographic area or one of the people groups that are historically associated with the Seleucid Empire, which is Greece. In a profound way it is Syria also, as well as related with the Roman Empire, the eastern division. Now the reason we care about that is that these territories include Syria, Iraq, Turkey, and Jordan. These people today are Islamic, and some people are taking a strong position that the Antichrist will be Islamic and come out of Syria or that geographic area and those people groups.

I believe there is truth to that, but he may be more than Islamic. He may have his roots in Islam and in Christianity, with his roots in Europe and the Middle East. He could be born and raised in one country, go to law school in another country, be in the military another, be in politics, etc. I am not saying he is a lawyer. Don't say that Mike Bickle prophesied that. No! That is not what I mean. This is purely hypothetic. He could marry into a rich family of another. They might ask, "Marry?" Well. I do not know. Maybe he will, and maybe he will not. I do not know any of that stuff. My point being, he could have roots in a number of different places.

4. The Antichrist is foreshadowed by Antiochus Epiphanes, a Seleucid king based in Syria. Antiochus reigned for twelve years (175–164 BC). While the complete fulfillment of the details in this vision (8:9-19, 23-26) is found in the Antichrist, they are partially fulfilled by Antiochus as some of the details 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 thus was never truly a "little horn." Being a notable horn speaks of Antiochus' "large" power base (*see the map on my website*).

Again, the Antichrist is foreshadowed by Antiochus, the Seleucid king based in Syria. Now the reason this is important and I am making a point out of this is because once you start reading commentaries a number of scholars are going to reduce the entire Daniel 8—which Gabriel said is for the end times—to being fulfilled twenty-two hundred years ago when Antiochus was a king in Syria. They are going to say that Antiochus was the little horn and fulfilled all the prophecies, and claim there is really not an Antichrist to come and there is not really an end-time plan in the Bible, as it is all symbolic.

5. **Grew exceedingly great.** The little horn will have great power and influence toward the south (Egypt), and the east (Iraq and Iran), and toward the Glorious Land of Israel (Dan. 11:41, 45).

Well, I am going to put a map up here—and by the way I have about four and five maps and charts on the website—I am going to put up a Daniel 8:8 map because I want you to see his empire. Now do you see the three yellow or orange circles? Those are three of the four generals of Alexander. The green is Seleucid. His empire was so much bigger than the other three. He was by far the most powerful. My point is that Antiochus never was a little political leader; he was the most powerful political leader in the world in his day, and that was his first position. When he came into political office, he came in over that area. So he never started as a little horn. The reason you care about that is when you read commentaries, and you see this argument that he is the little horn, you can say, "Well, wait a second! He had the biggest empire in the world at that time. How is he the little horn?" The energy of that position is to dismiss an end-time Antichrist and make the prophecies all symbolic, so all the prophecies are still biblical and fulfilled, but were all fulfilled twenty-two hundred years ago. I just do

not believe that is an adequate answer to Daniel 8. I do not believe Gabriel appeared in human history for the first time to talk about Antiochus.

- B. The little horn will affect the host of heaven (8:10). This is considered by some as the most difficult verse in the book of Daniel. *A host means an army.* The host of heaven seems to speak of an army related to heaven. In what sense will the Antichrist cast down some of an army related to heaven? Is this a demonic host, or is it the armies of Israel? Israel was the “army of the Lord” (Ex. 12:41).

¹⁰”***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)

Now we have a very unusual verse. We know the little horn is coming from one of the areas of these four generals. It is the Seleucid Empire, the big, green area we just looked on the map. Again on my website I have four or five or six maps, charts, and aids to help you picture things and get the datelines. So if you are new to Daniel and you want to get some of the easy on ramps of the dates and the flow of the information, I encourage you to look at those. They are all up there right now.

Here is a very unusual concept in Daniel 8:10. Daniel sees “It”—that means the little horn, that is the Antichrist—and he grew up to the host of heaven. What? I have read quite a few commentaries on Daniel and arguably this is called by many of them the hardest verse, the most difficult verse in the whole book of Daniel, here in verse 10. They ask, “How does a man grow up to affect the heavenly host?” To grow up means to progress in his stature. It does not mean he was ten years old and now he is fifteen years old. It means progress in his spiritual stature to where he affects the host of heaven, the heavenly realm. What man has ever affected the heavenly realm in this kind of major, dramatic, widespread way?

