



1. Introduction: Connections, Not Dissections

Good Evening Arising Church,

We have arrived at some of the most challenging but exciting chapters in the Bible. Few sections of Scripture have produced more commentary, speculation, and discussion than these. Daniel 8 is strongly connected to Daniel 2 and Daniel 7, and it is also paralleled in Daniel 11. That relationship should promote connections in the Word rather than dissections—something we have repeatedly encouraged throughout our studies.

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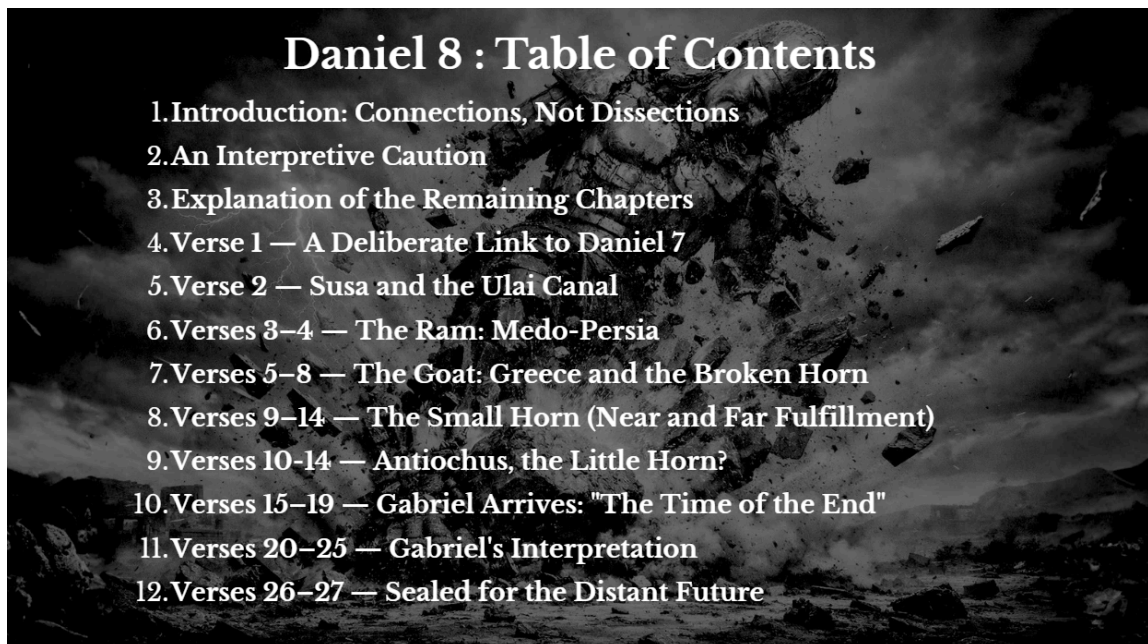
Another facet of this section is often overlooked. We have all come to view the nearly four hundred years between the Old and New Testaments as the "silent years," a label drawn primarily from the absence of prophets during that period.

What is genuinely striking, though, is that this common designation is seriously misleading, and it promotes ideas that diminish the connections between the two great Testaments of the Bible. The years are not silent at all — they were foretold in advance. The book of Daniel details the major historical events of the Biblical world during that period, and it does so in advance of the events themselves.

This fact is so well attested that it forms the basis for most of the academic

criticism leveled against the book of Daniel. Higher critics, supernatural deniers, and faithless academics tend to assert that Daniel was written in the second century B.C. Their sole motivation for this claim is the accuracy of the events Daniel foretells in the history following his own lifespan.

While it is sad that so many take this view, it is also an unintentional validation of the text itself: the skeptics would not attack the prophecies if they were not so accurate as to provide proof of supernatural prophecy.



1. An Interpretive Caution

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The case for the historical accuracy of the prophecies in Daniel is

overwhelming. That awesome truth, however, leads us into another potential pitfall. Since the history is foretold in advance with highly accurate detail, it is easy to assume the text refers only to the history of that period.

This assumption causes even the best interpreters to look at seven-tenths of the text being fulfilled and then shoe-horn in the remaining three-tenths.

Our position is this: when something is obviously and precisely fulfilled, we should say so and do it with confidence. But when the details are not precisely fulfilled, we should avoid manipulating the data to present them as fulfilled.

When interpreters fall prey to the temptation of assuming all of the text is fulfilled simply because seven of ten details were, their arguments end up resting on strained data — and that ultimately lessens people's respect for the sacred Word of God.

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1. Explanation of the Remaining Chapters



DANIEL 8–12

“Kings and Kingdoms”

1 “In the third year” “In the third year” (Dan. 8:1; 10:1)	2 Face down / overwhelmed Face down / overwhelmed (Dan. 8:17–18; 10:9)	3 Touched and strengthened Touched and strengthened (Dan. 8:18; 10:10, 18)	4 Persia → Greece → Divided Greece Persia → Greece → Divided Greece (Dan. 8:20–22; 10:20; 11:2–4)	5 Seal the vision Seal the book (Dan. 8:26; 12:4, 9)
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**DANIEL 8 —
THE REBEL KING / Antichrist**

Appears to conquer Israel

A historical king foreshadows the final enemy

Exalts himself • attacks the holy people • desecrates what is holy



**DANIEL 9 —
THE INTERCESSOR / MESSIAH**

Delivers Israel through appearing conquered

Daniel intercedes → Messiah fulfills


 Finish transgression


 Put an end to sin


 Atone for wickedness


 Bring in everlasting righteousness

Dan. 9:24

**DANIEL 10–12 —
THE WARRING KINGDOMS**



World's kingdom:

conquers → appears to win → comes to its end → resurrected to everlasting shame and contempt



Saints:

conquered → appear to lose → refined → delivered → resurrected to eternal life

Earthly conflict is shown alongside the unseen spiritual war

Before we even look at the three major sections of this slide, notice the

literary connections running across the top. Daniel 8 opens “in the third year” of Belshazzar, while Daniel 10 opens “in the third year” of Cyrus (8:1; 10:1). In both visions Daniel is overwhelmed and falls face down; in both he must be touched and strengthened by a heavenly messenger (8:17–18; 10:9–10, 18). Both sections follow the same progression of Gentile kingdoms—Persia gives way to Greece, the great Greek kingdom is broken and divided, and out of that fractured world comes conflict and persecution (8:20–22; 10:20; 11:2–4). Even the endings are linked: Daniel is told to shut up the vision in chapter 8 and to shut up and seal the words in chapter 12 (8:26; 12:4, 9). These are not accidental repetitions. They are literary signals telling us that chapters 8–12 are meant to be read together, even though each section views the conflict from a different angle.

Daniel 8 begins with the rebel king. Historically, the vision points toward Antiochus Epiphanes, but the language intentionally creates a pattern that reaches beyond him toward the final Antichrist. This ruler exalts himself, uses deception, attacks the holy people, desecrates what belongs to God, and even sets himself against the “Prince of princes” (8:23–25). For a time, it looks as though he wins. Israel is oppressed, worship is disrupted, and the holy place is trampled. In that sense, Daniel 8 introduces the great counterfeit victory of evil: the rebel king appears to conquer Israel. Yet his victory is temporary; he will ultimately be destroyed “but not by human power” (8:25). The king who looks unstoppable is already under sentence.

Then, right in the middle of this conflict, Daniel 9 completely changes the posture of the story. Instead of an arrogant king exalting himself, we find Daniel humbling himself before God. Instead of a ruler embodying rebellion, Daniel identifies himself with the rebellion of his people: “We have sinned and done wrong” (9:5). He confesses, intercedes, and pleads for Jerusalem and Israel to be restored. Daniel therefore becomes a kind of prophetic preview of the greater Intercessor who is then revealed in the

prophecy itself. Daniel can confess the sin of his people and plead for mercy, but the Messiah will actually accomplish what Daniel is praying for. That is why Daniel 9:24 stands at the center of the slide: transgression will be finished, sin will be dealt with, wickedness will be atoned for, and everlasting righteousness will be brought in. Daniel 8 gives us a ruler who embodies sin and appears to conquer Israel; Daniel 9 gives us the Messiah who defeats sin and delivers Israel by appearing Himself to be conquered. The kingdom of God wins in precisely the opposite manner from the kingdoms of this world.

Then Daniel 10–12 pulls the curtain back even farther and shows us the warring kingdoms from both an earthly and a heavenly perspective. Daniel 10 reveals that the conflicts involving Persia and Greece are not merely political; behind them are unseen spiritual powers—the prince of Persia, the prince of Greece, and Michael standing in relation to God’s people. Chapter 11 then returns to the battlefield of history, where kings rise, conquer, betray, invade, and destroy. Yet Daniel introduces a remarkable reversal. The kingdoms of this world appear victorious because they conquer the saints, but their victory ends in destruction and, ultimately, resurrection to “shame and everlasting contempt” (12:2). The saints, on the other hand, appear to lose. They are persecuted, some fall by the sword and flame, and some are taken captive—but their suffering refines and purifies them (11:32–35). What looks like defeat becomes preparation for their true victory: they are delivered, raised from the dust, and those who are wise “will shine like the brightness of the heavens” (12:1–3).

So the entire section is built around a profound kingdom reversal. Daniel 8 shows a rebel king who looks victorious but is ultimately destroyed. Daniel 9 places the intercessor and Messiah at the center, showing that God defeats sin through what looks like defeat. Daniel 10–12 then reveals the same principle on the scale of kingdoms: the world conquers and appears to win,

yet comes to its end; the saints are conquered and appear to lose, yet are refined, delivered, resurrected, and inherit everlasting life. The kingdom that looks victorious is defeated, while the people who appear defeated are the ones who ultimately rise.

Read and Pray



1. Verse 1 — A Deliberate Link to Daniel 7

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1 In the third year of King Belshazzar's reign, I, Daniel, had a vision, after the one that had already appeared to me

The opening line of Daniel 8 intentionally connects it to Daniel 7. Daniel refers to this vision with the words "after the one that had already appeared to me." In our view, this not only establishes the chronology but begins a conceptual link between the two visions — a link that becomes apparent once the content, nomenclature, and themes are taken into account.

Remember that in the original scroll of Daniel, these two visions would have been read without a chapter break between them, and would naturally have been read as associated with one another rather than as an implied difference in category suggested by a later, inserted chapter break.

(DO NOT READ)



CHRONOLOGY OF DANIEL

CHAPTER 1	Babylonian Captivity and Training in Babylon
CHAPTER 2	Nebuchadnezzar's Dream and Interpretation
CHAPTER 3	Nebuchadnezzar's Image and the Fiery Furnace
CHAPTER 4	Nebuchadnezzar's Dream of a Tree, Interpretation, and Pride
CHAPTER 7	The Dream of the Four Beasts and Interpretation
CHAPTER 8	The Vision of the Ram and the Goat and Interpretation
CHAPTER 5	The Writing on the Wall: Babylon Falls to Persians
CHAPTER 9	Daniel's Prayer and Vision of Seventy Weeks
CHAPTER 6	The Lions' Den
CHAPTERS 10-12	Closing Visions

It helps to refresh the chronology of Daniel's visions. The first four chapters of the book run in straightforward chronological order. Chapter 7 comes next, followed immediately by our chapter tonight, chapter 8. After that the narrative jumps back to chapter 5, forward to chapter 9, back to chapter 6, and finally forward through chapters 10–12.

Early in his career, Daniel interpreted Nebuchadnezzar's dream in Daniel 2. Its major components were the head of gold, the chest and arms of silver, the belly and thighs of bronze, and the legs of iron with feet of iron and clay.

We will return to those components as we move through this chapter, but for now let's remember the point of the vision:

1. **Daniel 2:44–45 (NIV 1984)**

- 44 “In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever. 45 This is the meaning of the vision of the rock cut out of a mountain, but not by human hands—a rock that broke the iron, the bronze, the clay, the silver and the gold to pieces.

“The great God has shown the king what will take place in the future. The dream is true and the interpretation is trustworthy.”

As interesting as the intricate details are, the main point of the vision is that a "rock" — the Messiah — would be cut out of a "mountain" — Israel. This rock would not be the work of human effort but the work of God, indicated by the phrase "not by human hands."

In Daniel 2:34 we are told that the rock "struck the statue on its feet of iron and clay and smashed them," and in Daniel 2:35 that "the rock that struck the statue became a huge mountain and filled the whole earth." The overwhelming emphasis of the interpretation is the establishment of a physical Kingdom of God on earth through His people Israel.

As the text moved into chapter 3, faithful Jews faced the furnace of affliction but were ultimately delivered in a supernatural fashion.

We then encountered Daniel 7, where the major components of the vision were a lion, a bear, a leopard, and an indescribable beast with iron teeth and ten horns. Again, as interesting as the details of the beastly empires are, the major emphasis was this:

1. **Daniel 7:13–14 (NIV 1984)**

- 13 “In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. 14 He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.

We were meant to connect the details of these two visions so that our Biblical hope would be set on a "rock" that is Messiah, cut out of a "mountain" that is Israel — a rock that is not the work of human hands, paired with "one like a son of man, coming with the clouds of heaven." In both chapters the result is the same: this Messiah establishes a real, physical kingdom over all the earth that will never pass away and never be destroyed.

