

THE RAM AND THE GOAT (Part 1)

Daniel 8:1-27

AiM 9/11/2026

Key Questions to Understand Daniel's Vision of the Ram and the Goat

I. The Content of the Vision (1-14)

1. *Who is the Ram? (8:3-4, 20)*
2. *Who is the Goat? (8:5-8a, 21)*
3. *Who is the Large Horn? (v. 5b, 8a, 21b)*
4. *Who are the Four Horns? (8:8b, 22)*
5. *Who is the Small Horn? (8:9-14,)*
 - a. *From where does he come forth? (v.9a; see v. 8)*
 - b. *What will he do? (v. 9b-12)*
 - c. *What is the abomination that causes desolation? (v. 13)*
 - d. *What are the 2,300 evenings and mornings? (v. 14)*

II. The Interpretation of the Vision (15-27)

Q: *What does "the Time of the End" refer to? (v. 17, 19)*

[INTRO]

- *Recognize today is 25 years since the 9/11 terrorist attacks...it is sobering to remember that and reflect on it...massive global impact...*
- *Perhaps closer to our generation, yesterday (Sep. 10), marks 1 year since the murder of Charlie Kirk....*
- *These are world events that shake us and make us think of the brevity of life...the fallenness of this world...*
- *Evil and suffering that seems senseless...*
- *YET, through it all, the Word of God brings us HOPE.*
- *A truth that cuts through the senselessness of life in a fallen world and keeps our hearts from DESPAIR.*
- *What is that truth? **The sovereignty and trustworthiness of God.***

The book of Daniel meets us there and helps us to navigate the greatest horrors of this life without falling into despair.

Please turn your Bibles and your attention to **Daniel chapter 8**.

What we're going to find in Daniel chapter 8 is that God's sovereignty and trustworthiness are **not thwarted** by even the greatest powers of this world...

Tonight we will see with **brehtaking precision** that God is indeed ON the throne ABOVE even the greatest **events & evils** of world history.

Those **events & evils** that would make someone cry out, "*where are you God!?*" (like Psalm 42)

This chapter reminds us that **God has an answer**—He is present. He has a purpose. He is working. He is WISE! He is sovereign. He is GOOD!

And what's the point? *We can trust Him!*

So, Daniel chapter 8 equips us to navigate the pain and confusion of life in a fallen world without despairing.

And we'll see tonight that Daniel would have certainly needed that kind of HOPE in this specific moment.

So, just like every chapter we've seen thus far, Daniel 8 once again declares that great theme of the book:

The absolute sovereignty and trustworthiness of the true and living God.

Here in Daniel 8, we are back in the Hebrew (*remember, the Aramaic section that Daniel organized ran from 2:4 and ends in ch. 7:28*).

Up to this point Daniel has been given a panorama for world history.

That began in chapter 2 with Nebuchadnezzar's vision of the segmented statue.

It was paralleled and further clarified by Daniel's vision in chapter 7 of the four beasts.

Each of these visions represented the same thing: **four world empires** that would rise and fall consecutively—one after another.

What are those four empires? ***Babylon; Medo-Persia; Greece; & Rome.***

But this panorama of world history was not ultimately about the four kingdoms—rather it was a message of **Messianic Hope!**

The conclusion of these visions is that there is **ONE Final King**—the Son of Man—who will come to establish a kingdom that will NEVER END!

So these visions are a declaration that GOD WILL WIN! CHRIST WILL WIN!

ALL THINGS ARE RUSHING UNSTOPPABLY, INESCAPABLY, INEVITABLY TO THAT ONE END!

So the message is that for God's people—particularly Israel in exile—things will get BETTER!

BUT.

What God will show Daniel now in chapter 8 is that before things get *better* for God's people, they will get *worse*.¹

And with that in mind, let's read verse 1 and consider where we are in the timeline, from Daniel's vantage point.

Daniel 8:1

In the third year of the reign of Belshazzar the king, a vision appeared to me, Daniel, after the one which appeared to me previously.
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When was the third year of Belshazzar? *551 BC.*

¹ Paraphrase Todd Dykstra.

