

Daniel 06-01-29b

We resume now our study in Daniel chapter 8, vision of a ram and a goat, conflict of these two kingdoms, fulfilled in the literal and early original sense by the Medes and the Persians being superseded by Greece under Alexander the Great, the horns and the symbolism of those animals we have discussed. But gradually we see this picture, this vision, kind of leave the ground of ancient history. When the male goat in verse 8 becomes great and becomes strong, the large horn is broken and in place of it, four notable ones came up toward the four winds of heaven.

We're still squarely in history. Alexander the Great is the notable horn. He's broken off, meaning an untimely departure.

He dies at the age of 28. Then you have Ptolemy and Seleucus and the four generals come up and take his kingdom, one in each direction of the four winds of heaven. Out of one of them came a little horn which grew exceedingly great toward the south, toward the east, toward the glorious land.

It grew up to the host of heaven, cast down some of the host and some of the stars to the ground and trampled them. And right here is where we begin to see that history has not exhausted everything that Daniel saw. Because the fulfillment, the early or the original fulfillment of this is of course Antiochus Epiphanes.

He was the king of Syria, specifically Antiochus the fourth. He was born circa 215 BC and dies around 164 BC. He was called Epiphanes, just as the name implies that to have an epiphany is to have a revelation or a blinding flash of insight.

And this was mocked or altered. His nickname among the Jews was Epiphanes, Antiochus the mad one instead of Antiochus the gloriously revealed one. Because he was erratic and abnormal in his behavior, it's interesting to see how many times in history bizarre people wind up becoming great leaders.

Antiochus the third, his father had three sons of which Antiochus the fourth was the third son. His father was also known as Antiochus the great, but this is the whole Seleucid empire. Seleucus was the general under Alexander who inherited the area that included Syria and so forth.

And a fellow named Heliodorus murdered Seleucus the fourth, who was our guy's brother. Remember he's the third son. Well, one of the sons ahead of him was ruled after Antiochus the third and he was Seleucus the fourth.

Heliodorus was trying to pull off a coup and take over the throne, so he murders Antiochus' brother, but it does not succeed. The coup does not succeed and Antiochus Epiphanes here, Antiochus the fourth, quickly moved in and grabbed the throne that had been his brother's.

And the only reason I bring that up is that Heliodorus, who tried to take over the government, is the one who was sent in by Seleucus to plunder the temple at Jerusalem.

We'll see a reference to this in Daniel chapter 11 and you can also find an account of it in Second Maccabees, the third chapter. The plundering of the temple at Jerusalem that took place at this time was carried out and accomplished by this Heliodorus. Well, once this failed coup took place and Antiochus the fourth, Antiochus Epiphanes, takes over, he immediately began a series of military campaigns.

He wanted to make sure everybody was on board and following him and he wanted to secure the territory that belonged to the people of Antiochus the fourth. The Seleucid kingdom. So in 168 BC, he had been out fighting wars and consolidating his borders and all this and the Roman Senate ordered him to cease and desist.

He was out there grabbing stuff in Cyprus and Egypt, places where Rome had an interest. And so the Romans said, look, we've got Cyprus, don't be grabbing territory there. We've got alliances and things with Egypt, don't be messing around down there.

Stop it or we're gonna come down and make life hard for you. So he stopped. He halted all of his empire building.

The Romans did let him keep southern Syria, even though Egypt was claiming it, the Ptolemies were claiming that land, but Rome being the strongest of the four, sort of tried to keep peace between the other three. And so the Romans said, no, Antiochus can keep southern Syria, even though the Egyptians claim it, because that maintains a balance. This has ever been the objective in that region is to try to maintain some sort of balance of power.

And even the Romans understood this in 168 BC. So Antiochus says, okay, fine. I don't wanna be completely wiped out.

I don't wanna lose these hard won gains. So he pulls out of Egypt in 167, but as he's pulling out from fighting down in the south, he's kind of ticked off because of course, he wanted more than what he's getting. And he takes it out on Israel.

He comes through and he remembers that he's had these problems with Jerusalem and so on. He says, well, I'm gonna make sure these people don't give me any more trouble. So in 167, he knocks down Jerusalem, puts a garrison of troops there and starts working to de-Judaize the people as has often been the argument.

