

❖ CHAPTER EIGHT ❖

Setting

verses 1–2

1 In the third year of the reign of king Belshazzar a vision appeared unto me, *even unto me Daniel*, after that which appeared unto me at the first.

2 And I saw in a vision; and it came to pass, when I saw, that I *was* at Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

Daniel's vision in Belshazzar's third year was seemingly not the same kind as his vision two years earlier. His memoirs refer to the earlier as "visions of his head upon his bed" (Daniel 7:1), "night visions" (Daniel 7:7), and simply "a dream" (Daniel 7:1). But nothing in the account of the later vision suggests that it came to Daniel at night when he was asleep. The assertion that he was left faint and sick for many days (Daniel 8:27) is strong evidence that it came to him by day when he was awake, for then it would have overpowered his senses with a vividness and realism surpassing any dream, and it would have wrought upon him a much greater emotional effect.

Daniel does not state that he was physically present at Shushan before the vision began. His words, "And it came to pass, when I saw [or, 'looked'¹], that I *was* at Shushan" (verse 2), indicate that he was at first somewhere else, and that only after the vision took possession of his mind did he find himself transported to Shushan. By analogy with other Biblical visions (Ezekiel 8:3; Revelation 4:1–2), we may suppose that he was carried bodily to Shushan by the Spirit of God.

Shushan, or Susa, was about 230 miles east of Babylon.² The Spirit set Daniel down by the man-made canal that ran by the city on the northeast.³ That canal, known as the "river of Ulai" (verse 2), was about 900 feet wide.⁴

The translation, "I *was* at Shushan *in* the palace" (verse 2), leaves us wondering how Daniel could be both in the palace and by the river. Without the "in" supplied by the translators, however, there would be no confusion. The original says, "I [was] at Shushan the palace."⁵ The word "palace" can also mean "fortress" or "citadel."⁶ "Shushan the palace" was simply a common way of referring to the whole city. This expression occurs not only in Daniel 8, but also once in the Book of Nehemiah

(Nehemiah 1:1) and ten times in the Book of Esther (Esther 1:2, 5; 2:3, 5, 8; 3:15; 8:14; 9:6, 11, 12).

Years after the visions of Daniel, Shushan became a royal city of the Persian Empire.⁷ At the time of Esther, the Jewish girl who became queen of Persia, the Persian king resided in Shushan (Esther 1:2). This city was the appropriate setting of the vision recorded in Daniel 8 because the first apparition that Daniel beheld was a beast representing the Medes and the Persians.

The date was the third year of Belshazzar; that is, 551/550 B.C.,⁸ about twelve years before the fall of Babylon. Daniel was nearly seventy years old.

Two Belligerent Beasts

verses 3-8, 20-22

3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last.

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.

5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes.

6 And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. . . .

20 The ram which thou sawest having *two* horns *are* the kings of Media and Persia.

21 And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

The ram

In his vision by the river of Ulai, Daniel saw a ram with two horns, the higher one coming up last (verse 3). The angel who later came and

interpreted the vision set aside all guesswork as to the meaning of the ram by explicitly identifying it as Medo-Persia (verse 20).

The development of the ram's horns correctly pictures the history of the great empire that supplanted the Babylonian. At first the Medes were dominant over the Persians, but after these closely related peoples formed a single nation, the Persians quickly became dominant over the Medes.

The prophet saw the ram push in three directions—west, north, and south (verse 4). Indeed, the Medes and Persians pushed westward to conquer Babylon (539), northward to conquer Lydia, in Asia Minor (547), and southward to conquer Egypt (525).⁹ The vision mentions the conquest of Babylon first to underscore Medo-Persia's role as successor of Babylon. Although on the western edge of the Persian Empire, Lydia lay well north of the Persian heartland. To reach Asia Minor, the armies of Persia had to march northward through Mesopotamia.¹⁰

The goat

Daniel saw approaching from the west a he-goat bearing a single horn between the eyes (verse 5). Later, the divine messenger informed Daniel that the goat represented Greece (verse 21).

Initially, when it bore a prominent horn in the forehead, the beast moved so swiftly that it did not even touch the ground (verse 5). This phase of the goat's career represents the rapid conquests of Alexander.

Subsequently, after the he-goat subdued the ram (verses 6–7), the great horn was broken and replaced by four other horns (verse 8). The meaning is that Alexander's empire would be divided into four parts after his death.

The successors of the great horn appeared "toward the four winds of heaven" (verse 8). In other words, the four Grecian kingdoms emanating from Alexander's empire would completely surround the land of Israel.

The two beasts compared with the four

The bear in Daniel 7 obviously corresponds to the ram in Daniel 8. Just as the ram has unequal horns, so the bear has one side lifted higher than the other, and just as the ram pushes in three directions, so the bear has three ribs in its mouth. Therefore, like the ram, the bear represents the Medo-Persian Empire.

Also, the leopard in Daniel 7 clearly matches the he-goat in Daniel 8. The leopard bears four wings, and the he-goat moves with amazing swiftness. The leopard has four heads, and the he-goat has four horns. Therefore, the leopard, as well as the he-goat, symbolizes the Grecian Empire.

Yet liberal critics say that the author, whom they place in the second century B.C., intended the last three animals of chapter 7 to picture a Median empire, a separate Persian empire, and the empire of Greece. The absurdity of this view becomes obvious when chapter 7 is examined in the light of chapter 8.

