

1. Last week I exegeted Dan 8:9 and 10 and then we looked at five suggested attitudes toward Israel. These attitudes were suggested by Col. R. B. Thieme in his book *Anti-Semitism*.
2. When time ran out we were about to begin an analysis Dan 8:11-14.
3. Before continuing that study I want to give you an expanded translation of Dan 8:1-10.

Expanded Translation:

Dan 8:1 In the third year of Prince Belshazzar's reign over Babylon, I, Daniel, had another vision. The year was c. B.C. 550.

Dan 8:2 In my vision I, Daniel saw myself being transported both in space and time to a large palace in the city of Susa in the province of Elam; in the vision I could see myself standing beside the Ulai Canal.

Dan 8:3 I, Daniel, looked up, and there before me was a ram with two horns, standing beside the Ulai; the horns of the ram were long but one of the horns was much longer than the other however somehow I knew the longer horn grew up out of the ram's head after the shorter horn.

Dan 8:4 I watched as the ram charged first toward the west then the north and finally to the south. Strangely the animal did not charge to the east. The ram was extremely powerful and dominate; there was nothing that could stand before him, all that got in his way succumbed to his power. He did as he pleased and became great.

Dan 8:5 As I was pondering that which I had just seen, a large male goat suddenly appeared with a prominent horn between his eyes; he had come from the west, I could see him bounding quickly across the whole earth; he moved with purpose and alacrity, so quick was his pace that his feet did not touch the ground.

Dan 8:6 The two-horned ram was still standing beside the canal in the province of Elam outside the city of Suza; the goat without breaking stride charged at the ram in a fit of rage.

Dan 8:7 The large male goat attacked the ram furiously, with his head and horn he butted the ram shattering the ram's two horns. The defenseless ram was powerless to stand against him; the ram tried to fight back but the goat knocked him to the ground and trampled him, and none could rescue the ram from the power of the male goat.

Dan 8:8 The male goat became the leader of a formidable empire, but at the height of his power on a return trip from conquering Pakistan, his large horn, representing Alexander the Great was broken off, and in its place four prominent horns grew up; these four horns represented four Generals who took over from Alexander and after a series of battles, the goat's kingdom was divided among the four generals.

Dan 8:9 Out of one of the horns, the horn of the Seleucids' line, came another horn, Antiochus Epiphanies, it started small but grew in power to the south and to the east and toward the land of Israel.

Dan 8:10 The horn grew until it reached the heavens representing the rise to power of Antiochus Epiphanes, and then the horn began a systematic persecution of God's people in the land which God had given to Israel.

3. Now let's continue our study of Dan 8:11-14.

KJV

Dan 8:11 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.

Dan 8:12 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 practiced, and prospered.

Dan 8:13 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?

Dan 8:14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

NIV

Dan 8:11 It set itself up to be as great as the Prince of the host; it took away the daily sacrifice from him, and the place of his sanctuary was brought low.

Dan 8:12 Because of rebellion, the host of the saints and the daily sacrifice were given over to it. It prospered in everything it did, and truth was thrown to the ground.

Dan 8:13 Then I heard a holy one speaking, and another holy one said to him, "How long will it take for the vision to be fulfilled-- the vision concerning the daily sacrifice, the rebellion that causes desolation, and the surrender of the sanctuary and of the host that will be trampled underfoot?"

Dan 8:14 He said to me, "It will take 2,300 evenings and mornings; then the sanctuary will be reconsecrated."

Principles:

1. Up to Daniel 8:11, it is not difficult to find fulfillment of the history of the Medo-Persian, Alexandrian, and post-Alexandrian periods.

2. Beginning with verse 11, however, expositors have differed widely as to whether the main import of the passage refers to Epiphanes, with complete fulfillment in his lifetime, or whether the passage either primarily or secondarily refers also to the end age, that is, the period of the Great Tribulation.

3. The divergence of interpretation is so wide as to be confusing to the student of Daniel. As Montgomery writes,

"Verses 11 and 12 consistently constitute ... the most difficult short passage of the book." If the many divergent views can be simplified, they fall into three general classifications.

