

BOOK OF DANIEL

LITTLE HORN THAT DEFILES THE SANCTUARY (DAN. 8:1-14) – COREY STARK

I. OUTLINE OF DANIEL 8:1-27

- A. Setting of Daniel's second vision (8:1-2)
- B. Daniel's vision (8:3-14)
 - 1. Ram with two horns (8:3-4)
 - 2. Goat with notable horn (8:5-8)
 - 3. The little horn as the Antichrist, foreshadowed by Antiochus (8:9-14)
- C. Gabriel's interpretation of the vision (8:15-25)
 - 1. Vision pertains to the end times (8:15-19)
 - 2. Gabriel's interpretation of the symbols (8:20-22)
 - 3. Antichrist's personality and power (8:23-25)
- D. Importance of the vision (8:26-27)

II. OVERVIEW

A. Daniel 8 recounts the second of Daniel's four visions that he received near the end of his life. It focuses on the second and third kingdoms of Nebuchadnezzar's dream (Dan. 2) and Daniel's first vision (Dan. 7).

- 1. First, the vision describes a "ram kingdom" conquering westward toward Babylon (8:3-4, 20).
- 2. Next, the vision describes a "goat kingdom" conquering the ram (8:5-8, 21-22).
- 3. Finally, the vision gives details concerning the wicked reign of a "little horn" (8:9-26), which is the same "little horn" of Daniel 7:8 (i.e. Antichrist). This is the *main theme* of the vision. Part one and two set the context for part three, which is the most significant part; the wicked reign of the Antichrist.
- 4. Daniel 8 not only reveals the Antichrist's *relationship* to the nation of Israel and his *activities* related to the temple in Jerusalem, but also the *region* from which the Antichrist will emerge as well.
- 5. In Daniel 8, we see the Antichrist foreshadowed by Antiochus Epiphanes, a Seleucid king based in Syria who reigned for twelve years (175–164 BC). However, the Antichrist ultimately fulfills the details seen in this vision (8:9-19, 23-26). Some commentators want to make Daniel 8 all about Antiochus Epiphanes, because they want to get rid of the end time drama and a literal Antichrist. However, we cannot dismiss the end time focus by trying to force all the details into the person of Antiochus Epiphanes.

B. Gabriel made his *first* of only four appearances in Scripture (Dan. 8; 9; Lk. 1 [2x]) to give this vision about the Antichrist to Daniel. Gabriel emphasized five times it would be fulfilled in the end times (8:17, 19 [x2], 23, 26). He did not come merely to affirm the coming of Antiochus Epiphanes. Rather, each time he appears in Scripture, he makes known significant events and truths related to the coming of the Messiah.

Dan. 8:17 "Understand, son of man, that the vision refers to the time of the end"...19 And 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."... 23 "And in the latter time of their kingdom, when the transgressors have reached their fullness, a king shall arise... 26 "And the vision... refers to many days in the future."

C. Since the details of the first part of this vision came to pass in history with great precision, we can be assured that the parts of the vision with a future fulfillment will also come to pass in precise detail. It is possible that the whole vision will repeat itself again and unfold at the end of the age in fullness.

BOOK OF DANIEL

LITTLE HORN THAT DEFILES THE SANCTUARY (DAN. 8:1-14) – COREY STARK

III. THE SETTING OF THE SECOND VISION (8:1-2)

A. The vision starts with Daniel being taken to the future capital in Persia (modern-day Iran), followed by a description of the Persians conquering westward, moving towards Babylon (modern-day Iraq). Historically, Persia conquered Babylon twelve years later in 539 BC. Daniel was serving in the Babylonian royal court at the time, so any prophecy of Babylon's downfall coming from within would have been considered treason.

Dan. 8:1 In the third year of the reign of King Belshazzar [551 BC] a vision appeared to me—to me, Daniel—after the one that appeared to me the first time. 2 I saw in the vision, and it so happened while I was looking, that I was in Shushan, the citadel [future palace in Persia], which is in the province of Elam [Persia]; and I saw in the vision that I was by the River Ulai.

B. Third year: It was 551 BC. Daniel was about seventy years old. This was two years after his first vision in 553 BC (Dan. 7) and twelve years before Belshazzar's feast and the fall of Babylon (Dan. 5).

C. King Belshazzar: the king of Babylon. He was undoubtedly keeping a watchful eye on the emerging military might in the neighboring territories related to the future Persian Empire.