This man, this little horn, will cast down some of the host and stars. What? Again commentaries say that nobody knows what this means or that it means exactly what it says, which is always an option we should consider. I agree it is a difficult verse. I do not want to pretend I grasp this verse with clarity. I do not think we want to get so sophisticated that it does not mean what it says.

The word **host** means **army**. You know the Lord is called the Lord of hosts? That means He is the Lord of the armies of heaven. So you can use host and army interchangeably many places in the Old Testament. So this man grew up—he grew in spiritual stature—to where he affected the army of heaven. In what sense can a man affect a heavenly or an angelic army? In what way? That he cast down the host. Heavenly beings are cast down to the earth associated with the actions of this man.

1. ***It grew up:*** The little horn will “grow up” to the host of heaven. Some see this as referring to the Antichrist’s actions creating a “chain reaction in the spirit realm” that affects the hosts in heaven—fallen angels (demons) being cast to the earth in a war with Michael (Rev. 12:7-9). The language in Daniel 8:10 is similar to Revelation 12:3-9—“cast/threw down” and “stars.”
³...***a great, fiery red dragon [Satan]...⁴His tail drew a third of the stars of heaven [angels] threw them to the earth...⁷War broke out in heaven: Michael...fought with the dragon...⁹The Devil...was cast to the earth, and his angels were cast out with him.*** (Rev. 12:7-9)

Well, it grew up. Again, his spiritual stature continued to increase until he affected this [what we see in Revelation 12:7-9]. I think it is a reasonable explanation that some see this, though I am not sure. I want to be cautious on all this. I want to say there are a couple positions on this, and no one seems quite sure of it in one

way or the other. Because it is tentative, we have to be tentative. This man grew up and affected the armies of the heavenly realm, the host of heaven.

So we see the Antichrist is creating a chain reaction in the spirit realm—that is a quote, unquote, I do not know how else to say it—that will effect the host of heaven. One interpretation is he will affect demons or fallen angels. You know the demons are called angels in the Bible.

Now you know the book of Revelation and the book of Daniel are companion books; you have to read them together. Many of the points that are given to Daniel are elaborated and completed in the book of Revelation. If you read one without the other you are not going to get the complete picture. It is interesting that Revelation 12:7-9 has very similar language to Daniel 8:10, the verse we are looking at.

Look what John saw in verse 7. John saw a war broke out in the heavenly realm. Michael the archangel is fighting the devil and all of the demons associated with Satan. The devil, verse 9, was cast to the earth. We know the powers and principalities demonic are currently in the heavenly realm. They are in that mid-heavens realm, and they are thrown down and cast to the earth in a war with Michael the archangel and all of his angels. It is in Daniel 10, you know, when Daniel prayed and fasted and the angel Michael broke in against the prince of Persia. I will not go through all of that right now.

The point being I believe there is an end-time conflict coming described in Revelation 12. I believe Revelation 12 is yet future. The demonic host are going to be cast down to the ground, and it is going to happen according to Daniel 8:10, the verse we are looking at. It is going to have some association and affiliation with the little horn, with what the Antichrist does. Now that is a bizarre to our natural mind idea, that the demonic realm in the heavenly will actually be cast down to the earth.

This will create an open heaven for the Church; there will be no hindrance. That creates a rage of demonic activity against the people of God on the earth. So there is a greater open heaven, but there is a greater physical conflict on the earth. That is the implication seemingly of these events.

Daniel 8 is one of those visions you got to read a couple times to get but it is worth it because again it is Gabriel's first visit in history. He is preparing the people of God for the glory and the trauma of that timeframe in history.

