

- Chapters 2 and 7 of Daniel are considered high level overviews of world empires from the time of Daniel until the end of human government. The focus is on the final government, the final world leader, and ultimately the end of all these governments and the beginning Kingdom of God government. In this chapter, however, Daniel is given a dream **that focuses on only two of these empires, the two coming next in Daniel's timeline" Persia and Greece.**
- The prophecies given here are explained to Daniel, and are given and have been fulfilled with such precision that doubters have difficulty with the timing of when these were written. Doubters argue for a late date of anywhere from the 2nd century BC to the 2nd century AD. They refuse to believe that God would provide such amazing and accurate prophecies centuries before the events portrayed occurred. Remember, the book of **Daniel was in print in the Septuagint translation around 275 BC.** Many of the events in this chapter, especially those concerning the little horn, had not happened yet.
- While there is no controversy over who or what is referred to in this chapter, at least as far as the empires are concerned (since an angel told Daniel the meaning very clearly) there is a great deal of discussion about something called **double fulfillment**. That is where a portion of prophecy may have an immediate or soon fulfillment in some historical event, but this event then also stands as a type or a foreshadowing of the ultimate fulfillment in end times. Keep this in mind.
- Also, remember that this chapter now **returns to Hebrew**, and thus the focus to Israel. Chapters 2 through 7 are written in Aramaic, the Gentile language of the world at that time – so the focus of those chapters is on the Gentile world, and Gentile history. Now, the focus returns to Israel, even though Gentile powers have starring roles. This is also something important to remember.



¹In the third year of the reign of King Belshazzar 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, which is in the province of Elam; and I saw in the vision that I was by the River Ulai.

- This second vision of Daniel occurred about 547 B.C., the **third year of Belshazzar's** reign. The visions of chapters 7 and 8 both took place toward the end of the Babylonian empire. We should note that Daniel had a little time to think and pray about these visions, before he was called on to interpret the handwriting on the wall in chapter 5. Most believe that this was probably the last year of Belshazzar's reign.
- Remember that the first **six chapters of Daniel are in chronological order**, but these last 6 are added on and took place chronologically somewhere within the time span of the first 6 chapters. The vision in this chapter 8 **came two years after the one in chapter 7.**

- Daniel was taken by vision to the palace at Shushan, the winter capital of the Persian kings, by the river Ulai. “Shushan” or “Susa” was in the province or satrapy of **Elam**, which lay at the foot of the highlands of Iran at the beginning of the Tigris River valley. (**Elam is another name for Persia** or the Persian Empire, just like Shinar, or land of Shinar is another name for Babylon in the Bible) The Ulai was a canal that flowed northwest of the city.
- **Susa or Shushan was a Persian royal city**, and was about two hundred fifty miles east of Babylon and was later a center of Jewish communities (Esther 1:2). However, it is important to note that while Shushan or Susa had been around since very early days, it was NOT the capital of anything at this point. Daniel is having this vision prior to the beginning of the Persian Empire, the second world empire in the statue and the beasts visions. At the time Daniel sees this, Shushan was nothing more than a small village. It is interesting to note also, that he is at the “citadel” or as some translations call it, the “palace.” There was no palace at Shushan when Daniel received this vision, but there was when these events took place!
- The reason for the setting of the vision being at Susa rather than at Babylon is that **this vision concerns the second and third world empires**. The capital of the Babylonian empire was the city of Babylon, but now the vision moves into the Persian Empire, whose capital was at Shushan.

³Then I lifted my eyes and saw, and there, standing beside the river, was a ram 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 westward, northward, and southward, so that no animal could withstand him; nor was there any that could deliver from his hand, but he did according to his will and became great.

- Daniel has certainly seen a parade of animals in his visions. Now he sees a ram with two horns. We know that **horns stand for power, authority and dominion, so this ram is a kingdom**, but with dual authority. This is the same empire which was represented by the arms and chest of silver in the statue of chapter 2, and the lumbering, crushing bear in chapter 7.
- *“...but one was higher than the other, and the higher one came up last....”* These horns represent the Medo-Persian empire. The Medes were initially the stronger power. Later the Persians gained power over the Medes and took the great empire to its highest peak. This ram, then, with its two horns and one horn more prominent than the other, is the Medo-Persian Empire with the Persians being more prominent. Later, historians merely referred to it as the Persian Empire, leaving out the Medes. The Persians conquered all the kingdoms in Asia Minor, or modern Turkey, and tried several times to take over parts of Greece. They had such famous and powerful rulers as Cyrus, Darius, Xerxes and Artaxerxes, names you probably remember from your world history classes years ago.
- *“I saw the ram pushing westward, northward, and southward, ...”* This vision is about the transition between the Persian Empire and the Grecian Empire of Alexander. The ram represents the expanding Persian Empire, which pushed to the north, south and west, but did not go eastward toward China.

⁵And as I was considering, suddenly a male goat came from the west, across the surface of the whole earth, without touching the ground; and the goat had a notable horn between his eyes. ⁶Then he came to the ram that had two horns, which I had seen standing beside the river, and ran at him with furious power. ⁷And I saw him confronting the ram; 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, but he cast him down to the ground and trampled him; and there was no one that could deliver the ram from his hand. ⁸Therefore the male goat grew very great; but when he became strong, the large horn was broken, and in place of it four notable ones came up toward the four winds of heaven.