First, the critical view that Daniel was a second-century forgery written by a pseudo-Daniel and there they regard this prophecy as simply history written after the fact and completely fulfilled in Epiphanes. This, of course, has been rejected by most conservative scholars.

Second, the view that this is genuine sixth century B.C. prophecy, but completely fulfilled historically in Antiochus Epiphanes. Edward J. Young is strongly in favor of this interpretation and speaks in general for many amillenarians who are conservative interpreters.

Third is the view that the prophecy is a genuine prediction fulfilled in the second century B.C. by Antiochus Epiphanes, but typical and anticipatory of the final conflict between God and the various Gentile rulers at the time of the persecution of Israel, just prior to the second advent of Christ."

3.1 The third view finds then a dual fulfillment, i.e., it applies to the acts of Antiochus IV and then to the Antichrist and his "cronies" operating during the Tribulation. This would certainly seem to be my view.

4. However the ultimate decision must rest not simply on verses 11 and 12 but on the interpretation of the prophecy given in Dan 8:20-25.

Dan 8:20 The two-horned ram that you saw represents the kings of Media and Persia.

Dan 8:21 The shaggy goat is the king of Greece, and the large horn between his eyes is the first king.

Dan 8:22 The four horns that replaced the one that was broken off represent four kingdoms that will emerge from his nation but will not have the same power.

Dan 8:23 "In the latter part of their reign, when rebels have become completely wicked, a stern-faced king, a master of intrigue, will arise.

Dan 8:24 He will become very strong, but not by his own power. He will cause astounding devastation and will succeed in whatever he does. He will destroy the mighty men and the holy people.

Dan 8:25 He will cause deceit to prosper, and he will consider himself superior. When they feel secure, he will destroy many and take his stand against the Prince of princes. Yet he will be destroyed, but not by human power.

5. According to verse 11, the little horn, fulfilled in Antiochus Epiphanes historically, magnifies himself even above the Prince of the Host.

6. By this is meant that he exalted himself to the point of claiming divine honor, as

brought out in his name Epiphanes which means "the glorious manifestation of God."

6.1 Let me give you a translation from the Living Bible of Dan 8:11-12:

Dan 8:11 He even challenged the Commander of the army of heaven by canceling the daily sacrifices offered to him, and by defiling his Temple.

Dan 8:12 But the army of heaven was restrained from destroying him for this transgression. As a result, truth and righteousness perished, and evil triumphed and prospered.

7. His pretensions are similar to the little horn of Daniel 7:8, 20 and Rev 13:4-8. Antiochus proclaims himself God just as will the Antichrist in the Great Tribulation period.

Dan 7:8 "While I was thinking about the horns, there before me was another horn, a little one, which came up among them; and three of the first horns were uprooted before it. This horn had eyes like the eyes of a man and a mouth that spoke boastfully.

Dan 7:20 I also wanted to know about the ten horns on its head and about the other horn that came up, before which three of them fell-- the horn that looked more imposing than the others and that had eyes and a mouth that spoke boastfully.

Rev 13:4 Men worshiped the dragon because he had given authority to the beast, and they also worshiped the beast and asked, "Who is like the beast? Who can make war against him?"

Rev 13:5 The beast was given a mouth to utter proud words and blasphemies and to exercise his authority for forty-two months.

Rev 13:6 He opened his mouth to blaspheme God, and to slander his name and his dwelling place and those who live in heaven.

Rev 13:7 He was given power to make war against the saints and to conquer them. And he was given authority over every tribe, people, language and nation.

Rev 13:8 All inhabitants of the earth will worship the beast-- all whose names have not been written in the book of life belonging to the Lamb that was slain from the creation of the world.

8. Antiochus directed blasphemous opposition against God Himself and magnified himself against God.

9. As a specific illustration and supreme act of defiance, it is stated that he took away the daily offerings and desecrated the sanctuary.

KJV

Dan 8:11 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.

10. By this is meant that Antiochus stopped the morning and evening sacrifices, taking away from God what were daily tokens of Israel's worship.

11. The expression daily, is a translation from the Hebrew word "Tamid," which means constant, thus it describes the daily offerings (compare Exo 29:38-39 and Num 28:2-7).