D. I was in Shushan: In this vision Daniel "traveled in the Spirit" to another city just as Ezekiel did (Ezek. 8:3; 40:1). This city became the capital of the Persian Empire about eighty years later (Est. 1:2).

IV. A RAM WITH TWO HORNS – MEDO-PERSIAN EMPIRE (DAN. 8:3-4)

A. In this vision a ram with two horns stood beside the Ulai River in Persia (8:3-4).

Dan. 8:3 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. 4 I saw the ram pushing westward [Babylon], northward, and southward, so that no beast [nation] could withstand him; nor was there any that could deliver from his hand, but he did according to his will and became great.

1. A ram: Gabriel interprets the ram as the Medo-Persian Empire (8:20). This corresponds to the "bear" in Daniel's first vision (7:5) and the "chest and arms of silver" in Nebuchadnezzar's dream (2:32).

2. Two horns: The two horns represent the two-king alliance formed between Media and Persia (8:20).

Dan. 8:20 The ram which you saw, having the two horns—they are the kings of Media and Persia

3. One horn was higher: Both horns were high, meaning both kings were great, but one was higher than the other. This parallels the "bear being raised up on one side" (7:5). The taller, or higher, horn represents Persia, because it became more powerful than Media after the merging of the two kingdoms.

Dan. 7:5 And suddenly another beast, a second, like a bear [Persia]. It was raised up on one side, and had three ribs in its mouth between its teeth. And they said thus to it: 'Arise, devour much flesh!'

4. The ram pushing: The ram "pushed" or made conquests to the west, north, and south, which parallel the angelic command to "devour" (7:5). Historically, the Persian Empire conquered lands in three main directions: *westward* (Babylonia, Syria, Israel, Asia Minor, Thrace, and Macedonia), *northward* (Armenia, regions around the Caspian Sea, and Scythia), and *southward* (toward Egypt and Ethiopia).

BOOK OF DANIEL

LITTLE HORN THAT DEFILES THE SANCTUARY (DAN. 8:1-14) – COREY STARK

V. A MALE GOAT WITH A NOTABLE HORN – GRECIAN EMPIRE (DAN. 8:5-8)

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

Dan. 8:5 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. 6 Then he came to the ram that had two horns, which I had seen standing beside the river, and ran at him with furious power.

1. A male goat: Alexander the Great came from Greece, which was west of Israel, Babylon, and Persia. Gabriel told Daniel that the goat represented Greece (8:21). This corresponds to the “leopard with four wings” in Daniel’s first vision (7:6) and the “bronze belly and sides” in Nebuchadnezzar’s dream (2:32).
2. Without touching the ground: The goat’s feet not touching the ground speaks of the speed of the Grecian Empire’s military victories, which was symbolized earlier by a “leopard having four wings” (Dan. 7:6). Alexander conquered the Persians and the Middle East within three years (334–331 BC), reaching as far eastward as India. The speed of his conquest was unprecedented in history, conquering more ground in that short amount of time than any man in history has ever conquered up to that point.
3. Notable horn: The notable horn was Alexander the Great, Greece’s first king (8:21).

Dan. 8:21 The male goat is the kingdom of Greece. The large horn between its eyes is the first king.

- a. Biblical kings were anointed with a “horn of oil,” representing their empowerment by the Holy Spirit when they were set in place by God (1 Sam. 16:1; 16:13; 1 Kgs. 1:39; Ps. 92:10).

1 Kgs. 1:39 Then Zadok the priest took a horn of oil from the tabernacle and anointed Solomon.

- b. Horns give a beast an obvious advantage during battle, making them more powerful. Thus a greater horn represents a king’s greater power, authority and military might (1 Sam. 2:10; Ps. 22:21; 132:17).

1 Sam. 2:10 He will give strength to His king, and exalt the horn of His anointed.

- c. In the book of Revelation, Jesus is seen having seven horns and seven eyes, representative of the perfection and fullness of all power, authority and wisdom (Mt. 28:18; Rev. 5:6).

Rev. 5:6 Behold a Lamb... having seven horns and seven eyes, which are the seven Spirits of God...

B. Alexander the Great attacked Persia with great rage and completely defeated her (8:7). The Persians had fought multiple wars with Greece, so there was vengeance in Alexander’s heart to retaliate against Persia.

Dan. 8:7 And 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.

C. The Grecian Empire became the new super power until Alexander’s death when it was divided (Dan. 8:8).

Dan. 8:8 Therefore 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.

