

XIV. Daniel in Biblical Perspective
The Time Of The End
Daniel 8
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May 9, 2010 – Evening Sermon

We are in Daniel 8 in our study of Daniel. We have come to kind of a key text that will be attached to a couple of other texts – Daniel 2, 4, and 7. We will be relating back to those texts and anticipating what is to come in Daniel 9, 11 and 12. This is a very interesting portion. I want to remind you that the book of Daniel is basically in two sections. We have his memorable memoirs in Daniel 1-6 that describe some of the key events as the Lord used Daniel in a pagan kingdom and not just one pagan kingdom but the Babylonian Kingdom and the Medo-Persian Kingdom. The Lord also used Daniel throughout a number of kings and he was always in positions of influence yet never compromising his message nor his lifestyle but because of his lifestyle he was valued even among the pagan kings. Although his life was threatened and he could have lost his life on numerous occasions he sought to be faithful at each and every point.

God used Daniel in very specific ways. He did not pray for judgment to come upon Babylon although God would bring judgment upon Babylon. Daniel prayed that God would use him in Babylon and instead of isolating himself from Babylon he integrated himself without conforming to Babylon. He engaged Babylon. He was in the world but not of the world and the Lord used him. The first six chapters describe that in a very powerful way.

Then we come to the second section of the book of Daniel which are the memorable messages, the visions that are given to Daniel and their interpretations. We have already looked at one in Daniel 7. I'd like to highlight one piece of it where there was a little horn in the context of the succession of the kingdoms of this world where God is reminding us that the work of the anti-Christ, at the end of the age, although there will be many anti-Christ's leading to the end of the age, will make use of a beast that was actually one of the two beasts in the book of Revelation. That is the beast that comes up out of the sea with its political power and its economic and military might. There will be another beast at the end of times also in use of the anti-Christ and that is the beast of false religion. That is what is emphasized. Some insights into the work of the anti-Christ were given to us in Daniel 7.

Now we have come to Daniel 8 and this really peaks our interest because we had a little horn that pointed to the anti-Christ back in Daniel 7 and now we have another little horn here. Will this little horn point us to the anti-Christ? Yes and no. Hopefully you will understand what I mean by this answer by the time we get through Daniel 8. Let's start in the introduction of Daniel 8 which is the second vision we have in this section.

Daniel 8:1 says, *I In the third year of the reign of King Belshazzar a vision appeared to me, Daniel, after that which appeared to me at the first.* So this is the second vision he received during the time of Belshazzar. Remember how Daniel was taken into captivity and he would be there his entire life, from his teenage years on. He would span the time of the 70 years in captivity when they came into it in three stages and when they returned in three stages which we will study a little bit later. In the

kingdom of Babylon there was a ruler over Babylon proper named Belshazzar. Belshazzar was destroyed and killed when the Medo-Persian Empire occupied Babylon and won in a powerful victory there at Babylon itself. Daniel 5 had the prophecy about this when Daniel stepped up in front of Belshazzar after the hand began to write on the wall.

There are many things today in our language that actually come from the book of Daniel like “Can’t you read the handwriting on the wall?” That is a common use in our language today that we make use of that comes from Daniel 5. The writing on the wall said, *MENE, MENE, TEKEL, and PARSIN* which means they had been found wanting in the weight of God’s justice and now judgment was to fall upon them. He told Belshazzar he would be destroyed that very night. In Daniel 6 we see Daniel with Cyrus in the Medo-Persian Empire and then we come back to Daniel 7 and get the visions but rewind chronologically back to the end of the Babylonian Empire. The first vision Daniel gets is actually rewound back into the days of Belshazzar which is the vision in Daniel 7.

