

DANIEL, Chapter 8
The Cosmic Conflict!
Part 2

The scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14

I. Daniel 8: Review

A. Parallelism of the Prophecies of 2; 7; 8

KINGDOM	DANIEL 2	DANIEL 7	DANIEL 8
1 Babylon	Gold	Lion	-----
2 Medo-Persia	Silver	Bear	Ram
3 Greece	Bronze	Leopard	Goat
4 Rome (Pagan)	Iron	Beast	King of fierce countenance
5 Rome (Papal)	-----	Little Horn	Little Horn
6 Judgment	-----	vs. 22, 26	vs. 14

B. Prophetic Interpretation:

School of Interpretation	Gold/ Lion	Silver/ Bear	Bronze/ Leopard	Iron/ Beast	Little Horn
Preterist	Babylon	Media	Persia	Greece	Antiochus IV
Historicist	Babylon	Media-Persia	Greece	Rome	Papal Rome
Futurist	Babylon	Media-Persia	Greece	Rome	Anti-Christ

C. Questions that need answering:

1. Why is there only one horn representing both Pagan Rome and Papal Rome?
2. How do we understand 2300 evenings and mornings?
3. What is the "Daily"?
4. What sanctuary was cleansed?
5. What does "cleansed" mean?
6. Does anything in Heaven need cleansing?
7. Where does the Little Horn originate from?
8. Who is the Little Horn?

D. Why Cosmic Conflict? _____

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1. "he magnified himself even to the prince of the host." Daniel 8; 11
 - a. "the daily," was taken away (Christ's High Priestly ministry was, vs. 11
 - b. the place of his sanctuary was cast down, vs. 11
 - c. an host was given him against the daily, vs. 12
 - d. it cast down the truth to the ground, vs. 12
 2. "How long shall be the vision concerning the daily . . ." vs. 13

- e. the transgression of desolation, vs.13
- f. to give both the sanctuary, vs. 13
- g. the host to be trodden under foot, vs. 13
- 3. Parallelism between Little Horn of Daniel 8 and 9
 - a. a little horn, 7:8 & 8:9
 - b. was more stout than his fellows, 7:20, 8:10
 - c. persecute the Saints, 7:21; 8:10, 13
 - d. speak words against the Most High, 7:25; 8:11
 - e. think to change times & laws, 7:25; 8:11, 12
 - f. shall wear out the saints of the most High, 7:25; 8:12

II. Daniel 8: Part 2

A. The Interpretation; vs. 15 – 27

1. Who is assigned to give Daniel understanding of the vision? _____

2. Who assigned Gabriel this task? _____

- a. vs. 13; unto that certain <*palmowniy*> saint
 - i. *pele*, wonderful; Isaiah 9:6
 - ii. *mene*, numbered; Daniel 5:25
 - iii. Daniel 12:6, 7 compare with 8:16
 - iv. Daniel 10:21

3. Who spoke the words of Daniel 8:14? _____

4. What is the first thing Gabriel said to Daniel twice (vs. 17, 19) and why is this significant?

5. Interpretation of the elements of the vision, vs. 20 - 22

a. Ram: _____

b. Goat: _____

i. Large Horn: _____

- ii. Four Horns: Macedonia under Cassander
 Thrace and N. W. Asia Minor under Lysimachus
 Syria and Babylonia under Seleucus
 Egypt under Ptolemy

c. Little Horn, Papal Rome or Antiochus IV Epiphanies

Antiochus IV Epiphanes ruled the Seleucid (Syrian) kingdom from 175 to 164 B.C. Epiphanes means “manifest” and the name indicates that he claimed to be the earthly manifestation of Zeus. Antiochus attempted to unify his empire by imposing Hellenistic culture on all his inhabitants. This policy brought him into sharp conflict with the Jews of the region of Palestine. Most Biblical scholars believed Antiochus IV to be the “little” horn of Daniel 8:9 and the “contemptible” person of 11:21. His relations with the Jews are recorded in 1 and 2 Maccabees (Apocryphal books) and are prophetically depicted in Daniel 8:9 – 12, 23 – 25 and 11:21 – 34. He was infamous for establishing pagan worship in the temple in Jerusalem.

In about 174 B.C., Jason, the leader of the pro-Greek faction in the Jerusalem priesthood, bribed Antiochus to install him as High Priest, after which Jason set about turning Jerusalem into a Greek city (2Mc 4:7 – 22). In 171 B.C., however, another man Menelaus in turn bought the priesthood from Antiochus. Jason, believing the Antiochus had died, seized Jerusalem by force. But Antiochus returned in 169 and carried out a massacre of the city. He then moved upon Egypt but was humiliated by the Roman legate C. Popilius Laenas and forced to make an undignified withdrawal to the north. There after, this tyrant vigorously sought to Hellenized Jerusalem.

