

GOD'S PATHWAY THROUGH PROPHECY

Daniel's Archetype of ANTICHRIST

Daniel 8:1-25

INTRODUCTION: Daniel 7 looked at the Prophetic Empires through the lens of the inspired prophet's first vision which specifically focused on the final phase of the fourth empire of Revived Rome and the Roman Little Horn known as Antichrist! In Daniel 8 the prophet's second vision now provides a progressive prophetic perspective of future events by transitioning the reader's focus to the third prophetic empire of Greece, and its Syrian Little Horn known as Antiochus! The central point is to move history from East to West, to the regions of Europe, the very theater of God's prophetic activity. Just as Persia marked the last of the Eastern, Asiatic Empires, so Greece marked the first of the Western, European Empires. Greece transitioned to Rome, and Rome is now mysteriously transitioning to a Revived Roman System. Rome's first phase of prophetic Empire is now transitioning to Revived Rome's future phase of prophetic System; which will in turn and time transition to Revived Rome's final phase of the prophetic personage known as Antichrist. The kingdom will become the system which will in the end produce the king out of the system. It must ever be remembered that the future Antichrist is both a system and a person; both a kingdom, and a king.

Now, in Daniel chapter eight this future Roman king is prophetically previewed in a historical Syrian king who rose out of the third prophetic empire just as the future Roman king shall one day rise out of the revived system of the fourth prophetic empire. This little horn of Syria was not the third kingdom, but was the prominent king that rose out of the third kingdom. The third kingdom evolved into a system, which in turn transitioned into an actual political potentate. Likewise, the little horn of Rome will not be the fourth kingdom, but will be the prominent king that shall arise out of the fourth kingdom, as the kingdom moves to a system, which finally transitions into the prominent power of that system. Greece's Little Horn of history provides the Archetype of Rome's Little Horn of prophecy – the Antichrist! Thus, the impression of Daniel's second vision is to provide a prophetic preview through the Archetype of Antiochus, for the Antitype of Antichrist! Daniel provides this inspired information through outline and observation.

NOTE: Before proceeding into the outline and observation of the text it deserves mention that with the opening of Daniel 8 the inspired writer providentially returns to writing in the Hebrew language. From Daniel 1:1-2:3 he had penned his words in Hebrew. Then, from 2:4-7:28 he utilized the language of the Chaldeans, Aramaic. Now, Daniel returns to his native tongue and finishes up his book in Hebrew. One of the main reasons for this, which holds true to the internal purpose and testimony of the book, is that it shows that the God of Heaven is God of both Jew and Gentile. He is the Governor of the nations and rules all nations in such a manner that He condescends to them and speaks their language propositionally as the Great Cosmic Communicator. God supernaturally and sovereignly communicates His prophetic program to both Jew and Gentile in such a manner than none are left with any excuse for ignorance or indifference. He is El Elyon, and as such He created Jew and Gentile, He controls Jew and Gentile, and He communicates His plans and purposes to Jew and Gentile.

I. The INTRODUCTION of Daniel's Second Vision – vs. 1-2

A. It's **Period** – “*In the third year. . .*” This would be 551 BC, just two years after the first vision, and some 12 years before the fall of Babylon to the Medo-Persian Empire. This very year marks the year Cyrus established the Medo-Persian coalition. What Daniel envisioned was still futuristic prophecy.

B. Its **Prophet** – “*unto me Daniel.*” The Hebrew is emphatic, “even I, unto me, even I, Daniel!” See a similar expression in v. 15. Here is a strong internal witness validating the human authorship of the book. Daniel provides an eyewitness, firsthand testimony to the truth of God.

“*after that which appeared*” – Refers to the first vision of chapter 7. This was the second vision of Daniel and provides subsequent revelation clarifying specific points from the earlier vision.

C. Its **Place** – “*I was at Shushan in the palace.*” Shushan was a literal historical location situated 220 miles east of Babylon and 150 miles north of the Persian Gulf. It was here that Esther lived and where the Persian kings made their winter residence.

Additional geographical information sheds historical light on the literal location of Daniel's eschatological encounter. Shushan was situated “in the province of Elam.” Elam is a name that appears repeatedly in the Old Testament. Elam was the name of some eight different men. But it stands as the name of only one literal, and historical geographical place. The place of Elam was located east of Babylon and northeast of the lower Tigris River. It is important to note that to the north of Elam was Media, and to the east and southeast was Persia. During the patriarchal period Elam was ruled by Chedorlaomer (Gen. 14:1-17). Cyrus the Great, the founder of the Persian Empire was from eastern Elam. Elam was a real, literal, historical place; accrediting the real, literal, historical reality of Daniel's revelation and report. In the very context of apocalyptic Scripture, the words communicate a literal message warranting a literal interpretation.