The Last Horn

verses 9-14, 17^b, 19, 23-25

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.

10 And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.

11 Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of the sanctuary was cast down.

12 And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

13 Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. . . .

17 . . . But he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision. . . .

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*. . . .

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

Views as to his identity

The four horns were replaced by another, at first “little” but then becoming “exceeding great” (verse 9). Three interpretations of the last horn have gained wide support.

1. He is Antiochus Epiphanes, the second-century persecutor of the Jews. The chief argument on behalf of this interpretation is that Antiochus was, as prophecy requires (verse 9), an offspring of the Grecian goat. He was a king of the Seleucid dynasty, which for centuries ruled one of the four kingdoms rooted in Alexander's empire. This is the interpretation favored by all commentators who regard Daniel as history rather than prophecy.

2. He is a major ruler during the time of the end, but not the Antichrist. This view emerged many years ago in conservative circles and won the endorsement of some well-known writers.

3. He is the Antichrist. Early expositors were almost unanimous in holding this interpretation. As Jerome says concerning Daniel 8,

Most of our commentators refer this passage to the Antichrist, and hold that that which occurred under Antiochus was only by way of a type which shall be fulfilled under Antichrist.¹¹

Also a great many modern expositors believe that the Antichrist is the chief subject of this chapter.¹²

Proof that the last horn is not Antiochus

The vision and its interpretation include many assertions about the last horn that were not true of Antiochus.

1. The last horn started small but grew in size until he became "exceeding great" (verses 9–10). How then can it be Antiochus? He did not greatly extend his territory by conquest.¹³ Moreover, he was at the outset one of the principal rulers in the Mediterranean world.

2. The last horn cast down the sanctuary (verse 11). Although Antiochus desecrated the Temple, he did not actually wreck the buildings.¹⁴ He did not do them any appreciable physical damage. A few years later, when the Temple was restored to ceremonial use, it had to be cleansed of all remnants of idolatry, and the marks of neglect and misuse had to be repaired, but the structure itself did not need to be rebuilt.¹⁵

3. As will be shown later, the 2300 days (verse 14) do not fit the period during Antiochus's reign when the Temple lay desolate.

4. The ruler to come will understand "dark sentences" (verse 23). The rendering "dark sentences" suggests mysteries in the realm of the occult. But the Hebrew word *chidah* means simply "riddles."¹⁶ Scripture uses the word to denote its own difficult and puzzling sayings (Psalm 49:4; Proverbs 1:6). Hence, the revelation that the last horn will be expert in solving *chidah* is likely a warning that he will be a discerning student of Biblical prophecy. He therefore cannot be Antiochus, who, so far as any historian knows, was wholly ignorant of the Hebrew Scriptures.

Rather, the one who will understand dark sentences is the Antichrist. In his knowledge and understanding of God's program for the

future, he will greatly excel many believers, to their shame. Yet although he will comprehend that prophecy anticipated many aspects of his coming and career, he will not necessarily believe that the Bible is correct in predicting his ultimate downfall.

5. The angel's statement that "his power shall be mighty, but not by his own power" (verse 24) is false if applied to Antiochus. His power was in no way derivative.

6. Gabriel revealed to Daniel that the vision will be fulfilled "at the time of the end" (verse 17). Surely, the time of the end did not begin thousands of years ago during the Seleucid era. Nor could the writer have imagined that the time of the end had already arrived, for he has the angel set the fulfillment far in the future, saying, "for it *shall be* for many days" (verse 26). The angel was even more specific. He placed the vision during "the last end [latter portion¹⁷] of the indignation" (verse 19). In other words, as will also be shown later, the vision pertains to the last 3½ years of the Tribulation.

Proof that the last horn is the Antichrist

The perfect agreement between the portrait of the last horn in Daniel 8 and the portraits elsewhere of the Antichrist establishes beyond any reasonable doubt that they are the same end-time figure.

1. As we have shown, the eleventh horn in Daniel's previous vision, recorded in chapter 7, is the Antichrist. His career matches in detail the career of the future ruler presented in Daniel 8.

a) Each will begin as a little horn (compare Daniel 8:9 with Daniel 7:8).

b) Each will grow to be a large horn (compare Daniel 8:9 with Daniel 7:20).

c) Each will become great by enlarging his territory in three directions. Daniel 7 pictures the Antichrist's three-pronged campaign of conquest as a little horn uprooting three other horns (verse 8). Daniel 8 states explicitly that the last horn will push toward the south, the east, and "the pleasant *land*" (verse 9). The last name (literally, "the pleasant" or "the desire" or "the glory") refers to the land of Israel (Jeremiah 3:19; Daniel 11:16, 41).¹⁸

d) Each will wage war against the saints (compare Daniel 8:24 with Daniel 7:25).

2. We will show that Daniel 9:27 is another text speaking of the Antichrist. It says that he will bring a halt to sacrifices in the Temple. Likewise according to Daniel 8:11, "by him [the last horn of the goat] the daily *sacrifice*" will be "taken away."

3. The prophet Ezekiel states that Israel will someday fall under the sway of a "profane wicked prince" (Ezekiel 21:25), who will rule until

God puts an end to iniquity and gives the throne to him “whose right it is” (Ezekiel 21:27). The rightful king of the world is Christ, and the king He will supplant is the Antichrist. Thus, the Antichrist must be the one Ezekiel identifies as the prince of Israel. The same title fits the last horn in Daniel 8, for he will push toward the pleasant land and presumably add it to his own possessions.