In 167 B.C. Antiochus dispatched his tax collector Apollonius against Jerusalem with 22,000 men. They attacked on the Sabbath, killing most of the male population and enslaving the women and children. Jerusalem’s walls were demolished and a Seleucid military garrison stationed immediately south of the temple. All Jewish rites were outlawed, resulting in the cessation of the daily sacrifice. An altar to Zeus was erected over the Jewish altar of burnt offerings, and worship of Zeus was instituted in the temple. On December 25, 167 B.C., a pig was sacrificed on the Zeus altar; this was the “abomination that caused desolation” in Daniel 9:27, 11:31 and 12:11. (Now 1 Maccabees 1:54 applies the phrase “desolating sacrilege” [Daniel 9:27] to what Antiochus did to the altar in the Jewish temple. See Matthew 24:15.)

Enraged, the Jews rebelled against their Greek overlords and, under Judas Maccabeus, defeated the armies that Antiochus had sent against them. After a three year struggle Jewish forces gained major concessions from the Greeks, and the Maccabees became de facto rulers of Judea. Most notably, they purified the temple and reinstated the daily sacrifice (exactly three years and 10 days after Antiochus set up the altar to Zeus in the temple), an event commemorated in the feast of Hanukkah. Antiochus himself, who had moved off to the east to campaign in Elam, died in Persia in 164 B.C.

6. Argument #1, against Antiochus IV being the Little Horn of Daniel 8.
 - a. Antiochus IV was one of the kings of the Seleucid dynasty. The “Little Horn” should represent a kingdom not an individual king.
 - i. vs. 22; four horns represented four different kingdoms.
 - ii. vs. 20; the two horns of the Persian Ram represented the “kings of Media and Persia.”
 - iii. ch 7; the little horn represents the Papacy
 - iv. 7:17; four beasts represented four kingdoms
 - v. 2:38, 39; King Nebuchadnezzar was the head of Gold succeeded by another kingdom

7. Argument #2, against Antiochus IV being the Little Horn of Daniel 8.
- a. vs. 9; “. . .grew exceedingly great toward the south, toward the east, and toward the Beautiful [Land.]” (NASB)
 - i. **toward the south;** Antiochus IV attempted to add Egypt to his conquests. He succeeded in the delta area in 169 B.C. But the following year came back to march on Alexandria and was turned back by the Roman Legate, C. Popilius Laenas, merely informing him the Roman senate wanted him to leave. He left and lost all his previous hold on Egypt.
 - ii. **toward the east;** Antiochus’ father, Antiochus III, conquered all the way to India 210 – 206 B. C. After his departure, much of the territory was lost to rebellions. The last two years of his reign, Antiochus IV attempt to win back the territory, 164/3 B. C. After military successes in Armenia and Media, he was unable to defeat the Parthians and died during this failed campaign.
 - iii. **toward the Beautiful Land;** Antiochus IV did not conquer Palestine; his father Antiochus III did. In fact, although Antiochus IV did persecute the Jews and shut down the Sanctuary services, his armies suffered repeated defeats at the hands of the Jewish Maccabeans forces which led ultimately to Palestinian independence.
 - iv. He did not wax exceedingly great in any of these directions!
8. Argument #3, against Antiochus IV being the Little Horn of Daniel 8.
- a. vs. 17, 19, 26; “. . .understand that the vision pertains to the time of the end.”
 - i. Antiochus IV appeared no where near the “time of the end.”
9. Argument #4, against Antiochus IV being the Little Horn of Daniel 8.
- a. vs. 9; “And out of one of them came forth a rather small horn.”
 - i. Did this little horn originated out of one of the horns or one of the four winds?

Nouns in Hebrew have grammatical gender (M, F, N). Pronouns must agree (in gender) with their antecedent noun. “Horns” is feminine and winds can be either M or F. The pronoun “them” is masculine. This means that the antecedent noun for “them” cannot be “horns” but must be “winds.”

The English translation, “out of one of them,” obscures the actual Hebrew construction of the first part of vs. 9 because it begins with two prepositional phrases and should be translated, “and from the one from them . . .”

