

1. Last week I started to exegete Dan 8:11-14. When time ran out I was in the process of giving you what Grolier's Electronic Encyclopedia has written of Antiochus Epiphanes.
2. Before returning to 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 Epiphanes, 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. Let's review some of that learned last week and then I will resume with our quotation from Grolier.

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. It would certainly seem to me the description found in Dan 8:11-14 applies to the acts of Antiochus IV and then to the Antichrist.

4. The ultimate decision must not rest simply on Dan 8:11-14 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, i.e., God Himself.

6. He claims divine honor, as brought out in his name Epiphanes which means "the glorious manifestation of God." Discovered coinage certainly substantiates his personal opinion of himself as being God manifest.

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.

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

9. He took away the daily offerings and desecrated the sanctuary.

10. The expression daily, is a translation from the Hebrew word "Tamid," which means constant, thus it could describe the liturgical offerings.

11. 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 and following we read: "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).

12. As Young comments, "Apparently Antiochus did not actually tear down the temple, although eventually he desecrated it to such a point that it was no longer fit for use."

13. The obvious parallel between the cessation of the daily sacrifice by Antiochus and that anticipated in Dan 9:27, which takes place three and one-half years before the second coming of Christ, provides ample evidence of a reference to the Antichrist and not simply to Antiochus.

14. Let's return now to 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. ... Antiochus ... 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 BC, occupied the Temple in Jerusalem, building a new altar and fortifying the area.

This remarkable event continues to be celebrated as the Festival of CHANUKAH or Rededication (sometimes also called the Festival of Lights). Antiochus Epiphanes died in 163 BC, and the Hasideans, satisfied with the victory of the faith, withdrew from further fighting. The struggle nevertheless continued as Judas and his brothers sought political as well as religious liberty. Judas fell in battle in 161 BC, but his brother Jonathan in 151 became high priest and captured Ashkelon and Gaza. Simon, the last of the brothers, subdued Acre and was appointed in 140 hereditary high priest. Finally, in 139, Judean ambassadors to Rome brought back a senatorial decree recognizing the independence of the Jewish state and commending the Jewish people to the friendship of all kingdoms in the East within the Roman sphere of power. Simon was murdered in 135, but his son John Hyrcanus consolidated the gains of his father and uncles. The family ruled until 63 B.C. when Jerusalem was taken by the Roman general Pompey. The Maccabees, whose determination saved Judaism from extinction ruled Judea for a century. Their story is told in the books of 1 and 2 Maccabees.

15. Antiochus, after assuming the throne, immediately began attacking his neighbors.

16. From his original kingdom in ancient Syria he attempted to extend his hegemony to "the south" against Egypt - Rome however intervened so he angrily turned to the east against ancient Medo Persia or Armenia, and finally to the north and the "pleasant land," or "glorious land" a reference to Palestine or Canaan.

17. According to the historical record Antiochus first entered Jerusalem under a flag of truce and promise of peace however he soon reneged and took 40,000 Jews as slaves and executed some 80,000.

18. He was cruel and vicious in his dealing with Israel. He gave strict orders to eliminate all semblances of Jewry which included the rites of circumcision and the temple liturgy proscribed by Moses.

19. There is historical record of his having seven sons put to death for their circumcision.

20. He had statues of Jupiter placed in the Temple and took a pig into the Holy of Holies where the animal was slaughtered and its blood smeared over the accouterments of the Holy Place.

21. That there was a complete fulfillment of Daniel's chapter eight prophecy by Antiochus IV is clear, what is just as clear is that Antiochus was also a precursor of the Antichrist; just as Alexander was a type of Antichrist depicting his power and speed, so is Antiochus a depiction of his cruelty and Anti-Semitism.

22. Verse 12 is a recapitulation of Antiochus Epiphanes' activities against God under God's permissive will.

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.

23. The statement that an host was given him apparently refers to the fact that the people of Israel were under his power with divine permission.

24. The phrase against the daily sacrifice can be translated "with the daily sacrifice," that is, the daily sacrifices were also in his power and he was able to substitute heathen worship.

25. This substitution took the form of Saturn worship and the celebration of the rites of Bacchus.

26. The result is that Antiochus "cast down the truth to the ground," that is, the truth of the law of Moses.

27. Antiochus under the permissive will of God prospered.

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28. Conservative scholars generally interpret these verses to mean that the people of Israel along with their worship are given over to the power of Antiochus Epiphanes who openly blasphemed God.

End Lesson Taught 6-23-2002