- *“And as I was considering, suddenly a male goat came from the west, across the surface of the whole earth, without touching the ground;...”* While Daniel is thinking about the ram, a remarkable male goat rushed in from the west. **The goat fairly flew, not touching the ground** – this indicates how fast the appearance of the goat was. And how quickly he moved (like the wings on the panther in chapter 7).

- *“...and the goat had a notable horn between his eyes. ...”* He had only one horn, but it was a powerful horn. This indicates a kingdom with one king, a powerful, sovereign ruler. This goat represents the Greek Empire, and the single large horn is Alexander the Great.

- Verse 7 tells us that the **ferocious ram was no match for this goat**, who crashed into the ram with full fury. The end of the ram was quick and complete. This is consistent with what we know of the conquests of Greece. Alexander and the Grecian armies conquered all the then known world in only 12 years. This is the fastest takeover of a world empire ever in history. Alexander set out to conquer the entire world at his disposal, and he did it in record time with lightning fast military strikes that crushed all those who stood in his way. The Persian Empire could not withstand Alexander’s armies.

- It is important to note that history tells us that **Greece hated the Persians**. This was no simple rivalry, but a true inbred hatred. The scriptures show us this in the **“fury” or the “rage” in which the goat attacked**. In a series of swift and militarily brilliant battles over the period of 334–330 B.C., Alexander the Great decisively destroyed Persian power and became the ruler of the ancient Near Eastern world.



BATTLE OF ISSUS, a Roman mosaic (estimated 1 - 4 million pieces) from the first century BC based on a painting by Philoxenus of Eretria c. 310-300 BC. (Casa del Fauno, Pompeii, now Naples, Museo Archeologico Nazionale) 5.82 m x 3.13 m, discovered in 24 October 1831 in a house in Pompeii. The whole history is told by the expression of the faces of Alexander and Darius. Ironically one of the "immortal" guards of Darius trying to protect the king of Persia is killed with a spear.

- *“...but when he became strong, the large horn was broken, and in place of it four notable ones came up toward the four winds of heaven.”* Now, at the peak of the power of the male goat, the **great horn was suddenly broken**. It was not replaced by a single horn, or one ruler, but four “notable horns” sprang up pointing to all directions. The breaking of the single powerful horn is a reference to the sudden death of Alexander in 323 B.C., at the height of his strength and military career (some say he died of a fever, others say he was an alcoholic and died from complications of that. We know he was depressed because there was no more world to conquer!)
- **Alexander’s kingdom was divided among his four generals** Ptolemy, Cassander, Lysimachus, and Seleucus I, the four horns which arose in place of Alexander. Lysimachus received Thrace and Bithynia, Cassander took Macedonia and Greece, Seleucus I received Syria, Babylonia and the East as far as India, while Ptolemy staked out Egypt, Palestine, and Arabia. The Greek Empire went into decline shortly after Alexander’s death, due largely to the fighting among these “four horns.” The ensuing years saw continuous power struggles in this area of the world from the successors of these generals, until Rome rolled in and put an end to the squabbling, and the entire Greek Empire.
- **COMMENTARY: “I wondered why God used these two symbols. Why did he use the symbol of a ram for Persia, and the symbol of a goat, a buck or he goat, for Greece? I was shocked as I began to research in history books and found that this was no mystery in the ancient world. The figure of the ram was chosen by the Medo-Persians to depict themselves because it was represented in the astrological zodiac as Aries the Ram. Astrology was part of the Babylonian influence, the Mystery Babylon...Amazingly enough Alexander himself later chose as the symbol of his empire, Capricorn, which was another part of the zodiac. Do you know what Capricorn is? A buck goat!”** (Hal Lindsey)
- Can you imagine the historians reading all this and seeing such precise fulfillment in the secular historical records? This alone is such a remarkable prophecy that it should convince even the skeptics of God’s inhabitation of eternity, and the fact that He is indeed the Most High God, as the king of Babylon came to understand, sovereign over the nations of earth.

⁹And out of one of them came a little horn which grew exceedingly great toward the south, toward the east, and toward the Glorious Land. ¹⁰And it 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. ¹¹He even exalted himself as high as the Prince of the host; 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 to oppose the daily sacrifices; and he cast truth down to the ground. He did all this and prospered.

- The fighting among these four “horns” who controlled the known world at that time continued for many years (the subject of two of these notorious feuds is found in Daniel chapter 11), and now we see the rise of a **little horn which grew exceedingly great**, especially in the east and the south (Palestine, Syria, Egypt, etc.). This little horn sprang from one of the four and especially affected the **“Glorious Land,”** or **“Pleasant Land”** which is a synonym for Israel.
- The **“little horn”** of this chapter is not the same as described in the previous chapter – or is he? In chapter 7 the little horn arises out of the fourth kingdom; here the little horn comes out of the third kingdom. This little horn is historical, while the little horn of chapter 7 is still to be revealed in the future, during the final world power. The little horn present here came out of Syria from the Seleucid dynasty. He was **Antiochus IV, or Epiphanes**, the son of Antiochus the Great. He is sometimes called **Epimanes**, “the madman”—a play on his name, as he was another demented ruler. It is very important here to keep in mind what we know about **“double fulfillment”** of prophecy as we go on.