In both chapters the Messiah is preceded by three empires the Bible names and a fourth empire the Bible does not name. The empires decrease in value while increasing in strength, and in both chapters the Messiah

prevails over the Gentile empires after warfare.

Recall what preoccupied Daniel in chapter 7 — a "little horn" with a big, blasphemous mouth. Even after seeing both the Ancient of Days and the "one like a Son of Man," Daniel was troubled in spirit over the fourth beast and its little horn:

1. **Daniel 7:21–22 (NIV 1984)**

- 21 As I watched, this horn was waging war against the saints and defeating them, 22 until the Ancient of Days came and pronounced judgment in favor of the saints of the Most High, and the time came when they possessed the kingdom.

Daniel 2 connects to Daniel 7, and tonight we will see that Daniel 8 covers the same information with even more clarity and detail, though the point remains the same: the statue, or the beastly Gentile empires, will be conquered by a real, physical Kingdom of God on earth led by Messiah and the nation of Israel.

Having established that, Daniel 7 and 8 zoom in on the figure of the "little horn" with the big mouth — the one most opposed to this process, anti the process of God, anti the mission of the Christ. This is largely why we use the term "Antichrist."

Let's refresh our minds on a slide from last week:



There are clear connections between the statue in Chapter 2 and the four beasts in Chapter 7. These visions/dreams were from a Babylonian perspective and they connect with what John the Revelator saw in Revelation 13 and 17 from the perspective of Jerusalem. As we seek to connect the word, not dissect it, we will come to accurate, biblical conclusions.

So before we move to verse 2, it is important to consider what Daniel already knew before Chapter 8 took place. These details are going to continue to be built upon in this chapter and as the book of Daniel

progresses.



Pop Quiz #1

In Daniel 7, the "little horn" arises from which Empire?

- A.** Babylon
- B.** Medo-Persia
- C.** The fourth, unnamed Empire
- D.** Greece under Alexander

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1. Verse 2 — Susa and the Ulai Canal

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2 In my vision I saw myself in the citadel of Susa in the province of Elam; in the vision I was beside the Ulai Canal.

Daniel seems to have gone to sleep in Babylon, and the timeframe given — "the third year of Belshazzar's reign" — places us at least three and perhaps as many as eleven years before Medo-Persia comes to power. In the dream, Daniel sees himself "in the citadel of Susa in the province of Elam," standing beside the Ulai Canal.

This location matters: Susa comes under Persian control and even becomes

their capital during the reign of Darius Hystaspes, remaining so until conquered by the Greeks roughly two hundred years later (see *The Lexham Bible Dictionary*, entries on *The Achaemenid Period*).



Susa is also the setting of the book of Esther under Medo-Persian rule, featuring many of the same thematic associations — an evil Haman bent on destroying God's people, ultimately undone by faithful Jews. It is the same city where Nehemiah begins, where Persia authorized faithful Jews build the temple in spite of severe opposition. Susa lies almost directly east of Babylon, about 230 miles away, in what is southwest Iran today.



Pop Quiz #2

In his vision, Daniel sees himself in a citadel beside the Ulai Canal. Which empire would later use it as a capital?

A. Babylon

B. Persia

C. Greece

D. Ottoman

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1. Verses 3–4 — The Ram: Medo-Persia

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3 I looked up, and there before me was a ram with two horns, standing beside the canal, and the horns were long. One of the horns was longer than the other but grew up later. 4 I watched the ram as he charged toward the west and the north and the south. No animal could stand against him, and none could rescue from his power. He did as he pleased and became great.

(DO NOT READ)



There are many factors that can lead to the belief that this Ram represents the Medo-Persian empire — for example, scholars like Keil and Delitzsch document the ram as the guardian spirit of Medo-Persia, and Persian kings wore the ram as an emblem on their heads going into battle.

(Carl Friedrich Keil and Franz Delitzsch, Commentary on the Old Testament, vol. 9 (Peabody, MA: Hendrickson, 1996), 685.)

However, the most convincing factor is that the angel Gabriel clearly identifies this ram in verse 20:

1. Daniel 8:20 (ESV)

- 20 As for the ram that you saw with the two horns, these are the kings of Media and Persia.



The Medo-Persian empire's power base was in the eastern regions of the Biblical world, and it advanced from there in every direction — west, north, and south. Remember, Daniel is seeing this at least 3 years before it begins, and the empire's advance will continue for 200 years.

This is one of the many reasons Daniel is despised by supernatural deniers: they simply cannot accept that Daniel accurately foresaw the future. What is remarkable is that we believe he saw much further into the future than two hundred years.

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Daniel 8:5–8 — The Goat: Greece and the Broken Horn

5 As I was thinking about this, suddenly a goat with a prominent horn between his eyes came from the west, crossing the whole earth without touching the ground.6 He came toward the two-horned ram I had seen standing beside the canal and charged at him in great rage.

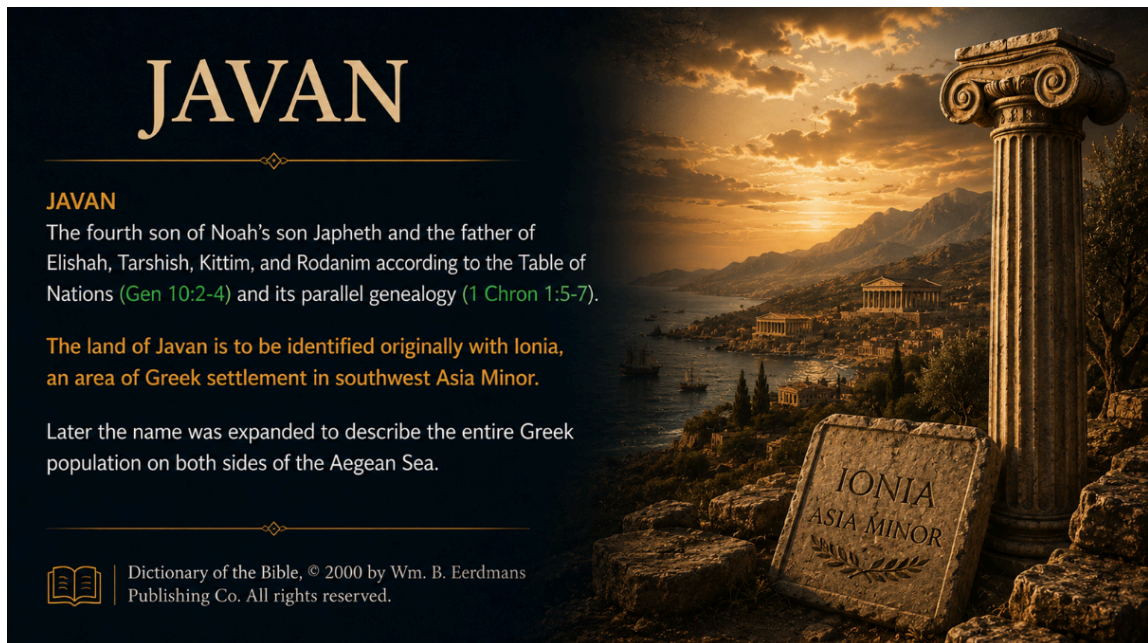
Try to imagine what it must have been like for Daniel to see this. The Hebrew is specific that this is a male goat, that seems almost to fly, "crossing the whole earth without touching the ground."

The phrase "whole earth" is "*kol ha aretz*". *Kol* is used over 5,400 times in the Bible and means "all" or "whole." The second word has a broader scope: *aretz* (אֶרֶץ, Strong's H776) occurs more than 2,500 times and can mean the planet, a region, or a specific land — any good Bible lexicon will confirm this. The good news is that we will not need to guess; the text itself defines the phrase by context in the verses to come.

7 I saw him attack the ram furiously, striking the ram and shattering his two horns. The ram was powerless to stand against him; the goat knocked him to the ground and trampled on him, and none could rescue the ram from his power.

The angel Gabriel tells us plainly in verse 21 that "the shaggy goat is the king of Greece." But there is a detail worth pausing on that testifies to the authenticity of Daniel's experience: the text does not actually say "Greece." It says *Javan*, Strong's H3120 — because Greece did not really exist at the

time of Daniel's prophecy. There were peoples in the region and the beginnings of organized city-states, but no empire that could yet be called Greece. Consider the Following Slide:



[Javan is} The fourth son of Noah's son Japheth and the father of Elishah, Tarshish, Kittim, and Rodanim according to the Table of Nations (Gen. 10:2–4) and its parallel genealogy (1 Chr. 1:5–7). The land of Javan is to be identified originally with Ionia, an area of Greek settlement in southwest Asia Minor. Later the name was expanded to describe the entire Greek population on both sides of the Aegean Sea.

Edwin C. Hostetter, "Javan," in Eerdmans Dictionary of the Bible, ed. David Noel Freedman, Allen C. Myers, and Astrid B. Beck (Grand Rapids, MI: W.B. Eerdmans, 2000), 675.

Here, Daniel is having a vision about the rise of an empire that could not even be named yet because it had not yet risen! At the time of Daniel's vision, the only way to describe Greece was by using the term Javan! Let's consider a bit of the history of Greece as it concerns the centuries following the book of Daniel.



DEVELOPMENT OF JAVAN (GREECE)

 The 5th century is generally considered the period when Greece (particularly Athens) reached its greatest heights of political power and cultural achievement; but this was not until it had faced its greatest national challenge up to that time: the **Persian invasions** during the early 5th century.

 In 478–77 an anti-Persian alliance was formed, called the **Delian League** since it was headquartered on the island of Delos. Athens assumed leadership of this league and built an empire, demanding tribute from its Greek “allies” and asserting its military might to enforce Athenian interests. The great temples of the Athenian acropolis were built during this period. In various ways, these temples celebrate **victory over the invading Persians** (e.g., the “Greeks vs. barbarians” theme of Parthenon artwork; the temple of Athena Nike, “victory”).

 David E. Aune and Hans Svedbakken, “Greece,” in *Eerdmans Dictionary of the Bible*, ed. David Noel Freedman, Allen C. Myers, and Astrid B. Beck (Grand Rapids, MI: W.B. Eerdmans, 2000), 530.

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This is profound on several levels. The empire that would be called Greece did not exist when Daniel saw the vision. Further, the primary impetus for organizing the peoples of the region into what became Greece was Persian advancement into their lands — so Daniel foresaw the rise of the Medo-Persians before it happened, and the resulting conflict with the peoples of Javan that would form the alliance that became Greece.

This is also the genesis of an East-versus-West rivalry that continues to shape our cultural perceptions today. We are taught to see history from a Western or Greek perspective, one that treats power emanating from Greek culture as superior to that of the East — Thermopylae, Marathon, and so on only cement this idea in our heads. This can be problematic, given that the Bible is an Eastern book.

We would love to explore the effects of this Western bias on geopolitics and Biblical interpretation, but that is beyond our scope tonight. For now, simply note that honest analysis, free of bias, could rightly view the Persian Empire as more impressive than the Greek or Roman Empire.

Our Western mindset can sometimes portray the Greeks as “civilizing” an otherwise uncivilized Persian monarchy. Yet this picture is far too simplistic. The Persian Empire was remarkably sophisticated, allowing significant religious and cultural diversity, while developing advanced systems of administration, infrastructure, and commerce—including one of the earliest widespread systems of standardized coinage.

This is especially interesting in light of Daniel’s visions concerning Persia and Greece. God portrays the Medo-Persian Empire as silver, while Greece is represented by the less valuable metal bronze. Likewise, Persia is symbolized by a ram, while Greece is symbolized by a goat. These images challenge some of our modern assumptions about the superiority of Greece over Persia. When approaching Scripture, we must therefore be willing to set aside our own cultural biases and seek to understand the text on its own terms—asking not what we expect it to say, but what God is actually communicating.

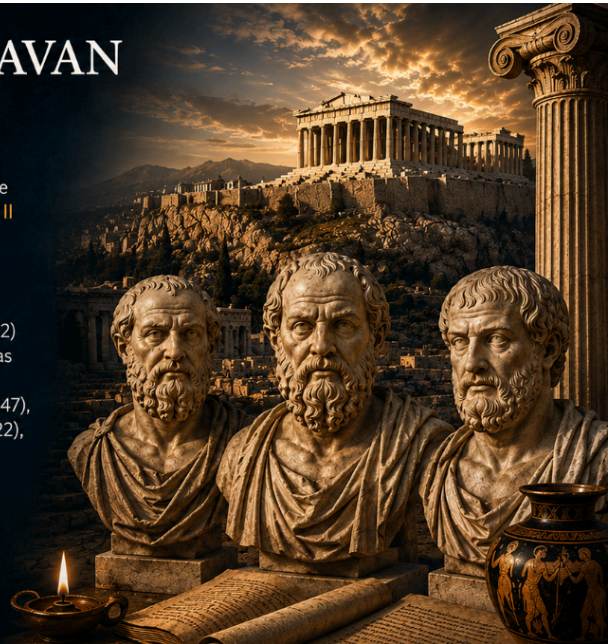
DEVELOPMENT OF JAVAN (GREECE) 2

Dynamic political and cultural forces continued to work in the 4th century. No dominant political power emerged until **Philip II of Macedon** (382–336) attempted to unite politically the quarrelsome and divided Greek city-states.