A number of years later Belshazzar is still living so Daniel 5 hasn’t occurred yet when he gets this vision. The Medo-Persian Empire hasn’t arrived yet and certainly the Greek Empire hasn’t arrived yet. The Roman Empire hasn’t arrived yet. All of these prophetic empires that are coming and we heard about in Daniel 2, 4, and 7 haven’t arrived yet. Daniel is getting this vision toward the end of Belshazzar’s reign but not at the end yet because Daniel 5 hasn’t occurred yet. So here we have a second vision from Daniel that appears two years later after the first vision in received in Daniel 7 which was in the first year of the reign of Belshazzar. Now where did he get it? Let’s take a closer look at the vision itself that has three sections and three interpretations. The first section is in Daniel 8:2, 3.

Daniel 8:2, 3 says, *2 And I saw in the vision; and when I saw, I was in Susa the capital, which is in the province of Elam. And I saw in the vision, and I was at the Ulai canal. 3 I raised my eyes and saw, and behold, a ram standing on the bank of the canal. It had two horns, and both horns were high, but one was higher than the other, and the higher one came up last.* Daniel sees this vision of a ram and it has two horns which represent two symbols of power. It can refer to power in general or kings that had power and both horns are high but one is higher than the other. This is the first thing he sees in this particular vision. Daniel 8:4 says, *4 I saw the ram charging westward and northward and southward. No beast could stand before him, and there was no one who could rescue from his power. He did as he pleased and became great.* It does not record its movement eastward but goes in all the other directions. This is the first part of the vision and now we go to the second part where we go from a ram to a male goat beginning in Daniel 8:5.

Daniel 8:5-8 says, *5 As I was considering, behold, a male goat came from the west across the face of the whole earth, without touching the ground. (That’s a fast goat and it sounds more like a deer than a goat.) And the goat had a conspicuous (obvious, outstanding) horn between his eyes. 6 He came to the ram with the two horns, which I had seen standing on the bank of the canal, and he ran at him in his powerful wrath. 7 I saw him come close to the ram, and he was enraged against him and struck the ram and broke his two horns. And the ram had no power to stand before him, but he cast him down to the ground and trampled on him. And there was no one who could rescue the ram from his power. 8 Then the goat became exceedingly great, but when he was strong,*

the great horn was broken, and instead of it there came up four conspicuous horns toward the four winds of heaven.

Now we have this male goat who with great rapidity moves throughout the known earth and encounters the ram with its great power in the west, south and north. As the goat encounters the ram, the ram cannot stand against the goat. It's no contest whatsoever. In fact, there's something that happens beside a canal bank that settles the deal. When that occurs the ram disappears and now the male goat moves with exceeding power. It has this one conspicuous horn but as it moves forward that horn is broken off. As it is broken off four other horns rise up in its place. Now we come to the third part of the vision.

Daniel 8:9-14 says, **9** *Out of one of them came a little horn, which grew exceedingly great toward the south, toward the east, and toward the glorious land (the land of glory or the beautiful land).* **10** *It grew great, even to the host of heaven. And some of the host and some of the stars it threw down to the ground and trampled on them.* **11** *It became great, even as great as the Prince of the host. And the regular burnt offering was taken away from him, and the place of his sanctuary was overthrown.* **12** *And a host will be given over to it together with the regular burnt offering because of transgression, and it will throw truth to the ground, and it will act and prosper.* **13** *Then I heard a holy one speaking, and another holy one (two angels) said to the one who spoke, "For how long is the vision concerning the regular burnt offering, the transgression that makes desolate, and the giving over of the sanctuary and host to be trampled underfoot?"* **14** *And he said to me, "For 2,300 evenings and mornings. Then the sanctuary shall be restored to its rightful state."*

Here are these three visions that are given. We have the ram, the male goat, and the little horn that grows exceedingly big, arrogant and destructive even against the heavens, the things of the Lord, the truth, the daily sacrifices and then it does an abomination of desolation where it desolates with abomination the sanctuary of the Lord. It does not only all of that but it interrupts the worship of the people of the Prince of the host and takes lives of those people and it destroys the speaking and the teaching of truth. That's what this little horn does.