And you hear this argument today. I've been hearing it repeatedly in a lot of different circles. A new book has just come out on this subject.

Religion is the problem. Religion is the cause of man's ills. Well, religion is an expression of the evil nature of man in most cases.

Religion that is pure and undefiled is spelled out in James and it is a heart for one another and a heart for God. And it's actually, we don't call that religion at all. Our Christian faith, our spiritual life is not religion.

Religion is man's effort to improve his spiritual lot in his own eyes and by his own methods. And we do not define Christianity as a religion, although most of the world does. But Antioch has got the same idea.

It's the religion here in Israel that is the problem. These Judeans need to get out of this old fashioned, old time religion. So he said, I'm going to try to give them Greek culture.

Remember all of these, the Seleucids and the Thomas, everybody's all Greek. And so we're going to Greekify these Judeans. So he went in and plundered the temple.

This is what Maccabees is all about. If you've ever read Maccabees, the very first chapter of 1st Maccabees talks about this. And Antioch has forced the Jews to adopt Greek culture, Greek religion.

He set up little Greek gods and little priests to teach about the Greek pantheon and so on. He outlawed circumcision. He outlawed Sabbath observance.

He outlawed the feasts under pain of death. If you observe the Sabbath, you circumcise your baby boys. If you observe the feasts of Israel, it's a capital offense.

He ordered that sacrifices to the Greek gods be made in every Judean town. Every Judean town had to have at least one Greek God altar and somebody offering sacrifices on it by law. Every month, Seleucid soldiers would search Jewish homes to discover whether or not they had any copies of Scripture, any copies of the Torah, or if there were any circumcised boys.

Every month they would make these raids in the towns, spot checking and ensuring conformity. Well, there was this huge suppression and naturally this bred the seeds of revolt. So the icing on the cake in 167 was that he put a pagan altar to Zeus Olympus right where the altar of burnt offering was at the temple.

And this was supposed to be the stake through the heart of Judaism. He accomplished this on Kislev, the month of Kislev 25, 25th of Kislev. Now, the year starts in the fall.

And you have in the Jewish calendar, the month of Tishri, and you go through and you have the month in which the fall feasts are accomplished. The month after that, that is not mentioned in Scripture is Marheshwan or Heshwan. Then you have Tebeth.

I'm sorry, then you have Kislev. This is mentioned in Zechariah and Nehemiah. And then you have Tebeth mentioned in Esther.

Then you have Shabbat and then you have Adar. Well, you may recall that Tishri, the head of the year Rosh Hashanah and the Feast of Trumpets and the Day of Atonement and the Feast of

Booths and all that stuff, that's in Tishri. What part of the year is that in? That's in the fall, kind of the late fall.

Well, two months later, you have Kislev and this is the December, January timeframe. Well, on Kislev 25th, he sets this thing up in the temple at the altar. Keep that in mind.

I'm going to refer back to it here a little bit later. This is the last straw and this incites the rebellion by the Maccabees, which begins the next year, 166, and lasts for about six years. Judas Maccabeus and his brothers took Jerusalem in 164, took them a couple of years, but on Kislev 25, exactly three years from when the altar was defiled, the Jews cleansed and rededicated the temple.

Hanukkah is the eight day festival that celebrates that event. That's where Hanukkah comes from and that's why it is after Christmas and in the Christmas season each year. That's the history of Antiochus and of course, Antiochus died in 164, the same year that the temple was rededicated.

He checked out. Well, there's a lot of other history we can talk about there, but we want to get back to Daniel chapter eight because the first part of this and the early earthly fulfillment of this, the initial, of course, it's all earthly, but the initial fulfillment of the male goat and then the little horn that grows exceedingly great toward the South, that would be Egypt, toward the East, that's over toward Rome and Cyprus and all of that, and toward the North and toward the glorious land, grows up to the host of heaven and cast down some of the host and some of the stars to the ground and trampled them. This is difficult to fit into history, this whole idea of the host and the stars.

They've said, well, these are the armies of Israel, but there wasn't really a big battle when Antiochus came through. Jerusalem had already been subjugated. This was more a cultural and a religious overthrow and oppression than it was a military one.

