

1. Last week I continued our analysis of Dan 8:11-14. When time ran out I was in the process of giving you several principles derived from those verses.
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 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. Let's review some of that learned last week and then I will resume with new material at point 16.

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. Beginning with verse eleven expositors have differed widely as to whether the passage refers to Epiphanes with complete fulfillment in his lifetime, or whether the passage refers also to the activities of the Antichrist during the Great Tribulation.

2. It would certainly seem to me the description found in Dan 8:11-14 applies to the acts of an historical Antiochus IV who is also a type of Antichrist.

3. 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.

4. According to verse 11, the little horn, fulfilled in Antiochus Epiphanes magnifies himself even above the prince of the host, i.e., God Himself.

5. 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.

6. 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.

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

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

9. The obvious parallel between the cessation of the daily sacrifice by Antiochus and that anticipated in Dan 9:27, which occurs 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.

10. 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.

11. He was cruel and vicious in his dealings 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.

12. 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 inside the Holy Place.

13. 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.

14. Antiochus under the permissive will of God prospered.

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.

15. 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.

16. Now we will resume new material at point sixteen:

17. The extent of departure from the law is indicated in 1Mac 1:44-50:

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."

17. Having described the nefarious activities of Antiochus Epiphanes, Daniel now records a conversation between two "saints" or "holy ones," apparently angels, concerning the duration of the desecration of the sanctuary.

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."

18. The question is "How long will the Greeks continue to rule the worship activities of Israel and blaspheme Israel's worship practices?"

19. The answer given in verse 14 has touched off almost endless exegetical controversy.

20. Daniel is informed that the answer to the riddle is "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

21. The answer is said to be given "unto me," that is, to Daniel rather than to the other angel. Obviously these angels are brought in for Daniel's benefit and the result is that Daniel hears the answer.

22. The interpretation and fulfillment of this passage is at best difficult.

23. Some of the interpretations have bordered on the bizarre. Walvoord writes :

"Seventh Day Adventists understood that the two thousand and three hundred days referred to years which, on the basis of their interpretation, were to culminate in the year 1844 with the second coming of Christ. The year-day theory for all practical purposes was excluded by the fact that Christ did not come in 1844 in any real fulfillment of the anticipation of this interpretation."

24. John Walvoord again writes: "The interpretation of this difficult time period is determined largely by the expositor's desire to find fulfillment either in history or in parallel prophecies concerning the future. Generally, expositors even of differing schools of eschatological interpretation follow the idea that these are twenty-three hundred literal days. The concept that the period in view is eleven hundred and fifty days also is taken by some to coincide with the three and one-half years of the great tribulation predicted in Daniel 9:27 and elsewhere, even though there is a discrepancy of over one hundred days."

25. Keil, in his discussion extending over nine pages concludes,

A Hebrew reader could not possibly understand the period of 2300 evening-mornings of 2300 half days or 1150 whole days, because evening and morning at the creation constituted not the half but the whole day. Still less, in the designation of time, 'till 2300 evening-mornings,' could 'evening-mornings' be understood of the evening and morning sacrifices, and the words be regarded as meaning that till 1150 evening sacrifices and 1150 morning sacrifices are discontinued ..."

26. Keil believed the verse supports 2300 days and not 1150. He supports this by numerous arguments including and I shall quote again:

... "when the Hebrews wished to express separately day and night, the component parts of a day of a week, then the number of both is expressed. They say, e.g., forty days and forty nights when speaking of the flood ... and three days and three nights when speaking of our Lord's duration in the grave."

Gen 7:4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

Gen 7:12 And the rain was upon the earth forty days and forty nights.

Mat 12:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

27. If they are literally twenty-three hundred days, what is the fulfillment? The attempts to relate this to the seven years of the Gentile period may be the best interpretation even though the 2300 days falls a little short.

28. Twenty-three hundred days is less than seven years of 360 days; it is short by 220 days, and the half figure of eleven hundred and fifty days is short of the three and one-half years of the great tribulation by 110 days i. e. 1260 days minus 1150 days.

29. John Walvoord has written on pages 189 and 190 of his book *Daniel The Key To Prophetic Revelation*:

"Innumerable explanations have been attempted to make the twenty-three hundred days coincide with the history of Antiochus Epiphanes. The terminus of the twenty-three hundred days is taken by most expositors as 164 B.C. when Antiochus Epiphanes died during a military campaign in Media. This permitted the purging of the sanctuary and the return to Jewish worship. Figuring from this date backward twenty-three hundred days would fix the beginning time at 171 B.C. In that year, Onias III, the legitimate high priest, was murdered and a pseudo line of priests assumed power. This would give adequate fulfillment in time for the twenty-three hundred days to elapse at the time of the death of Antiochus. The actual desecration of the temple, however, did not occur until December 25, 167 B.C. when the sacrifices in the temple were forcibly caused to cease and a Greek altar erected in the temple. The actual desecration of the temple lasted only about three years ...