Is this little horn the same as the little horn back in Daniel 7 which pointed ultimately to the mini anti-Christ and then to the anti-Christ? Yes and no. I say that because of where divine interpretation brings us. We have a prophetic word here that is apocalyptic where it looks into the future. As I've said on numerous occasions, when God gives prophecy this is not difficult for God because all He is doing is prewriting history. But when He does it He uses symbolism, language that requires thoughtfulness that also requires not over stating our interpretations but leaving some things up for God to interpret through fulfillment. While He will give spans of years and He will identify even nations at times He doesn't give biographies. He doesn't give the names of individuals in this apocalyptic literature. He very seldom gives the details of these great epics of history, their flow and their movement upon us.

If He does that then what will the interpretation tell us? It will give us the insights in terms of who the ram is, the male goat and the little horn. It will give us ideas of spans of time plus the flow of history. It's obviously bringing our attention to the little horn for some lessons that will be our life takeaways. So let's start with this second section of the book of Daniel in Daniel 8 which has the interpretation of the three earlier sections.

First of all the interpretation has an introduction in Daniel 8:15-19. Daniel 8:15-17 says, **15** *When I, Daniel, had seen the vision, I sought to understand it. And behold, there stood before me one having the appearance of a man. 16* *And I heard a man's voice between the banks of the Ulai, and it called, "Gabriel, make this man understand the vision." 17* *So he came near where I stood. And when he came, I was frightened and fell on my face. But he said to me, "Understand, O son of man, that the vision is for the time of the end."* Clearly in this introduction we are being told, with Daniel, there is something to understand. Secondly there is something to understand with something called the time of the end. Is that the end of time or is that the time of the end of something? Let's go further.

Daniel 8:18, 19 says, **18** *And when he had spoken to me, I fell into a deep sleep with my face to the ground. But he touched me and made me stand up. 19* *He said, "Behold, I will make known to you what shall be at the latter end of the **indignation**, for it refers to the appointed time of the end."* Now we have been given some information. Whatever this time of the end is the end of *the* indignation and that is what He will make known. So now we start the interpretation in the following verses.

The first interpretation is about the ram. There is some very clear language for us on this. Daniel 8:20 says, **20** *"As for the ram that you saw with the two horns, these are the kings of Media and Persia. This is referring to the Medo-Persian Empire and it has two horns. Why? It is because it has two kingdoms that come into one kingdom – the Persian Empire and the Medo-Persian Empire. What beast was used to describe the Medo-Persian Empire in an earlier vision? It was the bear. In the image of the vision that was given to Nebuchadnezzar the Medo-Persian Empire was the chest with two arms. So consistently in the Scripture this third time the Medo-Persian Empire is being indicated its dual nature is emphasized. Remember in the bear one side of the bear was larger than the other, it was raised up over the other. So we have this ram with two horns with one rising up, speaking of Persia, and it's the controlling kingdom over the others. You need to realize when this is being given. It is being given in the days of Belshazzar who is apart of the kingdom of Babylon. There hasn't been a Medo-Persian Empire yet. This is prophetic. It's not look back. It's looking forward. Here with these broad strokes we already have the Medo-Persian Empire predicted by God in this prophetic statement with the ram and also even to the point of two kingdoms that make up one – the Medo-Persian Empire. The Persian Empire is the one that is in the ascendancy.*

Now we go to the second one. Daniel 8:21 says **21** *And the goat is the king of Greece. And the great horn between his eyes is the first king. So what is the great empire that has been consistent every time we have looked in the book of Daniel? There is the Babylonian Empire, the Medo-Persian Empire and then that will be overtaken by the Greek Empire that will move. Each time we have been told that there is a great king that leads them. So literally over 200 years before it happens Alexander the Great is being given to you in Scripture. He is a great king. He will take his kingship at age 21. By age 26 he will have conquered the whole earth. That's pretty fast, isn't it? That's like a male goat that doesn't touch the ground.*

