

The Little Horn

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The Little Horn

In the book of Daniel, chapter 2, we read of Daniel's interpretation of Nebuchadnezzar's dream. The image in Nebuchadnezzar's dream had a head of gold, breast and arms of silver, belly and thighs of brass, and legs of iron, and feet part of iron and part of clay in Daniel 2:32-33. The image stood for four kingdoms, which should rise in the earth, and Babylon was the head of gold. In the end a stone would strike the image and it would be broken to pieces, and the God of heaven would set up an everlasting kingdom.

In Daniel, chapter 7, Daniel had a vision of four beasts, which also stood for four kingdoms. Out of the fourth arose a "little horn" which had a big mouth.

Daniel's Vision in Chapter 7

Daniel first mentions the "little horn" in context in **Daniel 7 (KJV):7** After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. 8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. 9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. 10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. 11 I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. 12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. 13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Commentary: So the "little horn" in verse 8 had "eyes like the eyes of man, and a mouth speaking great things". Then in verse 11, Daniel "beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Then in verse 13, Daniel "saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven", and in verse 14, that "there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed".

Then Daniel wants the angel to explain the fourth beast, as we continue in **Daniel 7 (KJV)**:19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; 20 And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. 21 I beheld, and the same horn made war with the saints, and prevailed against them; 22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

Commentary: As Daniel recounts what he saw about the fourth beast, he adds in verse 21 that “the same horn made war with the saints, and prevailed against them”, and then in verse 22, “Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom”.

So in Daniel’s understanding of the vision, the “little horn” is present all the way up to the time “the Ancient of days came”, and “the saints possessed the kingdom”.

The angel then explains in **Daniel 7 (KJV)**:23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. 25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. 26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. 27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Commentary: That there would be four kingdoms upon earth was also revealed in the dream of Nebuchadnezzar in Daniel, chapter 2. The image Nebuchadnezzar saw in his dream was of a head of gold, breast and arms of silver, belly and thighs of brass, and legs of iron, and feet part of iron and part of clay in Daniel 2:32-33. So in verse 24, the “ten horns” would correspond to the ten toes of the feet of Nebuchadnezzar’s image. And then “another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings”. In verse 25, this one “shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time”. But in verse 26, “they shall take away his dominion, to consume and to destroy it unto the end”. And finally in verse 27, “the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.”

So this “little horn” is one who will arise at the end of the fourth kingdom, and he will reign for “a time and times and the dividing of time”. After him, the “saints of the most High”

will reign in an “everlasting kingdom”.

The four beasts in Daniel, chapter 7, correspond to the four kingdoms which will end the same way as they end in Daniel, chapter 2, as we read in **Daniel 2 (KJV):**34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. 35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

And in **Daniel 2 (KJV):**44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

That is, the image of four kingdoms in Daniel, chapter 2, and the vision of four beasts which represent four kingdoms in Daniel, chapter 7, both end with the God of heaven setting up a kingdom which will “stand for ever”.

Daniel’s Vision in Chapter 8

Then in Daniel, chapter 8, he has another vision of a ram and a he-goat. And again the “little horn” is mentioned, as we read in **Daniel 8 (KJV):**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. 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.

Commentary: In verse 9 we read again of “a little horn”, and in verse 10, 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”. And in verse 11, “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”.

The ram corresponds to Media and Persia, and the he-goat corresponds to Greece, as we read in **Daniel 8 (KJV):**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. 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. 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. 26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

Commentary: In verse 23 we read, “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.” And in verse 24, “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”. And in verse 25, “he shall also stand up against the Prince of princes; but he shall be broken without hand”. And in verse 26, “shut thou up the vision; for it shall be for many days”.

The “king of fierce countenance” in verse 23 corresponds to the “little horn” in verse 9.