“*The river Ulai*” – appropriates another literal, historical place. The word is of Persian etymology and seems to refer to the recognition and reverence of leaders. The Ulai river was actually a large man-made irrigation canal adjacent to Shushan. During the classical period Greeks called it Eulaeus. Some modern archeologists identify it today as Karun, a waterway in modern Iran. It was on the banks of this real historical body of water that a real historical prophet by the name of Daniel, received a real historical vision which is infallibly recorded in the sacred text of Daniel 8.

II. The IDENTIFICATION of Daniel's Second Vision – vs. 3-14

A. The Ram

1. Its Description

- a. “*A ram*” – Daniel’s vision came to him before Persia rose to power, so how did he know that “the ram” would be the national symbol of Medo-Persia? It is now a historical fact that when Persia rose to power the “RAM” became her national and military symbol. It was inscribed upon her banners, and the king wore the golden insignia of a Ram’s head when he led his armies.
- b. “*Which had two horns*” – Refers to the joint coalition of Medo-Persia which formed the dual nature of the second empire. The ram corresponds to the bear of chapter seven.
- c. “*the two horns were high*” – Speaks of the two great rulers of the empire – Cyrus the Great and Darius the Mede.
- d. “*one was higher than the other*” – Cyrus was more prominent than Darius, and Persia was more powerful than Media. Persia exercised supremacy within the coalition.

“*the higher came up last*” – Although prophecy when Daniel spoke it, this is now a confirmed fact of history. Persia rose after Media but eventually came to prominence. History shows us that Media already existed as a major force prior to the rise of Cyrus. Persia remained a small and insignificant country until in 550 BC, just one year after Daniel’s second vision, when Cyrus conquered Astyages at Ecbatana and gained control of Media. Thus, was born the Medo-Persian Empire, with Persia as the more dominant power of the two. Just as Daniel predicted, the latter became the stronger. Cyrus then began to formulate his strategy to overthrow mighty Babylon, which would take place 12 years later in 539 BC.

2. Its Deeds

- a. “*pushing westward*” – Refers to the Medo-Persian conquest of Lydia.
- b. “*and northward*” – Refers to the Medo-Persian conquest of Babylon.
- c. “*and southward*” – Refers to the Medo-Persian conquest of Egypt.

NOTE: These three directions of victory correspond with the three ribs in the bear’s mouth.

- d. “*no beasts might stand before him*” – The term “beasts” symbolizes “Nations/kingdoms.” This is how the God of heaven views Gentile world-powers, as vicious and savage beasts.
- e. “*and became great*” – History now confirms this predictive assertion.

B. The He-Goat

1. Its **Description**

- a. “*An he goat*” – Once again we are faced with preponderating evidence for the supernatural inspiration and infallible accuracy of God’s holy Word. Since Daniel received and recorded this vision hundreds of years before the Grecian Empire even existed, one must ask how he could have known that the national and military symbol of Greece would be “THE GOAT”! It is an undisputable fact of history that “the GOAT” became the symbol of the Grecian Empire. This resulted from the fact that Caremus, the first ruler of Macedonia, traveled to Edessa, which he appointed as the new capital city, and renamed it, Egaea – “the goat city!”
- b. “*came from the west*” – From the area of Greece marks the beginning of western world domination. Up to this point the great empires had been from the East. In Daniel’s time no statesman or politician could have ever imagined that the Greek peninsula and islands would spawn a world empire. The central point is that in God’s pathway through prophecy, a power shift was determined and destined to take place, in which political dominance would move from East to West. Under Alexander the Great Greece launched this transition.
- c. “*touched not the ground*” – Predicts the astonishing swiftness and speed with which Alexander the Great would cross the face of the earth and conquer the world.
- d. “*a notable horn between his eyes*” – Out from within the goat a horn arose. The Goat symbolizes Greece, and the horn represents her greatest king/ruler, Alexander the Great.