Daniel is *about 70 years old*.

Now, remember, Daniel organized the material in this book NOT in chronological order.

So this takes us back in time a time BEFORE the handwriting on the wall in ch. 5.

And BEFORE the Lions' den in ch. 6.

Key point: *this vision is given to Daniel **BEFORE** Babylon fell to the Medo-Persians.*

Keep that in mind.

Because one of the main takeaways from this chapter is the **predictive accuracy** of the prophecies that God reveals to Daniel here.

Long before they happened.

And we might ask here: *Why does God break through to give Daniel a vision at this specific time?*

Well, to answer that, it's helpful to try to put ourselves in the historical moment.

This is after Nebuchadnezzar's death.

The throne of Babylon had been left to his very unworthy and incompetent grandson, **Belshazzar** (you remember him from ch. 5).

A man blinded by pride and lust for self-indulgence. Not fit to rule.

At the same time, a sleeping giant was rising in the east—**Medo-Persia**.

King Cyrus had united the Medes and the Persians into a unified empire which meant one thing: *there's another superpower on the rise.*

The whole world was anxiously watching to see what would happen next as the clash between these superpowers seemed inevitable.²

So, the point is this—the moment Daniel receives this vision is in a time of ***great global uncertainty***.

Particularly for Daniel serving in Babylon under the weak leadership of Belshazzar, there would have been a great feeling of **impending doom**.

Daniel—along with the rest of the Jews—would have been wondering, *what does this mean for us?*

So in the midst of this great uncertainty, God breaks through to assure Daniel (and His people) that **He was overseeing it all**.

And He would not abandon His people!

In fact, one of the great reassurances that God would give to Daniel in this vision is that the Jews would far outlive the rise and fall of these kingdoms.³

So, God gives Daniel this vision to prepare him and the Jewish people for difficult days ahead.

He wants them to know that it is all from His hand.

Ch. 8 can be divided into two main sections—two headings [See Handout]:

(I) The Contents of the Vision (vv. 1-14)

(II) The Interpretation of the Vision (vv. 15-27)

And the way we will walk through this tonight is by asking and answering **key questions to understand the vision**—[SEE HANDOUT].

[Hopefully there's enough space for you to write down some answers to these—and we'll leave some time for questions in the end].

² Stephen R. Miller, [Daniel](#), vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 220.

³ Stephen R. Miller, [Daniel](#), vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 220.

And just to orient you, to make sense of this, we'll have to do a lot of jumping back-and-forth between the two main sections.

And also, to orient you, let me just say upfront, *this is a very difficult chapter! (one commentator called it "the preacher's nightmare")*.

There's a lot of **complexity** in this prophecy.

And a lot of **history** to interact with!

But I pray we can **work hard together** tonight to increase our understanding.

I also want you to know that this will be sort of a "first coat of paint."
Because we will return to many of these same things in chapter 11.

So, we'll get to add a "second coat of paint" to solidify in a few weeks.

Let's consider **the content of the vision**.

Daniel 8:2-8

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|---|---|
| 2 | <i>And I looked in the vision. And it happened that while I was looking, I was in the citadel of Susa, which is in the province of Elam; and I looked in the vision, and I myself was beside the Ulai Canal.</i> |
| 3 | <i>Then I lifted my eyes and looked, and behold, a ram which had two horns was standing in front of the canal. Now the two horns were long, but one was longer than the other, with the longer one coming up last.</i> |
| 4 | <i>I saw the ram butting westward, northward, and southward, and no other beasts could stand before it, nor was there anyone to deliver from its power, but it did as it pleased and magnified itself.</i> |
| 5 | <i>And while I was considering, behold, a male goat was coming from the west over the surface of the whole earth without touching the ground; and the goat had a conspicuous horn between its eyes.</i> |
| 6 | <i>Then it came up to the ram that had the two horns, which I had seen standing in front of the canal, and ran at it in his strong wrath.</i> |
| 7 | <i>And I saw it reach the side of the ram, and it was enraged at it; and it struck the ram and broke its two horns in pieces, and the ram had no strength to stand in opposition to it. So it threw it down to the ground and trampled on it, and there was none to deliver the ram from its power.</i> |
| 8 | <i>Then the male goat magnified itself exceedingly. But as soon as it was mighty, the large horn was broken; and in its place there came up four conspicuous horns toward the four winds of heaven.</i> |

Turn to your handouts now, and let's start answering these questions.