Daniel’s Vision in Chapter 9

Then in Daniel, chapter 9, Daniel set his face to seek the Lord, and the Lord sent the angel Gabriel came to him, as we read in **Daniel 9 (KJV):** 20 And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; 21 Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. 22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. 23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. 24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. 25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Commentary: In verse 24, “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.”

Gabriel then breaks down the “seventy weeks”, in verse 25, “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.”

So “seven weeks” and “threescore and two weeks” (62 weeks) would total 69 weeks. Then Gabriel adds in verse 26, “And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.”

So we know when the 69 weeks ended, that is, when “Messiah” shall “be cut off”. This happened when He was crucified. The “people of the prince that shall come” did destroy the city in 70 A.D. when Titus, the Roman general, destroyed the temple and the walls of the city of Jerusalem, and the city itself.

Gabriel then mentions week 70 in verse 27, “And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”

So there is a gap between week 69 and week 70. This gap was foretold by Jesus in **Luke 21 (KJV):**20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. 22 For these be the days of vengeance, that all things which are written may be fulfilled. 23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

And this was prophesied by the apostle Paul in **Romans 11 (KJV):**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 fullness 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. 28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes. 29 For the gifts and calling of God are without repentance. 30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: 31 Even so have these also now not believed, that through your mercy they also may obtain mercy. 32 For God hath concluded them all in unbelief, that he might have mercy upon all.

So after the “fullness of the Gentiles be come in” in verse 25, “all Israel shall be saved” in verse 26. And we read in **Zechariah 12 (KJV):**10 And 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.

And in **Jeremiah 30 (KJV)**:4 And these are the words that the Lord spake concerning Israel and concerning Judah. 5 For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. 6 Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? 7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it.

And we read of God's promise to Israel in **Isaiah 66 (KJV)**:6 A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to his enemies. 7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child. 8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. 9 Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God. 10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: 11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. 12 For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. 13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

Now the "prince that shall come" in Daniel 9:25 is the one in Daniel 9:27 who will make a "covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate".

And this was something the "little horn" will do, as we read before in **Daniel 8 (KJV)**: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.

So the "little horn" is the "prince that shall come" in Daniel 9:25, and the one who will make a covenant with Israel in Daniel 9:27, but in the middle of the week, that is, of week 70, he will "cause the sacrifice and the oblation to cease". He will also be the "abomination of desolation" that Jesus foretold of in **Matthew 24 (KJV)**:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) 16 Then let them which be in Judaea flee into the mountains: 17 Let him which is on the housetop not come down to take any thing out of his house: 18 Neither let him which is in the field return back to take his clothes. 19 And woe unto them that are with child, and to them that give suck in those days! 20 But pray ye that your flight be not in the winter, neither on the sabbath day: 21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Daniel's Vision in Chapters 10 to 12

Daniel had one more vision in Daniel, chapter 10 to 12. We read in **Daniel 11 (KJV)**:31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. 32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. 33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. 34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. 35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. 36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

And in **Daniel 12 (KJV)**:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. 2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. 3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. 4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

The vision in Daniel, chapters 10 to 12, reaches all the way to “the time of the end” in Daniel 12:4, that is, the end of this age. This will be the end of the 70th week of the prophecy in Daniel 9:24-27.

Summary

- “I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.” Daniel 7:8
- “I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.” Daniel 7:11
- “And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.” Daniel 7:25
- “But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.” Daniel 7:26
- “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.” Daniel 8:9
- “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.” Daniel 8:10
- “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.” Daniel 8:11
- “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.” Daniel 8:23
- “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.” Daniel 8:24
- “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.” Daniel 8:25
- “the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.” Daniel 9:26
- “And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.” Daniel 9:27
- “And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.” Daniel 11:31
- “And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous 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

It is clear that the “little horn” in Daniel 7:8 and Daniel 8:9 is the “prince that shall come” in Daniel 9:26 because “by him the daily sacrifice was taken away” in Daniel 8:11 and “he shall cause the sacrifice and the oblation to cease” in Daniel 9:27. And in Daniel 11:31, “And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice...”