2. **Cast some of the host of heaven to the ground and trampled them:** The little horn will cast down some of the host. Some see this as a reference to the activity of the Antichrist associated with fallen angels being cast down (a host of good angels cannot be trampled on the ground).
3. **Cast some stars to the ground:** Some see this as referring to fallen angels and others as 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).
³**“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)**
4. **It cast down and trampled:** The little horn will cast down and trample “stars” to the ground. Some say this refers to believers being trampled down in persecution. The Antichrist will persecute, or trample, God's people (8:10, 13, 24). Do these stars include Israel's army being killed as part of the host being trampled? Antiochus persecuted Israel from 170–164 BC—killing over 100,000 Jewish people in that time period. Earlier, Daniel saw the ram (Persia) being “cast to the ground and trampled” in military defeat by Alexander the Great (8:7).

¹³“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 little horn takes away the daily sacrifices and casts down the sanctuary (8:11-12).

¹¹He 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. ¹²Because 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). There is no evidence that Antiochus Epiphanes claimed to be God. Yet he did commit abominable acts in putting an altar to Zeus in the temple precincts and in offering a swine upon it in December 167 BC.

⁴[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)

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.

He—that is the little horn, the Antichrist, the one who threw the host of heaven to the ground in the verse before—this man will exalt himself as high as the Prince of the armies of heaven who is Jesus. In other words this man will claim to be God. By him the daily sacrifices are removed.

The narrative that is the Antichrist will present himself as a man of peace on the front end. He will make peace in the Middle East. Part of the bargaining for peace in the Middle East is that he allows the Jews to rebuild their temple. Now that is yet future; that has not happened yet. The Jews want to build the temple, and there is going to be a man who against all odds will bring peace in the Middle East. Part of the peace deal will be that he lets the Jews build the temple. Part of the deal will also be that they get to resume the Old Testament sacrifices in that temple. This is really important to the radical rabbinic community. When the temple is built and the sacrifices are happening, to them that means now the Messiah will come. So to the conservative devout Jews, this is really big to have the sacrifices being offered.

So this man allows the temple to be built, allows the daily sacrifices to start, but somewhere in the process—we are going to break it down more in the future, in the visions here, in the future classes—he stops the daily sacrifices, which is paramount to saying that your Messiah is not coming. So he is interfering with that conviction of theirs. It is really big when he stops the daily sacrifices.

3. ***Sanctuary:*** Most see the place of His sanctuary being cast down as a reference to the Jerusalem temple being cast down or defiled. 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. Note the 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).

5. **Transgression:** This refers to transgression in Israel and the Gentile nations (Isa. 24:1-6).
6. **An army was given over to the little horn:** A powerful army will be given to the Antichrist to oppose and stop the daily sacrifices.

Verse 12, but because of sin—for transgression, put the word sin there—an army will be given over to the Antichrist. In the economy of God, in the sovereignty of God, because of the sin of Jews and the sin of Gentiles God will allow the Antichrist to have access to a huge military force. He will use this army; it will be given over to the horn, the Antichrist. He will use this army, that is, military power, to oppose and stop the daily sacrifices even though he had allowed them to start it just some time earlier.

7. **Truth will be cast down:** The Antichrist will fiercely oppose God’s truth in the nations. Currently the devil is 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).

Notice it says that this man cast truth down to the ground. That is one of the primary things the Antichrist will do—cast truth down to the ground. Over the last months I have been talking about Psalm 2, how the kings of the earth are going to gather together in order to drive the influence of the Word of God completely out the culture.

Well, when the Antichrist, the little horn, comes into world power, his goal will be to cast truth down to the ground. There is no truth about Jesus that will be allowed to be declared openly. There is no morality, the kingdom morality. It is all open; there is murder and immorality and occult activity. He flings truth to the ground, one translation says. The most confusing thing at the end of verse 12 he did all this and he prospered.

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 temporary prosperity will cause many to have confidence to join him.

²⁴***“His power shall be mighty...he shall destroy...and shall prosper...” (Dan. 8:24)***

Now he only prospers for three-and-a-half years. Believers who do not know this will be very confused by the prosperity of this man. There will be a lot of believers that will actually deny the faith and go with him. They will say that the favor of God is on him. This man will have a temporary success. So people will think that since there is a momentum, it must be good. They are going to join in with him, but it is only a three-and-a-half year prosperity. It will confuse some of the believers, and it will embolden the wicked with confidence to really go whole-hearted. They will say that everything he touches turns to gold. What they do not know is prosperity will only last three and a half years, then he is suddenly destroyed.