BOOK OF DANIEL

LITTLE HORN THAT DEFILES THE SANCTUARY (DAN. 8:1-14) – COREY STARK

1. Very great: Alexander is called one of the greatest military geniuses of history. He became general at 20 years old and conquered more land from age 20-32 than any general in history up to that time. Legend says that when Alexander saw the breadth of his domain he wept, for there were no more lands to conquer.
2. Large horn broken: He suddenly died in Babylon at the age of thirty-two (323 BC). His health was broken by a life of excessive alcohol until he succumbed to a severe fever and died.
3. Four notable ones: At Alexander's death, his four notable generals divided his vast empire into four separate kingdoms that were inferior to the Alexandrian Greek Empire (8:22). This is a *key point*, because the Antichrist will emerge from one of these four kingdoms (i.e. geographic territories) or bloodlines of the four generals (i.e. ethnic people groups) (8:9). This parallels the "leopard with four heads" (7:6).

Dan. 8:22 As for the broken horn [Alexander] and the four that stood up in its place, four kingdoms shall arise out of that nation [Grecian Empire], but not with its power.

- a. *Seleucus* ruled Syria, Babylonia, southern Turkey, Persia, and a region to the east.
- b. *Cassander* ruled Macedonia and Greece.
- c. *Lysimachus* ruled Thrace (Bulgaria) and much of Asia Minor (western Turkey).
- d. *Ptolemy* ruled Egypt, Cyprus, and Israel.

4. Seleucid Empire (312 BC to 63 BC): The Seleucid Empire was larger than the other three Greek kingdoms combined. Of the four kingdoms that emerged from Grecian Empire, only the Seleucid Empire conquered Babylon in 312 BC, thus fulfilling the two-fold criteria of Daniel 2. This helps us narrow down the geographic territory and/or ethnic people that the Antichrist will emerge from.

5. Antiochus Epiphanes: Antiochus was a direct descendent of Seleucus and a prophetic type and foreshadow of the Antichrist. He ruled the Seleucid Empire for twelve years (175–164 BC) and was based in Syria. Therefore, many conclude that the Antichrist will have a direct affiliation with either the geographic territory of the Seleucid Empire or the bloodline of Seleucus or both.

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

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

Dan. 8:9 Out of one of them [four notable generals] came a little horn, which grew exceedingly great toward the south [Egypt], toward the east [Babylon], and toward the Glorious Land [Israel].

1. A little horn: A political leader who starts with a little measure of authority (i.e. regional leader) and becomes great in power and cruelty. The little horn in 8:9 is the same little horn in 7:8, the Antichrist.
 - a. The title "little horn" emphasizes his humble beginnings. Adolf Hitler began as an insignificant regional leader who nobody took seriously and then suddenly became the greatest leader in Europe.
 - b. While some of the details in Daniel 8:9-14 are partially fulfilled by Antiochus Epiphanes, the ultimate fulfillment of the vision is found in the person of the Antichrist (8:9-19, 23-26), as some of the details cannot apply to Antiochus. For example, Antiochus' first political position was over the Seleucid Empire, which was the largest empire in that part of the world. He never ruled a small kingdom and thus was never truly a "little horn." Being a notable horn speaks of his large power base.

BOOK OF DANIEL

LITTLE HORN THAT DEFILES THE SANCTUARY (DAN. 8:1-14) – COREY STARK

2. Out of one of them: The Antichrist will come “out of” the bloodline of one of the four generals and/or one of the four geopolitical kingdoms that arose after Alexander’s death. Since Antiochus came from the actual bloodline of Seleucus and he was given as a biblical type of the future Antichrist it is apparent that the Antichrist will come out of the geographic territory and/or ethnic people groups that are historically associated with the Seleucid Empire (Greece).

- a. The modern-day territories that were originally a part of the Seleucid Empire include Syria, Iraq (Babylon), and parts of Turkey and Jordan (see map).
- b. Currently the people and governments of these geographic territories are almost exclusively Islamic.

3. Grew exceedingly great: The little horn will have great power, rage and influence toward the south (Egypt), and the east (Iraq and Iran), and toward the Glorious Land of Israel (Dan. 11:41-45). Both Isaiah 19 and Daniel 11 describe the activities of the Antichrist related to Egypt in great detail.