First question: *Who is the Ram?* Answer: **Medo-Persia.**

And I'll talk about this in a moment, but you might be asking, *wait where do get that?*

Well, look down at v. 20, because God gives that answer to us (*we're peeking ahead into the interpretation section now*):

8:20

20	<i>"The ram which you saw with the two horns is the kings of Media and Persia."</i>
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So, God tells us *who the Ram is!*

It is the Medo-Persian empire.

And what did Daniel see about Medo-Persia?

vv. 3-4

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|---|--|
| 3 | <i>...a ram which had two horns was standing in front of the canal. Now the two horns were long, but one was longer than the other, with the longer one coming up last.</i> |
| 4 | <i>I saw the ram butting westward, northward, and southward, and no other beasts could stand before it, nor was there anyone to deliver from its power, but it did as it pleased and magnified itself.</i> |

Some observations and some history here (we'll move rather quickly):

- Notice the horns are *disproportionate* – one longer than the other—
“Lopsided” you might say.
- This should remind you of the “Lopsided Bear” [BTW see graph on back]
- The two horns represent the fact that the Medo-Persian empire was made of two governing nations: **the Medes and the Persians.**
- The Medes came to power first when the Persians were relatively insignificant. (Dykstra)

- However, **Cyrus, the great Persian king**, succeeded in gaining control over Media in about 550 BC. (Dykstra)
- Although they were unified, Persia was far more powerful, even though it started later. Thus, *“The longer one came up last”* (v. 3).
- It was Cyrus who led the Medes and Persians on a great conquest that ultimately took over the world.
- Their conquest advanced outward across the ANE from the east—notice v. 4: *“I saw the ram butting westward, northward, and southward”*
- But as the Medo-Persians swept across the ANE, the question was—*will Babylon stop them?*
- This certainly would’ve been Daniel’s question (from his standpoint).
- But notice the answer: *their conquest was **unstoppable***—notice v. 4: *“no other beasts could stand before it, nor was there anyone to deliver from its power...”*
- So the answer was clear: **Babylon was doomed.**
- This prophecy would come to pass that tragic night in 539 BC [Timeline]
 - Belshazzar partied knowing that Medo-Persia was encamped just outside the city.
 - God broke through with the handwriting on the wall the spelled Belshazzar’s inescapable judgment and Babylon’s certain doom.
 - That very night, the Medo-Persians infiltrated the city and Babylon fell.
- And notice the end of v. 4: *“it did as it pleased and magnified itself.”*
 - The Medo-Persian Empire would far outdo the Babylonian empire in terms of power and longevity (notice timeline on the back).

- Before we move on, just MARVEL at the predictive accuracy—God gives this prophecy to Daniel 12 YEARS before these events took place.
- So Medo-Persia would go on in power for another 200 years...but just as God prophesied, they would eventually fall to another kingdom.

That brings us to our second question: #2 *Who is the Goat?* Answer: **Greece.**

Once again, God Himself gives us this information BY NAME.

Look ahead at the first part of verse 21:

8:21a

21a	<i>"Now the shaggy goat is the king of Greece..."</i>
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Let's move through some observations and history here in light of what Daniel sees about Greece in vv. 5-8.

Remember this is over 200 years before any of this came to pass—Greece was not even on the radar at this point as a superpower.

v. 5a

5	<i>And while I was considering, behold, a male goat was coming from the west over the surface of the whole earth...</i>
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- This "male goat" Greece emerges from the west.
- And notice a striking difference here—God said Medo-Persia would emerge from the east and move west, north, and south...
- But notice v. 5, Greece would come from the west and advance "over the surface of the whole earth"
- Greece's empire was indeed GLOBAL. Far more global than any empire before it.
- And all of that was because of its first great leader.
- Symbolized at the end of v. 5 as "the conspicuous (large) horn"

v. 5b

5 ...and the goat had **a conspicuous horn** between its eyes.