It says, he even exalted himself as high as the prince of the host and by him the daily sacrifices were taken away and the place of the sanctuary was cast down. Now, yes, there was an altar to Zeus put in the place of the altar to God, but Antiochus himself was not really worshiped there. He didn't identify himself with Zeus.

He didn't say, I'm the son of Zeus or the latter day Zeus or anti-Zeus or anything like that. And you can see that although there are echoes and similarities, history does not match this scripture. Now, if as the critics would have us believe, Daniel was written after the fact, you would think that the after the fact pseudo, you know, pseudonymous, the fake non-de Plume writer of Daniel would have made it match more carefully.

The temple, the altar, the place of his sanctuary was not cast down at any time only in the moral sense, in the defiling sense, but it wasn't actually cast down, was it? And he, in what sense did he cast stars to the ground? I mean, you just can't find an analog. You have to really stretch the

limits of figurative language to find a complete fulfillment of this in the actions of Antiochus the fourth. Because of transgression, an army was given order over to the horn to oppose the daily sacrifices and he cast truth down to the ground.

He did this and prospered. This is not really the case. Antiochus had more and more problems up until his death and the whole Syrian empire ultimately gets subsumed by Rome.

And these are the early fissures and cracks in that center of power. Daniel says in verse 13, then I heard a holy one speaking and another holy one said to that certain one who was speaking, how long will the vision be concerning the daily sacrifice and the transgression of desolation, the giving of both the sanctuary and the host to be trampled underfoot? There's a conversation going on and it is as though Daniel sort of steps nearer. At first, it's just a murmur of voices.

They're talking about something, the content of which we don't know and perhaps Daniel didn't know. But these two are conversing and then Daniel hears and perhaps they speak, obviously they speak for his benefit at this point and one of the ones who's speaking asks the other a question. Daniel doesn't ask the question but one holy one asks the other.

And I want to stop right there and make a point. Angels are not omniscient. I think, thankfully, the big emphasis on angels and angels in the outfield and angels in the bookstores and angels on TV and touched by an angel and all the rest of it, I think that's kind of worn itself out.

But there was sort of a pseudo-Catholicism that rose up in the last several years where people began to think that the way to get ahead and to get the advantage of God's power was to cultivate knowledge and relationship with angels. And of course, it doesn't take a lot of analysis to realize that that's foolish. There's better support, although it's paltry, for talking to Mary than there is for talking to angels.

But look at this. These holy ones are talking and one is asking the other a question. And God's servants on high, His spirits who are flames of fire and ministers, are learning.

They are discussing. They are analyzing. They are watching the course of human events.

And as they see symbolically in the actions of these animals and horns and whatnot, they ask and they say, well, how long is this going to be? And one knows and the other doesn't. And the one who knows tells the one who does not know how long it's going to be and Daniel overhears it. Why is it given to us in these terms? Why was it given to Daniel in these terms? Why isn't Daniel like John? John, all through Revelation, asks and says, explain this to me.

What about this? What about that? Here, Daniel just overhears it and one angel is asking the other. And it reminds us that God has a purpose. He has a kephets for the angels.

He has a purpose for the angelic civilization, the angelic hosts, just as he does for us. These stars that are spoken of here represent angels and there's a natural angelic interest in the overlap and the intertwined, interacting nature of angelic civilization and history and progress

and human history and civilization and progress. And so as they talk together and one asks the other this question.

Notice, one was speaking and says to that first one that's speaking, how long will this be? Who gets the answer to this angelic question? One angel asks the other angel, you're telling me about all this and that's great, how long will this be? The angel that he asks, look at the next verse, he said to me, Daniel, it's as though Daniel walked up and where they're talking to each other and looking at each other and the second one asks the first one, well, how long will this be? The first one turns to Daniel and says, he wants to be sure that Daniel gets this information. So he turns right to him and says explicitly and specifically to Daniel, for 2,300 days, then the sanctuary shall be cleansed. I just find this fascinating.

I've been thinking about this. We talked about it last week. We mentioned these 2,300 days.

What kind of a symbolic number is 2,300? We have talked about one and we've talked about three and we have talked about five and we've talked about seven and we've talked about 12. We've talked about the multiples of those, 144 and 70 and 50 and four plus three and all of these other great baggage loads full of information that are carried by numbers used symbolically in scripture. But when we went through numbers in the first part of Revelation, we didn't say anything about the number 23 or 2,300, did we? And you look at it and you say, well, it's not four times three is 12.