The surviving literature of the period records the voices of the great orators who opposed Philip (e.g., **Demosthenes**, 384–322) and those who supported him (e.g., **Isocrates**, 436–338). It was also at this time that Athens secured its reputation as the seat of philosophy through the writing and teaching of **Plato** (429–347), the most famous student of Socrates, and **Aristotle** (384–322), the most famous student of Plato.

A new era began, however, with the career of Philip's son **Alexander III**.

David E. Aune and Hans Svedbakken, "Greece," in *Eerdmans Dictionary of the Bible*, ed. David Noel Freedman, Allen C. Myers, and Astrid B. Beck (Grand Rapids, MI: W.B. Eerdmans, 2000), 530.

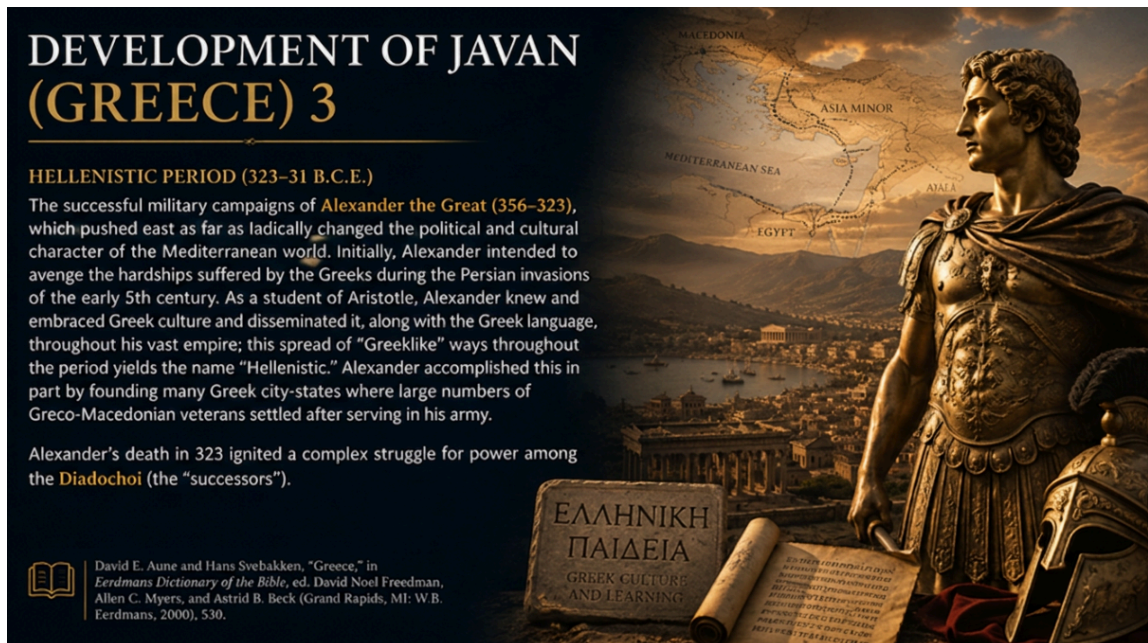


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Greece truly became an Empire in the time of Philip II of Macedon and was solidified under his son, whom the world would call Alexander the Great. Daniel is seeing this vision between roughly 550 and 542 B.C. — at that

point Greece is not a empire, and Alexander would not rise to power for another two hundred years. Daniel foresaw the emergence of significant dramatic political and cultural force to act on the Middle East, centuries in advance of its arrival.



DEVELOPMENT OF JAVAN (GREECE) 3

HELLENISTIC PERIOD (323–31 B.C.E.)

The successful military campaigns of **Alexander the Great (356–323)**, which pushed east as far as India, radically changed the political and cultural character of the Mediterranean world. Initially, Alexander intended to avenge the hardships suffered by the Greeks during the Persian invasions of the early 5th century. As a student of Aristotle, Alexander knew and embraced Greek culture and disseminated it, along with the Greek language, throughout his vast empire; this spread of “Greeklike” ways throughout the period yields the name “Hellenistic.” Alexander accomplished this in part by founding many Greek city-states where large numbers of Greco-Macedonian veterans settled after serving in his army.

Alexander's death in 323 ignited a complex struggle for power among the **Diadochoi** (the “successors”).

David E. Aune and Hans Sverbakken, “Greece,” in *Eerdmans Dictionary of the Bible*, ed. David Noel Freedman, Allen C. Myers, and Astrid B. Beck (Grand Rapids, MI: W.B. Eerdmans, 2000), 530.

Hellenistic Period (323–31 B.C.E.)

The successful military campaigns of Alexander the Great (356–323), which pushed east as far as India, radically changed the political and cultural character of the Mediterranean world. Initially, Alexander intended to avenge the hardships suffered by the Greeks during the Persian invasions of the early 5th century. As a student of Aristotle, Alexander knew and embraced Greek culture and disseminated it, along with the Greek language, throughout his vast empire; this spread of “Greeklike” ways throughout the period yields the name “Hellenistic.” Alexander accomplished this in part by founding many Greek city-states where large

numbers of Greco-Macedonian veterans settled after serving in his army. Alexander's death in 323 ignited a complex struggle for power among the Diadochoi (the "successors")

David E. Aune and Hans Svebakken, "Greece," in Eerdmans Dictionary of the Bible, ed. David Noel Freedman, Allen C. Myers, and Astrid B. Beck (Grand Rapids, MI: W.B. Eerdmans, 2000), 530–531.

So Daniel saw what would become Greece attacking from the west, charging in great rage at the ram of Medo-Persia.



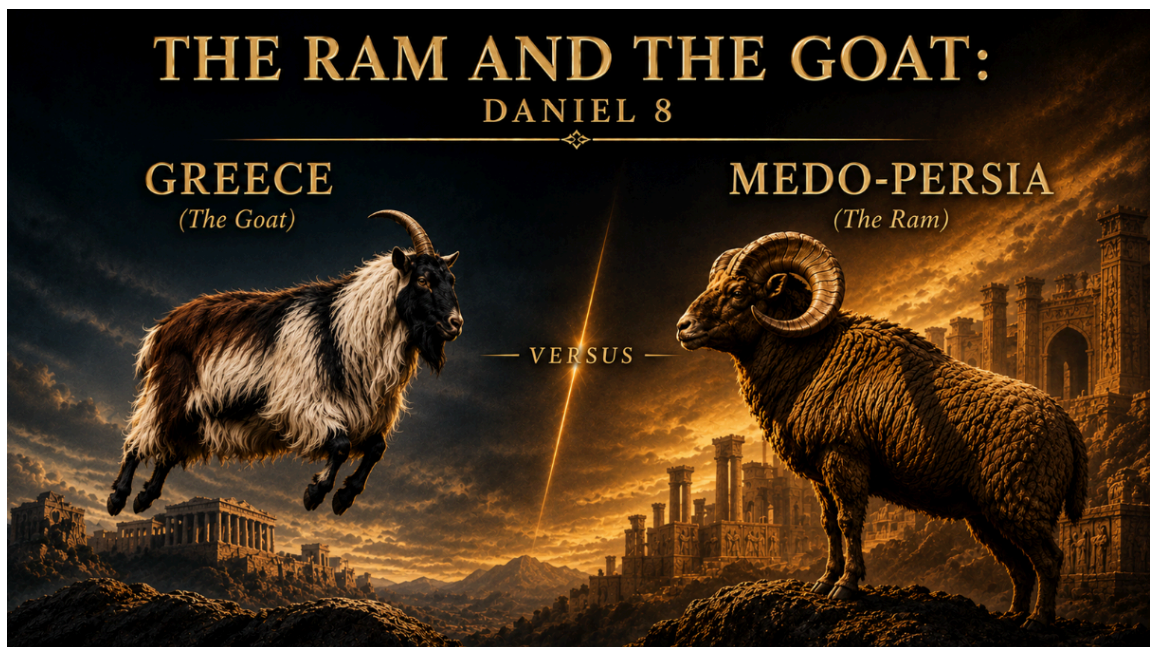
This means that Daniel saw some of the most significant geopolitical events in the middle east unfold centuries before they actually happened! He saw

so far in advance, that at the time of the vision, Daniel could only refer to what would become Greece as Javan — a grandson of Noah identified in Genesis 10:2–4.



In the vision, Daniel stood in Susa (modern Iran) and saw a male goat fly across the "whole earth" from the region of Javan (western Turkey). This is significant: the "*kol ha aretz*," the whole earth, is the region Noah's sons settled. The Bible is a Middle Eastern book. It does not tend to have powers north of the Black Sea (like Russia) or west of Turkey (like Europe) in view — not because such powers couldn't be included, but because Israel is the center of God's eye, and the Biblical world is the Middle East. The western edge of the Biblical world was the Aegean Sea near Javan, or Turkey, and the eastern edge was the area of Elam, or Iran. Daniel saw these two areas in an incredible clash.

History bears out the accuracy of Daniel's vision in great detail — and these kinds of things sometimes repeat in history. We believe these things were fulfilled historically, but it is worth contemplating the extent to which we may see them repeat as a pattern in our future. We will not get into that now, but our position will become clear as we continue.



There is also an obvious, almost humorous element to the depiction: we have come to view the male goat as a kind of "super goat." Not only does he fly across the whole earth, he also takes on a larger animal — a ram — and defeats him. In the animal world this would never happen, given the disparity in physique between the two. We imagine this captured Daniel's attention, not to mention the flying part.

8 The goat became very great, but at the height of his power his large horn was broken off, and in its place four prominent horns grew up toward the four winds of heaven.

This is where the prophecy grows even more interesting. It is possible these horns grew toward four cardinal directions, and it is also possible this references four spiritual entities in the heavens — a subject we discussed last week.

Recall a little of Alexander's life: at age twenty he assumed his father's mantle; by twenty-six he had conquered the mighty Persian Empire; by thirty his empire stretched from the Mediterranean to the Hindu Kush; he died at thirty-two. Previously, no one could escape the ram's power (v. 4); now no one could escape the super-goat (v. 7). The goat was enraged (v. 6) at the Persians for incursions into the territory of Javan. Alexander quickly conquered Asia Minor, Syria, Egypt, and Mesopotamia in only a handful of years, beginning in 334 B.C. The greatness that once characterized the ram now belonged to the goat.

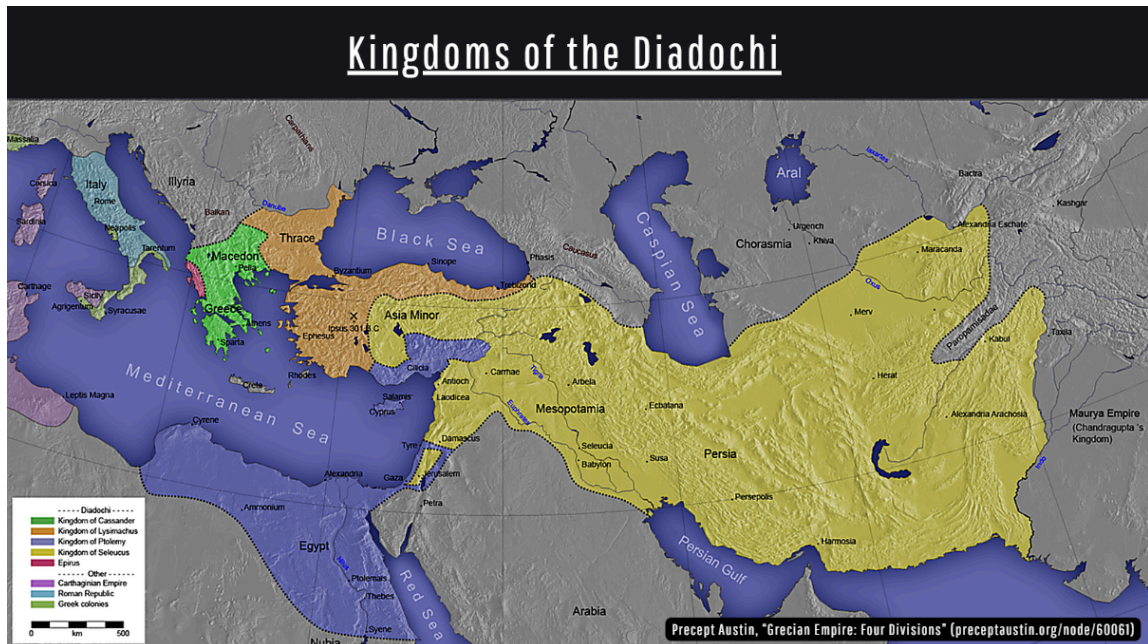
Alexander died at thirty-two, most likely from drunkenness or poisoning, in Babylon, eleven years into his conquests. As soon as the goat reached the height of his power, his large single horn was broken off, and in its place four "notable" or "prominent" ones arose. These horns tie to the four most notable regions eventually associated with Cassander, Lysimachus, Seleucus, and Ptolemy. History records more than four generals who

succeeded Alexander, and the list of "the four" who formed his successors has varied throughout history until relatively recent times. Thus when we see the four "prominent" horns in Daniel 8 we see it as the four prominent successors in view.