This brings us to our 3rd key question tonight:

#3 *Who is the Large Horn?* Answer: **Alexander the Great.**

Once again, God makes this clear for us in the interpretation.

Look down at v. 21 again – last phrase of 21:

8:21b

21 “Now the shaggy goat is the king of Greece, **and the large horn that is between his eyes is the first king.**

While not specifically named here, we know from history that this first conquering King of Greece was **Alexander the Great** (334-323 BC).

With that in mind, let's come back to the details that Daniel sees in vv. 5-8.

- Notice in v. 5 that he moved over the surface of the whole earth ***without touching the ground!***
- Not only was his conquest global, it was extraordinarily FAST!
- Alexander the Great took his father's place as the Greek leader at the age of 21.
- Alexander was a uniquely brilliant leader.
 - *he received a classical education from the famous Greek philosopher Aristotle.*
- Not only was he educated, he was an incredible military tactician trained by his father in the art of war (Dykstra, 199)
- *(by the way, his father was Philip of Macedon, another impressive leader).*

- In 4 years' time, Alexander conquered Asia Minor, Syria, Egypt, **Medo-Persia** and even as far as India. (334 BC to 330 BC) (Dykstra, 199).
- *This is breathtaking speed!*

That's what we find as we read vv. 6 and 7 – the Ram (Medo-Persia) didn't stand a chance:

vv. 6-7

- 6 Then it [the Goat] came up to the ram that had the two horns, which I had seen standing in front of the canal, and ran at it in his strong wrath.
- 7 And I saw it reach the side of the ram, and it was enraged at it; and it struck the ram and broke its two horns in pieces, and the ram had no strength to stand in opposition to it. So it threw it down to the ground and trampled on it, and there was none to deliver the ram from its power.

- Alexander raged against the Medo-Persians—the picture is that Alexander's armies were fueled by **fury** and **vengeance**.
- That, combined with Alexander's military genius made them unstoppable.
- History shows that though his army was greatly outnumbered, Alexander's tactics easily dismantled and destroyed the Medo-Persians.
- He was undefeated in battle and had conquered the whole world while he was still in his 20s.
 - *he is said to have wept because there were no more lands for him to conquer.*

With that kind of success and power, it is no surprise that we find in Alexander what we found in Nebuchadnezzar and Belshazzar: excessive pride!

Notice the first phrase of v. 8.

v. 8a

- 8 Then the male goat magnified itself exceedingly...

- He amassed an empire spanning 1.5 million square miles.
- Alexander founded the great city of Alexandria in Egypt which would go on to become one of the world's great hubs of education/philosophy.
- He built a fleet to explore the coasts of Arabia and Africa (Whitcomb, 110).
- And—unsurprisingly, if you know Greco-Roman culture—**he declared himself to be a god** (Whitcomb, 110).
- But his exceeding pride was infamously **short-lived**. Notice v. 8b.

v. 8b

8 <i>...But as soon as it was mighty, the large horn was broken;</i>
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- On one of his exploration journeys, Alexander entered Babylon.
- Historians don't know exactly what happened, but there was a prolonged banquet and Alexander likely overdrank.
- He fell ill with some kind of fever (typhoid or malaria) and **died** within 2 days.
- He was 32 years old.

Before we move on from this, I just want to point out the sovereignty of God in all of this.

Incredible predictive accuracy.

But also, think about how God was using this in His redemptive plans.

Alexander's lust to spread Hellenistic culture made Greek the Common Language—"Koine Greek"—**the language of the Gospels and NT**.

So, this paved the way for the Gospel of Jesus Christ and spread rapidly throughout the world as the church was born in the NT.

But let's continue—what happened after Alexander died?