He will have “a mouth speaking great things” in Daniel 7:8, and “he shall speak great words against the most High” in Daniel 7:25. He will magnify “himself even to the prince of the host” in Daniel 8:11. And “he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods” in Daniel 11:36.

And in the final week of the 70, “he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate”, as in Daniel 9:27.

He is the one Jesus referred to in **Matthew 24 (KJV):15** When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) 16 Then let them which be in Judaea flee into the mountains: 17 Let him which is on the housetop not come down to take any thing out of his house: 18 Neither let him which is in the field return back to take his clothes. 19 And woe unto them that are with child, and to them that give suck in those days! 20 But pray ye that your flight be not in the winter, neither on the sabbath day: 21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

And we read of such a time in **Daniel 12 (KJV):1** And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

This time is known as “Jacob’s trouble” in **Jeremiah 30 (KJV):5** For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. 6 Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? 7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it.

And Paul refers to the “abomination of desolation” that Jesus spoke of in **2 Thessalonians 2 (KJV):1** Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, 2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. 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.

Showing himself to be God in “the temple of God” is blasphemy. This was Lucifer’s sin in **Isaiah 14 (KJV):12** How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! 13 For thou hast said in thine

heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; I will be like the most High. 15 Yet thou shalt be brought down to hell, to the sides of the pit.