4. The last horn will magnify himself “even to the prince of the host” (Daniel 8:11). The prince of the host is obviously God, for the text goes on to speak of “his [the prince’s] sanctuary.” The only end-time figure who will set himself up as a god superior to all other gods, even the God of heaven, is the Antichrist. His crazy self-exaltation is the subject of many other prophecies.

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

Daniel 11:36

3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

2 Thessalonians 2:3–4

The dispensational break

While telling the story of the Jewish nation, every oracle in the Book of Daniel passes directly from antiquity to the time of the end. No remark calls attention to the gap between these two periods. In chapter 8, the gap appears to fall between verses 8 and 9.

The gap here is much wider than usual. On the earlier side, history stops at the emergence of the four Grecian horns. The ancient Roman Empire is overlooked completely. Why? Because any reference to the Roman Empire would be irrelevant to the main objective of the oracle. Hence, any such reference would tend to confuse rather than to enlighten us. The oracle is designed primarily to show where the Antichrist will arise.

The Antichrist as a ruler of former Seleucid territory

The little horn came forth “out of one of them” (verse 9). This startling prophecy is meant to help people recognize the last horn—the Antichrist—when he appears on the world scene. Scripture forewarns us that he will arise from one of the four divisions of Alexander’s empire.

After Alexander's death, the map of his empire was torn apart by ambitious men seeking to make kingdoms for themselves. The outlines of a new geopolitical map did not begin to stabilize until 301, when a league of four generals triumphed at the decisive Battle of Ipsus.²⁰ They subsequently agreed upon a fourfold partitioning of the empire. Cassander would be recognized as ruler of Greece and Macedonia. Lysimachus would continue to hold Thrace. Ptolemy Lagi would control Egypt. And Seleucus Nicator would be master of the vast remaining territory, from Asia Minor in the west to Persia in the east. Both Ptolemy and Seleucus claimed Palestine.²¹

For our sake, Scripture tells us which division of Alexander's empire the Antichrist will come from. He will, in fact, come from the Seleucid division. We reach this conclusion by following four different tracks of reasoning.

1. As we will show in our discussion of Daniel 11, prophecy sets forth Antiochus Epiphanes (the subject of verses 21–35) as the forerunner and type of the Antichrist (the subject of verses 36–45). It is reasonable to suppose that their correspondence extends even to their place of dominion. Since Antiochus was a Seleucid king, we infer that the Antichrist will rule in the same region—over a portion or the entirety of ancient Seleucid territory. This was an immense domain encompassing modern Syria, Iraq, Lebanon, Iran, Jordan, portions of Turkey and lands to the east, and, at times, Palestine.

2. One of the most important texts for establishing the Antichrist's place of origin is the following:

40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

41 He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain. Yet he shall come to his end, and none shall help him.

Daniel 11:40–45

Later, when we offer extended comments on this text, we will demonstrate that the immediately preceding verses (verses 36–39), describing a

coming ruler who will pretend to be the supreme god, speak of the Antichrist. We infer that the Antichrist is the antecedent of the first “him” in verse 40.

We read here about a series of conflicts. First, the king of the south attacks the Antichrist. Then the king of the north goes to war against “him.” The grammatical construction permits three equally possible answers to the question, who are the antagonists in the second conflict? The king of the north might be the Antichrist fighting back against the king of the south; he might be a third king who brings the Antichrist under assault from another direction; or he might be a third king who strikes the king of the south. Each of the last two interpretations has had its champions among popular writers on the book of Daniel. A common view today is that the king of the north is not the Antichrist, but the ruler of Russia, a foe of the Antichrist. For three reasons, however, we may be sure that he is none other than the Antichrist.

a) The king of the north is the last “he” (in “he shall enter into the countries”) in verse 40 as well as the first “he” in verse 41, and there are no grounds for supposing that the identity of the conqueror changes anywhere in the succeeding verses. Therefore, the king of the north must be the conqueror foreseen throughout the whole passage, from the first mention of this king in verse 40 through verse 45. Among his conquests will be Egypt (verses 42–43). It makes more sense to suppose that in his invasion of Egypt he is retaliating on his own behalf—that he is responding to an attack upon himself by counterattacking—than to create any other scenario. So, the king of the north and the Antichrist must be the same person.

b) The king of the north not only overruns Israel (“the glorious land” in verse 41), but also eventually builds his palace “between the seas [that is, the Mediterranean and Dead Seas] in the glorious holy mountain [that is, Mount Zion, site of the ancient Temple]” (verse 45). The clear implication that he will become the ruler of Israel shows him in the same role that prophecy elsewhere assigns to the Antichrist.

c) If the king of the north is the king of Russia, why should prophecy devote so much attention to a figure who is otherwise ignored in the Book of Daniel? But if he is the Antichrist, the passage merely adds detail to the prophecy earlier in the book that the Antichrist would greatly increase his domain by expanding it in three directions: toward the south, the east, and the pleasant land (Daniel 8:9). In Daniel 11, the push southward is foretold in verses 40, 42, and 43, the push eastward in verse 44 (“east” precedes “north,” suggesting that the main opposition to be overcome will arise in the east), and the overthrow of Israel in verse 41.

For all these reasons we conclude that the king of the north in Daniel 11:40 is the Antichrist. Throughout the long preceding passage surveying more than a century of wars between the Seleucids and the

Ptolemies, the term “king of the north” is reserved for the Seleucid king. We conclude that the future king of the north in verse 40—the one who is the Antichrist—will be a ruler of former Seleucid territory.