Notice the end of v. 8

v. 8b

8 *...and in its place there came up four conspicuous horns toward the four winds of heaven.*

Our 4th question tonight is this: #4 *Who are the Four Horns?*

Answer: ***the four generals that split Alexander's empire.*** [see specific names below].

Again, God provides the clear answer here—drop down to v. 22:

v. 22

22 ~ *"And the broken horn and the four horns that stood in its place are four kingdoms which will take their stand from his nation, although not with his power.*

In the absence of Alexander's leadership, a power struggle ensued, eventually resulting in the division of his empire into 4 regions:⁴

- Ptolemy -- who ruled over Egypt, Palestine, Arabia (the south)
 - Seleucus --- who controlled Syria, Babylonia (the east)
 - Cassander --- who ruled over Macedonia and Greece (the west)
 - Lysimachus – who was the ruler over Thrace and Asia Minor (the north)
- Thus, these four kings split up the four regions – *"toward the four winds of heaven"*

And it is important to identify these four kings because of what comes next.

In vv. 9-14 we are introduced to a new character in this vision.

Let's read.

vv. 9-14

⁴ Todd Dykstra, *Course Notes for BE 607: Daniel*, The Expositors Seminary, Spring 2025.

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|----|--|
| 9 | And out of one of them came forth a rather small horn. And it grew exceedingly great toward the south, toward the east, and toward the Beautiful <i>Land</i> . |
| 10 | Then it grew up to the host of heaven and caused some of the host and some of the stars to fall to the earth, and it trampled them down. |
| 11 | And it even magnified <i>itself</i> to be equal with the Commander of the host; and it removed the regular sacrifice from Him, and the place of His sanctuary was thrown down. |
| 12 | And on account of transgression the host will be given over <i>to the horn</i> along with the regular sacrifice; and it will throw truth down to the ground and do <i>its will</i> and succeed. |
| 13 | Then I heard a holy one speaking, and another holy one said to that particular one who was speaking, “How long will the vision <i>about</i> the regular sacrifice apply, while the transgression causes desolation, so as to allow both the holy place and the host to be trampled?” |
| 14 | He said to me, “For 2,300 evenings <i>and</i> mornings; then the holy place will be made righteous.” |

This brings us to our 5th question: #5 *Who is The Small Horn?*

Now, this is where things begin to get really difficult—so we’re going to have to work together here.

As I wrestled with this, there at least 4 common interpretations of the identity of this small horn.

- A small minority say it represents **Rome**.
- Many others think it refers to **The Antichrist** (and that this is parallel to the “little horn” of Dan. 7).
- Many view this prophecy to be about a figure that we’re going to talk a LOT about—a Greek ruler in the intertestamental period named: **Antiochus IV Epiphanes**.
- And still others view see a **hybrid** between Antiochus and Antichrist—meaning that this is a Prophecy with near and far fulfillment (“Prophetic Foreshortening”)[see graph on back]

I had to test drive each of these as far as I could and let me tell you where I landed.

I want to briefly walk you through how I wrestled through this.

Well, I was able to rule out **Rome** pretty quickly.

Rome simply cannot meet the criteria of the details and data here.

My first inclination was to view this as the Antichrist.

So much of this seems to describe Antichrist and the things he will do.

There are many parallels to what we saw in Daniel 7 (and 2 Thess./Rev.)

And the fact that both chapters use a small or little horn as the symbol seems to be talking about the same figure.

BUT.

Then I began to press in more closely and looked ahead to some key parallels that are coming in Daniel 11.

And I also began to read about some crucial events that unfolded in history.

I became convinced that this prophecy applies very clearly to that Greek Ruler **Antiochus Epiphanes** in the intertestamental period.

BUT.

There are still specific things and transitions in the text that **MUST** apply to the eschatological Antichrist and the end times.

SO.

I felt compelled by the text to land in the **hybrid camp**.

Let me summarize the position.

I am viewing “The Small Horn” as specifically about Antiochus Epiphanes, but in a way that **prophetically prefigures** The Antichrist.

That’s a key word for tonight: **PROPHETIC PREFIGURING**.