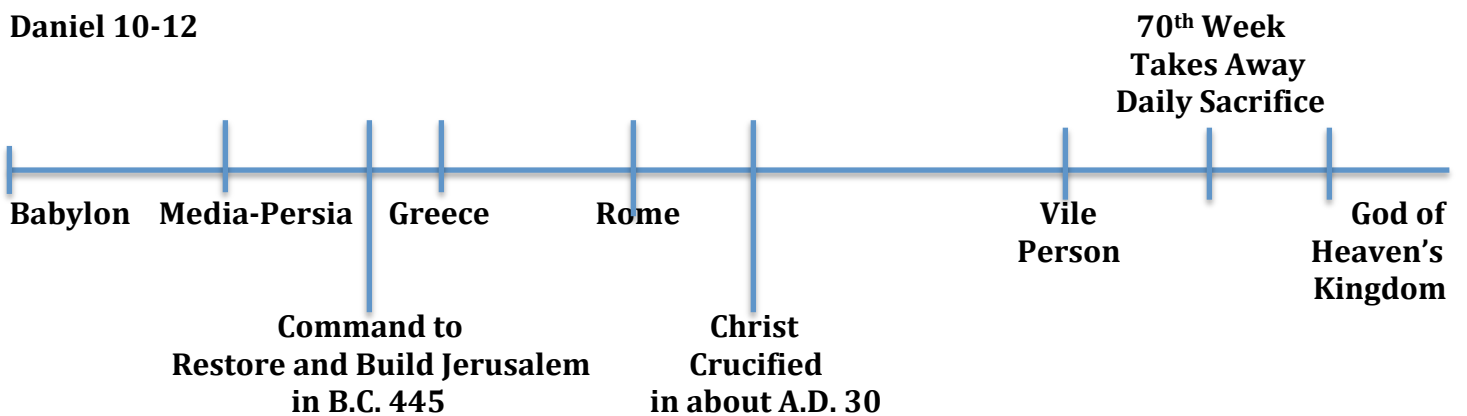
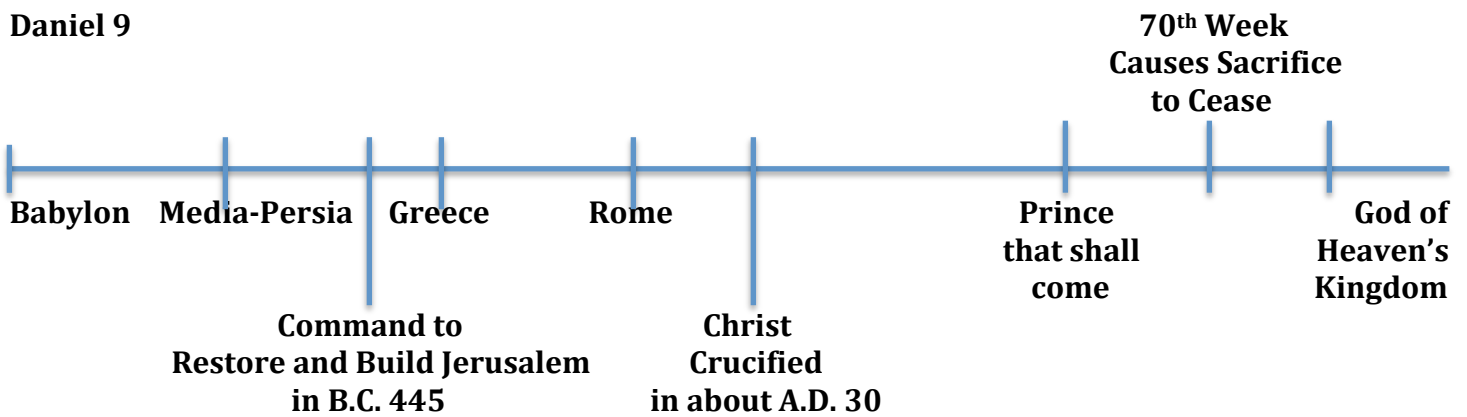
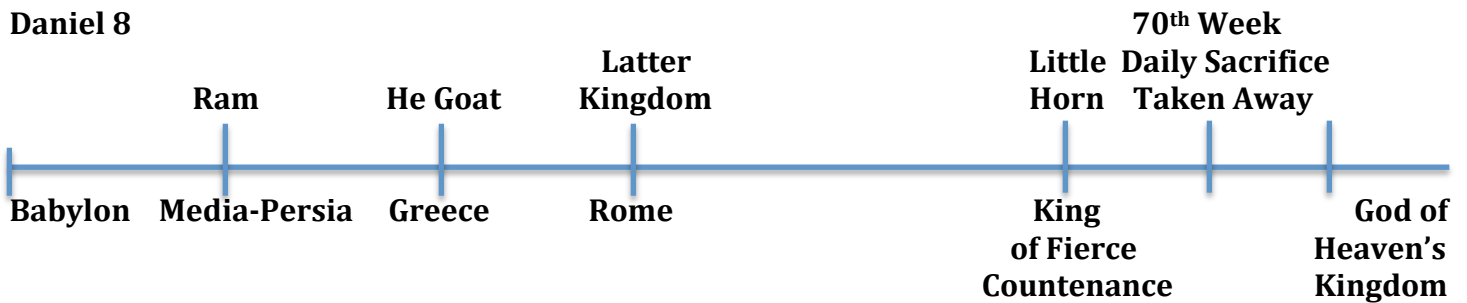
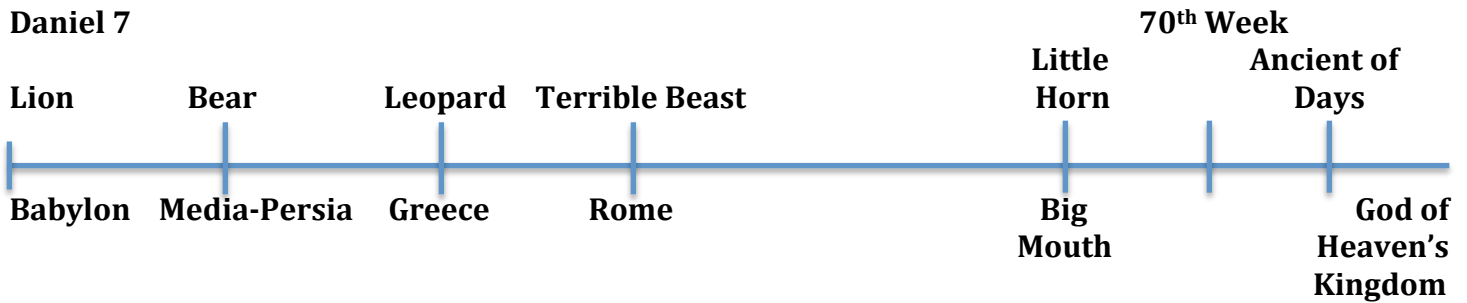
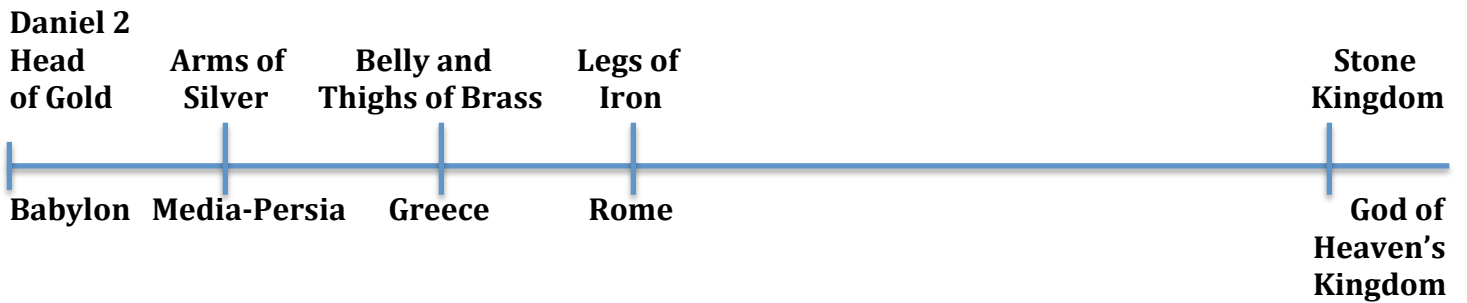
After his fall, Lucifer became Satan, the devil, and the dragon, as we read in **Revelation 12 (KJV):9** And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