"Taking all the evidence into consideration, the best conclusion is that the twenty-three hundred days of Daniel are fulfilled in the period from 171 B.C. and culminated in the death of Antiochus Epiphanes in 164 B.C. The period when the sacrifices ceased was the latter part of this longer period. Although the evidence available today does not offer fulfillment to the precise day, the twenty-three hundred days, obviously a round number, is relatively accurate in defining the period when the Jewish religion began to erode under the persecution of Antiochus, and the period as a whole concluded with his death ...

"By far the simplest and most honoring to the Scriptures is the solution that the twenty-three hundred days date from 171 B.C. to 164 B.C. (2520 days). This prophecy may safely be said now to have been fulfilled and does not have any further eschatological significance in the sense of anticipating a future fulfillment."

30. There is little doubt in my mind that the 2300 days is not a round number but in fact a description of something specific however given the fact we are dealing with historical events which at best provided only approximate dates, there is no way of knowing the exact termini of the 2300 days.

31. We will simply have to rest with an unknown number. The reason for the meaning being veiled is a product of having no Scripture relating to this inter-testamental period, i.e., the period of time between the Old and the New Testaments.

32. My conclusion therefore though obviously problematic is: The beginning of the 2300 days occurred the day Antiochus undertook control of the Temple and the end of the 2300 days occurred when the Jews acquired control. My position therefore assumes a lack of either accurate historical data or Scripture upon which to compute.

33. We will just have to wait until we get our resurrection bodies to know the termini for computing the 2300 days.

Now let's see what we have by way of an expanded translation of Dan 8:11-14:

Expanded Translation

Dan 8:11 The horn, Antiochus Epiphanes, from the line of Seleucus set himself up to be as great as the Lord Himself; early in his rule over Israel he stopped all of the liturgy proscribed by Moses; he even stopped the daily sacrifices and desecrated the Temple of God in Jerusalem.

Dan 8:12 In his rebellion and under the permissive will of God, he dominated all of Israel and he took complete charge of the Temple liturgy demanding Israel worship the Greek pantheon. For a time he prospered in everything he did, and the truth of God was thrown to the ground. He had pigs blood smeared both in the Holy Place and the Holy of Holies.

Dan 8:13 Then, I Daniel, heard one of the angels say to one of the other angels standing nearby, "How long will it take for this awful vision to be fulfilled?"

Dan 8:14 The angel turned to me and said, "It will take 2,300 evenings and mornings; then the sanctuary will be reconsecrated." I thought long and hard as to the meaning of the 2300 days.

Let's see what we can learn from Dan 8:15-19 - the Interpretation of the Vision.

KJV

Dan 8:15 And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

Dan 8:16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

Dan 8:17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

Dan 8:18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright #SYMBOL \f "Symbol"95t.

Dan 8:19 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.

NIV

Dan 8:15 While I, Daniel, was watching the vision and trying to understand it, there before me stood one who looked like a man.

Dan 8:16 And I heard a man's voice from the Ulai calling, "Gabriel, tell this man the meaning of the vision."

Dan 8:17 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."

Dan 8:18 While he was speaking to me, I was in a deep sleep, with my face to the ground. Then he touched me and raised me to my feet.

Dan 8:19 He said: "I am going to tell you what will happen later in the time of wrath, because the vision concerns the appointed time of the end."

Principles:

1. With the entire vision recorded and, to some extent, already interpreted, Daniel now enters into active participation in the vision and, as in Chapter seven, he seeks an interpretation.

2. According to verse 15, Daniel "sought for the meaning;" in response to his desire, a personage stood before him described "as the appearance of a man." The man is either an angel or perhaps a Theophany.

Dan 8:15 While I, Daniel, was watching the vision and trying to understand it, there before me stood one who looked like a man.

3. In verse 16, the angel Gabriel is mentioned specifically, and a man's voice is addressed to Gabriel to instruct Daniel in understanding the vision.

Dan 8:16 And I heard a man's voice from the Ulai calling, "Gabriel, tell this man the meaning of the vision."

4. The man's voice may be that of Michael the Archangel or even the voice of God, the source of the voice is not identified in the text.

5. John Calvin believes that the man speaking is Christ. Young points out that the word for man in verse 15 is "Geber," a mighty man or mighty warrior. Geber provides little help as to the identification of the voice.

6. Of interest is the fact that this is the first mention in the Bible of a holy angel by name.

6.1 Gabriel is again mentioned in Dan 9:21 where he comes to provide certain answers to Daniel's prayer and in Luk 1:19 and 26, where he is the messenger to Zacharias, announcing the future birth of John the Baptist, and then to the virgin Mary, announcing the coming birth of Jesus Christ.

6.1.1 He answers Daniel's prayer.

Dan 9:21 while I was still in prayer, Gabriel, the man I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice.

6.1.2 He answers Zacharias' prayer.

Luk 1:19 The angel answered, "I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to tell you this good news.

6.1.3 He answers Mary's prayer.

Luk 1:26 In the sixth month, God sent the angel Gabriel to Nazareth, a town in Galilee,

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