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

Dan. 8:10 And it [little horn] grew up [progressed in stature] to the host of heaven; and it cast down some of the host and some of the stars to the ground, and trampled them.” (Dan. 8:10)

1. It grew up: The little horn will “grow up” or progress in his spiritual stature to affect the host of heaven.
2. Cast some of the host of heaven to the ground: The actions of the little horn will cause some of the “host of heaven” and “stars” to be “cast down” to the ground. Some see this as referring to the actions of the Antichrist creating a “chain reaction in the spirit realm” that causes fallen angels to be cast to the earth in a war with Michael (Rev. 12:7-9). The language in Daniel 8:10 is similar to the language in Revelation 12:3-9—“cast/threw down” and “stars.” A host of righteous angels cannot be “cast down” by Satan.

Rev. 12:3 A great, fiery red dragon [Satan]... 4 His tail drew a third of the stars of heaven [fallen angels] threw them to the earth... 7 War broke out in heaven: Michael... fought with the dragon... 9 The Devil... was cast to the earth, and his angels were cast out with him.

3. Cast down and trampled: The little horn will “cast down” and “trample” the “stars” to the ground. Earlier, Daniel saw the ram (Persia) being “cast to the ground and trampled” in military defeat by Alexander the Great (8:7), so it gives us the interpretation of being “trampled.” Some see the “stars” as believers being trampled down in persecution (Gen. 15:5; 22:17; Dan. 12:3; Mt. 13:43; Rev. 12:1). We know the Antichrist will persecute, or trample, God’s people (8:10, 13, 24). Do these stars include Israel’s army being killed as part of the host being trampled? Antiochus Epiphanes persecuted the nation of Israel from 170–164 BC, killing over 100,000 Jewish people in that time period.

4. Note the four things that are trampled, or cast to the ground by the “little horn” in the book of Daniel:
 - a. The host of heaven (8:10, 13)
 - b. The stars (8:10)
 - c. The sanctuary (8:11, 13) and the outer court (Rev. 11:2).
 - d. The truth (8:12)

BOOK OF DANIEL

LITTLE HORN THAT DEFILES THE SANCTUARY (DAN. 8:1-14) – COREY STARK

C. The “little horn” will exalt himself in the city of Jerusalem (8:11-12).

Dan. 8:11 He [little horn] even exalted himself as high as the Prince of the host [Jesus]; and by him the daily sacrifices were taken away, and the place of His sanctuary was cast down. 12 Because of transgression, an army was given over to the horn [Antichrist] to oppose the daily sacrifices; and he cast truth down to the ground. He did all this and prospered [3½ years].

1. Daniel 9 reveals that the Antichrist will confirm a 7-year covenant of peace with many in the Middle East (Dan. 9:27). This allows the Jewish people to rebuild their temple in Jerusalem and reinstate Mosaic sacrifices in preparation for Messiah’s coming (Mal. 3:1). In the middle of the 7-years (3½ years) he reveals his true intentions by breaking the agreement with Israel and commanding the ritual sacrifices to cease. He then establishes his governmental throne in the Temple of God (2 Thes. 2:3-4; Rev. 11:1-2).

Dan. 9:27 He [Antichrist] shall confirm a covenant with many for one week [7 years]; but in the middle of the week [3½ years] he shall bring an end to sacrifice and offering.

2. *He exalted himself*: The Antichrist will exalt himself as high as the Prince of the host (i.e. Jesus), the Prince of princes (8:25). Paul made reference to Daniel’s prophecies of the Antichrist exalting himself as high as God (8:11) and above God (11:36) in claiming to be God (2 Thes. 2:4).

2 Thes. 2:4 [The Antichrist]...exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.

3. *Daily sacrifices*: The Antichrist will first “oppose” the daily sacrifices and then have them “taken away” (5x 8:11, 12, 13; 11:31; 12:11). This occurs at the abomination of desolation (Mt. 24:15).

4. *Sanctuary*: The sanctuary being “cast down” is a reference to the temple in Jerusalem being defiled. This third temple is called the “tribulation temple” because it’s established in the final 7-year period.

5. *Transgression*: This refers to the transgression of Israel and the Gentile nations (Isa. 24:1-6).

6. *An army was given over to the horn*: A powerful army will be given to the Antichrist to first oppose and eventually stop the daily sacrifices, due to the transgression of Israel and the Gentile nations (8:12; 11:31).

Dan. 11:31 And forces shall be mustered by him... then they shall take away the daily sacrifices...

7. *Truth will be cast down*: The Antichrist will fiercely oppose God’s truth. David prophesied that kings (heads of state) and rulers (leaders in society) would rise up in defiance of Jesus’ leadership, seeking to completely remove the influence of the Word of God from culture and society (Ps. 2:1-3). This includes the truth about Jesus, one way of salvation, moral standards, sanctity of life, marriage, sexuality, etc.