Daniel 8:22 (ESV)

22 As for the horn that was broken, in place of which four others arose, four kingdoms shall arise from his nation, but not with his power.

Gabriel's interpretation in verse 22 is key here. Daniel has consistently seen three sections of a statue, or three beasts, representing known historical empires, followed by a fourth that remains unspecified in the text. The third animal we have been discussing is the super-goat which represents Greece.



The four horns that arise after the prominent horn is broken off, however, are called "kingdoms" that emerge from his nation — differentiated from "his nation" by the words "kingdoms" and the phrase "will not have the same power," which in our reading makes them something distinct from simply the nation of the super-goat. Our suggestion is that they should be seen as four regional kingdoms.

Remember that each of the Gentile beastly empires have already been named except the fourth, which is unnamed in the text. If we are right, then following the "super goat" nation of Greece, the Middle East was divided into four regional kingdoms that would serve as a transition to the fourth, unnamed, terrifying beast — and these four kingdoms provide geographic indicators of where the fourth empire will arise from.

Our eyes are on the two strongest of the regional kingdoms: the Ptolemies and the Seleucids. We even think these may correspond to what Daniel 2 called the "belly and thighs of bronze" — the belly corresponding to the super-goat and his prominent horn, the two thighs of bronze corresponding to the Ptolemies and Seleucids.

The Ptolemies and Seleucids battled frequently and will appear again in Daniel 11. Interestingly, Daniel 8 and 11 both seem to contain a mixture of strongly verifiable historical details alongside details that clearly have not happened yet and must be future events.



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9. Verses 10–14 — Antiochus, the Little Horn?
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11. Verses 20–25 — Gabriel's Interpretation
12. Verses 26–27 — Sealed for the Distant Future

1. Verse 9 — The Small Horn, Near and Far Fulfillment

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9 Out of one of them came another horn, which started small but grew in power to the south and to the east and toward the Beautiful Land.

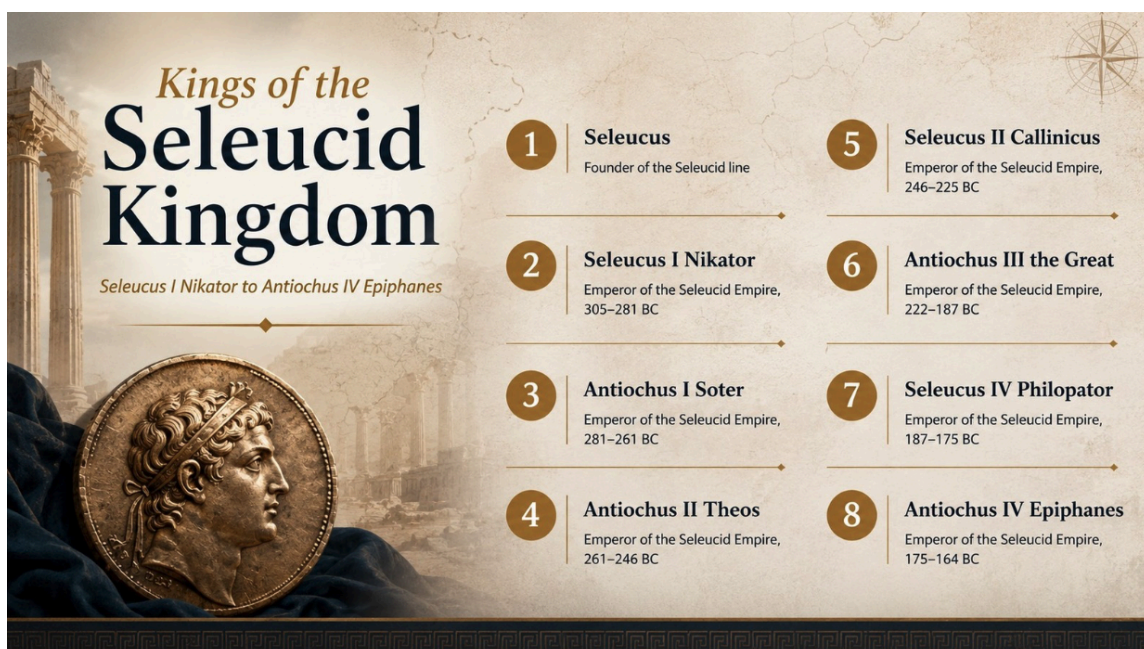
Given that Daniel 8 opens with a deliberate connection to Daniel 7, it is impossible for us not to relate this "small horn" to the "little horn" of Daniel 7. The first, second, third, and fourth beasts in Daniel's visions all rise out of the Middle East, and none rise out of Europe.

The first empire, Babylon, is described as both a head of gold and a lion. The second, Medo-Persia, is a silver chest and arms as well as a lopsided

bear and a two-horned ram. The third, Greece, is a bronze belly and two thighs as well as a leopard with four heads and finally a super-goat with a broken horn followed by four regional kingdoms.

We are suggesting that the fourth empire's two legs of iron will grow out of two of the regional divisions represented by the bronze thighs. This concept is strengthened by the descriptions of the "little horn with the big mouth" in Daniel 7 and the "small horn" in Daniel 8, which comes from one of the regional divisions.

The historical figure usually associated with this small horn is Antiochus IV, called Epiphanes — the eighth king of the Seleucid, or Syrian, Kingdom. Here is a chart showing those Kings.



Let's take a quick minute and remind ourselves who we're actually talking about when we say "Antiochus IV Epiphanes." By the time we reach him, he's the eighth king in the Seleucid line — the Greek dynasty that inherited the eastern half of Alexander's empire after his death — and he takes the throne in 175 B.C. If you know your Maccabees and the story of Hanukkah, you already know this man's legacy. Epiphanes is the villain of that whole story: he marches into Jerusalem, plunders the Temple treasury, sets up an altar to Zeus over the altar of the Lord, sacrifices swine flesh on it, outlaws circumcision and the reading of Torah, and does everything in his power to stamp out the worship of Israel's God. That is precisely what ignites the Maccabean revolt, and it's precisely what Hanukkah still commemorates today — the reconsecration of a Temple that a Gentile king had defiled on purpose.

This Kingdom ruled a large section of the Biblical world.



Many Christian scholars attribute Antiochus as the small horn we have been studying. Although this case is strong, it is also incomplete. There are a many things that the little horn and Antiochus have in common:

What Antiochus Epiphanes Fulfilled

Daniel 8:9–25 — the near, partial fulfillment

✓ Grew to become exceedingly great <i>Daniel 8:9</i>	✓ Ruled as a stern-faced king <i>Daniel 8:23</i>
✓ Advanced into the Beautiful Land <i>Daniel 8:9</i>	✓ Destroyed the mighty men and the holy people <i>Daniel 8:24</i>
✓ Took away the daily sacrifice <i>Daniel 8:11</i>	✓ Caused deceit to prosper <i>Daniel 8:25</i>
✓ Defiled the sanctuary <i>Daniel 8:11</i>	✓ Considered himself superior <i>Daniel 8:25</i>
✓ Threw truth to the ground <i>Daniel 8:12</i>	✓ Struck when the people felt secure <i>Daniel 8:25</i>

Antiochus fulfills much of this text — but Daniel 8:26 and the New Testament both point beyond him to a still-future fulfillment.

He did grow to become exceedingly great. He did go into the "Beautiful Land." He did take away the daily offerings. He did defile the sanctuary. He did throw truth to the ground. He was a stern-faced king. He did destroy many holy people. He did cause deceit to prosper. He did consider himself superior. And it could be said that he made the people feel secure before bringing destruction.

We could tell you that Antiochus thought himself God manifest, that he killed a pig on the altar and outlawed Judaism, or that the Jews intentionally mispronounced "Epiphanes" as "Epimanes," meaning "madman."

The issue of stating that Antiochus Epiphanes is the little horn is that doing so ignores many things that clearly do not fit as an exact fulfillment. But

what this comparison does accomplish is helping us understand a principle we have been teaching since Genesis, that prophecy is pattern, or said another way—near and far fulfillment.

Ultimately, prophecy is about repeating patterns that point to ultimate fulfillment on the Day of the Lord, or in Christ.

Consider the pattern beginning in the Law:

1. Genesis 3:14–15 (NIV)

- ¹⁴ So the Lord God said to the serpent, “Because you have done this,

“Cursed are you above all livestock

and all wild animals!

You will crawl on your belly

and you will eat dust

all the days of your life.

¹⁵ And I will put enmity

between you and the woman,

and between your offspring and hers;

he will crush your head,

and you will strike his heel.”

Few serious Christians believe these verses concern only a literal snake. That intuition is a good launching point for the principle at hand.

Genesis 3:14–15 (NIV)

Tracing the scope of the curse, conflict, and promise

14 So the Lord God said to the serpent, ‘Because you have done this,
‘Cursed are you above all livestock
and all wild animals!
You will crawl on your belly
and you will eat dust
all the days of your life.’

15 And I will put enmity
between you and the woman,
and between your offspring and hers;
he will crush your head,
and you will strike his heel.’

v.14 —
applies only
to the serpent

v.15a —
serpent’s seed
and Satan

v.15b —
Satan and Christ

Interpretive scope: v.14 addresses the serpent alone;
v.15a broadens to the serpent’s seed and Satan; v.15b narrows to
the ultimate conflict between Satan and Christ.

Dake breaks down this concept that he calls: *The Law of Double Reference*. Here is an excerpt.

Here we have the first occurrence of the law of double reference (cp. Isa. 14:12–14; Ezek. 28:11–17; Mt. 16:22–23; Mk. 5:7–16; Lk. 4:33–35, 41). In these and many other passages a visible creature is addressed, but certain statements also refer to an invisible person using the visible creature as a tool. Thus, two persons are involved in the same passage. The principle of interpretation in such passages is to associate only such statements with each individual as could refer to him. The statements of Gen. 3:14 could apply only to the serpent and not to Satan. The first part of Gen. 3:15 could apply to both the seed of the serpent and Satan. The last part of Gen. 3:15 could only refer to Satan and Christ. A simple example of this law is the case of Christ addressing Peter as Satan. When Peter declared that he would never permit anyone to crucify his Lord on the cross, Christ rebuked him saying, “Get thee behind Me, Satan” (Mt. 16:22–23). Both Satan and Peter were addressed in the same statement, and both were involved in the rebuke. Peter, for the moment, was unknowingly being used as a tool of Satan in an effort to keep Christ from going to the cross. Satan was the primary one addressed, and so it is in Gen. 3:15. A literal serpent is addressed, but the primary reference is to Satan.

Finis Jennings Dake, The Dake Annotated Reference Bible (Dake Publishing, 1997), Ge 3:15.

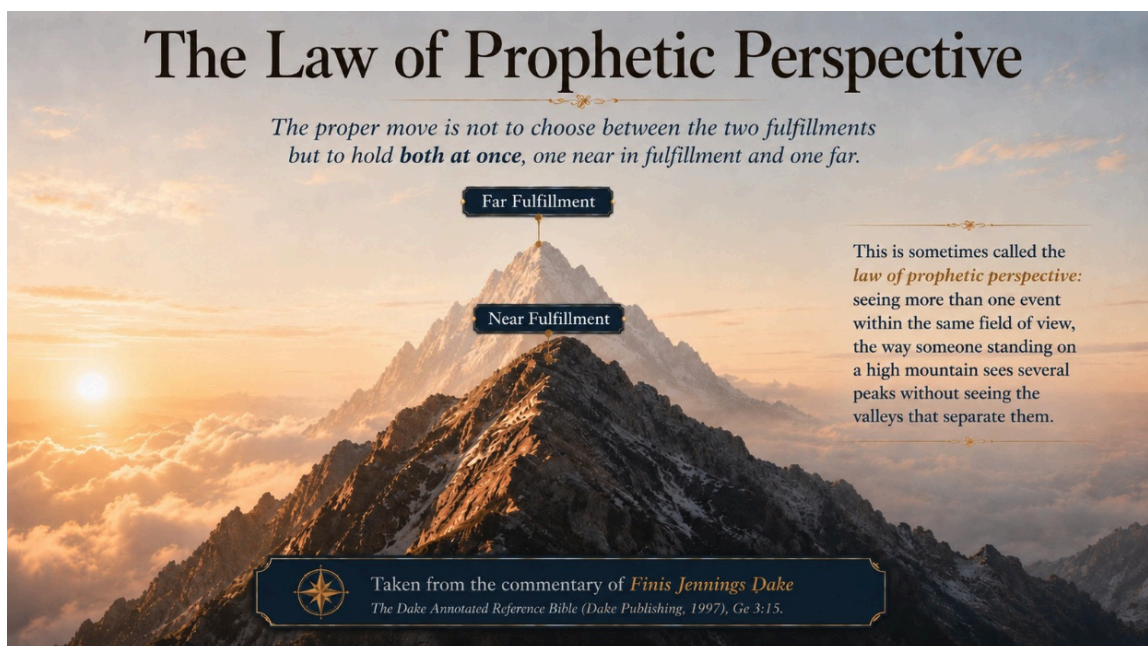
Let's move to another example in the prophets:

1. **Isaiah 7:14 (NIV)** "Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel."