2. Its **Deeds**

- a. “*he came to the ram*” – Daniel predicted that the He-Goat would take the initiative to make an offensive strike against the Ram. Alexander did just this.
- b. “*ran unto him in the fury of his power*” – Speaks of the force and fury with which Alexander would attack.
- c. “*he was moved with cholar*” – History now confirms the intense hatred and hostility of Alexander for Medo-Persia.
- d. “*and smote the ram*” – Predicts Alexander’s full and final conquest of the Medo-Persian empire.

3. Its **Division**

- a. “*when he was strong, the great horn was broken*” – Daniel predicted that Alexander would be cut off at the zenith of his power. History now confirms that he died from a drunken orgy at the height of his kingdom when he was a mere thirty-three years of age.
- b. “*for it came up four notable ones*” – Refers to Alexander’s four great generals who rose to power in his place and partitioned out his kingdom into four parts. These four horns correspond to the four heads of the Leopard in chapter 7.
- c. “*toward the four winds of heaven*” – Marks the four points on the compass. After Alexander died his kingdom was divided into northern, southern, eastern, and western sections.
- d. “*out of one of them*” – Refers to the northern division known as the Seleucid Empire situated in the area of Syria.
- e. “*came forth a little horn*” – This marks the second “little horn” of Daniel’s two visions. There was a little horn in chapter 7 and now this little horn in chapter 8. It must be carefully noted however that these are not the same “little horn” and that they do not refer to the same king/world-dictator. The first little horn comes out of the fourth kingdom-beast and is a Roman Little Horn. This second little horn derives from the third kingdom-beast and is a Syrian Little Horn. The Roman Horn is Antichrist. This Syrian Horn is Antiochus, the great Archetype foreshadowing the antitype to come.

C. The Little Horn (This little horn from Syria constitutes the central point of the entire vision. Just as the fourth kingdom formed the dominant impression of Daniel’s first vision, so this ominous figure forms the dominant impression of his second vision. In depth discussion follows).

III. The INVESTIGATION of Daniel’s Second vision – vs. 15a

- A. His Seeing of the vision – “*had seen the vision.*” Daniel saw but had not yet seen with understanding.
- B. His Seeking of the vision – “*and sought for the meaning.*” Daniel desired to understand what the true meaning of the vision was, particularly the point of the “little horn” which came forth out of the third empire.

IV. The ILLUMINATION of Daniel’s Second vision – vs. 15b – 19

A. The Angelic Minister

1. “*there stood before me as the appearance of a man*” – This was an angelophony, an occasion when one of God’s angels assumes the appearance of a human male

for the purpose of ministering to the saints (Heb. 1:14). Angels are incorporeal beings. They are not men, nor do they become men, but they can “appear” as a man (Gen. 19).

2. “*Gabriel, make this man to understand*” – This particular angel is identified as Gabriel, God’s chief messenger-angel. He came for the specific purpose of providing illumination.

B. The Angelic **Ministry**

1. “*so he came near where I stood*” – While angels are incorporeal spirit-beings, they are personal-beings possessing the capacity to engage with human persons.
2. “*I was afraid, and fell upon my face*” – Angels are awesome and awe striking figures.
3. “*understand, O son of man*” – Angels are superior to men in intelligence and wisdom and are God’s secret-agents often entertained by God’s saints for the purpose of insight and instruction (Heb. 13:2).
4. “*Behold, I will make thee know. . .*” – Gabriel provided Daniel with an infallible interpretation of his second vision.

NOTE: It must be observed that in the interpretation only (1) verse is given to the Ram, (2) verses are given to the He-Goat, but (4) verses are dedicated to the “Little Horn.” The point is that the significant point of the vision is to be found in that one who is to come out of the third world empire. He is the focus of the vision.

5. “*The last end of the indignation: for at the time appointed the end shall be*” – While the word “end” can, and often does denote the last days eschatological end of the age, in this case the term contextually refers to the conclusion of the times of the Syrian little horn and his archetypal activities against the Jews during the second century BC. The phrase does not point to the eschatological end of time, but the person of Antiochus does, in so far as he pre-figures the figure of the Roman little horn. The point is that the reader is supposed to see the shadow that points to the substance. Just as the Syrian little horn was a true, literal, historical political power who ruled for a specified period of literal-historical time; even so the Roman little horn will prove to be a true, literal, historical political power who shall rule for a specified period of literal-historical time. What is concealed in Antiochus, is revealed in Antichrist.