It's not four plus three is seven. It's not five times seven. It's not an easy multiple of any of those numbers.

What is going on with 2,300? Furthermore, as you look at the other times that are given in Daniel, what times are given to us? A time, times and half a time. In the prophetic scriptures, we find these references to 1,260 days, which is how many years? Three and a half years. A time, times and half a time.

This doesn't line up with any of that. The sanctuary and the host are going to be trampled underfoot for 2,300 days. Now, you'll notice that there's a little text note.

One of the reasons I like the New King James is they're good about putting text notes where you need them. Look at the note there. Mine has a little eight.

And when you go down to verse 14 and note eight, it's in my side margin here. What does it say? Literally what? Evening mornings. Lila is the evening and Boker is the morning.

Even today, if you greet somebody in Israel, you've gotten up at your hotel or you see them early in the day, you say, Boker Tov. Boker Tov, good morning. If it's in the evening, Lila Tov.

That's what you have here, Boker and Lila. Why? I've got a perfectly good word for day. What is it in Hebrew? Yom, Yom Kappar, day of atonement.

Yom, and evening and the morning were the first Yom. So, why don't we just say 2,300 Yomim? 2,300 evenings and mornings. Well, scholars and interpreters and students of God's word have puzzled and scratched their heads and beat their foreheads on the brick wall for hundreds of years on this reference.

What does it mean? You say, well, let's take it literally. You get 2,300 days. If you work that out in a calculator, it's about six and one third years.

So, let's go back to the history of Antiochus. You can hardly make it work. Antiochus comes to the throne and does a few things, but his whole reign barely lasts 11 years.

You know, it's 175 when the murder of his brother takes place and he takes over, but then he's going around doing other things. He doesn't really touch Israel or Jerusalem. He doesn't go to Judea until 167.

He takes Jerusalem in 167. Antiochus is dead in 164. When is it that the desecration of the temple occurs? It's Kislev 25, 167 BC.

When was the temple and the altar cleansed and worship reinstated? Exactly three years later with Judas Maccabeus and his brothers, 164 BC. That is not by any stretch 2,300 days, six and one third years. So, trying to make this fit, people have said, well, this language is odd.

It doesn't say yom. It says evenings and mornings. So, maybe it's a reference to the evening sacrifice and the morning sacrifice.

And these are sacrifices of which there are two in a day. So, 2,300 evenings and mornings would be 1,150 days. Well, how many days are there in three years? Let's just multiply it out.

You got three times 300, that's 900. Three times 60 is 180, that's 1080. And three times five is 15.

So, you got how many days? 1095 days. That is not 1,150 days. And the dates are precise.

It was three years to the day from the desecration to the reinstatement. So, now you've got to start throwing in fudge factors. Well, it's from when he first imposed things.

Well, there just isn't any way to make it fit. In the same way that casting down the stars, making himself as high as the prince of the host, and casting down the place of the sanctuary doesn't really fit. And it's not supposed to fit.

This is a flag waving saying, hey, there's something more than what's going to happen. Of course, for Daniel, it's future. But when the near term fulfillment of the abomination of desolation, this altar to Zeus is set up in the temple precincts, this does not exhaust and does not fulfill the prophecy.

How do we know this? Take a quick look down at verse 23. As for the broken horn and the four

that stood up in its place, four kingdoms shall arise out of that nation, but not with its power. And in the latter time of their kingdom, in the latter time of their kingdom, when the transgressors have reached their fullness, a king shall arise.

This is that long-term view. This is that which does not see the 2,000 years of the church age and looks forward to the feet of iron mixed with clay, looks forward to the ten toes, looks forward to that ultimate antichrist, that ultimate little horn speaking big words. So, there is, once again, a need to discern the times and to meditate on near term and far fulfillment.

Peter does this in Acts when he says, you remember, here we are on the day of Pentecost and the Spirit has come down like tongues of fire on people's heads and you're hearing the preaching of the Word of God in your own language from humble Galilean fishermen who don't have any formal education and who don't know foreign languages. This fulfills what is spoken by the prophet. Your young men will see visions.

Your old men will dream dreams. I will pour out my Spirit on all flesh. That was an echo.