- D. The Antichrist will transgress against and trouble the temple for 2,300 days (8:13-14). Daniel gave four details that give us insight into what the Antichrist will do. He will defile the temple by removing the daily sacrifices, trampling the sanctuary, trampling the host, and committing “the” transgression, which is to set up the abomination that results in the desolation of nations.

¹³***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?”***¹⁴***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)***

So the vision has been going on from verse 3-12. He has seen all this, first of Persia, then Greece, and then this little horn that shows up out of one of the four divisions of the breakup of the Grecian empire. Verses 3-12 told all this. Now in verse 13 the angels are engaging with Daniel and speaking to him.

1. **Angelic conversations:** Daniel heard one angel ask another how long the little horn would engage in his resistance against the sanctuary (temple) and the daily sacrifices. An angel answered that it would last for 2,300 days, at which time the temple would be cleansed.

“I heard one angel speaking to another angel.” He hears an angelic conversation. One angel asks the other angel questions like, how long will the vision be? How long will this resistance against the Jewish people and the Jewish temple, the religious observances of the devout Jews happen? How long will this man use his military force, the army that has been given over to him to stop the daily sacrifices? How long will the transgression of desolation take place? How long will the sanctuary be trampled under foot? How long will the host be trampled under foot? So one angel asks another angel these questions.

2. **The transgression of desolation:** This is the first reference in the Scripture to the abomination of desolation. Daniel says more about it later but here he simply calls it “the” transgression.

*Right in the middle of verse 13 it says **the transgression of desolation**. That is the first reference to the abomination of desolation. It is just called the transgression that leads to desolation. In other places it is called the abomination of desolation, but this is the first appearance of the phrase as the transgression of desolation right here in this verse.*

In verse 14, the angel answers back that this whole period of time where the sacrifices are resisted and somehow interrupted partially to the full persecution of the abomination of desolation to the trampling down of the sanctuary to the hindering of the sanctuary to its full trampling down there will be a twenty-three-hundred-day time frame, twenty-three hundred days. That is like a six-year-and-three-month time frame. You may think, “What is this six year three month time frame?”

One angel asks the other how long does the whole scenario from the initial resistance against the Jews in Jerusalem to the full-on persecution to the end of it go on? Twenty-three hundred days, which is approximately six years and three months. So Daniel is wondering what he is going to do with that!

3. **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 when Jesus returns—the sanctuary will be cleansed (8:14) and the abomination of desolation will be removed (12:11). The temple cannot be cleansed **until** the abomination of desolation is removed. These two events happen in relationship to one another. They will both occur 1,290 days after the abomination of desolation is set up (12:11).

¹¹“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)

Daniel cannot interpret this for another fifteen years. What I mean by that is it is fifteen years later when an angel appears in Daniel’s final vision that he is given the understanding that there will be another twelve hundred and ninety days after the abomination of desolation. Now if this is new to you, I want to encourage you there is about five or six time frames, five or six dates at the most. You get those time frames clear—and they are really easy to get clear—but if you are not familiar with them, it is confusing. I have them all clearly laid out on a chart.

http://www.mikebickle.org.edgesuite.net/MikeBickleVOD/2015/8_Chart%20-%20Combined%20300%20%20Days%20+%2070%20Weeks.pdf

If you will look at, if you will just get five or six of these time frames clear, then you can go back and read this vision. I think it will not be so confusing like it is if you are reading it for the very first time. I will say it for those of you that have studied Daniel a little bit.

What Daniel finds out is that from the abomination of desolation forward there are forty-three months or twelve hundred and ninety days. What he finds out here in Daniel 8 is if he goes back twenty-three hundred days from that forty-third month—after the abomination of desolation go back twenty-three hundred days—something is going to happen that is going to be a sign of the times.