Do you remember the other picture of the Grecian Empire earlier, back in the previous chapters of Daniel? What beast was used to describe the Greek Empire? It was the leopard that was so rapid. There is this great rapidity of this empire that seems to be unstoppable which is rapidly moving throughout all the earth, over 200 years before it

occurs. It has already been described and no one can stand against its power. There was some more information that when the male goat hits the ram it will do so at a place called a river or a canal. Interestingly that's already anticipating an extraordinary event at the Granicus River. There were three battles but there was one very significant battle beside a river called the Granicus River in which Alexander the Great brought his army against the Medo-Persian Empire. The Medo-Persian Empire, the ram, had an army beside the Granicus River with 100,000 infantry and 10,000 Cavalry. In a matter of a couple of hours the Greek Empire utterly routed that army killing over 20,000 and the Greek army under Alexander the Great only lost 100 soldiers. That battle has already been described for you in this vision. When the male goat would hit the ram beside the canal it would utterly destroy everything in its path. Let's continue.

Daniel 8:22 says, *22 As for the horn that was broken, in place of which four others arose, four kingdoms shall arise from his nation, but not with his power.* Now we are told that this horn will be broken. Alexander the Great takes over at age 21, with great power, conquers the world by age 26 and then begins to fall into this bizarre behavior and utter debauchery. Then in utter despair and debauchery he dies at age 33, broken off. Four of his generals rise up and now the Greek Empire is divided into four empires. Here hundreds of years before that occurs Daniel has been given that vision so that we might see what has occurred and will occur at that time. Again, we find this consistency in this third time that the scope of the empires of the Ancient Near East is being described for us. We find the scope continuing with great consistency in each and every one and will be verified historically as these events occur over the next hundreds of years. Let's see what happens next.

Let's look at the little horn. What is this little horn that grows so large? Daniel 8:23-26 says *23 And at the latter end of their kingdom, when the transgressors have reached their limit (when their transgression is full they are brought to an end), a king of bold face (a fierce countenance or hard nosed), one who understands riddles, shall arise. 24 His power shall be great—but not by his own power (in other words, the power he has, has been granted to him for a time); and he shall cause fearful destruction and shall succeed in what he does, and destroy mighty men and the people who are the saints (the chosen of God). 25 By his cunning he shall make deceit prosper (Remember, truth will no longer be taught) under his hand, and in his own mind he shall become great. Without warning he shall destroy many. And he shall even rise up against the Prince of princes, and he shall be broken—but by no human hand. 26 The vision of the evenings and the mornings that has been told is true, but seal up the vision, for it refers to many days from now.*"

Here is this last one being interpreted. Now what is he referring to? One of the four kings was named Sultucid and he had a number of successors. Then out of him came a reign of kings called the kings of Antiochus and there was one called Antiochus IV Epiphanes. He came out of the kingdom that moved to the south and to the east. He became very powerful. The first thing he did was captured and confiscated the beautiful land, the glorious land, the Promised Land, the land of Israel. Many years before the people of God that were in Babylonian captivity have already been restored so they are in that land. They are having temple worship, their sacrifices, their priests because the Zerubbabel Temple has been rebuilt and these people are now offering sacrifices again. There is a priesthood beginning with Joshua the High Priest and continuing on. Now

Antiochus IV Epiphanes comes down. He is actually headed to Egypt to conquer it and on his way he stops off to conquer the land of Israel and takes the city of Jerusalem. When he captures Jerusalem he goes through with a devastating hand and kills over 40,000 people who inhabit Jerusalem. He also comes into the temple and takes over the temple and drives out the High Priest. He puts in his own High Priest. Then to affirm his authority he desecrates the temple of all of its holy objects and then he sacrifices a pig upon the alter – the abomination of desolation.