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Few Christians deny that this verse speaks of the virgin birth of Jesus — doing so would require ignoring the Newer Testament's quotation of the verse in Matthew, applying it directly to Jesus' birth. And yet Isaiah was clearly speaking of his own son and circumstances immediate to his own time — Isaiah 7:15–16 goes on to tie that son to a sign given to King Ahaz concerning the fall of two kings within a short, specific timeframe.

The proper move is not to choose between the two fulfillments but to hold both at once, one near in fulfillment and one far.



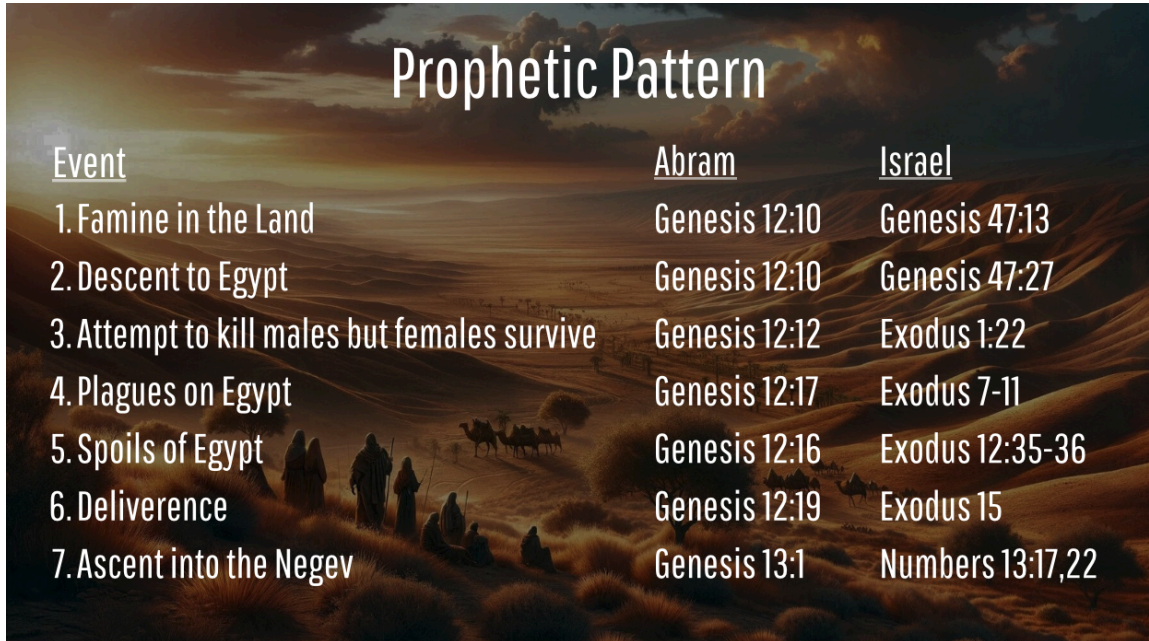
This is sometimes called the law of prophetic perspective: seeing more than one event within the same field of view, the way someone standing on a high mountain sees several distant peaks without seeing the valleys that separate them.

As troubling as this can be for the Western mindset, it remains a staple of Biblical language, motif, and prophetic speech. Take Zechariah 12:10 — clearly about the coming of the Lord, where Israel will look on the one "they have pierced" and mourn for him. John applies that same line to the crucifixion in John 19:35–37. Case closed, right? Except John applies the very same verse again to the Second Coming in Revelation 1:7. One apostle, one verse, both comings.

The same double layer runs throughout the Writings — Psalm 2, Psalm 8, and Psalm 22 all speak plainly to David's own life, yet each gets applied by the New Testament to Christ; Psalm 41:9 and Psalm 69 do the same with Judas. Worth tracing those cross-references yourself. The pattern holds: Biblical prophecy establishes near-time fulfillments that point toward a fuller one still to come.

(Several connections such as Isaiah and Matthew and the mountain illustration were also taken from Dake's. Finis Jennings Dake, The Dake Annotated Reference Bible (Dake Publishing, 1997), Ge 3:15.)

We have studied many near and far fulfillments in Genesis and Exodus, we usually used terms such as *Prophetic Pattern*, or *Anticipatory Parallel*.



Prophetic Pattern

<u>Event</u>	<u>Abram</u>	<u>Israel</u>
1. Famine in the Land	Genesis 12:10	Genesis 47:13
2. Descent to Egypt	Genesis 12:10	Genesis 47:27
3. Attempt to kill males but females survive	Genesis 12:12	Exodus 1:22
4. Plagues on Egypt	Genesis 12:17	Exodus 7-11
5. Spoils of Egypt	Genesis 12:16	Exodus 12:35-36
6. Deliverance	Genesis 12:19	Exodus 15
7. Ascent into the Negev	Genesis 13:1	Numbers 13:17,22

This is like Abram and Israel and their journeys in and out of Egypt. Another example from Genesis is Jacob and his journey in and out of Haran. His story has a near fulfillment in Israel and a nation, and a far fulfillment for the end of days.

14 Parallels (Haran and Egypt): In and Out of “Captivity”

Event	Haran	Egypt
1. Escaping external threat	Gen 27:43-45	Gen 45:11
2. Greatly multiplied	Gen 29:32-30:24	Ex 1:7
3. Time of favor	Gen 30:27	Gen 47:5-12
4. Change of heart towards Israel	Gen 31:1-2	Ex 1:8
5. Issue with prosperity	Gen 31:1-2	Ex 1:9
6. Mistreated	Gen 31:7,41	Ex 1:11
7. The Lord sees his suffering	Gen 31:12	Ex 3:7
8. Called out by God	Gen 31:3	Ex 3:8
9. Pursued as they exit	Gen 31:22-23	Ex 14:23
10. Delivered by divine intervention	Gen 31:24	Ex 14:30
11. Escaped with wives, children, and livestock	Gen 31:17-18	Ex 12:37-38
12. Divinely plundered	Gen 31:9	Ex 12:36
13. Led by God into the land	Gen 31:18	Ex 3:17;12:25
14. Way marked by angels	Gen 32:1-3	Ex 23:20

We should take this principal and apply it to Antiochus Epiphanes. He is certainly a near fulfillment for Daniel, but he is not *the* far fulfillment found in the Anti-Christ who will emerge in the Middle East from the fourth beast.



Pop Quiz #4

"Near and far fulfillment" refers to:

- A.** A prophecy fulfilled once and never referenced again
- B.** A pattern where a prophecy has an initial, partial fulfillment and a later, complete one
- C.** A method for dating Daniel's authorship
- D.** The distinction between literal and purely symbolic prophecy

Verses 10-14 -Antiochus, the Little Horn?

10 It grew until it reached the host of the heavens, and it threw some of the starry host down to the earth and trampled on them. **11** It set itself up to be as great as the Prince of the host; it took away the daily sacrifice from him, and the place of his sanctuary was brought low. **12** Because of rebellion, the host of the saints and the daily sacrifice were given over to it. It prospered in everything it did, and truth was thrown to the ground.

13 Then I heard a holy one speaking, and another holy one said to him, "How long will it take for the vision to be fulfilled—the vision concerning the daily sacrifice, the rebellion that causes desolation, and the surrender of the sanctuary and of the host that will be trampled underfoot?"

14 He said to me, "It will take 2,300 evenings and mornings; then the

sanctuary will be reconsecrated.”

We want to dive into a character that we have taught about several times before in this church, Antiochus IV, or Antiochus Epiphanes. His reign was relatively brief, lasting from 175 to 164 B.C., yet his assault upon Jerusalem, the Jewish people, the temple, the sacrifices, and the covenant created a pattern that bears a striking resemblance to the Bible’s descriptions of the final Antichrist. We would call this a "type" of Antichrist.

This does not require us to choose between Antiochus and the Antichrist when reading Daniel. A solid case can be made that portions of Daniel describe events genuinely reflected in the career of Antiochus, while at the same time, reaching beyond him to a greater and more final fulfillment. Antiochus becomes, in this understanding, a historical foreshadowing, or, more common for us, a shadow and type. Or, another way to say it would be that Antiochus is a partial fulfillment that points to an eventual ultimate fulfillment. Either way, he was an actual ruler whose career provides a partial picture of a ruler who is ultimately still to come.

Their parallels are too substantial to ignore. But so are the differences.

Antiochus IV was a king of the Seleucid Empire, one of the kingdoms that emerged from the breakup of Alexander the Great’s empire. He was the son of Antiochus III the Great and eventually succeeded his brother Seleucus IV, taking the Seleucid throne in 175 B.C. His title *Epiphanes* carried the astonishing meaning “manifestation of the god” or “god manifest.” He ruled until his death in 164 B.C.

The Seleucid kingdom occupied much of the territory north and east of Israel, including Syria, Mesopotamia, and at various times large portions of Asia Minor and the lands extending toward Persia. Judea therefore found itself caught between the Seleucid kingdom in the north and the Ptolemaic kingdom of Egypt in the south—the two powers behind much of the “king of the North” and “king of the South” material in Daniel 11.

Antiochus became heavily involved in Egyptian affairs. Daniel 11:25–30 describes northern campaigns against the king of the South, an initial success, followed by another expedition that ends differently when “ships of the western coastlands” oppose him. Historically, Antiochus invaded Egypt, achieved considerable success, and then returned in 168 B.C., only to be confronted by Roman demands that he withdraw. He withdrew from Egypt under Roman pressure immediately before his intervention in Jerusalem.

Daniel then says:

1. Daniel 11:30 (NIV 1984)

- 30 Ships of the western coastlands will oppose him, and he will lose heart. Then he will turn back and vent his fury against the holy covenant. He will return and show favor to those who forsake the holy covenant.

This is exactly where the prophetic narrative becomes particularly

significant.

Upon returning from the Egyptian conflict, Antiochus intervened violently in Judea and supported the Hellenizing faction surrounding the high priest Menelaus. Daniel describes him as showing favor toward those who forsake the covenant.

The religious crisis that followed was catastrophic.

First Maccabees describes royal decrees suppressing Jewish religious practice: sacrifices were interrupted, Sabbaths and festivals were profaned, circumcision was forbidden, copies of the Torah were destroyed, pagan altars were constructed, and Jews who remained faithful to the covenant were killed. It specifically describes an “abomination of desolation” being erected upon the altar. Second, Maccabees independently describes the pollution of the Jerusalem temple, its association with the Greek god Zeus, the introduction of unlawful sacrifices, and brutal pressure upon Jews to abandon their ancestral laws. Antiochus violently interfered with Jewish worship, defiled the sanctuary, attacked covenant faithfulness, and persecuted those who resisted.

The result was the Maccabean revolt.

Eventually Judas Maccabeus and his forces regained Jerusalem and purified the temple. Antiochus died in late 164 B.C., around the period of the temple's restoration.

The historical events are remarkable enough by themselves. But when they are placed beside Daniel's language about the coming enemy of God, something greater begins to emerge.

Slide 1 of 2

ANTIOCHUS FORESHADOWS THE ANTICHRIST		
The Pattern -> The Final Fulfillment		
	ANTIOCHUS EPIPHANES	THE ANTICHRIST
Rises as a powerful horn	Antiochus (Dan 8:8–9) →	Antichrist (Dan 7:8, 20–25)
Makes war against God's people	Antiochus (Dan 8:10, 24) →	Antichrist (Dan 7:21, 25; Rev 13:7)
Opposes covenant faithfulness	Antiochus (Dan 11:28–32) →	Antichrist (Dan 7:25; Rev 13:7–10; 14:12)
Stops the sacrifice	Antiochus (Dan 8:11; 11:31) →	Antichrist (Dan 9:27; 12:11)
Desecrates the sanctuary / holy place	Antiochus (Dan 8:11–13; 11:31) →	Antichrist (Matt 24:15; 2 Thess 2:4)

This slide establishes the pattern. Antiochus repeatedly does in history what Scripture says the Antichrist will do on a greater and final scale.

First, Antiochus rises as a horn from the divided Greek kingdom (Dan. 8:8–9). The Antichrist is likewise pictured as a horn who rises, becomes dominant, and exercises extraordinary authority (Dan. 7:8, 20–25).

Second, Antiochus makes war against God's people (Dan. 8:10, 24). The Antichrist will also make war against the saints and, for a time, appear to conquer them (Rev. 13:7).

Third, Antiochus opposes covenant faithfulness, rewarding those who abandon the covenant and persecuting those who remain faithful (Dan. 11:28–32). The Antichrist will likewise demand allegiance that directly competes with faithfulness to God (Dan. 7:25; Rev. 13–14).

Fourth, Antiochus stops the regular sacrifice (Dan. 8:11; 11:31). The Antichrist will do the same during the final period of desolation (Dan. 9:27; 12:11). If sacrifices are stopped again, they must first have begun again.

Fifth, Antiochus desecrates the sanctuary. Yet Jesus, nearly two centuries later, still points forward to a future abomination standing in the holy place, while Paul describes the man of lawlessness exalting himself in God's temple (Matt. 24:15; 2 Thess. 2:4).