I think that if you will look at this chart, it will take you probably twenty minutes to grasp the five or six time frames. I think it is clear enough there. If it is brand new to you and you are not familiar with the five or six dates you are not even aware what I am talking about.

4. Jesus will make His triumphal entry into Jerusalem as the leaders of Israel receive Him as Messiah (Mt. 23:39). He will cleanse the temple, which includes removing the abomination (8:14). He also cleansed the temple at His triumphal entry at His first coming (Mt. 21:8-13).
5. **2,300 days:** There will be a 2,300-day period (six years and four months) of resistance and defilement of the temple (8:14; 12:11).

Here is the real point; it boils down to this: Do not believe anything you cannot see in the Bible with your own eyes and your own Bible. Do not just take my word for it; see it with your own eyes in the Scripture. Once you get familiar with the ideas, then you can think about it objectively without feeling the fog of “this is too much new information; I do not get it.”

6. The important point to understand is that something related to *resisting the temple service* will occur 2,300 days before the abomination of desolation ends and the sanctuary is cleansed. 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) 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.
7. 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 finally cleansed (at the time that Jesus returns).

In the next session we will see that Gabriel comes on the scene and interprets all of this in his first appearance in human history in terms of the biblical record. Here is why it matters. This is going to happen nine months into the final seven-year period, right? There is a final seven-year period the Bible talks in Daniel 9. There is a seven-year period, and in the middle of the seven year period is the abomination of desolation. That is when the Antichrist pulls off his mask and reveals he is not a man of peace, but he is a man of a war. He is an evil man, and he is unashamedly evil in the middle of that seven-year period. There is no longer a façade.

The first three and a half years of that seven-year period he shows himself to the world as a man of peace. He introduces himself as committed to Israel. He is committed to Islam. He is committed to Israel. He is committed to the Middle East. Somehow he is going to make everybody believe he is committed to their particular cause,

and he is going to come up with a compromise that everybody agrees with. I do not know what it will be, but he is going to show himself as a friend of Israel at the beginning of that seven-year period. Things will seem to be going so great.

Nine months into that seven-year period—I mean it is not the middle time yet; it is not the abomination of desolation when he is openly hostile to Israel—nine months into the time frame when he showed himself as a friend of Israel, he is going to show that he will be betraying Israel. We do not know what it is that he will do, but that is what this twenty-three hundred day period is about.

As you read the next page or two I think you will be able to follow it when you put it with the chart. What the angel is telling Daniel is that before the Antichrist is openly, boldly hostile to Israel and shows himself as an evil man, he is going to first give a hint of betrayal. I believe it will be a religious betrayal. He will do something that maybe the world will not be troubled by, but Israel and the prophetic Church will say that this man is not a man of peace. He is violating his commitment and promises to Israel. Maybe the rest of the world will say that it is not a big deal as he is just interrupting a little bit of the daily sacrifices, and that the Jews still have the Messiah coming back; it is not a real problem; they will be fine.

*Somewhere nine months into that final seven-year period he is going to give the first sign of his betrayal. He is going to persecute them openly at the three and a half year mark **and** at nine months into it. Here is the reason we care about this, because when this man comes on the world scene as the man of peace, nations are going to rejoice, but the prophetic church is going to say that no, that man is Satan incarnate or all but that. The world will respond with, “What are you talking about? Finally a man has brought about world peace and you say he is of the devil!”*

“Yes.”

“How do you figure he is of the devil?”

“Well, it is in the Bible, book of Daniel.”

They read it, “A ram came against a goat and the four horns, the horns broke, he rose up to the host of heaven and trampled. What?”

“Honestly, he is troublesome.” Many, many in the nations will not buy it. The prophetic church will say, “Wait. Nine months from now he will betray Israel. It will not be the open full hostility that is going to happen at the abomination of desolation, but you wait and see.”

They will say that there is not a chance. Well, nine months later he will betray Israel, the beginning of betrayal. The neighbor will come over to the prophetic believer and say, “How did you know that was going to happen?”

The believer will say, “Well, I tell you something far worse is going to happen because in thirty-three months from now, he is going to pull off his mask and make the whole world worship him or he will kill them.”

