

extreme and say wherever it speaks of a great enemy of God, it describes antichrist! Because we have two great crises in the book of Daniel. We look forward to the coming of Antiochus Epiphanes a long ways off (nearly 4 centuries after the time that Daniel wrote), and we look forward to the coming of antichrist at least 2000 years after that! So we have two different crises shown. Now this one comes out of the third kingdom, not the fourth as in ch. 7.

So in ch. 7 we look forward to a great crisis that has not yet occurred. Here we are looking to this great crisis that did occur in the time of the Maccabeas. So the account tells us about him, how he came out of one of the parts of Alexander's empire. It describes his arrogance. It says he shall cause sacrifice to cease, v.12. "The daily sacrifice was taken away." He did away with the daily sacrifice. We find how exactly that was fulfilled in Antiochus Epiphanes who so polluted the temple that no pious Jew could enter it, and the regular morning and evening sacrifices were no longer made. Instead of that they put up a statue to Jupiter and polluted the temple and the Maccabean revolt eventually resulted in their getting control of the temple again and taking out the altar that had been polluted from it.

So this description of Antiochus Epiphanes then-- all these things are precisely fulfilled by Antiochus Epiphanes. Yet we must not go the other extreme from the critics and say that every time it speaks of a great enemy of God in these passages it is speaking about antichrist! But there are many who find it difficult to think that ch. 8 is telling about the great crisis under Antiochus Epiphanes, that that is what is there described.

They think that Antichrist must in some way be in ch. 8. He is very clearly in ch. 7 and very clearly in ch. 11. They both are very clearly in ch. 11 as we have seen. But there are many who insist that he must be also in this chapter. Some have even gone so far as to say the vision here is about Antiochus Epiphanes but the interpretation is all about Antichrist. Well since the interpretation starts with saying that it represents the kings of Media and Persia and it is the king of Greece that is described, it is rather ridiculous to take that view. So a larger number will say this is describing Antiochus Epiphanes, but that he is a type of Antichrist.

It seems to me we introduce unnecessary confusion into the Scripture when we make some future thing a type of some other future thing if there is no Scriptural statement that says that is correct. It seems to me quite clear that here in ch. 8 we are talking exclusively about Antiochus Epiphanes.

The reason why many feel this must be about Antichrist is v.17 and 19. I'll read them from the NIV. Starting with v.16. "I heard a man's voice from Ulai saying, Gabriel tell this man the meaning of the vision. As he came near the place where I was standing I was terrified and fell prostrate. Son of man he said to me, Understand that the vision concerns the time of the end." That phrase "the time of the end" can suggest it means the time of the end of the age. But "end" is used in Scripture in many different ways.