- **There is a great deal of speculation and discussion about this “little horn.”** While the little horn discussed in this chapter is obviously a person who has already risen on the scene (for us as history past, but not yet for Daniel’s time), there are many similarities to the little horn of chapter 7. They are alike in many ways, but they are obviously different as well. Many believe that this character, as have most of other prophecies in scriptures, **has double fulfillment**. It definitely relates to Antiochus Epiphanes, but it may also relate to a coming little horn – the one of chapter 7. In this regard, many see Antiochus Epiphanes as one of many Bible “types” – something or someone who represents something else. Quite often in scripture God uses actual people and events that fulfill prophecy in what we call “local” or “near” time, but they also represent fulfillments in the end of time. This is what most believe Antiochus Epiphanes is here, the first “little horn” who gave us a taste of the final “little horn” – the one seen in chapter 7.



Coins of Antiochus Epiphanes

- **Antiochus came to the throne in 175 B.C. through all sorts of political maneuvers and tricks.** He really was not the rightful heir, but seized power through cunning, bribery and deception. He hated the Jews, and set out to abuse them and degrade them. He tried to **Hellenize the Jews**—that is, **make Greeks out of them**. He introduced Greek literature, culture, plays, sports, government, and religion; and he spread the Greek language as the one means of international communication.
- Most of the Jews, of course, resisted this. In his bitterness against the Jews, Antiochus attacked Jerusalem, killing 50,000 men, women, and children. He sold an additional 40,000 people into slavery. The temple was dedicated to Jupiter Olympus; and on the **great bronze altar a sow was offered**, the juices of which were liberally spread throughout the temple. He used harlots in the temple to celebrate Saturnalia and forbade the observance of the Sabbath, the reading of Scripture, and circumcision.
- Verses 10–12 refer to all of this. Antiochus’s atrocities are accurately predicted in this chapter. Small wonder that Antiochus was also called Epimanes, i.e., “Antiochus the madman.” These activities are elsewhere referenced as the first “abomination of desolation.” But it won’t be the last.
- **“He even exalted himself as high as the Prince of the host...”** This may be a reference to the current High Priest of the Jews. The “host” is a reference here to the Jews. Antiochus made himself a higher authority than the High Priest to the Jews.
- **“Because of transgression, an army was given over to the horn to oppose the daily sacrifices;...”** There is some differing speculation about this verse, especially the part “because of transgression.” It seems to imply that God is allowing this “horn” to trample Jerusalem and the Jews because of their sins before Him. We must remember that God is always in control. In this case, He may have been disciplining the Hellenized Jews of that time, who had abandoned the Law.
- **“...and he cast truth down to the ground...”** Antiochus sought to abolish the Jews and Judaism, the one true faith at that time. In this way, “truth was cast down to the ground.” The antichrist will have the same agenda, and will pursue it just as (if not more) aggressively.
- The Jews had finally had enough and banded together under the leadership of the **Maccabees**. After three years of fighting, the Jews were able to restore temple worship in late 164 B.C. This is still commemorated today in the eight-day **Jewish holiday known as Hanukkah, but referenced in scripture as the Feast of Dedication** (rededication and cleansing of the Temple). Jesus went to this feast, mentioned in John 10.