3. The Book of Revelation foresees that before the Battle of Armageddon, angels will pour seven vials of wrath onto the earth, each punishing it with a grievous plague. The seventh plague strikes the great city Babylon.

And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

Revelation 16:19

The sixth plague falls on the river Euphrates.

And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

Revelation 16:12

And the fifth plague is directed against the seat of the Beast.

And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain.

Revelation 16:10

It is reasonable to suppose that the Beast is the main target of the last two plagues as well as the fifth—that the region of Babylon and the Euphrates feels the full brunt of the last two plagues because his seat is there. Thus, the seat of the Beast, his capital city, is probably Babylon.

The association of the Antichrist with Babylon suggests that his country of origin will be Iraq. By following this suggestion we gain support for the hypothesis that he will come from the Seleucid realm. Also, we narrow the search for his homeland to a single country.

4. We showed earlier that Isaiah 14 is an important source of information about the Antichrist. Toward the end of the chapter, without any discernible shift in subject, the prophet pronounces doom on a figure called the Assyrian.

24 The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:

25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

26 This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.

27 For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

Isaiah 14:24–27

The events described here have never occurred. Never in the past did a ruler of Assyria bring the whole land of Israel under his yoke, nor did God tread an Assyrian ruler underfoot on the mountains of Israel. Neither event took place when Sennacherib invaded Judah (2 Kings 19:35–36). He failed to conquer Jerusalem, and although God smote dead most his army while they were sleeping at night, the king himself survived and returned to his homeland. In Isaiah’s vision of God overcoming the Assyrian, the reference, as throughout the preceding passage, is to the Antichrist. He will indeed rule the whole land (Ezek. 21:25), and God will indeed tread him underfoot at the Battle of Armageddon (Rev. 14:19–20; 19:15).

The prophet Micah also identifies the Antichrist as the Assyrian.

2 But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.

3 Therefore will he give them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

4 And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

5 And this *man* shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.

6 And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof [this is one of several scattered prophecies that speak of warfare after Christ returns²²]: thus shall he deliver *us* from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

7 And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

8 And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

Micah 5:2–9

Micah says that a wicked oppressor called the Assyrian will someday bring Israel under his heel. Who will then deliver Israel? The answer is, “he” (verse 6), the same man described as “ruler in Israel; whose goings forth *have been* from of old, from everlasting” (verse 2). The deliverer is obviously Christ. When will the deliverance take place? The answer is “now,” after Christ is “great unto the ends of the earth” (verse 4). The prophecy looks forward to the climactic moment in history when He will descend in glory, before the eyes of the whole world, and take revenge on

the Antichrist and his followers (Revelation 1:7; 19:11–21). Afterward, Christ will exalt Israel above the other nations (verse 8).

Evidently, then, “the Assyrian” is an appropriate name for the Antichrist. The name does not necessarily describe an ethnic Assyrian in the modern sense, but more likely it refers to a native of territory within the boundaries of ancient Assyria. Assyrian civilization was centered in the city of Ashur, whose sphere of influence before the fall of Assyria embraced all of northern Iraq.

The Antichrist's connection with Assyria yields valuable information. It substantiates the hypothesis that he will come from the Seleucid division of Alexander's empire, for the Seleucid kingdom took in Assyria. Also, it narrows still more our search for his place of origin. Not only will he come from Seleucid lands, not only will he be an Iraqi, but also by birth he will be an Assyrian. Thus, it seems inescapable that Scripture points to northern Iraq as the homeland of the Antichrist.

Sometime before his attack upon the king of the south (Daniel 11:40), he will gain control over enough ancient Seleucid territory, including perhaps both Iraq and Syria, to earn the designation “king of the north.” Eventually, he will make Babylon his capital city and call himself the king of Babylon.

The idea that the Antichrist will come from Iraq is not a fanciful concoction influenced by recent events in the Middle East, but a sound deduction from Scripture. The many modern expositors who have named Syro-Iraq as his place of origin include S. P. Tregelles, George W. Davis, Arthur W. Pink, William L. Pettingill, Arthur Petrie, and Philip R. Newell.²³ Most expositors during the early centuries of the church held the same view.²⁴

Possible Scenario

The Antichrist's place of origin makes it likely that he will be an ethnic Arab and Sunni Muslim. There are other possibilities, of course, but his designation as king of the north seems to imply that he will succeed in bringing the lands central to the ancient Seleucid dynasty into a modern political union. In other words, he will merge Iraq, or at least northern Iraq, with Syria. Such an accomplishment would probably require that he have the same ethnic and religious background as the Syrian people.

Tensions within Iraq might someday cause the nation to sunder in two, the Sunni part aligning itself with Syria and the Shiite part with Iran. In this political environment, the man rising to lead greater Syria, corresponding in large measure with the heartland of the ancient Seleucid kingdom, could well be the Antichrist.

The Antichrist as a Roman prince

The reason many commentators have distinguished between the eleventh horn of Daniel 7 and the last horn of Daniel 8 is that the former appears to be a Roman prince, the latter a Middle Eastern prince. Yet to identify both as the Antichrist poses no great difficulty. The Iraqi who will claw his way to world preeminence will be connected in three distinct ways with the ancient Roman Empire.