It was a precursor, a birth pang of what is going to be a fulfillment in the millennial kingdom. It's a foretaste. It's a near term and partial fulfillment.

And you see this many times. It's one of the principles of prophetic interpretation and so we shouldn't be surprised to find it here. But we still want to know, what about these 2300 days? Okay, it's not Antiochus.

It's going to be future. Well, what kind of future? When are these? I mean, it's very emphatic here. Daniel comes up and the angel explicitly asks the other angel.

You know how it is when you're in a social situation and you hear this happen where one person will tell another person a joke and they'll laugh and it's just knee-slappingly funny. They think it's great. And then you walk up and they say, oh, oh, tell Sam that joke.

Tell Sam that story. And the person will turn and tell it to you if they're gracious and if they're in the mood. But, you know, it's hard to tell one a second time when there's people standing around that have already heard it the first time.

But there are people who just, they think it'll be just as funny no matter how many times you tell it. They'll say, oh, tell him, tell him that thing. Well, you get the idea that this angel, for Daniel's benefit, asks the first angel, what's the duration of this? How long is the temple and the host going to be trampled? Now, I don't think Daniel caught that the first time.

And so the guy turns to Daniel. It's like, all right, I got you. Daniel, it's going to be this long.

I mean, it's really emphasized in the way this passage is constructed. So we've got to figure it out. I've been wrestling with this.

I've been reading. I've been researching. I've been essentially asking all the people that have

ever written on this, well, what do you think? And it's just all over the map.

People, you might as well just shoot a shotgun and count the pellets. It's all over the place. So sometimes you just have to kind of go back and let scripture interpret scripture and figure out for yourself what this may mean.

As I did the calculation on my windows calculator of 2300 days divided by 360 and 365. And in both cases with a change in some of the later decimal points, it comes out to 6.3 and some change. 6.3, 6.3, 6.3. And I think, all right, 2300 days is 6.3 years.

Well, that of course fits within the limits of the 70th week of Daniel. And you get to thinking about this whole idea of a week. And it struck me, and maybe I've had this thought before and forgot it, but isn't it interesting that God, who began human history with a week, in six days, God created the heavens and the earth.

Six days. And on the seventh day, He rested. That's what launches human history, certainly biblical history as we know it.

At the end, before the millennial kingdom, you have this week of years, and it's not called seven years, it's called a week. We are to think of it as a week, seven years long. And within that week, there are going to be these six years where the things of God are trampled.

6.3 to be precise. Well, why not exactly six? Why not calculate six times 360 and you get 22 something, I forget the math, but it doesn't come out to exactly 2300. It's 6.3, six and a third, six years, four months.

What was the year that the altar was defiled? What was the year? It was 167 BC, right? 167 BC. If you go down to zero, that gets you pretty close to the time of the birth of Christ, right? 167. If you add 30 years till you get to Jesus' public ministry, what is 167 plus 30? 197.

If you get to the cross, three years later, where the perfect atonement is made and the perfect sacrifice is offered, how many years have gone by since Antiochus defiled God's altar? 200 years, exactly. Exactly 200 years. I just find that striking.

There is a week at the beginning of human history. There is a week at the end of the 6,000 years of human history, the 70th week of Daniel, in which this trampling is going to take place until the cleansing of the sanctuary. You know what the word is there for cleansing? Tzedek.

Until the sanctuary is made righteous or righteousness. It is not the word or the action or the verb that has to do with washing or purifying. It is tzedek, righteous.

Until the sanctuary shall be made righteous. What is in the middle of that first week, 4,000 years before Christ, and that last week of years, 2,000 years after Christ? When Jesus was 33 years of age and he goes to the cross, you have Passion Week. It is a week from Palm Sunday all the way through the Thursday crucifixion to Resurrection Sunday.

It is exactly seven days where that great work is accomplished. And we have detailed information about each of those days. There is not a missing Wednesday.

It is only if you think there is a Friday crucifixion because you haven't properly and rightly divided the word of truth. But from Sunday, actually the Saturday at sundown when he is in Bethany with Mary and Martha and Lazarus. And then he goes in and you have the tragic entry on Palm Sunday.

And then you have the cursing of the fig tree and you have all of these other events. You have the supper in the upper room. You have the arrest, the trial, the crucifixion.