- To more fully understand the times and reign of Antiochus Epiphanes, **we suggest you read the Apocryphal books of 1 and 2 Maccabees** (*if you don't have a copy of the Apocrypha, these are available for online reading. Just type in the word "Apocrypha" or "1-2 Maccabees" into your search engine and chose one that comes up*). As we have discussed before, these books are not necessarily inspired, and are not included in our scriptures, but they may give us a very accurate portrait of the times and the horrible reign of Antiochus. These books give a detailed description of these times, and an insight into the madness of this man and his obsession with eradicating the Jews.
- ***"And it 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. ..."*** This statement is difficult to interpret. A reasonable interpretation is that Antiochus challenged God and was permitted to capture Jerusalem and the temple. This warfare most likely **included the spiritual realm** where angels and demons were involved. Some of the feats attributed to Antiochus are astounding; if they are true, demonic power was exhibited.
- Antiochus was a **follower of Jupiter**. Some say he actually thought of himself as an incarnation of this god – a god himself. He chose for himself the title EPIPHANES, meaning "God manifest" or god in the flesh. This in itself is an abomination to the One True God.
- It should also be noted that the term "the host of heaven" has been used in various places in scripture, most often meaning angels, **but also used to depict the people of God – in this case, the Jews**. We don't really know what this passage means, but we're safe in understanding that there were some spiritual elements to these abominations by Antiochus Epiphanes – and there will be the same with the next little horn – the Antichrist. **We have an interesting clue that this is so in the New Testament.**
- In Matthew chapter 24,(verses 15-22) we see Jesus talking with His disciples about the end of time: *"Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand), "then let those who are in Judea flee to the mountains. "Let him who is on the housetop not go down to take anything out of his house. "And let him who is in the field not go back to get his clothes. "But woe to those who are pregnant and to those who are nursing babies in those days! "And pray that your flight may not be in winter or on the Sabbath. "For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. "And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened."*
- **THE ABOMINATION OF DESOLATION:** We are going to encounter this term also in Daniel chapters 9, 11 and 12. However, it is important to note at this point that the slaughtering of pigs on the altar by Antiochus was a complete abomination. In Scripture an abomination generally has something to do with idols. The supreme abomination was to put an idol in the most sacred place on earth – in the Holy of Holies, which is exactly what Antiochus did. The time of this abomination by Antiochus was still several hundred years in the future when Daniel had this vision. However, when Jesus referred to it in the scripture in Matthew, **the event was almost 200 years old**. It was history, not something in the future. Yet Jesus said, as a warning, that when we SEE the abomination of desolation spoken of by Daniel, the end would be upon us. He was, therefore, speaking about some event still in the future. This is a classic example of double fulfillment.
- We'll cover this more when we read in Daniel chapters 9, 11 and 12, but it is important to have an understanding of this initial fulfillment, the first portion of a double prophecy. Here is a commentary/definition of the "Abomination of Desolation" as described in *Nelson's Illustrated Bible Dictionary*: **ABOMINATION OF DESOLATION — a despicable misuse of the Temple of the Lord during a time of great trouble—an event foretold by the prophet Daniel. The phrase is found in Matthew 24:15 and Mark 13:14 as a quotation from Daniel 9:27, 11:31 and 12:11. In Daniel, the words mean "the abomination that makes desolate." In other words, Daniel prophesied that the Temple would be used for an "abominable" purpose at some time in the future. As a result, God's faithful people would no longer worship there—so great would be their moral revulsion, contempt, and abhorrence at the sacrilege—and the Temple would**

become “desolate.” According to the verses in the gospels, a similar misuse of the Temple would take place in the future. This would show that a time of great trouble was coming on Judea. People should take warning and flee to the mountains (Matt. 24:16; Mark 13:14). Daniel’s prophecy was initially fulfilled about 165 B.C. when Antiochus IV (Epiphanes), Greek ruler of Syria, polluted the Jewish Temple in Jerusalem by sacrificing a pig on the holy altar. This sacrificing of an unclean pig was the worst kind of abomination that could have taken place. ... the final abomination of desolation, however, refers to the idolatrous image or the “man of sin” who will take over God’s place in the Temple and make people bow down and worship him (2 Thess. 2:3–4). According to this interpretation, this will be the final act of sacrilege that marks the beginning of the end time.

- We will discuss this a great deal more in Daniel chapter 9. The “**abomination of desolation**” is a **huge marker in Biblical prophecy**. By looking back at what happened at this event in 164-5 BC, we can understand more of what may happen in the future.

¹³Then I heard a holy one speaking; and another holy one said to that certain one who was speaking, “How long will the vision be, concerning the daily sacrifices and the transgression of desolation, the giving of both the sanctuary and the host to be trampled under foot?” ¹⁴And he said to me, “For two thousand three hundred days; then the sanctuary shall be cleansed.”

- “*For two thousand three hundred days;...*” Now we enter into a more difficult portion for interpretation of this chapter. This reference to **2300 days is the only place in scripture where this number is used**, so it becomes difficult to cross reference and find a meaning that way. There are a number of “days” listed in Revelation, but none of them match this, or make any sense (so far!) in relation to this one. There are currently **three different basic views** about what this number means.
 - 1) **Year-day theory** – that these 2300 days really mean 2300 years, but this has gotten a lot of groups into big trouble. Seventh-Day Adventism grew out of the “great second advent awakening” in which this verse was given the day-year interpretation and the date for Christ’s second coming was set for the year 1843. (lots of adjustments, rationalizations, etc.) Obviously, that didn’t happen. Other groups have also tried to set a date using this number and some starting date. We are told that no one will know the date of Jesus’ return, however, so this interpretation does not work well. And any who try to do this, are not careful readers of the Word!
 - 2) **Evening-morning theory** – The Hebrew actually says 2300 “**ereb boker**” which is literally “evening-mornings.” (The Jews reckon time from dusk to dusk, so the new day actually begins in the evening.) Some say this possibly refers to evening and morning sacrifices (the two main sacrifices in the Temple). This then becomes 1115 days. But this doesn’t fit anything accurately, either. It’s 110 days short of 3 ½ years, the most referenced time period in both Daniel and Revelation. Literally, the “ereb boker” is one literal 24-hour day most of the time, which brings us to the literal 2300 (24-hour) days.
 - 3) **Literal interpretation** of the initial fulfillment (at 165 BC). We do not have accurate enough records to prove it, but it fits what we know of that time. If you take the time when Antiochus first began the desecrations and persecutions, to the time the Temple was rededicated, it is approximately 2300 days – literal days. It is likely that this time refers to the time of Antiochus Epiphanes in the historical timeline. We must remember that at the time Daniel wrote these visions down, the actual events were still hundreds of years in the future.
- Daniel heard the conversation among the angels questioning how long Antiochus (this particular “little horn”) should continue to tread underfoot the “host of Israel.” (*Notice also the reference to the “host” here, which refers to Israel, and not the angelic hosts of heaven, as we discussed earlier.*)