That refers to events that illustrate in a prophetic way a greater event yet to come.

This is often the case when it comes to Eschatological Antichrist.

There are individuals throughout world history who rise to power in ways that **prefigure** the coming Antichrist.

And this is not just Montoya's explanation—we are explicitly taught this in the Bible.

If you remember our study in 1 John, the Apostle John described it this way

- "...You know that Antichrist is coming, but even now **many antichrists** have appeared..." (2:18, paraphrase)
- Or in chapter 4:3, John described those who come "**in the spirit of antichrist**"

But, while there have been many such evil lower-case "a" antichrists, (Hitler)...

...No figure has ever reached the kind of power and evil that fulfills the descriptions of the final, capital "A" Antichrist.

But they come in the spirit of antichrist and **prefigure** him.

They illustrate what he will be like. They are **forerunners** of him.

That's what we find in "the Small Horn" of Daniel ch. 8.

A **prefiguring** of the final and great tribulation under the final Antichrist.

Now, this can get a little tedious but let me give you some of the key factors that moved me toward this applying to **Antiochus Epiphanes**.

First, notice this "Small Horn" comes from **Greece** (not Rome).

Look again at the first phrase of v. 9:

Who is the “one of them” here?

Well, if you look back at verse 8 it is clear: *it is one of the Four Horns*.

That’s the nearest grammatical and logical antecedent.

So, very clearly, this “Small Horn” comes out of one of those Four Greek Kings.

Meaning, he is in their line of descendants.

Bottom line: He is from Greece.

We learned last time in Daniel chapter 7 (and ch. 2) that the Antichrist will very clearly come out of Rome.

The fact that this individual comes from Greece and is one of the Greek kings means we can look to history to find his identity.

But we can also look ahead in Daniel to ch. 11 to make this even more exact.

This is a **second reason** that argues for Antiochus as the identity of the Small Horn:

He parallels the “*despicable person*” in Dan. 11:21 who is the successor to Antiochus III the Great—known to us from history as Antiochus IV Epiphanes.

[We’ll get there in a few weeks, but here’s a summary].

- Dan. 11 describes in exact detail the Four Kings of Greece.
- It describes their conquests and their consecutive succession from king to king for generations with incredible detail and predictive accuracy.
- But 11:10-20 zoom in on one king *Antiochus III the Great*.

- These verses describe his incredible conquests and his ultimate death.
- That brings us to 11:21 which says this:

*“In **his** place [Antiochus the Great, described in great detail in vv. 10-20] a **despicable person will arise**, on whom the honor of kingship has not been conferred, but he will come in a time of tranquility and seize the kingdom by intrigue.*

- So, whoever this **despicable person** is, he is the successor to Antiochus III the Great.
- History tells us this was this man: **Antiochus IV Epiphanes**.
- Then ch. 11 goes on to describe his activities...
- Which undoubtedly parallel the activities described of the “Small Horn” here in ch. 8—namely the persecution of the Jews.

A third reason that argues for Antiochus is the fact that the Small Horn will set up an abomination of desolation in the temple (8:13).

We know from history that Antiochus committed such an act of blasphemy in the temple—namely, when he sacrificed a pig on the altar.

A fourth reason to take the Small Horn as Antiochus has to do with the 2,300 days in 8:14.

The 2,300 days do not square with the future Antichrist, or anything related to the Great Tribulation.

-BUT-

They do square perfectly with the events surrounding Antiochus’ defiling of the temple.