8. *Prospered*: Surprisingly, the Antichrist will prosper for 3½ years while doing evil (2x 8:12, 24). His temporary momentum and success will seem to be blessed by God, causing many to have confidence to join him. His power and wealth will increase as his armies conquer more nations (Dan. 11). Some believers will be confused by this, adding to the great falling away (2 Thes. 2:3; 1 Tim. 4:1-2; Heb. 6:4-6; 2 Pet. 3:17), while the wicked will be emboldened in their belief and stance with the Antichrist.

Dan. 8:24 His power shall be mighty... He shall destroy fearfully, and shall prosper and thrive...

BOOK OF DANIEL

LITTLE HORN THAT DEFILES THE SANCTUARY (DAN. 8:1-14) – COREY STARK

D. Daniel gives us four details into the Antichrist's opposition to the Jerusalem temple (8:13). He will use his armies to defile the temple by removing the daily sacrifices (8:12; 11:31), trampling the sanctuary, and host, while committing "the" transgression, which is to set up the abomination that results in great desolation.

Dan. 8:13 I heard a holy one [angel] speaking; and another holy one [angel] said to that certain one who was speaking, "How long will the vision be [resistance continue], concerning the daily sacrifices and the transgression of desolation, the giving of both the sanctuary and the host to be trampled under foot?"

1. Angelic conversations: Daniel heard one angel ask another, "How long will the little horn use his armies to resist the daily sacrifices and commit the transgression of desolation, which causes the sanctuary and the host to be trampled under foot?" An angel answered that it would last for 2,300 days, at which time the transgression of desolation would be removed (12:11) and the temple would be cleansed (8:14).

2. Transgression of desolation: This is the *first reference* in the Scripture to the "abomination of desolation" spoken of by Jesus (Dan. 8:13; 9:27; 11:31; 12:11; Mt. 24:15; Mk. 13:14). Here Daniel simply calls it the "transgression of desolation," because it is "the" transgression, which is to set up the "abomination" that results in the "desolation" of nations, thus beginning the time of the great tribulation.

Mt. 24:15 "Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand), 16 "then let those who are in Judea flee to the mountains... 21 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.

3. Sanctuary shall be cleansed: Two things will happen after Jesus returns; first, the abomination of desolation will be removed (Dan. 12:11; Rev. 16:17-21; 19:11-21) and then the sanctuary will be cleansed (Dan. 8:14). These two events happen in relationship to one another.

1. Assuming that the cleansing of the temple takes place on the same day, they will both happen 1,290 days after the abomination of desolation is set up (12:11), which occurs in the middle of the final 7-year period of natural human history, also called Daniel's 70th week (Dan. 9:27).

Dan. 12:11 From the time the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days [1,290 days].

2. Jesus will make His triumphal entry into Jerusalem as the leaders of Israel receive Him as Messiah (Mt. 23:39). He cleanses the temple, including removing the abomination of desolation (Dan. 8:14).

Mt. 23:39 You will see Me no more till you say, 'Blessed is He who comes in the name of the Lord!'

3. Jesus cleansed the temple immediately after His first triumphal entry (Mt. 21:8-13). This was a prophetic foreshadow of His second coming when He will once again cleanse the Temple of God.

Mt. 21:9 The multitudes... cried out, saying: "Hosanna to the Son of David! 'Blessed is He who comes in the name of the Lord!' Hosanna in the highest!"... 12 Then Jesus went into the temple of God and drove out all those who bought and sold in the temple... 13 And He said to them, "It is written, 'My house shall be called a house of prayer,' but you have made it a 'den of thieves.'"

BOOK OF DANIEL

LITTLE HORN THAT DEFILES THE SANCTUARY (DAN. 8:1-14) – COREY STARK

E. The angel reveals that there will be a 2,300-day period (six years and four months) of resistance and defilement of the temple, after which the sanctuary will be cleansed and the abomination of desolation removed (Dan. 8:14). This occurs 1,290 days (43 months) after the abomination of desolation is set up (Dan. 12:11), which occurs in the middle of the final 7-year period of natural human history (Dan. 9:27).

Dan. 8:14 He said to me, “For two thousand three hundred days; then the sanctuary shall be cleansed.”