- The answer was that Antiochus would continue for 2,300 evenings and mornings, or literally 2300 days. This is the best solution to this strange number. It is not clear at this point if this number also has a double fulfillment. It is quite possible that this number will have meaning at the end of time, and those alive at that time will have understanding of this. It is also quite possible it refers only to the actual time of Antiochus Epiphanes. Everyone seems to have a very different opinion about this number, and there are far too many interpretations to make it worth investigating. The best answer is the literal fulfillment under Antiochus Epiphanes, and perhaps another end times fulfillment that is beyond our ability at this time to speculate.
- *“...then the sanctuary shall be cleansed.”* This refers to the actual Jewish Temple cleansing that took place in 165 B.C. or 164 B.C. by the Maccabees. This occurred on the 25th day of the month of Chislew, or the Jewish December.
- We have just finished the “easy” stuff. Now it gets a little more difficult!

¹⁵Then it happened, when I, Daniel, had seen the vision and was seeking the meaning, that suddenly there stood before me one having the appearance of a man. ¹⁶And I heard a man’s voice between the banks of the Ulai, who called, and said, “Gabriel, make this man understand the vision.” ¹⁷So he came near where I stood, and when he came 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.”

- Like most of the strange visions given to Daniel, he is now trying to figure out what it all means. As he is considering the vision, he sees someone who has the appearance of a man. He also hears a voice coming from “between the banks of the Ulai” (the river) speaking. The voice addresses Gabriel, the angel. This is the **first time that this angel, or any angel, is mentioned by name**. “Gabriel” means “mighty man of God.” Only three angels are called by their names in scripture (there are more angel names in the Apocrypha): Gabriel, Michael, and Lucifer.
- Every time we see **Gabriel, he seems to be bringing some sort of message about the Messiah**. He makes announcements pertaining to the Anointed One of Israel. He is the one who announced the birth of Jesus to both Zechariah and Mary in the book of Luke. We should keep this in mind in this study. Gabriel’s mission is about the Messiah.
- Whenever **Michael** appears (Daniel 10 and 12, Jude, and Revelation 12) he is always **on a military (spiritual warfare) mission**. He seems to be a commander of hosts and a protector of Israel. The angels have very specific job descriptions.
- *“And I heard a man’s voice between the banks of the Ulai,...”* The voice we hear is not identified. Since the voice is commanding, some believe it is God’s voice. The “voice” commands Gabriel to help Daniel understand what he has seen. In so doing, he is helping all who read these words understand.
- *“...I was afraid and fell on my face...”* Encounters with angels are terrifying at times. We don’t normally see into the spiritual realm to glimpse these beings and when one is seen face to face, it is frightening. Daniel responds by falling on his face. He was scared. Can we imagine what it will be like to see Jesus face to face? The risen, fully glorified King of Kings? John had that encounter in Revelation 1. It is enough to flatten anyone!
- *“...the vision refers to the time of the end.”* Up to now, it was fairly certain that we could nail this to Antiochus in 165 or 164 BC. When we come to this verse, however, it becomes clear that it has much broader implications than just a single prophecy. This is a good clue that there is something more going on here. “The end” certainly did not occur in the times of Antiochus Epiphanes, though he was the initial “near” fulfillment of these verses.

¹⁸*Now, as he was speaking with me, I was in a deep sleep with my face to the ground; but he touched me, and stood me upright. ¹⁹And he said, “Look, I am making known to you what shall happen in the latter time of the indignation; for at the appointed time the end shall be.*