The apostle John also refers to him as the “antichrist” in **1 John 2 (KJV):18** Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

And in **1 John 2 (KJV):22** Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

He will give “power unto the beast”, the Antichrist, as we read in **Revelation 13 (KJV):1** And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. 2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. 3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. 4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? 5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. 6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. 7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. 8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Now let us look at a timeline of Daniel’s visions.



All of the visions in Daniel refer to the same timeline. Babylon is not mentioned by name after chapters 2,3,4,5, and 7, but the four beasts in chapter 7 refer to four kingdoms just as in chapter 2, and the end of both chapters is the same. The kingdom in the end will be given to the saints of the most High, which will be an everlasting kingdom.

In Daniel, chapter 7, the “little horn”, who has a big mouth, is mentioned, and in Daniel, chapter 8, the “little horn” will take away the daily sacrifice, and “the place of the sanctuary” will be “cast down” in verse 11. This will be “the transgression of desolation” mentioned in verse 13 of chapter 8.

In Daniel, chapter 9, this “little horn” is the “prince that shall come” in verse 26, and he is the one who “shall cause the sacrifice and the oblation to cease”, and “for the overspreading of abominations he shall make it desolate, even until the consummation”, in verse 27.

Then in Daniel, chapter 11, the king of the north, the “vile person” in verse 21, shall “take away the daily sacrifice”, and this king “shall place the abomination that maketh desolate” in verse 31, and “he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods”, in verse 36.

Our God works all things “after the counsel of his own will”, as we read in context in **Ephesians 1 (KJV):9** Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: 10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: 11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

And we read in **Acts 15 (KJV):18** Known unto God are all his works from the beginning of the world.

In Daniel we see that God has one purpose, and that is finally “to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness”, as in Daniel 9:24, and that “the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever”, as in Daniel 7:18.