1. He will be born in a land that was formerly a Roman domain. Mesopotamia, including Assyria and Babylonia, was added to the Roman Empire during the reign of Trajan (A.D. 98–117).²⁵ So, it is proper to say that he will come out of the ancient Roman Empire.

2. In Daniel 2, the ten toes of the image signify ten regional confederations under the umbrella of the United Nations. In Daniel 7, the leaders of these confederations appear as ten horns. As argued earlier in this commentary, the U.N. will someday choose Rome as its capital city. Afterward, the ten horns will elevate the Antichrist to a place of supreme authority.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

Revelation 17:12–13

Since the Antichrist will sit as a ruler in Rome, it is proper to say that he will be a Roman prince. He will twice hold this office. The first time, when his tenure is short (Revelation 17:10), he will be the seventh king. Then upon his return from the dead, he will be the eighth king (Revelation 17:11).

3. When he assumes the august position of Roman prince, he will govern all the territories that once belonged to ancient Rome. So, it is proper to say that he will be a prince of the Roman people.

Two Babylons

The key to unraveling some of the difficulties in the Book of Revelation is to distinguish two Babylons. The city called Babylon in Revelation 16 and 18 and in many other passages is the city commonly known by that name. But in Revelation 17 appears a city called “MYSTERY, BABYLON THE GREAT” (Revelation 17:5). The name is written on the forehead of the harlot who sits on the beast. As stated once before, the harlot represents Rome.

The Antichrist will rule both Babylons. He will first enter international affairs probably as a ruler of Iraq, where the ruins of Babylon on the Euphrates now lie. Then later in his career, after the whole world accepts him as its leader, he will allow world government to remain

centered in Rome. Yet the time will come when, with the cooperation of the ten horns, he will burn Mystery Babylon to the ground.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

Revelation 17:16–18

The Antichrist's purpose in destroying Rome by fire will perhaps be to rid the world of Catholicism. Formerly he patronized it, but then he will no longer tolerate Christianity in any form, however polluted. Since, as already stated, the final seat of the Beast will be Babylon on the Euphrates, it appears that after he obliterates Rome, he will return to his homeland and make Iraqi Babylon the capital city of the world. Prophecy does not state exactly when this Babylon will be rebuilt.

A mysterious parable in the Book of Zechariah predicts the future ascendancy of Iraqi Babylon.

5 Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

6 And I said, What *is* it? And he said, This *is* an ephah [a container holding about a bushel] that goeth forth. He said moreover, This *is* their resemblance through all the earth.

7 And, behold, there was lifted up [from the mouth of the ephah] a talent [weight] of lead: and [behold] this *is* a woman that sitteth in the midst of the ephah.

8 And he said, This *is* wickedness. And he cast it [literally, "her"] into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

Zechariah 5:5–11

The land of Shinar is where Babylon is located (Genesis 10:10). According to the most reliable commentators, the two women who carry the ephah of wickedness to the land of Shinar represent the commercial and religious forces of the present world system.²⁶ The house that will be built for the ephah (Zechariah 5:11) is a metaphor for the city of Babylon. Babylon will be set upon its "own base" (verse 11); that is, upon its original base.

In his decision to make Babylon on the Euphrates his final capital, the Antichrist will be guided by several considerations.

1. In ancient times, Babylon was the chief city of his native country, and still it retains an aura of grandeur, which he will want to bestow upon his own regime.

2. Babylon is close to the geographical center of the earth (the point where the average distance to all other points is minimal).²⁷ Its location is therefore ideal for the capital of world government.

3. Babylon is where Satan first introduced man to the pagan mysteries that honor him rather than God, and for many years it continued to be the center of Satanic religion.²⁸ Thus, having a particular fondness for this place, Satan will return there for his last stand against God.

The last holocaust

The Antichrist will cause great loss of life among the Jews (verse 24). A horrendous number, fully two thirds of the nation, will be cut off.

And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein.

Zechariah 13:8

The context gives the time frame of this calamity. In the succeeding verses, the prophet foretells the gathering of nations for battle on the day of the Lord.

1 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

Zechariah 14:1-3

The leader of this final campaign against Jerusalem will be the Antichrist (Revelation 16:12-16). Hence, the Antichrist must also be responsible for the Jewish casualties prophesied a few verses earlier. The enormous number who will die probably represents total losses during the entire closing phase of the Tribulation.

Deliverance

How can Zechariah's prophecy of another Jewish holocaust be reconciled with the recurrent promise of the Book of Daniel that God will deliver the Jews from the Antichrist? This promise is stated most straightforwardly in the last chapter. "At that time thy people shall be delivered, every one that shall be found written in the book" (Daniel

12:1). The book is evidently the Book of Life. Therefore, the recurrent promise that God will deliver the Jewish people does not extend to all Jews, but only to the elect. The elect will be the one third who escape. Those who stand outside divine grace will be the two thirds who die. The slaughter of this great multitude will fulfill the prediction of the Book of Daniel that the Antichrist will “destroy . . . the holy people” (Daniel 8:24), a term embracing the whole nation.

How will one third of the nation be delivered?

1. A supernatural refuge will await all who, in obedience to Jesus’ command (Matthew 24:15–22), will flee to the wilderness as soon as they see the abomination of desolation standing in the Temple (Revelation 12:6, 14).

2. Many of the elect left outside the refuge will be protected by compassionate gentiles (Matthew 25:31–40).

3. Shortly before the Battle of Armageddon, all Jews and gentiles who have recently come to faith in Christ will be raptured into His presence (Revelation 16:15).