V. The **INTERPRETATION** of Daniel’s Second Vision – vs. 20-22

A. The Ram – “*the kings of Media and Persia!*”

B. The He-Goat – “*the King of Greece!*”

1. “*the great horn. . . is the first king*” – Alexander the Great.
2. “*four kingdoms shall stand up out of the nation*” – Corresponds to the four heads of the Leopard in chapter 7.
3. “*but not in his power*” – Daniel predicted that none of Alexander’s successors would ever rise to the power he enjoyed. History has confirmed this fact.

VI. The IMPRESSION of Daniel’s Second vision – “The Little Horn” (vs. 9-13, 23-25)

A. Its Derivation

1. “*out of one of them*” – The relative force of the numeral “one” refers back to “one of the four notable ones” that arose out of Alexander’s Grecian Empire. Although prophetic when Daniel spoke, history has now confirmed that the specific “horn-kingdom” from which this second little horn arose was the Seleucid Empire of Syria under Seleucus Nicator, King of Syria. This little horn is therefore not the original little horn of Daniel 7 which is a Roman horn, but another Syrian horn.
2. “*came forth*” – Daniel saw a little horn rising –up from the region and realm of the Syrian Empire. This refers to that infamous Syrian Tyrant historically known as Antiochus Epiphanies. His name means, “the Illustrious One.” He was of the lineage of Seleucus Nicator, and his father was Antiochus the Great. He became the eighth king of Syria in 175 BC. He was a vicious pagan so obsessed with the lustful worship of the Greek god, Olympian Zeus that he demanded that all his subjects be forced to worship Zeus. His contemporaries secretly nicknamed him, Antiochus Epimanes (i.e. Antiochus the Mad-man).

B. Its Designation

1. “*a little horn*” – It must be observed that the two phrases “little horn” of chapters seven and eight are NOT equivalent. In chapter 7 the Aramaic word literally means, “a horn, a little one,” stressing the size of the horn. However, in chapter 8 the Hebrew words force implies, “a horn less than little.” In other words, this little horn is a lesser horn. The stress is not on size but on significance. It speaks of the little horns early obscurity and apparent insignificance. Daniel predicted that this little horn would rise out of obscurity and start out small. History now confirms this very detail since Antiochus Epiphanies was an unknown and forgotten hostage in Rome for 14 years. He literally rose from slavery to sovereignty.

NOTE: While history has proven many to be TYPES foreshadowing the Antichrist, Antiochus Epiphanies is the only prophetic portrait of Antichrist specifically set forth in Scripture. This means that Antiochus is histories ARCHETYPE of Antichrist. He stands as the Shadow of the coming Reality. He

personifies on a local level the character, conduct, and career of Antichrist on a greater global level. God has sovereignly included Antiochus Epiphanies in the sacred record so that we may learn what the prophetic Roman horn will be by examining the past Syrian horn then predicted by Daniel over 300 years in advance.

2. *“a king of fierce countenance”* – Gabriel confirms that this second “little horn” was to be “a king.” Thus, “horn” is once again symbolic of a political ruler. His character and constitution are characterized by the phrase, “of fierce countenance.” The Hebrew indicates “one who is mighty, strong, and merciless.” It implies coldness and brazen arrogance. The same adjective describes the adulterous woman who is boisterous and shameless (Prov. 7:13).
3. *“understanding dark sentences”* – Literally, “a master of intrigue.” Bears both a political and spiritual force. Politically he will be one of great prowess. Spiritually it indicates adeptness and initiation into demonism and the occult arts. Antiochus was to be so demonized as to possess special satanic insight. This is why Daniel 11:21 refers to him as “a vile person.”
4. *“shall be mighty, but not by his own power”* – Antiochus was to be inspired and empowered by a force other than himself. Behind this dark prince was the Prince of Darkness, Satan.

C. Its Deeds

1. *“which waxed exceeding great”* – although he was to start out small Antiochus would rise to great prominence and power through political negotiations and military conquests.
2. *“toward the south”* – Speaks of Antiochus’ conquest of Egypt.
3. *“toward the east”* – Refers to his conquests toward Babylon and Persia.
4. *“toward the pleasant land”* – The phrase is reserved to the area of Palestine. It marks out the land of Israel as the very place of God’s delight. Antiochus was a vehement anti-Semite. He hated God and the people of God. He devoted much of his rule to the extreme persecution and desecration of the Jews and their homeland.
5. *“even to the host of heaven”* – In Scripture the planetary bodies are symbolic of God’s chosen people Israel (Gen. 37:9). The “host” specifically refers to the Jewish people.
6. *“cast down. . . of the stars”* – In biblical symbolism “stars” can denote either “angels” (Jb. 38:7; Rev. 12:4) or “spiritual leaders” (Rev. 2-3 2:3). In this context “stars” refer to the “spiritual leadership” of Israel as indicated in v. 24. In the

phrase, “holy people,” the adjective “holy” (Heb. *qadosh*) literally means “sanctified or set apart.” It is a clear reference to the elect Jews of God who constituted those set apart by God’s sovereign choice.