ANTIOCHUS FORESHADOWS THE ANTICHRIST

The Pattern -> The Final Fulfillment

	ANTIOCHUS EPIPHANES		THE ANTICHRIST
Establishes the abomination of desolation	Antiochus (Dan 11:31)	➡	Antichrist (Dan 9:27; 12:11; Matt 24:15-21)
Exalts himself against God	Antiochus (Dan 8:25)	➡	Antichrist (Dan 7:25; 11:36-37; 2 Thess 2:3-4)
Blasphemes God	Antiochus (Dan 8:11-12, 25)	➡	Antichrist (Rev 13:5-6)
Prosperes temporarily	Antiochus (Dan 8:12, 24-25)	➡	Antichrist (Dan 11:36; Rev 13:5-7)
Finally destroyed by divine intervention	Antiochus (Dan 8:25)	➡	Antichrist (2 Thess 2:8; Rev 19:19-20)

Sixth, Antiochus establishes the abomination of desolation (Dan. 11:31). The Antichrist will repeat that pattern in its final fulfillment (Dan. 9:27; 12:11; Matt. 24:15-21).

Seventh, Antiochus exalts himself against God, even standing against the “Prince of princes” (Dan. 8:25). The Antichrist will magnify himself above every god and ultimately present himself as divine (Dan. 11:36-37; 2 Thess. 2:3-4).

Eighth, Antiochus opposes God and His truth. The Antichrist carries this same rebellion to its fullest expression through open blasphemy against God (Rev. 13:5-6).

Ninth, Antiochus prospers for a limited time (Dan. 8:12, 24–25). The Antichrist will likewise be permitted a temporary season of astonishing success and apparent victory (Dan. 11:36; Rev. 13:5–7).

Finally, Antiochus is broken “not by human power” (Dan. 8:25). His historical death came apart from defeat in battle. The Antichrist’s end will be even more unmistakably supernatural: Christ Himself destroys him at His coming (2 Thess. 2:8; Rev. 19:19–20; Isa. 31:8).

This list is not exhaustive but you are gaining a better picture of who the antichrist is by looking at a pattern of a man who checked many boxes of what scripture said the antichrist would be. However, there are very important distinctions that let you know that Antiochus was not the final Antichrist who is to come into the world.

WHY ANTIOCHUS WAS NOT THE FINAL ANTICHRIST

1.	Jesus placed Daniel's abomination IN THE FUTURE (Matt 24:15–21) Antiochus had been dead for nearly two centuries when Jesus said, 'When you see ... the abomination that causes desolation ...'
2.	The final tribulation will be UNPRECEDENTED (Dan 12:1; Matt 24:21–22) Jesus describes a period of distress unequaled from the beginning of the world—far beyond the persecution under Antiochus.
3.	The 2,300 evenings and mornings EXCEED ANTIOCHUS (Dan 8:13–14) Antiochus stopped the sacrifices for about 1,110 days, but Daniel speaks of 2,300 evenings and mornings before the sanctuary is restored—showing Antiochus was only a near and partial fulfillment.
4.	The final beast will receive GLOBAL AUTHORITY and worship (Rev 13:2, 5–8) Antiochus ruled a regional Seleucid kingdom. The final beast receives authority over every tribe, people, language and nation and becomes an object of worldwide worship.
5.	The final Antichrist is DESTROYED BY CHRIST at His coming (2 Thess 2:8; Rev 19:19–20) Antiochus died centuries before Christ's return. The final man of lawlessness is personally destroyed by the appearing of Jesus Christ.

First, Jesus places Daniel's abomination in the future. Antiochus had been dead for nearly two centuries when Jesus told His disciples, "when you see" the abomination of desolation spoken of through Daniel standing in the holy place (Matthew 24:15–21). Jesus was clearly familiar with what Antiochus had done, yet He still treated Daniel's prophecy as containing a future fulfillment. Antiochus therefore provides the historical pattern without exhausting the prophecy.

Second, the final tribulation will be unprecedented. Daniel speaks of "a time of distress such as has not happened from the beginning of nations until then" (Daniel 12:1), and Jesus uses similarly absolute language, describing "great distress, unequaled from the beginning of the world until now—and never to be equaled again" (Matthew 24:21–22). Antiochus' persecution was brutal, but Scripture describes the final crisis in universal and unparalleled terms.

Third, Daniel 8:13–14 presents a difficulty if Antiochus is treated as the complete fulfillment of the prophecy. Antiochus halted the temple sacrifices for roughly 1,110 days, from late 167 B.C. until the temple was rededicated in 164 B.C. Yet Daniel speaks of 2,300 “evenings and mornings” before the sanctuary is restored. His actions therefore fit the prophecy as a powerful near and partial fulfillment, but the unresolved 2,300-day period points beyond him toward a final and more complete fulfillment.

Fourth, the final beast receives global authority and worship. Antiochus ruled a powerful but regional Seleucid kingdom. Revelation describes the beast receiving authority from the dragon and exercising power over “every tribe, people, language and nation,” while the inhabitants of the earth worship him (Revelation 13:2, 5–8). The scale is dramatically greater. Side note, we still hold to the position that this could primarily be the Biblical world while acknowledging some opposition most likely still exists.

Finally, the final Antichrist is destroyed personally by Christ at His coming. Antiochus died centuries before the return of Jesus. Paul says the Lord Jesus will overthrow the man of lawlessness “with the breath of his mouth” and destroy him by the splendor of His coming (2 Thessalonians 2:8). Revelation likewise portrays the beast being defeated when Christ returns (Revelation 19:19–20).

For all the similarities we have just examined, Antiochus Epiphanes still falls

short of everything Scripture says the final Antichrist will accomplish. He checks an astonishing number of prophetic boxes, perhaps more than almost any other historical ruler we could name. But, he remains a shadow of a greater reality still to come.

And Antiochus is not the only historical ruler who functions this way. Sennacherib gives us another example. He was a king of Assyria whom God permitted to sweep through nations and even bring judgment upon the northern kingdom of Israel. He came against Judah speaking arrogantly against the LORD, boasting in his own strength and assuming that Jerusalem's God would fall just as the gods of the other nations had fallen. But Sennacherib also fell short of everything the prophets say about the final enemy. So once again we have a historical ruler who establishes a pattern without exhausting the prophecy.



And this matters because last week we briefly introduced another title Scripture repeatedly uses for this coming enemy:

THE ASSYRIAN.

Look at that map. Ancient Assyria occupied territory corresponding largely to northern Iraq, northeastern Syria and southeastern Turkey. Keep that region in your mind.

Because as we continue following the biblical descriptions of this final ruler, Scripture gives us another prophetic picture—and remarkably, it again directs our attention toward the lands north of Israel. That figure is:

GOG OF MAGOG

Ezekiel 38 opens with God saying:

Ezekiel 38:1–7 (ESV)

38 The word of the LORD came to me: 2 “Son of man, set your face toward

Gog, of the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him 3 and say, Thus says the Lord GOD: Behold, I am against you, O Gog, chief prince of Meshech and Tubal. 4 And I will turn you about and put hooks into your jaws, and I will bring you out, and all your army, horses and horsemen, all of them clothed in full armor, a great host, all of them with buckler and shield, wielding swords. 5 Persia, Cush, and Put are with them, all of them with shield and helmet; 6 Gomer and all his hordes; Beth-togarmah from the uttermost parts of the north with all his hordes—many peoples are with you.

7 “Be ready and keep ready, you and all your hosts that are assembled about you, and be a guard for them.

The first distinction we need to make is simple. Gog is the ruler. Magog is the land associated with him.

Gog is identified as the prince connected with Meshech and Tubal, and he does not come alone. Ezekiel gives us an entire coalition surrounding him: Magog. Meshech. Tubal. Persia. Cush. Put. Gomer. Beth Togarmah. And “many nations.”

God then commands Gog:

1. Ezekiel 28:7 (NIV 1984)

- 7 “Get ready; be prepared, you and all the hordes gathered about you, and take command of them.

Gog is therefore presented as the leader of a multinational military coalition. Now let's put those names on a map.



According to the geographic identifications we have been working with from Joel Richardson's *Mideast Beast*, Meshech, Tubal, Gomer, Togarmah and Magog concentrate heavily in Asia Minor—modern Turkey. Persia is modern Iran. Put points toward Libya. Cush points southward toward Sudan.

And suddenly we are looking at familiar territory again. We just spent considerable time studying Antiochus Epiphanes, a ruler who emerged from the Seleucid kingdom north of Israel. We briefly looked at the Assyrian, whose historical homeland covered Syria, Iraq and southeastern Turkey.

And now Gog arises at the head of a coalition whose northern center again draws our attention toward Turkey and the surrounding Middle Eastern world.

This is why these maps matter.



Look at the ground these biblical empires continually fight over. Assyria. Babylon. Medo-Persia. Greece and the Seleucids. Different empires. Different centuries. Yet repeatedly we are brought back into this same biblical world surrounding Israel.

And now Ezekiel tells us that in the last days another enormous coalition will arise from this region and descend upon the land. Listen to the way

Ezekiel describes it:

1. Ezekiel 38:14–16 (NIV 1984)

- ¹⁴ “Therefore, son of man, prophesy and say to Gog: ‘This is what the Sovereign Lord says: In that day, when my people Israel are living in safety, will you not take notice of it? ¹⁵ You will come from your place in the far north, you and many nations with you, all of them riding on horses, a great horde, a mighty army. ¹⁶ You will advance against my people Israel like a cloud that covers the land. In days to come, O Gog, I will bring you against my land, so that the nations may know me when I show myself holy through you before their eyes.

This is a war over God's people and God's land.

But this is where Gog begins to sound remarkably similar to the Antichrist we have already been studying. The Antichrist leads a coalition of kings. Gog leads a coalition of nations. The Antichrist enters the Beautiful Land. Gog invades Israel. The Antichrist arises from the northern biblical world. Gog comes from the far north. The Antichrist temporarily prospers in war. Gog advances with an enormous military force.

And both ultimately meet an end that no ordinary human army brings about.

Listen to Ezekiel's description of Gog's end:

1. **Ezekiel 38:21 (NIV 1984)**

- ²¹ I will summon a sword against Gog on all my mountains, declares the Sovereign Lord. Every man's sword will be against his brother.

1. **Ezekiel 39:4–8 (NIV 1984)**

- ⁴ On the mountains of Israel you will fall, you and all your troops and the nations with you. I will give you as food to all kinds of carrion birds and to the wild animals. ⁵ You will fall in the open field, for I have spoken, declares the Sovereign Lord. ⁶ I will send fire on Magog and on those who live in safety in the coastlands, and they will know that I am the Lord.

⁷ “I will make known my holy name among my people Israel. I will no longer let my holy name be profaned, and the nations will know that I the Lord am the Holy One in Israel. ⁸ It is coming! It will surely take place, declares the Sovereign Lord. This is the day I have spoken of.

God says Gog will fall **“on the mountains of Israel, by His sword”** And then notice something incredibly important. God gives the dead armies to **the birds of the air and the beasts of the field.**

Keep the sword of the Lord and the birds and beasts in your mind. Because when we reach Revelation 19 and watch Jesus return to destroy the Beast, John uses the same picture.

1. **Revelation 19:14–20 (NIV 1984)**

- ¹⁴ The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean. ¹⁵ Out of his mouth comes a sharp sword with which to strike down the nations. “He will rule them with an iron scepter.” He treads the winepress of the fury of the wrath of God Almighty. ¹⁶ On his robe and on his thigh he has this name written:

KING OF KINGS AND LORD OF LORDS

¹⁷ And I saw an angel standing in the sun, who cried in a loud voice to all the birds flying in midair, “Come, gather together for the great supper of God, ¹⁸ so that you may eat the flesh of kings, generals, and mighty men, of horses and their riders, and the flesh of all people, free and slave, small and great.”

¹⁹ Then I saw the beast and the kings of the earth and their armies gathered together to make war against the rider on the horse and his army. ²⁰ But the beast was captured, and with him the false prophet who had performed the miraculous signs on his behalf. With these signs he had deluded those who had received the mark of the beast and worshiped his image. The two of them were thrown alive into the fiery lake of burning sulfur.

Jesus comes riding from heaven. The kings of the earth and their armies gather against Him. The Beast is there. And immediately before their destruction, an angel calls to the birds:

“Come, gather together for the great supper of God.”

In Ezekiel: Gog's armies fall by the sword of the Lord and then the birds and beasts feast.

And in Revelation: The Beast's armies fall by the sword of the Lord and the birds and beasts feast.

The connection is powerful. Ezekiel is showing us the final invasion from the perspective of the Old Testament prophets. Revelation pulls back the curtain and tells us who ultimately destroys this army.

Jesus Christ.

And now listen to Isaiah:

1. **Isaiah 31:8 (NIV 1984)**

- 8 “Assyria will fall by a sword that is not of man;

a sword, not of mortals, will devour them.

They will flee before the sword

and their young men will be put to forced labor.

Daniel says the coming ruler will be broken “not by human power.” Isaiah says the Assyrian falls by no human sword. Ezekiel says Gog falls on the mountains of Israel through God's intervention. Paul says the man of lawlessness is destroyed by the appearing of Jesus. Revelation says the Beast is defeated when Christ returns.