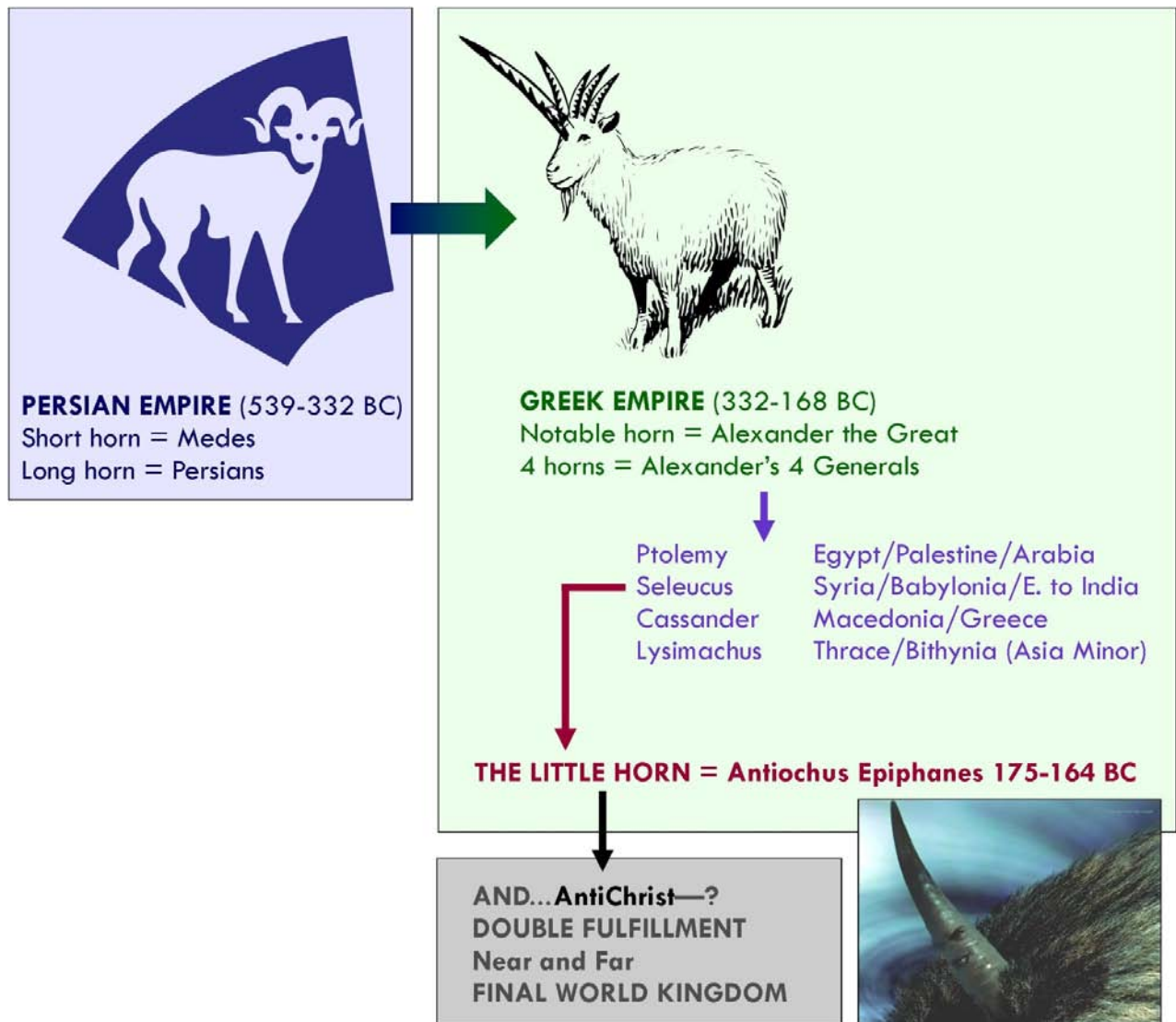
- *“...I was in a deep sleep with my face to the ground; but he touched me, and stood me upright...”* John had a very similar experience in Revelation 1. It was Jesus who touched him and stood him up.
- *“Look, I am making known to you what shall happen...”* Gabriel is calling for Daniel to pay attention, because what he is telling him is about what *will happen*...he is giving him details of what lies in the future. That is important stuff, and Daniel needs to be absorbing it all. He continues on to identify exactly “when” in the future: *“...the latter time of the indignation.”* This is **clearly end time material**. These verses show us that the prophecies are not just about Antiochus, but apply to the very end of time. The Hebrew word for “indignation” literally means “fury” and is used in conjunction with God’s anger at sin. It actually implies rage.
- **Remember, this is in Hebrew, so we know the primary focus of this vision is Israel, the Jews.** The “time of the indignation” or “time of wrath” (in other translations) is another term for “Jacob’s time of trouble” or what we understand from Revelation to be the “Tribulation.” With the focus on Israel, however, while the Tribulation is worldwide, this time of indignation suggests the indignation of God toward Israel’s sin of rejection. While all believers will be persecuted during this time, the Jews will be the primary focus of destruction by the Antichrist. It is always so interesting that we serve a God of grace, mercy and infinite kindness and forgiveness – yet is also a God of wrath, justice and righteousness who literally hates sin.
- *“...for at the appointed time the end shall be...”* This is important for us to remember. God has appointed an end, and it will be fulfilled perfectly and precisely as He has ordained it. That is a comfort to us. He is and always has been, and always will be in perfect control of all history. We often get fearful of what we hear on the news. Regardless of what happens in this world, God is on His throne and still in control.

²⁰*“The ram which you saw, having the two horns—they are the kings of Media and Persia. ²¹“And the male goat is the kingdom of Greece. The large horn that is between its eyes is the first king. ²²“As for the broken horn and the four that stood up in its place, four kingdoms shall arise out of that nation, but not with its power.*

- Gabriel has been told to make Daniel understand the meaning of this vision, so we are getting the clear picture that the ram represents the Medes and the Persians (Persian Empire) and the goat is the Greek Empire. We don’t have to infer anything here. Gabriel tells us the plain meaning of these strange animals. There is no room for debate.
- *“...large horn that is between its eyes is the first king...”* The goat is the Greek Empire, and the “first king” of the Greek Empire was Alexander the Great. His identity is confirmed by the history books. He led the conquests against Persia and other areas and established the boundaries of the Greek Empire. He was the “first king” of this empire.
- *“...the broken horn and the four that stood up in its place, four kingdoms shall arise out of that nation, but not with its power....”* After the death of the first king of Greece, Alexander the Great, his kingdom was divided into four parts—but none of these four “kingdoms” had the power of the original Greek empire, Alexander’s kingdom.