He is in the heart of the earth three days, three nights, rising early in the morning on the first day of the week. Rising in acceptance. He says, touch me not.

I must go to my Father where He is accepted and His work is accepted in contrast to exactly a week earlier when He came into Jerusalem and His work was rejected and His person was rejected. Rejected by man, accepted by God. So, God deals in these weeks.

He has organized the whole scheme of human history as a week, 6,000 years of the God of this world followed by the 7,000 where you have the Lord Jesus ruling with Eradamiron, with His Prince Regent on the throne in Jerusalem. In the same way, for 2,300 days, the sanctuary is going to be trodden. The host will be trampled underfoot and then it is going to be cleansed.

Evenings and mornings. That evening morning, that Lilah and Boca language forces us back to Genesis chapter 1. Where the evening and the morning make a day. It reminds us purposely, I think, to think of the sweep of human history because this is going to be the culmination.

This is going to end the sixth day and begin the seventh. The evening and the morning are going to be... You know, it doesn't mention the evening and the morning of the seventh day, does it? It says the evening and the morning were the first, second, third, fourth, fifth, and sixth. It doesn't tell us about the evening and the morning of the seventh day.

And here we have six days of evening and morning. And early in the morning on that seventh day, this trampling is going to stop. A third of the way into that seventh day, it's going to stop.

That seventh year. Well, this is interesting as far as it goes, but I'm still puzzled by this six and a third. Anytime you see something that is a third, what do you want to do? Mathematically speaking, I want to multiply it by three and get to a whole number.

So if I multiply six and a third by three, what do I get? I get 19. This is one third of 19. And 19 is an interesting number biblically because it is 12 plus 7. 12 is the number of Israel.

7 is the number of God's perfection in human history. And this is a third of it. And I just suggested to you three great weeks in human history.

The beginning, the pinnacle at the cross, and the end. And still I think, OK, that's interesting. It's

a stretch.

12 plus 7, 19. This is a third of 19. OK, I'm encouraged to multiply this by three.

What happens if you multiply 2300 by three? 6900, right? Is 69 a significant number for Daniel? 69 weeks will take place until the cutting off of Messiah, the Prince. And then you have the 70th week of Daniel, which is yet future. 69 is an interesting number.

And it's presented, as we will see later on in Daniel, as 62 plus 7. So once again, we see that 7 being taken out. You have 62 plus 7. We'll talk about that when we get there. But once again, what is the overarching principle? God has appointed times.

It's known in advance how long this trampling is going to last. The souls under the altar in Revelation are told, bide your time. Justice is coming.

Righteousness is going to be restored. It's all in God's time. I still don't think that we have fully exhausted this.

I would suggest that the 2300 days are literal days. I think that you can find them within the two times 1260 days found in that 70th week of Daniel. God talks about the fact that if the days were not shortened, no flesh would survive.

Does that mean that the 70th week will be shortened by that many days and will end at 2300? Does it mean that the initial contract that is made with Israel by the Antichrist, remember, he rides forth on his white horse conquering end to conquer. And very early in the 70th week when it's still a time of peace and everybody's saying peace and safety, something is compromised. Halfway through, he's going to cut off sacrifice and offering, but they are under his sway, they are under his rulership from very early in that week.

And maybe the true reign of the Antichrist over Israel in the 70th week in the tribulation is going to last these 2300 days. And every time it's time for an offering, every time they look toward Jerusalem, every time they look toward the altar, they're going to think, especially the 144,000 servants of God, this is not the way it ought to be. The things of God have been trampled underfoot.

The sanctuary is not cleansed and it will not be until the Lord Jesus comes and the mountain splits and the city is rearranged and the Millennial Temple is built that this righteousness will be established. When Jesus returns, He is the glory. He is the Shekinah.

He is the righteousness of God. He made Him to be sin for us who knew no sin that we might be made the righteousness of God in Him. Tzedek.

Well, it's an interesting, interesting passage. And the one thing we take away from it is trust the timing of God. We have need of faith and patience so that we can inherit the promises.

Father, thank you for these truths from your Word. Thank you for the graphic and clear way in

which they are illustrated and communicated to us. We pray that God the Holy Spirit will impress them on our hearts in the days ahead.

We ask it in Jesus name. Amen.