There is one question we should address because if you continue reading Revelation, the words “Gog and Magog” appear again.

Revelation 20 says that after the thousand-year reign of Christ, Satan is released and look who he goes out to deceive:

1. **Revelation 20:7-8 (NIV 1984)**

- ⁷ When the thousand years are over, Satan will be released from his prison ⁸ and will go out to deceive the nations in the four corners of the earth—Gog and Magog—to gather them for battle. In number they are like the sand on the seashore.

Does that mean Ezekiel's individual Gog somehow returns from the dead?

No.

Notice the difference. Ezekiel describes “Gog, of the land of Magog.” One ruler from a particular land leading a coalition. Revelation 20 describes the nations of the earth—“Gog and Magog.”

By this point Gog and Magog has become prophetic language for a Satanically inspired multinational rebellion against God.

We have already seen Revelation do something similar with another famous biblical name: Babylon.

When Revelation uses Babylon as the name of the final rebellious world system, it does not require ancient Nebuchadnezzar to return from the grave. Babylon becomes an archetype—a prophetic name representing the same rebellion against God appearing again in its final form. In the same way, Gog and Magog becomes a prophetic picture of Satan gathering the nations against God's purposes.

Before Messiah's kingdom, Gog gathers nations against Israel. After Messiah's thousand-year reign, Satan is released and astonishingly does the same thing again. He deceives the nations. He gathers them. He directs them against God's people. He surrounds the city God loves.

John essentially says: GOG AND MAGOG AGAIN.

Not the same man. The same rebellion.

And there is still another title we have only begun to explore.

Because Antiochus Epiphanes was not simply a Seleucid ruler. Daniel repeatedly identifies his kingdom as:

THE KING OF THE NORTH.

Antiochus was the historical King of the North. But as Daniel's prophecy moves beyond Antiochus toward the final days, another King of the North appears—a ruler who sweeps through nations, enters Israel, moves against Egypt, becomes associated with Libya and Cush, and finally comes to his end near the Beautiful Holy Mountain.



And when we eventually place that map beside the other two, something remarkable happens:

THE ASSYRIAN — Syria — Iraq — southeastern Turkey

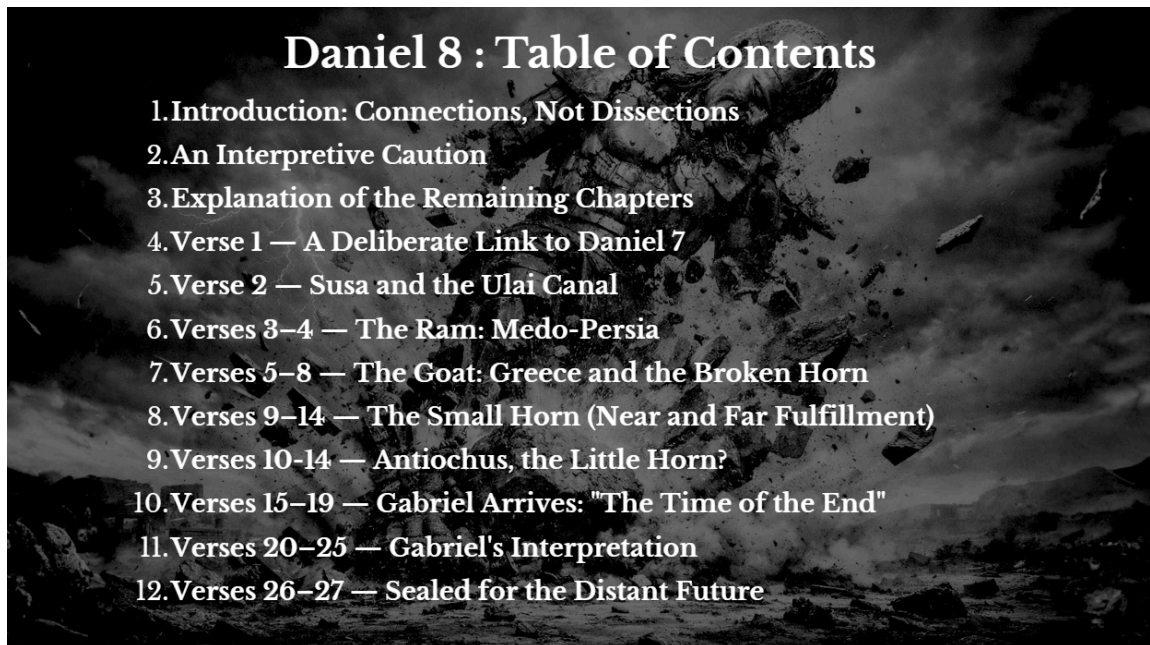
GOG — Turkey and the northern Middle Eastern world

THE KING OF THE NORTH — The Seleucid territory north of Israel

The biblical titles begin converging on the same region.

So Antiochus gave us the pattern. The Assyrian begins identifying the region. Gog shows us the coalition and invasion. And when we come back

to Daniel and study the King of the North, we will begin to see the final military campaign itself come into focus.



1. Verses 15–19 — Gabriel Arrives: "The Time of the End"

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15 While I, Daniel, was watching the vision and trying to understand it, there before me stood one who looked like a man. 16 And I heard a man's voice from the Ulai calling, "Gabriel, tell this man the meaning of the vision."

Some of you may feel confused at this point—we understand. We are still learning to teach these things ourselves, and we are comforted that Daniel

seems confused too.

But when you have the opportunity to listen to an angel explain a biblical text, our suggestion is that you do what Daniel did: pay attention. Everything we say is subject to review, critical analysis, and textual scrutiny. But what Gabriel says about the vision is simply, straightforwardly, correct.

And the first thing Gabriel tells Daniel is very important.

17 As he came near the place where I was standing, I was terrified and fell prostrate. "Son of man," he said to me, "understand that the vision concerns the time of the end."

The time of the end. Gabriel makes statements like this three times in this chapter.

The entire vision was future to Daniel, but part of it was still future even to Matthew, Mark, Luke, Jesus, and Paul. That means the scope of the vision runs from Daniel's day to the eschatological end, and that point is going to be made three times by this angel.

18 While he was speaking to me, I was in a deep sleep, with my face to the ground. Then he touched me and raised me to my feet.

19 He said: "I am going to tell you what will happen later in the time of wrath, because the vision concerns the appointed time of the end.

There are two phrases here that we need to hold together:

“The time of wrath.”

And “The appointed time of the end.”

The end of the age is going to be a time of wrath, but we need to be careful not to think of that wrath as coming from only one direction.

There will be the wrath of the beast against the saints, but there will also be the wrath of God against the rebellious kingdoms of this world.

The saints will experience the fury of the beast. The beast and the rebellious world will experience the judgment of God. And these two realities collide during the same final period of human history.

Back in Daniel 7, he has already introduced us to the wrath of the beast against the saints:

1. **Daniel 7:21–22 (NIV)**

- As I watched, this horn was waging war against the saints and defeating them,

The little horn wages war against God's people.

Daniel says it again:

1. **Daniel 7:25 (NIV)**

- He will speak against the Most High and **oppress his saints** and try to change the set times and the laws. The saints will be handed over to him for a time, times and half a time.

And Daniel 8 presents the same terrifying reality:

1. **Daniel 8:12 (NIV)**

- Because of rebellion, **the host [of the saints] and the daily sacrifice were given over to it.** It prospered in everything it did, and truth was thrown to the ground

So there is unquestionably a period in which the beastly kingdom is permitted to wage war against God's people. Revelation describes precisely the same thing:

1. **Revelation 13:6–10 (NIV)**

- 6 It opened its mouth to blaspheme God, and to slander his name and his dwelling place and those who live in heaven. 7 It was given power to wage war against God's holy people **and to conquer them**. And it was given authority over every tribe, people, language and nation. 8 All inhabitants of the earth will worship the beast—all whose names have not been written in the Lamb's book of life, the Lamb who was slain from the creation of the world.

9 Whoever has ears, let them hear.

10 "If anyone is to go into **captivity**,

into captivity they will go.

If anyone is to be killed with the **sword**,

with the sword they will be killed."

This calls for patient endurance and faithfulness on the part of God's people.

That is the wrath of the beast: Satan's final kingdom directing its fury against God by attacking the people who belong to Him.

But that is only half the picture. At the very same time that the beast is persecuting God's people, God Himself is judging the beastly world system. And we have seen this pattern before in our Exodus foundations.

The plagues of Egypt were not merely random demonstrations of supernatural power. They were God's judgments against an oppressive kingdom that had enslaved His people.

(Do not read)

PATTERN OF THE PLAGUES: EXODUS TO REVELATION

	Exodus Plagues	Revelation Plagues
1.	Nile to blood	Rev 8:8-9-Sea to blood Rev 16:3 - Sea to blood Rev 16:4 - Rivers & Springs to blood
2.	Frogs	Rev 16:12-14- Unclean spirits like frogs
3.	Gnats	Joel 1:4/Rev 11:3-6 - Swarming insects & all kinds of plagues
4.	Flies	Joel 1:4/Rev 11:3-6 - Swarming insects & all kinds of plagues
5.	Livestock	Rev 18:8-13 - Plague on cattle
6.	Boils	Rev 16:2 - Malignant sores
7.	Hail & Fire	Rev 16:18- Lightning, thunder, earthquake, hailstones
8.	Locusts	Rev 9:3-4 - Locusts like horses
9.	Darkness	Rev 16:10 - Beast's kingdom plunged into darkness
10.	Firstborn	Rev 1-21

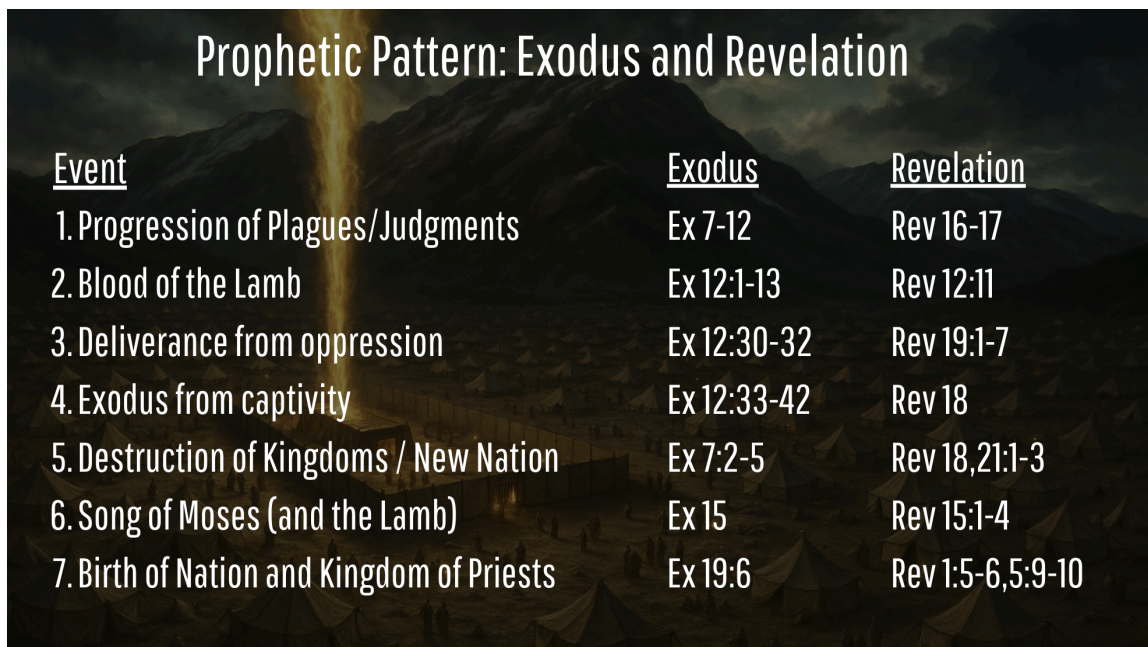
The plagues of Revelation repeatedly correspond to the plagues of Egypt—blood, sores, hail, darkness, locust-like destruction, and other judgments—but in an enormously expanded scale.

We learned an important principle from that teaching: God's judgment upon a kingdom does not necessarily mean God's people are geographically removed from that kingdom before judgment begins.

Israel was in Egypt while Egypt was being judged. There were judgments from which Israel was specifically distinguished and protected. But Israel still lived through the terrifying upheaval surrounding those judgments. They heard the cries. They watched a superpower being dismantled. They experienced the disruption of the world around them.

Biblical preservation does not necessarily mean absence from trouble...but you can trust that God will sustain you through trouble.

(Do not read)



Prophetic Pattern: Exodus and Revelation		
<u>Event</u>	<u>Exodus</u>	<u>Revelation</u>
1. Progression of Plagues/Judgments	Ex 7-12	Rev 16-17
2. Blood of the Lamb	Ex 12:1-13	Rev 12:11
3. Deliverance from oppression	Ex 12:30-32	Rev 19:1-7
4. Exodus from captivity	Ex 12:33-42	Rev 18
5. Destruction of Kingdoms / New Nation	Ex 7:2-5	Rev 18, 21:1-3
6. Song of Moses (and the Lamb)	Ex 15	Rev 15:1-4
7. Birth of Nation and Kingdom of Priests	Ex 19:6	Rev 1:5-6, 5:9-10

In Exodus, the blood of the Passover lamb protects God's people; in Revelation, the saints overcome by the blood of the Lamb. In Exodus, Israel is delivered from Pharaoh's oppression; in Revelation, the saints are finally delivered from the oppressive beastly kingdoms.