²³“And in the latter time of their kingdom, when the transgressors have reached their fullness, A king shall arise, having fierce features, Who understands sinister schemes. ²⁴His power shall be mighty, but not by his own power; He shall destroy fearfully, and shall prosper and thrive; He shall destroy the mighty, and also the holy people. ²⁵“Through his cunning he shall cause deceit to prosper under his rule; and he shall exalt himself in his heart. He shall destroy many in their prosperity. He shall even rise against the Prince of princes; But he shall be broken without human means.

- “...in the latter time of their kingdom...” Notice the words “**their** kingdom.” This kingdom is the end of the Greek Empire, under those four horns, the four former generals of Alexander. The description of this king that “shall arise” completely fits Antiochus Epiphanes, who rises out of the Seleucid dynasty (one of the original four generals of Alexander). There is no question that the immediate personage described here is Antiochus, as history has confirmed this and all commentators believe this to be the case. However, this vision applies to the end times, not just the time of Antiochus. (More on this in a moment.)



- This is a picture of not only the first fulfillment, Antiochus Epiphanes, but the fact that while he is evil and terrible, he is but a picture “in miniature” of the coming final world ruler. This evil ruler with “fierce features” is also about the coming “little horn” (the Antichrist). If you have read those chapters in 1 and 2 Maccabees, you can see that Antiochus fully met these descriptions.

- But we should also pay attention to the fact that we see far in advance (*perhaps not so far for us at this time in history*) a description also of the Antichrist. From verses 23 - 25 we get the following descriptions:
 - ***“...having fierce features ...”*** literally one whose appearance commands attention – this is a title of the Antichrist as well.
 - ***“...understands sinister schemes. ...”*** Antiochus Epiphanes rose to power through cunning and political maneuvering, literally by scheming his way. This will also describe the final world ruler’s rise to power.
 - ***“...power shall be mighty, but not by his own power;...”*** This ruler was, and will be, incredibly powerful. That last descriptive phrase here, however, is interesting. This may suggest that the final world ruler has some supernatural power source, perhaps the Enemy himself. We know this is true from other scriptures as well.
 - ***“He shall destroy fearfully, and shall prosper and thrive;...”*** He is not a man of peace, but completely destructive. The final world ruler will deceive many through his initial “peace” talk, but ultimately his goal is to destroy, especially those who know and love God. For a time, as we have heard in chapter 7, for literally 3 ½ years, he will thrive in these endeavors.
 - ***“He shall destroy the mighty, and also the holy people....”*** His targets for destruction will be anyone (even the most powerful) who stands in his way, and then all the “holy people” which would include first the Jews, then anyone else who proclaims the Most High God. Antiochus hated the Jews with a passion, rivaling even Hitler in these destructive pursuits. However, this is merely a shadow of what will be seen in the Antichrist.
 - ***“Through his cunning he shall cause deceit to prosper under his rule ...”*** **His reign will be marked by deceit** – corruption, broken promises (like the treaty with Israel that the Antichrist will sign, then, break [Daniel 9]). It is not unusual in history that the greatest tyrants and dictators remain powerful by deceit and cunning. This is how evil works. It typified Antiochus, and it will be more true in the Antichrist.
 - ***“he shall exalt himself in his heart ...”*** This is the epitome of excessive pride. Big mistake in God’s book! He believe the press about himself, that he is in fact a god. He will desire to be “THE” god, and exalt himself above the Most High God. This is why the final world religion, the apostate global “faith” in the end times, will be destroyed ultimately by him, because HE desires the praise, and will not share it.
 - ***“He shall destroy many in their prosperity...”*** This is an interesting description. The KJV says ***“and by peace he shall destroy many.”*** The Complete Jewish Bible states this verse this way: ***“He will succeed through craftiness and deceit, become swelled with pride, and destroy many people just when they feel the most secure. He will even challenge the prince of princes; but, without human intervention, he will be broken.”*** This means that this ruler will probably destroy the economy, not by war, but by manipulation, new laws, policies, etc. and it will probably happen in peacetime, at least in the beginning. That peace will not last. The first rider on the white horse is the Antichrist, coming first in “peace.” But the next rider is war, than the black horse of financial ruin and economic disaster.
 - ***“He shall even rise against the Prince of princes...”*** This is a direct reference to the Messiah (Jesus, the King of Kings, and Prince of Princes) – which is something Antiochus did not do, but the Antichrist will (Revelation 17) – this little phrase is a big clue to the distant future, times of the end, fulfillment beyond that of Antiochus’ reign.