4. At the very end of the Tribulation, when forces led by the Antichrist overrun Palestine (an invasion described in Zechariah 14:1–3, quoted above), God will put His protective hand on all the elect Jews still in the land so that none will fall.

The only Jews left to meet Jesus when He comes will be those elect who, at the time of the rapture before Armageddon, were not yet ready to acknowledge Him as their Messiah. Many of the remnant will continue in spiritual blindness until they see Christ. At that moment, says the Lord,

. . . I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

Zechariah 12:10

Not one Jew who sees Christ will refuse to accept Him. Thus, the Lord can say to Zechariah,

And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, *It is my people*: and they shall say, *The LORD is my God*.

Zechariah 13:9

And Paul can say,

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this is my covenant unto them, when I shall take away their sins.

Romans 11:25–27

The Antichrist's genocidal attacks on the Jews will sweep away all the ungodly ones who would not have bowed to Christ even if they had lived to see His appearing.

The Antichrist's methods

Brutality is not the only method the Antichrist will use to gain his objectives. "And through his policy also he shall cause craft to prosper in his hand" (verse 25). In the Hebrew, "policy" is the ordinary word for wisdom.²⁹ Here, prophecy plainly reveals that the Antichrist will be a man of cunning intelligence. "Craft" is not a bad translation, but a better one to carry the meaning directly into contemporary English would be "deceit."³⁰ In other words, he will be a master of false words and of trickery.

Also, "by peace [he] shall destroy many" (verse 25). He will by artful manipulations succeed in forging a peace, perhaps on a worldwide scale, that will convince many to accept him as savior of the world.

The Antichrist's downfall

Although "he [the Antichrist] shall also stand up against the Prince of princes," "he shall be broken without hand" (verse 25). The angel explaining the vision to Daniel was speaking about what will happen to the Antichrist after he has rallied the armies of the world to Palestine for battle against the Jews.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . .

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

Revelation 16:12–14, 16

"Armageddon" means "hill of Megiddo," a city beside the Plain of Esdraelon southwest of Galilee. This is likely where the Antichrist will set up the headquarters for his campaign.³¹

Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

Zechariah 14:3

The means Christ will use to overcome these nations is described in many texts.

And out of his mouth goeth a sharp sword, that with it he should smite the nations:

Revelation 19:15

. . . And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

Isaiah 11:4

1 Who *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

2 Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat?

3 I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the day of vengeance *is* in mine heart, and the year of my redeemed is come.

5 And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

Isaiah 63:1–6

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

Revelation 14:19–20

When Christ descends and confronts the multitudes ranged against Him, He will in towering majesty literally wade through their ranks, killing them with the withering sword that flashes from His mouth and then crushing them underfoot, so that their blood will burst forth like juice from trodden grapes. So much blood will be produced so quickly that it will accumulate in a vast sea extending about 180 miles (Revelation 14:20).³² The Antichrist will also feel the cruel bite of this supernatural sword.

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

2 Thessalonians 2:8

In fulfillment of the prophecy that “he [the Antichrist] shall be broken without hand” (Daniel 8:25), no hand will wield or fling or let loose the weapon that strikes him down. Rather, he will succumb to “the spirit of his [Christ’s] mouth” (2 Thessalonians 2:8). Then Christ will also tread upon his body, requiring blood from Satan’s christ as a just return for the blood that the real Christ shed on the cross (Isaiah 14:25).

Yet the Antichrist and the false prophet will no sooner be slain at Christ’s coming than they will be revived and “cast alive into a lake of fire burning with brimstone” (Revelation 19:20). Formerly, the Antichrist was resurrected in a mortal body. Now, he will be resurrected in a body that will continue forever in a place of torment where “their worm dieth not, and the fire is not quenched” (Mark 9:46). The remainder of the unrighteous dead will remain in the sea, in death, or in Hades another thousand years before God raises them at the time of the Last Judgment (Revelation 20:4–5, 11–15).

The 2300 Days

verse 26

| |
|---|
| 26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it <i>shall be</i> for many days. |
|---|

Desecration of the sanctuary

The angel talking to Daniel said that for 2300 days, the Temple will suffer ignominious treatment (verse 14). During this period, the regular daily sacrifices will be suspended while the edifice itself lies desolate and the place of the sanctuary is irreverently trodden underfoot by gentiles.

Since the Hebrew text has “evenings-mornings” instead of “days” (verse 14),³³ some have supposed that the number 2300 refers to the number of regular daily sacrifices that will be missed. There were two of these sacrifices per day, one in the morning and another in the evening. Thus, a period of 2300 evening and morning sacrifices is equivalent to 1150 days. But for several reasons, most conservative expositors believe that the KJV is correct in replacing “2300 evenings-mornings” with “2300 days.”³⁴

1. If the expression “evenings-mornings” refers to the regular burnt offerings, why does “evenings” precede “mornings”? Since the morning offering was the first during the day, Scripture normally mentions it first.

Behold, I build an house to the name of the LORD my God, to dedicate *it* to him, *and* to burn before him sweet incense, and for the continual shewbread, and

for the burnt offerings morning and evening, . . .

2 Chronicles 2:4

2. The language “evenings-mornings” seems to be borrowed from the Biblical account of creation. Each of the six days of creation is defined as the sum of an evening and morning (Genesis 1:5, 8, 13, 19, 23, 31). For example,

And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Genesis 1:5

By analogy, the 2300 evenings-mornings of Daniel 8 must mean 2300 days.