	Fem.	Masc.
vs. 8	to the four winds of the heavens	
vs. 9	from the one	from them

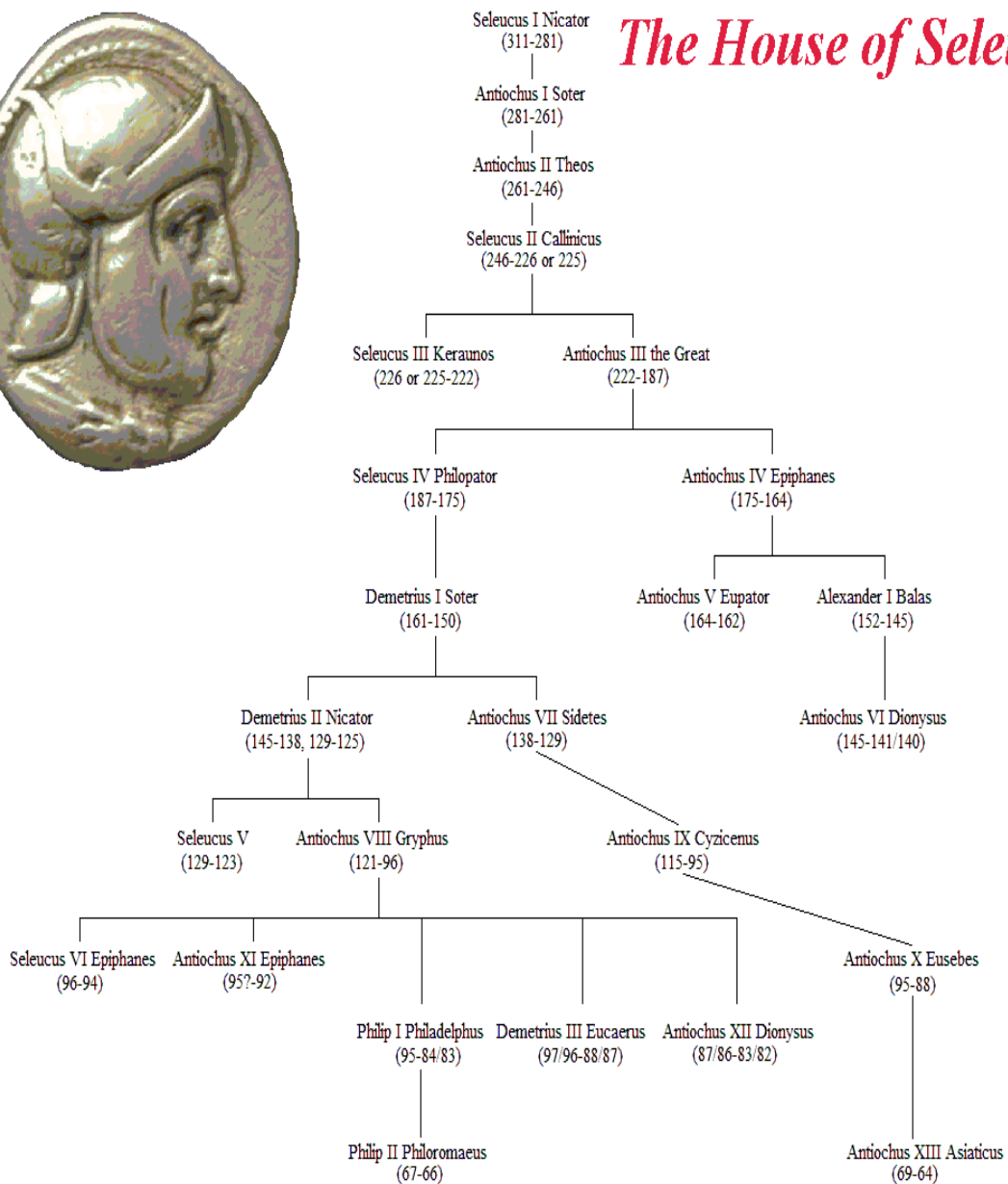
It can be seen that the gender of the first two elements in vs. 9 (“one/them”) line up perfectly with the gender of the last two elements at the end of vs. 8 (“winds/heavens”).

- i. Thus the “little” horn did not come out of one of the four horns, but rather from one of the four winds. Therefore the “little” horn could not be Antiochus IV.

10. Argument #5, against Antiochus IV being the Little Horn of Daniel 8.
 a. vs. 23; "And in the latter period of their rule."



The House of Seleucus



11. Argument #6, against Antiochus IV being the Little Horn of Daniel 8.
 - a. vs. 23 – 25; description of little horn in these verses clearly depict the action and work of the Roman Empire and its successor the Roman Church (Papacy: see 7:7, 8, 20, 21, 24, 25) not Antiochus IV.
12. Argument #7, against Antiochus IV being the Little Horn of Daniel 8.
 - a. vs. 25; “. . .he shall also stand up against the Prince of princes”
 - i. Antiochus the VI did persecute the Jews, set up an altar to Zeus in the temple, sacrifice a pig on the altar, and shut down the Sanctuary services (stopping the daily sacrifices), but did not stand up against the Prince of princes. He was a known pagan, idol worshipper. He made himself Zeus and not Jesus. Also he did not set himself up in the place of the priestly ministry.

13. Argument #8, against Antiochus IV being the Little Horn of Daniel 8.

- a. vs. 14; “unto 2300 evenings and mornings. . .”

The pagan idol was set up on the altar of burnt offering on the 15th day of the 9th month of the 145 year of the Seleucid era, and pagan sacrifices began there 10 days later (1 Maccabees 1:54, 59). On the 25th day of the 9th month in the 148th year of the Seleucid era a newly built altar was consecrated and the celebration continued for eight thereafter (1 Maccabees 4:52, 54). Thus the three years or three years and 10 days was involved here. Neither 2300 literal days (six years, four and two-thirds months) nor 1150 literal days (made by pairing evening and morning sacrifice to make full days) fits this historical period, since even the shorter of the two is two months too long!

- i. Evenings and mornings is the phrase used to describe a 24 hour period during creation week. This phrase is never used to describe the daily sacrifice. It is always referred to as the morning and evening (daily) sacrifice.
- ii. The phrase, 2300 evenings and mornings, has nothing to do with Antiochus IV!