1. 2,300 days: Daniel couldn’t interpret the 2,300-day timeframe for another 15 years, until he understood the final 7-year timeframe with the establishment of the abomination of desolation at the midpoint (3½ years), given in his third vision (Dan. 9:27), as well as understanding when the abomination of desolation would be removed 1,290 days later, given in his fourth vision (Dan. 12:11).

a. There are eight scriptures and four phrases that describe the final 3½ years before Jesus’ return. It is referred to as 1,260 days (2x Rev. 11:3; 12:6); as 42 months (2x Rev. 11:2; 13:5); as “time, times, and half a time” (3x Dan. 7:25; 12:7; Rev. 12:14); and “middle of the week” of the final seven years (Dan. 9:27). By comparison we see that all eight verses describe the same 3½-year time period.

b. There are 2,520 days (84 months) in the final seven-year period of Daniel 9:27, equaling two periods comprised of 1,260 days each (42 months). There will be 1,260 days (42 months) *before* the abomination of desolation is set up and another 1,260 days (42 months) *after* it is set up. However, in Daniel 12:11, an angel reveals an additional *30-days* (one additional month) to follow the final 1,260 day period; thus there will be 1,290 days (43 months) from the time that the abomination of desolation is set up until it is removed by Jesus and the temple is cleansed at His return (Dan. 8:14).

Dan. 12:11 From the time the daily sacrifice is taken away, and the abomination of desolation is set up [middle of week Dan. 9:27], there shall be one thousand two hundred and ninety days [1,290].

c. If we add the additional 30-day period (1 month) to the original 2,520 days (84 months) in the final seven-year period of Daniel 9:27 we have at total of 2,550 days (85 months). By counting backwards 2,300 days (76 months) from the cleaning of the sanctuary (Dan. 8:14; 12:11), which occurs at the very end of the 2,550 days (85 months), we land about 250 days (8-9 months) into the first half of the final seven-year period of Daniel 9:27 (see chart).

2. Opposing the daily sacrifices: The first sign of the Antichrist’s religious betrayal of Israel will start 2,300 days before the sanctuary is cleansed (8:14). This is about 8-9 months into the final 7-years (9:27). What begins with military resistance (8:12; 11:31) will escalate into state sanctioned persecution when the abomination of desolation is set up. Jesus warned Israel to flee Jerusalem when they see this (Mt. 24:15).

3. Three important things will be cleansed when Jesus returns to Jerusalem.

a. The cleansing of the temple (Dan. 8:14) and removal of the abomination of desolation (Dan. 12:11).

Dan. 8:14 Two thousand three hundred days; then the sanctuary shall be cleansed.

b. The cleansing of the Jewish people (Zech. 13:1).

Zech. 13:1 “In that day a fountain shall be opened for the house of David and for the inhabitants of Jerusalem, for sin and for uncleanness.

BOOK OF DANIEL

LITTLE HORN THAT DEFILES THE SANCTUARY (DAN. 8:1-14) – COREY STARK

c. The cleansing of the land of Israel (Zech. 13:2).

Zech. 13:2 “It shall be in that day,” says the Lord of hosts, “that I will cut off the names of the idols from the land, and they shall no longer be remembered. I will also cause the prophets and the unclean spirit to depart from the land.

VII. CONCLUSION: WHAT WE KNOW SO FAR (DAN. 8:1-14)

- The Daniel eight vision is fulfilled in the end times.
- The Antichrist will emerge from the Seleucid Empire.
- The Antichrist will emerge as a “little horn.”
- The Antichrist will become exceedingly great.
- The Antichrist will “grow up” to the host of heaven.
- The Antichrist will cast down and trample.
- The Antichrist will exalt himself as high as Jesus.
- The Antichrist will oppose and resist the daily sacrifices for 2,300 days.
- The Antichrist will be given an army to oppose the Jewish religious practices.
- The Antichrist will prosper while doing evil.
- The Antichrist will commit the transgression of desolation to initiate the great tribulation.
- The Antichrist will eventually take away the daily sacrifices.
- Jesus will cleanse the temple, people and land of Israel.

DANIEL 2	DANIEL 7	DANIEL 8	EMPIRE / KING
Head of gold	Lion		Babylonian <i>Nebuchadnezzar</i>
Chest and arms of silver	Bear	Ram Two horns	Medo-Persian <i>Darius and Cyrus</i>
Belly and sides of bronze	Leopard	Male Goat Notable horn Four horns	Grecian <i>Alexander the Great</i> <i>Diadochi</i>
Legs of iron	Fourth beast		Historical Islamic Caliphate
Feet and toes of iron and clay	Ten horns		Revived Islamic Caliphate <i>Ten-king confederation</i>
	Little horn	Little horn	Antichristic <i>Dictatorship of Antichrist</i>
The Rock	Son of Man		Messianic