He heads down to Egypt and while he's fighting wars there he hears a little bit later that there has been a rebellion back up in Jerusalem so he goes back. When he goes back he finds out that his High Priest has been removed and one of legitimacy has been put in place and the sacrifices and everything else have been put in place. This time appointedly he takes three days to do this and it culminates on a Sabbath day, he destroys thousands upon thousands upon thousands of the inhabitants of Jerusalem. Now not only did he sacrifice a pig but he now takes an icon of Zeus from the Greek Pantheon and he puts it right in the Holy of Holies and the abomination of desolation is now multiplied by exclamation as this pagan god is put there. He puts in place his High Priest named Menelaus. Then goes back down to Egypt and he gets wiped in Egypt because there is another empire rising up that he can't handle called the Roman Empire. Then he comes back and "kicks the cat" so to speak. So he comes back to Jerusalem a third time after getting defeated in Egypt and does this desecration stuff again. He stops the sacrifices, removes the priests, has pagan mythology read in the temple and stops all the worship opportunities going on and continues to do that.

As he does that he strengthens his hand upon what he has conquered even though he has been stopped in Egypt. Then he comes abruptly to an end of himself and his life is not taken but lost in a manner that has multiple explanations of great gruesomeness in the demise of his life at the end. As his life is lost Israel goes in the midst of years of silence that will remain silent until the coming of the Messiah. The little horn is not the anti-Christ although he is in the long line of anti-Christ and from him we can learn some things about how Satan works.

I'd like to give you a takeaway from this text and it's simply that you and I can now understand that the paradigm or the map of how Satan works in opposition to God is predictable in terms of his schemes and his objectives. By the way I forgot to tell you something about Antiochus IV Epiphanes. He changed his name from Antiochus IV to Antiochus Epiphanes. People behind his back called him *Epimanes* ("The Mad One"). No one said that outloud. He actually took his formal name, Theo Antiochus Epiphanes. In other words, he claimed deity – God Antiochus Epiphanes. He raises himself up in his fierce face, this hard nosed man. This man becomes one that we need to understand that the Scripture is pointing to.

This is the end of the time of indignation. From the time of the Babylonian captivity until the time when God visits Israel, God has His people under discipline. They are 70 years in captivity and then He brings them back but they are still under discipline. Do you remember the Zerubbabel Temple? The Shekinah glory was never put in the Zerubbabel Temple. God's presence is never given here like in the Solomonic Temple. Then they are run over not only by the Babylonian Captivity but the Medo-Persian Captivity. They are a vassal state and then they are run over by the Greeks. Then they are run over by the four kingdoms of the Greeks. Next they are run over by Rome. At the

end of the Greek Empire they are run over by the Antiochus kings. The Antiochus Epiphanes puts them under a strangle hold, under his boot to hold them tight. He begins to attack at various points.

While he is not the little horn of the anti-Christ that grows out of the beast in the last days, he is called the little horn for a reason because from him we can learn about the anti-Christ that will come after him, the religious anti-Christ, the military anti-Christ, the political anti-Christ. We can also learn about the end of the age itself and the Anti-Christ, by looking at this one. In other words, Antiochus Epiphanes becomes somewhat like a telescope for us to look forward and gain some understanding of the final little horn from this little horn, Antiochus Epiphanes.

There are five things we can learn about Satan's paradigm, his map and what he does that he does consistently. One of the things I've always noted is that when God does something God does things according to means. For instance when God is about to do something have you ever noticed in the Scriptures how He clusters miracles around it? Whether it's the giving of the Law or the giving of the prophets or the coming of Christ or the spread of the Gospel to the Gentiles God clusters miracles around those to bring our attention to it. Whenever God does a movement of His grace He raises up preaching that is faithful to His Word. When He raises up worship it is consumed with being Trinitarian and God Centered and not self centered or man centered. Whenever God moves there's a paradigm. God has laid out His means of grace the way that He works.

The same thing is true with Satan. There is nothing new under the sun. Revealing the work of Satan throughout Scripture, throughout church history and to the end of time there are some things from this we can pick up. Let me just give you five of them. The first thing is evil and evil doers will always have a divinely appointed end and judgment, a judgment that is now and a judgment that will be there at the end of the age. Their transgressions were filled up and God cut them off. God broke off the big horn. The little horn that grew up, the fierce face of Antiochus Epiphanes came to an end. Evil and evil doers will always have a divinely appointed end where God either delivers through saving grace or He brings divine judgment and cuts off.