With that in mind, read vv. 11-14 again.

vv. 11-14

- | | |
|----|--|
| 11 | And it even magnified <i>itself</i> to be equal with the Commander of the host; and it removed the regular sacrifice from Him, and the place of His sanctuary was thrown down. |
| 12 | And on account of transgression the host will be given over <i>to the horn</i> along with the regular sacrifice; and it will throw truth down to the ground and do <i>its will</i> and succeed. |
| 13 | Then I heard a holy one speaking, and another holy one said to that particular one who was speaking, "How long will the vision <i>about</i> the regular sacrifice apply, while the transgression causes desolation, so as to allow both the holy place and the host to be trampled?" |
| 14 | He said to me, "For 2,300 evenings <i>and</i> mornings; then the holy place will be made righteous." |

- So we need to follow the time markers here.
- We are not told when the defiling of the temple STARTS, we are told how long it will last until the temple is cleansed.
- It will last for 2,300 days.
- So, let me bring all of this together.
 - We know that we are dealing with the Greek period.
 - We know that we are dealing with the Greek King Antiochus Epiphanes.
 - We know that Antiochus defiled the temple.
 - AND we know from history the event that ENDED that defilement and overthrew Antiochus from the Temple and cleansed it.
 - I'm talking about the significant event known as **the Maccabean revolt** in 164 BC!
 - We'll get to that next time. It is FASCINATING.
- But for now, let me summarize the argument:
 - a group of guerilla warriors led by a Jew named Judas Maccabee managed to reclaim the temple from the Greeks.
 - This happened on December 25, 164 BC.
 - They cleansed it and rededicated it (*Hannukah means dedication*).

- Here's how this relates:
 - *Counting backwards 2,300 days from the cleansing of the Temple on Dec. 25, 164 BC gives us the exact time period that Antiochus began his persecution of the Jews ~170 BC.*

So, we will get to more on this story next time, but all this is to say, this points to Antiochus.

HOWEVER...

There are still key factors in the text that compel us to see that this pertains ALSO to a time yet future (namely, the future eschatological Antichrist):

First, Verses 17 and 19 state that this vision *"pertains to the time of the end" and this points to THE END.*

In the OT, there are four other uses of "the time of the end" (Dan. 11:35, 40; 12:4, 9).

They all appear in Daniel's final vision and point to a distant future when

- *the Antichrist will be defeated,*
- *a resurrection will take place for God's people to everlasting life (12:1-2)*
- *and Christ will WIN.⁵*

Conclusion: "the time of the end" is exactly what it sounds like: THE GREAT ESCHATOLOGICAL END.

When Christ—the Son of Man--will **return**, defeat Antichrist, judge the nations, and establish His everlasting kingdom!

Therefore, *these prophecies, although partially fulfilled by Antiochus, await a future, final fulfillment in "the time of the end"*

*(thus, the events of ch. 8 **prefigure** the Great Tribulation and The Antichrist).*

⁵ Cf. Mark Hassler, *The Identity of the Little Horn in Daniel 8*, TMSJ, 37.

Second, Jesus speaks of the Abomination of Desolation (*“spoken of by the prophet Daniel”*) as a **future event** related to His 2nd Coming (Matt. 24:15).

Thus, it is related to the Antichrist.

This means that the act committed by Antiochus did not **entirely fulfill** the prophetic element of the Abomination of Desolation.

This likely would have shocked many of Jesus’ audience.

Based on the events of the intertestamental period, they would’ve understood Antiochus’ act in the temple to have been the THE Abomination of Desolation.

Yet Jesus says, essentially, *‘you ain’t seen nothing yet’*.

This again, argues for the fact that Antiochus is a prophetic prefiguring of the Antichrist.

He embodies the spirit of antichrist. He is one of the many antichrists who have come.

A **third factor** is this:

Dan. 11:21-35, which clearly describe Antiochus, undergoes a *“leap forward”* to the Antichrist of the Future End Times in 11:36.

This is feature of the prophetic genre known as “prophetic foreshortening”.

[More on this next time and when we get to ch. 11]

(remember, first coat of paint).

ALL OF THAT TO SAY...

I am compelled to say that the small horn in Daniel 8 has a double fulfillment—***Antiochus -AND- Antichrist***.

It is specifically about Antiochus who embodies the spirit of Antichrist, and therefore **PREFIGURES** THE Antichrist who will do FAR WORSE.

We will pick up here next time and keep moving.

[FINAL IMPLICATIONS]

- The God who knows all this, knows our souls.
- Reality will unfold according to His plan.
- His is sovereign over us!
- Are you living in light of that?