NOTE: While Antiochus Epiphanies began his rule in 175 BC, his official persecution of the Jews started on September 6, 171 BC when he began desecrating the Jewish Temple. In 170 BC he viciously murdered the Jewish High Priest, Onias III. This act kicked-off a wholesale assault on the Jewish people and the holy land.

7. “*he magnified himself*” – Antiochus was to be a self-willed glory-monger who was driven by a prideful lust for self-gratification and self-grandizement. His agenda was to promote himself and his kingdom.
8. “*even to the prince of the host*” - If the “host” is the nation of Israel, then “the prince” refers to God’s appointed and anointed Messiah. Antiochus would be against the Christ of God, that is, he would be antichrist. He would so exalt himself as to set himself above God, as the very equal to God. This he did in a series of damnable and devilish desecrations of all that pertained to God.
9. “*the daily sacrifice was taken away*” – After murdering the Jewish High Priest Antiochus forced the Jews to cease their sacrifices to God. The “daily sacrifices were the morning and evening sacrifices offered by the priests on behalf of the nation as prescribed by God (Ex. 29:28-41; Num. 28:3-8). Antiochus officially ordered these to be stopped in 167 BC, exactly 3 years after the murder of Onias III.

The king also sent edicts by messenger to Jerusalem and the towns of Judah, directing them to adopt customs foreign to the country, banning burnt offerings, sacrifices and libations from the sanctuary, profaning Sabbaths and feasts,
(I Macc. 1:44-45)

10. “*the place of his sanctuary was cast down*” – On December 15, 168 BC, just over three years after the official persecution began, Antiochus entered God’s holy Temple and offered a giant sow on the alter in the holy of holies. He then forced all Jewish priests to eat its flesh, made a broth from its remains and sprinkled the entire Temple with swine broth. Afterward he carried away the golden candlesticks, table of showbread, altar of incense, and other sacred vessels. Finally, he erected a great image of Olympian Zeus in the Temple (I Macc. 1:54). This act was declared “the abomination of desolation” by the Jews, and intensified the persecution until it reached the level of being a period of Great Tribulation. I Maccabees 1:54 provides the following account:

On the fifteenth day of Chislev in the year 145 the king built the appalling abomination on top of the altar of burnt offering; and altars were built in the surrounding towns of Judah.

11. *“And an host was given him”* – Refers to the fact that a number of God’s chosen people were murdered by Antiochus’ holocaust of the Jews. Historical records reveal that in just three short days of persecution over 40,000 Jews were slaughtered, and another 40,000 were sold into slavery.
12. *“it cast down the truth the ground”* – Here “truth” refers to the Old Testament Scriptures which Antiochus vehemently despised. The historical record of I Maccabees bears witness to the fulfillment of this aspect of Daniel’s prophecy. Antiochus confiscated and burned God’s law and murdered anyone found with copies in their possession.

Any books of the Law that came to light were torn up and burned. Whenever anyone was discovered possessing a copy of the covenant or practising the Law, the king's decree sentenced him to death. Month after month they took harsh action against any offenders they discovered in the towns of Israel (1 Maccabees 1:56-58).

13. *“it practiced and prospered”* – For a period of time everything Antiochus set his heart to was a huge success. This caused many to align with him and accept his worship of Zeus. He was viewed as a great hero.

NOTE: It should be observed that the central focus of Antiochus’ Satanically inspired persecution was directed toward:

- a. God’s Saints!
- b. God’s Sovereignty!
- c. God’s Service!
- d. God’s Sanctuary!
- e. God’s Scripture!

These are always the object of the antichrist spirits assault. Why? Because Satan is the “god” of this fallen world (II Cor. 4:4), and the “prince” of their evil world-system (Jn. 12:31). The entire world lies within the realm of his power of darkness (I Jn. 5:19). He abhors God and the things of God and will never cease in his futile assaults upon God until he is finally and fully destroyed by Jesus Christ.