The second thing we can learn from the text is evil will always over reach to its destruction and then become clearly an instrument of God's salvation. I know I'm kind of speaking in language that trivializes and I don't mean to but Satan and his servants, his cohorts and his minions that do demonic work, even though God will allow them room to function in His own purposes, they will always attempt to over reach. When they over reach that is the revelation of the time of judgment that's been appointed to them and it is at that point in time, I'm not saying there isn't an appropriate reach because evil will always continue in its down grade and as it continues it finally gets to a point that not only does God's judgment fall but God usually uses it to accomplish His salvation. So here is evil spreading throughout all of the earth after Adam and God looks upon the earth and says, "The thoughts of men are evil only always continually. Man in his flesh has gone astray and I'll bring judgment (Genesis 6:5)." When He brought judgment He actually brought an ark for Noah and He laid the covenant with Noah that would end in a covenant of grace with Christ.

I could use example after example after example on this but let me just give you one. In the days of Jesus Satan has his servant Judas to enact the betrayal of Christ. Christ goes to the cross and the Scripture reveals that all of the demonic world is mocking

and laughing at the Son of God upon the cross. Yet it is right there at that cross that Satan is defeated that hell is defeated that the grave is defeated. It is right there that God makes a mockery of the mockers and He holds them in derision. It is right there that our salvation was accomplished at the point that Satan thought his reach had brought God down from heaven and put His own glory in his place. As we see in the days of Antiochus Epiphanes there is this continual bombardment against the things of God – the sacrifices, the temple and all of those things. Then God says, “No” and when that happens He is actually accomplishing not only the end of evil, evil doers and bringing it to its end but He’s setting the stage for the coming of a greater temple. The Word became flesh and tempted among us. It is Christ Himself. So we see how when God is at work evil will always over reach to its destruction and even then at that moment of destruction God actually uses it as an instrument to further His saving grace.

The third takeaway is the enemies of God, like Satan himself, will always live and end in despair and emptiness. Alexander the Great ended in debauchery at age 33. He died in despair. Antiochus Epiphanes in the best records we have is he was eaten up from the inside out from his bowels. Here are those who raise themselves up against God. They all have their end and their end is not simply an end in judgment, it is an end in despair and emptiness. I know you’re not here because it’s the place to be but you’re here out of a love for God’s Word and a desire to be here. I also know we are here because we are hungry for Your Word. Satan can kind of slip in and work in our lives and say “man if it was only just for money, power or sex, look here is party time.” The end of the trail of pornography and promiscuity, just look at those who have the access to everything, look at their lives, it’s not the money, power or possessions. I’ve seen those people who have money, power and possessions but it doesn’t have them because they use it for the Lord. The people that live for those things have such despair. They can’t get enough psychologists, drugs, counsel or enough anything because what they keep thinking is going to give them life actually will bring death. Sin makes no sense. It brings death. Its end is always emptiness and despair.

The fourth takeaway is evil and evil doers only exist by God’s sovereign permission and for His purpose. Whether it is Antiochus Epiphanes or Alexander the Great or political power that rises up against the Lord or false religious power, God allows it for His own purposes for a time. By the way, that may include the death of some of His people. That may include our martyrdom or their seemingly having success as it seems that Antiochus Epiphanes has success. Look how he has brought low the temple of God, how he has removed the High Priest, how he has destroyed the teaching of truth and all of those things. So seemingly there’s success but yet God is using it for His purpose and they don’t exist except for God sovereign permission and purposes and God’s purposes are fulfilled. Their evil reach has continued and God brings them to an end. It said in the Scripture that Antiochus Epiphanes rose up with great power yet it wasn’t his. There was a power that was allowing him to function. Now don’t think that is Satan allowing him to do that. I have news for you, Satan is powerful. He is more powerful than me but he only exists with his power because God is putting up with him for His own purposes. When God has finished for His own glory, one little breath shall fail him and Satan will be destroyed by the breath of God. He’s coming. So whether those who are doing the work of Satan or Satan himself, they are only allowed to exist by God’s sovereign appointment and God’s sovereign permission for God’s sovereign

purposes even as Antiochus Epiphanes and even as the anti-Christ to come and even as *the* anti-Christ to come.