- ***“But he shall be broken without human means.”*** This king will be brought down by God Himself, not by human means (both Antiochus, according to the account in Maccabees, and the Antichrist will be taken down and destroyed by God, not by man). The Most High God is sovereign. Everything is in His hands, not human hands.
- All of these descriptions, with the exception of standing up against the “Prince of princes,” were met by Antiochus Epiphanes, who stands as a **“type” for the Antichrist**. All of these descriptions will also be met by the Antichrist, who will make Antiochus look tame. It is an interesting study to read these verses of Daniel **in conjunction with Revelation 13**. This is definitely a description here of the final world ruler described in Revelation.
- **“The time of the end”** referenced earlier in this chapter locates the complete fulfillment of this prophecy in the time that Jesus called the “Great Tribulation.” It is clear this vision and the prophecies here go well beyond the immediate future into the “time of the end.” We need to go back now and remember the phrase **“latter time of their kingdom.”** This spoke of Greece, and the end of that empire, when Antiochus Epiphanes rose. This is obviously referring to the kingdom of Greece, which absorbed the kingdom of Persia, which absorbed the kingdom of Babylon. Antiochus Epiphanes is the first fulfillment, but if this has double fulfillment, which we know it does, does this particular phrase have any end time meaning? It may very well.
- Rome absorbed all of the Greek empire and, as we have seen, continues today in many ways. It is interesting to note that in this past century, we have a sudden **re-emergence of most of these kingdoms** in today’s modern geopolitical world:

| | | | |
|--------------------|---------------|----------------|-----------------|
| Greece (1830) | Egypt (1922) | Lebanon (1930) | Pakistan (1947) |
| Afghanistan (1921) | Turkey (1923) | Jordan (1946) | Israel (1948) |
| | Iran (1925) | Syria (1946) | |

- For this reason, and other references in scripture, many people **believe that the Antichrist will come from the same kingdom as Antiochus, the Seleucid kingdom of the ancient Greek Empire, which has now come literally “back to life.”** Passages in Micah 5, which most think references the Antichrist, calls this person “the Assyrian.” It is an interesting thought, and would not be surprising considering that Antiochus is the first fulfillment from the Seleucid dynasty and countries represented above, so it would make sense that the final fulfillment (Antichrist) would also be from this region. This is speculation, but it is based on scripture. It may or may not be true. There are many other scriptures to consider regarding the Antichrist’s origins, some of which we will cover later in our Daniel studies.



²⁶“And the vision of the evenings and mornings which was told is true; Therefore seal up the vision, for it refers to many days in the future.”²⁷And I, Daniel, fainted and was sick for days; afterward I arose and went about the king’s business. I was astonished by the vision, but no one understood it.

- ***“...was told is true; Therefore seal up the vision...”*** Daniel is first told that this vision is true, and then to “seal” it up. The vision is about a long time away in Daniel’s future, now past for us in the first fulfillment, but waiting on the last and final fulfillment. The sealing up implied to keep it hidden from the Chaldeans, but intact for the future. It was not something he was to share at that moment, but he was to preserve it. The Jews who lived at the time of the first fulfillment would have been able to recognize Antiochus Epiphanes and be comforted by the message of his demise. Through this same message, and many others, the saints in the future Tribulation will be able to recognize the Antichrist.
- ***“...fainted and was sick for days...”*** This would have been a natural response for anyone experiencing this kind of horrible vision, but most especially for Daniel who had a relationship with the Most High God and knew full well that this vision of evil was the future reality, something that horrified him because of how it affected his people, the Jews.
- ***“...went about the king’s business.”*** This implies that Daniel was still doing something official for the king of Babylon, either the absent Nabonidus or Belshazzar, even though Belshazzar apparently didn’t know Daniel well in Chapter 5. This would seem to contradict speculation that Daniel was retired at the time of Belshazzar, as this vision was received in the third year of Belshazzar’s reign, and here Daniel is “about the king’s business.” Perhaps it was “semi-retirement!”
- ***“...but no one understood it.”*** This may mean that Daniel understood he was not to “broadcast” this message to the Gentile powers he worked under, but was not compelled to keep it hidden from fellow Jews. The fact that he mentions “no one understood it” may mean he did in fact share it with those he trusted, Jewish brothers such as Hananiah, Azariah, and Mishael if they were still alive at that time. It could not have been understood then. Only looking backward, or living at the time of these prophecies, would anyone be able to understand their meaning, both in the initial fulfillment through Antiochus, and the final fulfillment through the Antichrist.

As time marches by, new discoveries in prophecy are being made all the time as things begin to align with the visions given in scripture. For centuries people speculated about the rebirth of the nation Israel, most thinking it would never happen. No more. It happened. Israel is once again a nation, as well as all of those of the former empires of these visions. For thousands of years people speculated over the identity of “Gog” in Ezekiel, but we know now that it is a clear reference to Russia (for a number of reasons). For many years people theorized about the literal rebuilding of Babylon, but that’s also a moot point – Saddam Hussein began the process and it continues today. They are still speculating about the rebuilding of the Temple in Jerusalem. We can’t quite figure out how or when that will be done, but the Jews are already making the implements, building the furniture and training the priests. It will happen. So as the timeline tightens, we are able to get clearer understanding of prophecies as some are fulfilled right under our noses!