D. Its **Duration**

1. *“How long shall be the vision”* – This marks the great question of the length of the “Little Horn’s” tyrannical rule.
2. *“the daily sacrifice. . . the transgression of desolation”* – The inquiry concerns itself with the specific length of the period of Antiochus’ reign and his persecution of God’s people.

3. *“to be trodden under foot”* – How long will God’s holy sanctuary and God’s holy saints be subjected to the ruthless persecution of the Syrian Horn.
4. *“unto two thousand and three hundred days”* – In 551 BC Daniel predicted the very number of days that Antiochus Epiphanies would persecute and desecrate the Holy Land. History reveals that these days were literal days and that they were literally fulfilled.
5. *“then shall the sanctuary be cleansed”* – Daniel notes that the period of persecution would officially end with the cleansing and rededication of God’s holy Temple in Jerusalem. This event took place in real space-time history on December 25th, 165 BC when a Jewish hero by the name of Judas Maccabee entered God’s temple, cleansed it of Antiochus’ desecrations, and rededicated it to the worship of God. Today the Jews still observe this solemn and sacred occasion of their history through the Feast of Dedication (Jn. 10:22), also known as Hanukkah.

CHRONOLOGICAL NOTE: Daniel stated that the satanic rule of Antiochus would last for a period of 2300 days. This reckoning is based upon the Jewish prophetic calendar of 12 month years with each month consisting of 30 days for a total of 360 days per year. 2300 days would comprise a period just over 6 years and 4 months. Daniel also prophesied that this period would be concluded by the cleansing and rededication of God’s holy Temple. Under the leadership of Judas Maccabee this cleansing took place on December 25th, 165 BC. If one calculates backward from this date a total of 2300 days he arrives at September 6th, 171 BC, the very day that Antiochus Epiphanies began his official persecution of the Jewish people and the holy city. Thus, in 551 BC, 381 years before the actual events took place, Daniel predicted under divine inspiration the precise number of days that Antiochus’ ruthless reign would last. Daniel later prophesies that Antichrist will one day rule for 2450 days, a period of 7 total years. Since Daniel was correct regarding the duration of Antiochus’ reign we can confidently expect a literal fulfillment with regards to his prophecy concerning the reign of the Roman Horn!

E. Its **Destruction**

1. *“he shall be broken without hand”* – The Hebrew implies a sudden demise and the text clearly asserts that it would be without human hands. In other words, Antiochus would die, but his death would not result from the hands of man. History reveals that he died from a diseased infestation of worms.
2. A simple look at the Encyclopedia Britannica confirms that “Antiochus died suddenly of disease in 164 BC.” Thus, he died without human hands just as Daniel prophesied!

Comparing Daniel's Two Little Horns

Antiochus

and

Antichrist

Daniel's 2nd Vision (Dan. 8)
Past Syrian Horn (Dan. 8:9)
Conquered Much (Dan. 8:9)
Magnified Self (Dan. 8:11)
Deceived Many (Dan. 8:25)
Offered False Peace (Dan. 8:25)
Hated God (Dan. 8:25)
Hated Jews (Dan. 8:25)
Desecrated Temple (Dan. 8:11)
Energized by Satan (Dan. 8:24)
Ruled 2,300 Days (Dan. 8:14)
Destroyed by God (Dan. 8:25)

Daniel's 1st Vision (Dan. 7)
Prophetic Roman Horn (Dan. 7:8)
Conquers More (Rev. 13:4)
Magnifies Self (Rev. 13:15)
Deceives More (2 Thess. 2:10)
Offers False Peace (I Thess. 5:2)
Hates God (2 Thess. 2:4)
Hates Jews (Rev. 12:13)
Desecrates Temple (Mt. 24:15)
Energized by Satan (Rev. 13:2)
Rules 2,450 Days (Dan. 9:27)
Destroyed by God (Rev. 19:19-20)

NOTE: May all of God's people be mindful of this sobering reality, if the first little horn came, and he did, then the second little horn shall surely come as prophesied. If the Syrian little horn was an actual historical person, then it seems only logical that the Roman little horn will also be an actual person who arrives on the scene in real space-time-history. The shadow of Antiochus points to the substance of Antichrist. God's mercy and grace has forewarned us. We should be watchful and ready.