And the parallels continue even further: the de-creation of Egypt gives birth to Israel as a new nation, while the de-creation of the kingdoms of this world gives way to the Kingdom of God. Exodus ends in a people delivered from slavery and constituted as a kingdom of priests; Revelation culminates in God's redeemed people reigning with the Messiah.

So when Gabriel says,

"I am going to tell you what will happen later in the time of wrath, because the vision concerns the appointed time of the end..."

we should hear something much larger than merely, "The Antichrist is going to persecute Christians."

This is the final collision between the wrath of the beast against God's people and the wrath of God against the beastly kingdoms of this world.

In the next verses, Gabriel is about to walk Daniel through a sequence that begins in Daniel's immediate future—with kingdoms Daniel can actually name—and progresses toward the final beastly kingdom, the final persecution of the saints, the judgment of God, and the appointed time of the end.



Pop Quiz #5

According to the lesson, how many times does Gabriel tell Daniel the vision "concerns the time of the end"?

- A. Never
- B. Twice
- C. Three times
- D. Seven times

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1. Verses 20–25 — Gabriel's Interpretation

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20 The two-horned ram that you saw represents the kings of Media and Persia. 21 The shaggy goat is the king of Greece, and the large horn between his eyes is the first king. 22 The four horns that replaced the one that was broken off represent four kingdoms that will emerge from his nation but will not have the same power.

These four horns are four different kingdoms, not a unified empire. They lack the strength of the super-goat and should be seen as four geographical divisions of the Middle East as a whole — with Ptolemais and the Seleucids as the strongest, and frequently at war with each other. We have now transitioned from the super-goat into the four regional divisions from which the fourth beast will rise.

23 “In the latter part of their reign, when rebels have become completely wicked, a stern-faced king, a master of intrigue, will arise.”

This is the little horn, or small horn — not associated with Greece, only a king who comes from one of the four geographical divisions of the Middle East. This gives us insight from Gabriel, on the geographic region from which this little/small horn will come.

24 He will become very strong, but not by his own power. He will cause astounding devastation and will succeed in whatever he does. He will destroy the mighty men and the holy people.

The little horn of Daniel 7 and the small horn of Daniel 8 are able to wage war on the holy people and prevail because the Antichrist does not act on his own power. Revelation echoes this in vivid clarity:

1. Revelation 13:2–4 (NIV)

- ² The beast I saw resembled a leopard, but had feet like those of a bear and a mouth like that of a lion. The dragon gave the beast his power and his throne and great authority. ³ One of the heads of the beast seemed to have had a fatal wound, but the fatal wound had been healed. The whole world was filled with wonder and followed the beast. ⁴ People worshiped the dragon because he had given authority to the beast, and they also worshiped the beast and asked, “Who is like the beast? Who can wage war against it?”

(DO NOT READ)



When thinking about the Antichrist, it is useful to consider the incarnation of Jesus and the fullness of the Deity — and then apply that concept, inverted, to the little horn and Satan. He is the anti-Messiah. This is not unlike a message preached back in 2021 on the satanic trinity explaining how the Dragon, beast, and false prophet act as an inverted version of the Father, Son, and Spirit.

25 He will cause deceit to prosper, and he will consider himself superior. When they feel secure, he will destroy many and take his stand against the Prince of princes. Yet he will be destroyed, but not by human power.

Notice that it is when Israel feels secure that the small horn takes his stand against the Prince of princes — because the time of Jacob's trouble begins with a covenant with death. We will cover that in depth in Daniel 9, but for now, consider these passages:

1. **Isaiah 28:14–16 (NIV)**

- ¹⁴ Therefore hear the word of the Lord, you scoffers

who rule this people in Jerusalem.

¹⁵ You boast, “We have entered into a covenant with death,

with the realm of the dead we have made an agreement.

When an overwhelming scourge sweeps by,

it cannot touch us,

for we have made a lie our refuge

and falsehood our hiding place.”

¹⁶ So this is what the Sovereign Lord says:

“See, I lay a stone in Zion, a tested stone,

a precious cornerstone for a sure foundation;

the one who relies on it

will never be stricken with panic.

The only hope for anyone in this time period is the trusted cornerstone. Jesus warned us about the atmosphere of false security in this period:

1. **Matthew 24:37–39 (NIV)**

- ³⁷ As it was in the days of Noah, so it will be at the coming of the Son of Man. ³⁸ For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; ³⁹ and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man.

It is when people feel secure in their own self-governance that the small horn betrays their trust — a refining time for the patient and enduring saints.

Paul understood Daniel well, writing to the Thessalonians:

1. **1 Thessalonians 5:1–3 (NIV)**

- ⁵ Now, brothers and sisters, about times and dates we do not need to write to you, ² for you know very well that the day of the Lord will come like a thief in the night. ³ While people are saying, "Peace and safety," destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape.

Just as Daniel 8 says: it is when they feel secure that the small horn destroys many.

The phrase "When they feel secure, he will destroy many and take his stand against the Prince of princes. Yet he will be destroyed, but not by human power." in verse 25 of our chapter tonight, is directly connected to Daniel 2, Daniel 7, 2 Thessalonians 2, Ezekiel 38, and Revelation 19.

Just as the small horn does not rise by his own power, he also does not die by human power:

1. Daniel 2:34 (NIV1984)

- ³⁴ While you were watching, a rock was cut out, but not by human hands. It struck the statue on its feet of iron and clay and smashed them.

The rock that is Messiah will be the end of the small horn.

1. **Daniel 2:44 (NIV1984)**

- ⁴⁴ “In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever.

Messiah's kingdom will bring an end to the small horn.

1. **Daniel 7:21–22 (NIV1984)**

- ²¹ As I watched, this horn was waging war against the saints and defeating them, ²² until the Ancient of Days came and pronounced judgment in favor of the saints of the Most High, and the time came when they possessed the kingdom.

It is the Ancient of Days who brings an end to the little horn.

1. **2 Thessalonians 2:5–8 (NIV1984)**

- ⁵ Don't you remember that when I was with you I used to tell you these things? ⁶ And now you know what is holding him back, so that he may be revealed at the proper time. ⁷ For the secret power of lawlessness is already at work; but the one who now holds it back will continue to do so till he is taken out of the way. ⁸ And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming.

The little horn, small horn, Antichrist will be destroyed by Jesus Himself. Ask yourself how Paul knew this. His theology shows that he understood it from reading Daniel, Micah, Isaiah, and Ezekiel. Paul knew these passages we have been going over. And we are about to see how John understood this too:

1. **Revelation 19:19–20 (NIV1984)**

¹⁹ Then I saw the beast and the kings of the earth and their armies gathered together to make war against the rider on the horse and his army. ²⁰ But the beast was captured, and with him the false prophet who had performed the miraculous signs on his behalf. With these signs he had deluded those who had received the mark of the beast and worshiped his image. The two of them were thrown alive into the fiery lake of burning sulfur.

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Consider this in light of a passage in Daniel we read last week:

1. **Daniel 7:11 (NIV)**

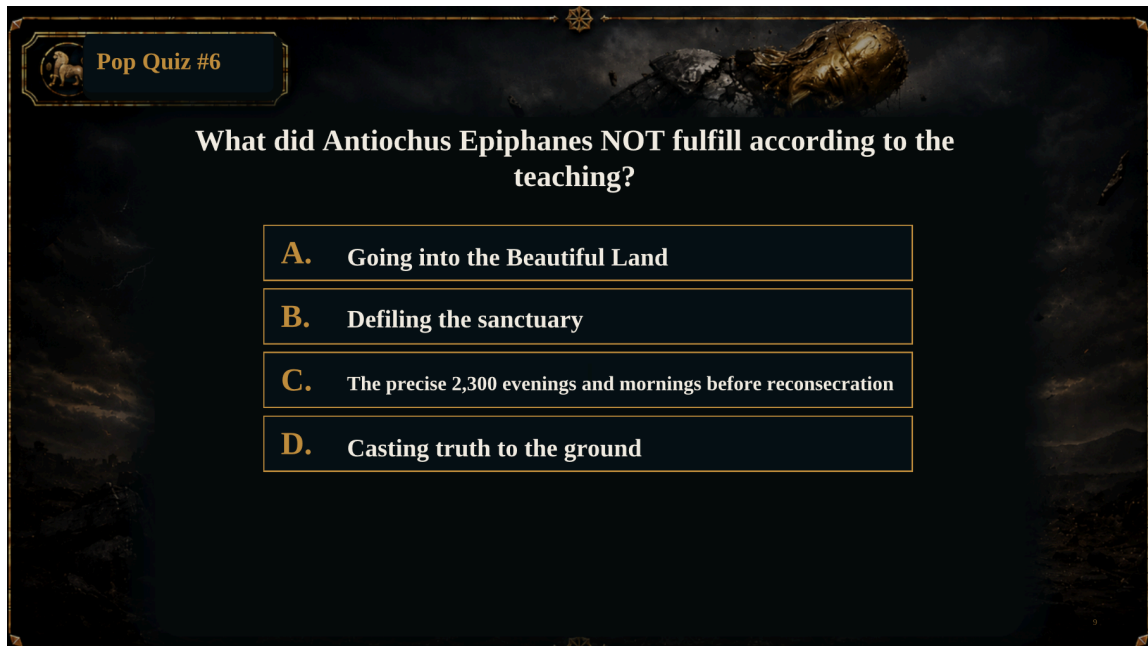
- ¹¹ “Then I continued to watch because of the boastful words the horn was speaking. I kept looking until the beast was slain and its body destroyed and thrown into the blazing fire.

John's vision in Revelation 19 draws directly on Daniel 7, where the beast is judged and its body given over to burning flame. In both texts, the end of the beast and the little horn, the antichrist, is not something achieved by human hands, armies, or the slow grind of history, but a judgment administered by God alone.

We have now walked through nine passages that converge on this same point. And in the 2,500 years since Daniel received this revelation, we have not seen it fulfilled in that way. No empire has burned in this manner; no ruler has met this end. Rather than shoehorning the prophecy into past events that bear a surface resemblance, we should take the more faith-filled reading: that God's word is true and this fulfillment is still to come.

That leads us into our next section which will make this very clear.

But first, pop quiz #6!



Pop Quiz #6

What did Antiochus Epiphanes NOT fulfill according to the teaching?

- A.** Going into the Beautiful Land
- B.** Defiling the sanctuary
- C.** The precise 2,300 evenings and mornings before reconsecration
- D.** Casting truth to the ground

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- 4. Verse 1 — A Deliberate Link to Daniel 7**
- 5. Verse 2 — Susa and the Ulai Canal**
- 6. Verses 3–4 — The Ram: Medo-Persia**
- 7. Verses 5–8 — The Goat: Greece and the Broken Horn**
- 8. Verses 9–14 — The Small Horn (Near and Far Fulfillment)**
- 9. Verses 10–14 — Antiochus, the Little Horn?**
- 10. Verses 15–19 — Gabriel Arrives: "The Time of the End"**
- 11. Verses 20–25 — Gabriel's Interpretation**
- 12. Verses 26–27 — Sealed for the Distant Future**

1. Verses 26–27 — Sealed for the Distant Future

"The vision of the evenings and mornings that has been given you is true, but seal up the vision, for it concerns the distant future."

Not only have we shown that this did not occur within Daniel's own history, but the angel Gabriel has now said for the third time that it is future — adding a modifier this time: "the distant future,".

Every detail in Daniel 8 was a future event to Daniel: the Medo-Persian Empire had not yet overtaken Babylon, the Greek Empire did not yet exist, and the four regional kingdoms following Alexander were hundreds of years away.

As the chapter progressed to verse 19, we reached specific markers still in our own future with the time of wrath.

27 I, Daniel, was worn out. I lay exhausted for several days. Then I got up and went about the king's business. I was appalled by the vision; it was beyond understanding.

It's hard to imagine the weight of this revelation on Daniel's shoulders. Just two years before tonight's chapter, he'd received the vision of the four beasts, and his face turned pale with it. In future chapters we'll watch that weight compound — Daniel in prayer, sackcloth, and ashes; Daniel mourning three weeks without food; Daniel seeing a vision so overwhelming it terrifies the men beside him and leaves him without strength.

He lived to see very little of what he was shown, yet carried the burden of it for the rest of his days. And still we find him as an old man in a foreign land, opening his windows toward Jerusalem, praying, giving thanks. Terrified and appalled as he was, Daniel never let it take his hope.

That's not an accident. Daniel sits among the Writings, and the Writings exist to direct our strength — this is what that looks like in practice: pray, give thanks, and

keep your eyes on the Kingdom you know is coming, whatever weight you're under. Until then, we keep searching the text, asking the Lord to increase our understanding and our strength.