They will say, “You are crazy.”

“Well, I was right about this nine-month thing, so maybe I am right about the other thing,” the prophetic believer will say.

Then when the Antichrist pulls off his mask and shows himself as this evil man who is demanding for the whole world to worship him at the pain of death, the fact that it was all declared ahead of time and that prophetic believers grasped it and understood it before it actually happened will give them tremendous credibility and will reveal that there is a plan that is sovereignly unfolding over which God has total control.

Now again I did not expect you to follow that twenty-three hundred days yet but what I hoped is that I stirred up your appetite for you to read these two or three pages and to get with a few folks and say, “I am going to check this things out.” Because though you may not see that in your lifetime—you might or your children and their children might—it is time for the Church to understand what the angel said in Daniel 8. It is time to grasp the weightiness of Gabriel was communicating to Daniel about that timeframe in history.

8. Three important things that will happen when Jesus returns to Jerusalem—the cleansing of the temple, removal of the abomination of desolation, and cleansing of the land (Zech. 13:2).
- E. **Understanding the 2,300 days:** After 2,300 days (six years and four months) the sanctuary will be cleansed. This occurs 1,290 days (43 months) after the abomination of desolation is set up (12:11).
- F. There are three views of what these 2,300 days are.
 1. **2,300 days view:** The resistance of the temple activities will last 2,300 days (six years and four months). The angel gave the exact number of days because it will be important for God’s people to have clarity about these events and the persecution associated with them. Gabriel stated that the vision of the evenings and mornings referred to many days in the future (8:26).
 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 ten 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.
- G. Applying the 2,300 days to Antiochus Epiphanes:
 1. Some promote various theories to make these 2,300 days fit the history of Antiochus. None of them are precise; therefore they are not convincing. 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.
 2. 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 at that time. If so, Antiochus cannot have completely fulfilled the prophecy in Daniel 8:14.
- H. Applying the 2,300 days to the Antichrist (*see the power point graphic on my website*)
 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). By counting 2,300 days back from the end of the 1,290 days, one can determine the day that the activities in the temple will start to be resisted.

¹¹“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 the seven-year period of Daniel 9:27 or two periods of 1,260 days. There will be 1,260 days **before** the abomination of desolation is set up and another 1,260 days **after** it is set up. However, in Daniel 12:11, an angel indicated an additional 30 days (an additional month) to follow the final 1,260 day period; thus there will be 85 months from the time the covenant is confirmed at the start of Daniel's 70th week. By subtracting 2,300 days (76 months) from 85 months, we come up with about nine months into the final seven years.
 3. Thus, about **nine months into the final seven year period**, something will occur which resists the sanctuary and its activities about 33 months (two years and nine months) **before** the abomination of desolation is set up. In other words, believers will know something negative will happen about nine months into the prophetic final seven-year period. When this is proclaimed ahead of time, it will alert unbelievers. It will be a prophetic sign of the times.
- I. There are ten passages that mention specific time frames in which the end-time events related to the tribulation occur. The first five passages are in the book of Daniel (Dan. 7:25; 8:14; 9:27; 12:7, 11) and the next five are in the book of Revelation (Rev. 11:2-3; 12:6, 14; 13:5). Each of the ten passages is understood best by comparing them to one another. Jesus pointed us to the abomination of desolation to understand His view of the end times (Mt. 24:15). The five passages indicating time frames in the book of Daniel are each in context to the abomination of desolation.
 - J. Forerunner messengers will proclaim that a man will confirm a covenant for seven years that will bring a counterfeit (temporary) 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.
 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, prophetic messengers 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, then they will see that he has no capacity for mercy, even for his most loyal subjects. He is evil incarnate.

Many believers who love the Word of God, when they come to Daniel 8, say, "Well, who knows? That stuff is just for people who study that stuff." Well, that "stuff" is important and will show itself to be important in that day. Again you may or may not see it in your day but it is not too early to start training the Church about these prophecies and visions and dust them off and take them out of antiquity. For some, it is like, "Well, that is something they did back in the old days." No, we need to know what these visions are about.

Amen and amen.