The fifth takeaway is Satan and his demonic hosts/servants will always attack three dimensions of God's Kingdom. It said in the text that the daily sacrifices of God's people will be attacked. Every time the phrase worship wars, is used, Satan laughs. If he can get God's people for some reason to get in league with him to make worship all about themselves instead of about the praise of God, Satan laughs. What did Antiochus Epiphanes do? He stopped the offerings and worship at the temple. He profaned the temple so that the people of God couldn't even go in there without being defiled. Satan is trying to stop your daily focus and habits of worship, the sacrifices of your life being given over to Christ daily. Satan always tries to stop your daily walk with the Lord and the gathered worship of God's people that is consumed with the glory of God.

Secondly, Satan always loves to put false leaders, just like these false high priests, false teachers and false teaching in the place of truth. In fact, the Bible says that Satan occupies the number of pulpits in professing churches. The Bible says he appears like an angel of light to even fool the professing Christendom. He would love to do that and accomplish that. If he can just get truth not taught and deceit taught in its place.

Thirdly, Satan loves to destroy the temple of God – whether it's the Solomonic Temple, the Zerubbabel Temple, the Herodian Temple or Satan trying to destroy The Temple of God. Who is The Temple of God? Jesus is The Temple of God. The Word became flesh and temped among us and we beheld its shekinah glory of the only begotten of the Father full of grace and truth. Satan is trying to destroy that Temple and tear it down but it won't be torn down but three days and then it will be raised again. Now he is coming after the New Testament temple, you. You are a temple of the Holy Spirit. He comes after the church which is a temple of the Holy Spirit and of God. He is always trying to destroy the temple of God but God is in the heavens. God will sustain His people who call upon Him throughout life.

What about the 2300 days mentioned in the text? That's an interesting part of the text. I didn't forget the last verse in Daniel 8 and I will conclude with that. With the 2300 days you have two choices. It is either 2300 mornings and evenings meaning days which would be six plus years which is basically the span of time that Antiochus Epiphanes first captured Jerusalem until the time of his death or I personally believe morning and evening is a technical term. Remember, we are to bring before God the morning and evening sacrifices of praise. If you take the ordained morning and evening sacrifices of praise in the Old Covenant you will see that 2300 days would work out into three and a half years which would be the time Antiochus Epiphanes put Zeus in the Holy of Holies to the time he died. God always marks out the end of those whom He has allowed to serve His purposes.

Then Daniel closes with this in Daniel 8:27 which says, *27 And I, Daniel, was overcome and lay sick for some days. Then I rose and went about the king's business, but I was appalled by the vision and did not understand it.* Daniel had not gotten to the bottom of this thing yet and it overwhelmed him so much so that he got sick at his stomach when he saw what was stretched over the hundreds of years until the time of the indignation and God's discipline upon Israel would finish. When he saw what was coming and it wasn't just 70 years when Jeremiah said that they would be restored but it would stretch over the hundred years. Daniel didn't understand. He became sick so he

went in a corner and died in a pile. No, he got up and went about his business trusting and serving the Lord. He did his job for the Lord every single day. He showed up for the Lord where God called him. Even though he didn't understand and he was sick at his stomach thinking about it, he came to serve Him everyday. Let's pray.

Prayer:

Father, thank You for the time we could be together. Thank You for the Lord Jesus our Redeemer. Thank You for the privilege to be in Your Word and I pray that You would continue to unfold our understanding of the extension of Your Kingdom and the futile yet seemingly successful work of the kingdoms of this world and the kingdom of darkness. Praise Your Name that Jesus is Lord of all. I thank You in Jesus' Name, Amen.