Why, in specifying how long the sanctuary will be trodden underfoot, does the Book of Daniel use a cryptic formula echoing a much older passage of Scripture? Because in both Daniel 8 and Genesis 1, the designation of a day as an evening-morning serves the same purpose. That purpose is to rule out any figurative sense. The day is to be understood literally, as the time required for a single rotation of the earth.

Besides the 2300 days of Daniel 8:14, prophecy recognizes four other periods of many days: the 1290 days of Daniel 12:11, the 1335 days of Daniel 12:12, the 1260 days of Revelation 11:3, and the 1260 days of Revelation 12:6. All five periods start at the same event—at the setting up of an abomination of desolation within the Temple. So, it is natural to suppose that prophecy measures all five on the same time scale. If the first is composed of ordinary days, the rest must be composed of ordinary days also.

By underlining the literalness of the 2300 days, Scripture is steering us away from erroneous reasoning based on the prophecies in the very next chapter, Daniel 9. As will be demonstrated, the seventy weeks central to these prophecies represent a period reaching over many centuries. So, Scripture warns us against inflating the 2300 days. Just because the seventy weeks are not ordinary weeks does not imply that the days of Daniel 8 are not ordinary days. Yet, ignoring the warning, Seventh-Day Adventists treat every day in the 2300 as equivalent to one year.

The angel described the vision that Daniel saw in Belshazzar’s third year as “the vision of the evening and the morning” (verse 26). The vision is so described because it tells about the 2300 evenings-mornings. Yet also, recognizing that the vision concerned the final spasm of Satan’s rule over the earth, the angel was perhaps alluding to the idea pervasive in Scripture that the coming of Christ, the new ruler, will be like the dawn at the end of a long night.

When the period of 2300 days will fall

Many expositors, both liberal and conservative, think that the period of 2300 days lies in the past, during the repressive reign of Antiochus. But in his day the sanctuary did not suffer pollution for 2300 days. The period of defilement was much shorter. The Temple was cleansed late in 165.³⁵ But in 171, the year we reach by counting backward 2300 days, Antiochus did nothing to harm the Temple. His first intrusion into the Temple did not occur until 169.³⁶ And his erection of an idol upon the altar and his wholesale desecration of the Temple precincts did not occur until the end of 168.³⁷

In fact, the period of 2300 days will not commence until late in the Tribulation. It will be 2300 days from the time that the Antichrist desecrates the Temple until the time that the Temple is restored. Since Christ will return less than 3½ years after the same starting point, and since 2300 days is almost 6½ years, it follows that the restoration of the Temple will require about three years. Evidently, the work will be accomplished not by a divine miracle, but by ordinary human labor.

In the Presence of Heavenly Glory

verses 15-16, 17a, 18, 27

15 And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

16 And I heard a man's voice between *the banks of Ulai*, which called, and said, Gabriel, make this *man* to understand the vision.

17 So he came near where I stood: and when he came, I was afraid, and fell upon my face. . . .

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. . . .

27 And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood *it*.

The hidden Christ

Daniel heard one "saint"—that is, "holy one"³⁸—conversing with another (verse 13). The second—possibly Gabriel, or possibly the being who later posed a similar question (Daniel 12:6)—asked the first how long the sanctuary will remain desolate. The first, speaking in such a way that Daniel felt that he was the person being addressed, answered that the desolation will last 2300 days (Daniel 8:14).

Then, a man's voice from above the river, presumably the same voice that had just divulged how long the desolation would continue, introduced Daniel to the angel Gabriel (verse 16). Both in Daniel's account

of this vision and in his account of a vision some years later, the prophet ascribes to Gabriel the appearance of a man (verse 15; Daniel 9:21).

The voice directed Gabriel to show Daniel the meaning of his vision (verse 16). Although Daniel could see Gabriel, he could not see the Being of higher authority who told Gabriel what to do. That other Being, the unseen speaker mentioned twice (verses 14, 16), must have been Christ.

One purpose of the vision recorded in Daniel 8 is to illustrate the principle that Christ is the “Prince of princes” (verse 25). The term “princes” refers to high-ranking angels of God. Among them is Michael, the prince of Israel (Daniel 10:13; 12:1). But above them all stands Christ. Even the strongest and most exalted angels of God do nothing except under His direction. The Book of Daniel is the largest Old Testament window onto the angelic realm. So, in a book that might otherwise mislead us into supposing that angels are independent, self-directing agencies, we learn that they are subservient to God the Son, and that they act solely to honor His will and achieve His purposes.

Daniel’s reaction

After his vision at Shushan, Daniel fainted and was sick for several days (verse 27). This spell of great weakness was the effect of heavenly glory upon mortal flesh. Daniel did not on this occasion see the glory of Christ, but no man in his earthly, sinful state can even come near that glory unless he receives strengthening, as Daniel must have received at the moment when Gabriel touched him (verse 18). Without such strengthening, he would have surely died. The harm that he suffered anyway underscores the much greater harm that awaits the Antichrist when he meets all of Christ’s glory undimmed (verse 25).

Christ and the Antichrist

The vision of the ram and the goat reveals the true positions of Christ and the Antichrist. Christ is the Prince of the host (verse 11) and the Prince of princes (verse 25). Since He is superior to the highest of created beings, He is rightfully the King of all. Yet who is the Antichrist? He will start as a little horn, as a ruler of little significance (verse 9). But he will aggressively magnify himself until finally he vies for supremacy with the Prince of the host (verses 10–11). In other words, he will seek to usurp the place of the legitimate King.