Exo 29:38 "This is what you are to offer on the altar regularly each day: two lambs a year old.

Exo 29:39 Offer one in the morning and the other at twilight."

Num 28:2 "Give this command to the Israelites and say to them: 'See that you present to me at the appointed time the food for my offerings made by fire, as an aroma pleasing to me.'

Num 28:3 Say to them: 'This is the offering made by fire that you are to present to the LORD:   â two lambs a year old without defect, as a regular burnt offering each day.

Num 28:4 Prepare one lamb in the morning and the other at twilight,

Num 28:5 together with a grain offering of a tenth of an ephah of fine flour mixed with a quarter of a hin of oil from pressed olives.

Num 28:6 This is the regular burnt offering instituted at Mount Sinai as a pleasing aroma, an offering made to the LORD by fire.

Num 28:7 The accompanying drink offering is to be a quarter of a hin of fermented drink with each lamb. Pour out the drink offering to the LORD at the sanctuary.

12. Young, accordingly, feels that it should not be restricted to the morning and evening sacrifices, but that it included all the offerings customarily offered in the temple services.

13. This is brought out in 1Mac 1:44-50, referring to the command of Antiochus Epiphanes to depart from the worship of the law of Moses.

1Mac 1:44-50 "And the king sent letters by messengers to Jerusalem and the cities of Judah; he directed them to follow customs strange to the land, to forbid burnt offerings and sacrifices and drink offerings in the sanctuary, to profane Sabbaths and feasts, to defile the sanctuary and the priests, to build altars in sacred precincts and shrines for idols, to sacrifice swine and unclean animals, and to leave their sons uncircumcised. They were to make themselves abominable by everything unclean and profane, so that they should forget the law and change all the ordinances. And whoever does not obey the command of the king shall die."

14. Although it is not necessary to take the expression "the place of his sanctuary was cast down" as meaning destruction by Antiochus of the temple itself, it is of interest that in 1Mac 4:42 ff., in connection with the cleansing of the sanctuary, they literally tore down the altar and built a new one, "they also rebuilt the sanctuary and the interior of the temple ..." (1Mac 4:48).

15. As Young comments, "Apparently Antiochus did not actually tear down the temple, although eventually he desecrated it to such a point that it was hardly fit for use."

16. The obvious parallel between the cessation of the daily sacrifice by Antiochus Epiphanes and that anticipated in Dan 9:27, which occurs three and one-half years before the second coming of Christ, has led some expositors to find here a reference to the end of the age and not simply to Antiochus.

Dan 9:27 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.

17. I think it might be helpful here to provide what the Grolier Multimedia Encyclopedia tells us of Antiochus Epiphanes and his abuse of God's people.

"Antiochus IV, (215-163 BC) was the SELEUCID king whose attempts to introduce pagan rites in Jerusalem led to the revolt (167) of the MACCABEES and the creation of a Jewish state. The son of Antiochus III, he had to defeat the usurper Heliodorus before taking power in 175.

"In 171 he invaded Egypt, but he was later driven out by the Romans. Antiochus also campaigned against the Parthians. The Maccabees were a family of village priests from Modein near Jerusalem who, in 168 BC, instigated an uprising to defend Judaism against both the SELEUCIDS, the Hellenistic rulers of Syria-Palestine, and Jews who had become Greek assimilationists or Hellenists. The name is derived from the epithet Maccabeus ("hammerer" or "extinguisher") bestowed on the most famous member of the family, Judas. The uprising began when the aged Mattathias--father of Judas and great-great-grandson of Hasmon (hence the name Hasmoneans also applied to the family)--killed an apostate Jew who was about to offer sacrifice to Zeus on an altar set up by the Seleucid King ANTIOCHUS IV EPIPHANES in the Temple at Jerusalem. Mattathias's five sons carried on the uprising, three of them successively in leadership roles: Judas, Jonathan, and Simon. Assisted by the HASIDEANS and an army of 6,000, Judas won several victories over Syrian armies and, in 164 B.C. occupied the Temple in Jerusalem, building a new altar and fortifying the area.

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