At the judgment of the nations (Matthew 25:31–46), Christ will sort the survivors of the Tribulation into two groups, the blessed and the damned. Each group will possess the character of its leader. The followers of Christ, who is the Lamb, will be like sheep. The followers of the

Antichrist, who is the horn of a goat, will be like goats. The goat is, of course, a proverbial example of hardheadedness and rebellion.

Notes

Chapter Eight

¹Green, 3:2060.

²Wood, 207.

³S. R. Driver, *The Book of Daniel, with Introduction and Notes*, a vol. of *The Cambridge Bible for Schools and Colleges* (Cambridge: Cambridge University Press, 1900), 112.

⁴Ibid.

⁵Green, 3:2060.

⁶Montgomery, 327; E. Young, *Commentary*, 166; Green, 3:2060.

⁷Yamauchi, 280, 293.

⁸The first year of Belshazzar was 553/552 B.C. (see p. 148). Hence, his third year was 551/550 B.C.

⁹Yamauchi, 101, 103, 105, 109.

¹⁰The northward direction of march is evident in Yamauchi's map of the Persian royal road to Asia Minor. See Yamauchi, 177.

¹¹Jerome, 87.

¹²S. P. Tregelles, *Remarks on the Prophetic Visions in the Book of Daniel, with Notes on Prophetic Interpretation in Connection with Popery, and a Defence of the Authenticity of the Book of Daniel*, 6th ed. (London: Samuel Bagster and Sons, 1883), 83, 140; G. W. Davis, 199; W. C. Stevens, *The Book of Daniel: A Composite Revelation of the Last Days of Israel's Subjugation to Gentile Powers*, revised ed. (New York: Fleming H. Revell Co., 1918), 207–208; Pink, *Antichrist*, 96–98; Pettingill, 78, 109; Steen, 73; Arthur Petrie, *The Message of Daniel* (Harrisburg, Penn.: Christian Publications, 1947), 88–90; Philip R. Newell, *Daniel: The Man Greatly Beloved and His Prophecies* (Chicago: Moody Press, 1951), 118; Louis T. Talbot, *The Prophecies of Daniel in the Light of Past, Present, and Future Events*, 3d ed. (Wheaton, Ill.: Van Kampen Press, 1954), 153; J. Dwight Pentecost, *Things to Come: A Study in Biblical Eschatology* (Findlay, Ohio: Dunham Publishing Co., 1958), 332.

¹³Russell, 31–34.

¹⁴Montgomery, 383.

¹⁵1 Maccabees 4:36–40.

¹⁶Brown et al., 295.

¹⁷Wood, 222.

¹⁸Ibid., 213; E. Young, *Commentary*, 170.

¹⁹Brown et al., 47.

²⁰Russell, 16; Pfeiffer and Vos, 332.

²¹Ibid.

²²After Armageddon, the Jews will ravage their enemies in surrounding nations. Texts referring to warfare after Christ returns include Isaiah 11:12–16, Zechariah 12:6–9, and Obadiah 17–21.

²³Tregelles, 140; G. W. Davis, 199; Pink, *Antichrist*, 97–98; Pettingill, 109; Petrie, 88–90; Newell, *Daniel*, 116.

²⁴Pink, *Antichrist*, 97–98.

²⁵Pareti, 685.

²⁶David Baron, *Commentary on Zechariah: His Visions and Prophecies*, originally, *The Visions and Prophecies of Zechariah* (n.p., 1918; repr., Grand Rapids, Mich.: Kregel Publications, 1988), 166; Merrill F. Unger, *Zechariah: Prophet of Messiah's Glory* (Grand Rapids, Mich.: Zondervan Publishing House, n.d.), 98–99; Morris, 355.

²⁷Morris, 349

²⁸*Ibid.*, 329–332; Hislop, 12–90.

²⁹Strong, *Hebrew*, 116.

³⁰*Ibid.*, 73.

³¹Marvin Vincent, *Word Studies in the New Testament*, 4 vols., 2d ed. (n.p.: [c. 1888]; repr., McLean, Va.: MacDonald Publishing Co., n.d.), 2:542–543; Morris, 315. But see also Arndt and Gingrich, 107.

³²Morris, 277.

³³Green, 3:2061.

³⁴Arno C. Gaebelin, *Daniel: A Key to the Visions and Prophecies of the Book of Daniel* (repr., Grand Rapids, Mich.: Kregel Publications, 1955), 99; H. A. Ironside, *Lectures on Daniel the Prophet*, 2d ed. (N.J.: Loizeaux Bros., 1920), 152; Leupold, 357; E. Young, *Commentary*, 173–174; Wood, 218–219; Walvoord, *Daniel*, 188–190; Whitcomb, *Daniel*, 113–114.

³⁵“Chronological Table,” in *The Hellenistic World*, vol. 7, part 1 of *The Cambridge Ancient History*, 2d ed., ed. F. W. Walbank, A. E. Astin, M. W. Frederiksen, and R. M. Ogilvie (Cambridge: Cambridge University Press, 1984), 523–541.

³⁶This date depends on comparison of 1 Maccabees 1:29 with 1 Maccabees 1:54.

³⁷“Chronological Table,” 523–541; 1 Maccabees 1:54.

³⁸Strong, *Hebrew*, 102.