



PROPHECY EXPO

God's Plan to Eliminate Sin

I. God's plan to eliminate sin is outlined within Daniel 8, as two parallel issues confronting the righteous at the same time

A. In the third year of Belshazzar (ca. 5xx B.C.), Daniel had a vision that appears to be about a ram and a goat

"Then I lifted my eyes and looked, and behold, a ram which had two horns was standing in front of the canal. Now the two horns *were* long, but one *was* longer than the other, with the longer one coming up last."
(Daniel 8:3; NASB636; SP875)

"While I was observing, behold, a male goat was coming from the west over the surface of the whole earth without touching the ground; and the goat *had* a conspicuous horn between his eyes."
(Daniel 8:5; NASB636; SP876)

B. The ram and the goat had a great fight

"He came up to the ram that had the two horns, which I had seen standing in front of the canal [Hebrew: "river"], and rushed at him in his mighty wrath."
(Daniel 8:6; NASB636; SP876)

C. In the end, the goat tramples the ram

"I saw him come beside the ram, and he was enraged at him; and he struck the ram and shattered his two horns, and the ram had no strength to withstand him. So he hurled him to the ground and trampled on him, and there was none to rescue the ram from his power."
(Daniel 8:7; NASB636; SP876)

D. The Goat’s large horn is broken and four new horns grow toward the four winds

“Then the male goat magnified *himself* exceedingly. But as soon as he was mighty, the large horn was broken; and in its place there came up four conspicuous *horns* toward the four winds of heaven.”
(Daniel 8:8; NASB636; SP786)

E. A new power emerges from one of the winds. This power grew to the point that it believed it could even challenge God Himself

“It even magnified *itself* to be equal with the Commander of the host; and it removed the regular sacrifice from Him, and the place of His sanctuary was thrown down.”
(Daniel 8:11; NASB636: SP)876

II. An angel provides the interpretation to the vision

A. The ram represents Media and Persia

"The ram which you saw with the two horns represents the kings of Media and Persia."
(Daniel 8:20; NASB636; SP876)

B. The Goat represents Greece

"The shaggy goat *represents* the kingdom of Greece, and the large horn that is between his eyes is the first king."
(Daniel 8:21; NASB636; SP876)

C. The broken horn and the subsequent four horns represent the four independent Greek powers that come out of the Geek kingdom upon the death of Alexander

"The broken *horn* and the four *horns that* arose in its place *represent* four kingdoms *which* will arise from *his* nation, although not with his power."
(Daniel 8:22; NASB636; SP876636)

- D. Beyond the interpretation of the vision, there is a heavenly interlude in Daniel 8:13-14, which is preceded by a change in gender between Daniel 8:11-12

[Feminine verbs]“It even magnified *itself* to be equal with the Commander of the host; and it removed the regular sacrifice from Him, and the place of His sanctuary was thrown down.

[Masculine verbs] 12 And on account of transgression the host will be given over *to the horn* along with the regular sacrifice; and it will fling truth to the ground and perform *its will* and prosper.”
(Daniel 8:11-12; NASB; SP876)

“Then I heard a holy one speaking, and another holy one said to that particular one who was speaking, “How long will the vision *about* the regular sacrifice apply, while the transgression causes horror, so as to allow both the holy place and the host to be trampled?” He said to me, “For 2,300 evenings *and* mornings; then the holy place will be properly restored.”

(Daniel 8:13-14; NASB636; SP876)

- E. Many interpreters make the mistake of missing the change in Gender from feminine in Daniel 8:11, which if nothing else denotes some type of change

III. Characteristics of the Little Horn power

- A. It arises after the empire of Greece dissolves
- B. It starts out as a small power then expands from the West
- C. As it expands East, it tries to reach to heaven against God
- D. It magnifies himself to think it is equal to God
- E. It thinks it can take away the sacrifices from the heavenly Commander

IV. The heavenly interlude and the final judgment

- A. This vision is meant for the “time of the end”

“So he came near to where I was standing, and when he came I was frightened and fell on my face; but he said to me, ‘Son of man, understand that the vision pertains to the time of the end’.”
(Daniel 8:17; NASB636; SP876)

B. It is not that the earthly temple is desecrated and needs to be restored, because, the scene is a heavenly scene. The “little horn” insults the “Commander of the Hosts” and tries to undermine Jesus’ position as the forgiver of sins

“It even magnified *itself* to be equal with the Commander of the host; and it removed the regular sacrifice from Him, and the place of His sanctuary was thrown down.”
(Daniel 8:11; NASB636; SP876)

“The captain of the LORD’S host said to Joshua, ‘Remove your sandals from your feet, for the place where you are standing is holy.’ And Joshua did so.”
(Joshua 5:15; NASB164; SP228)

C. The answer to the question of when will the “holy” be restored, the answer is, after 2300 days, then the “holy” will be restored

“He said to me, “For 2,300 evenings *and* mornings; then the holy place will be properly restored.”
(Daniel 8:14; NASB636; SP876)

“God called the light day, and the darkness He called night. And there was evening and there was morning, one day.”
(Genesis 1:5; NASB1; SP1)

D. Many critics of the Bible (called historical-critical students) try to see in these passages a reflection of Antiochus Epiphanes, a king who reigned in the 2nd Century BC.

These are some of the reasons I reject that interpretation

1. Daniel 8 says that the “little horn” will come from one of the winds, which will arise from the West and push North, and South, East, but Antiochus Epiphanes was a part of the remnant of the Greek Empire
2. Daniel 8 says nothing about desecrating the earthly temple, but that the “little horn” would see himself in the same league as God

3. After 150 years of trying to make the 2300 days/years of (Daniel 8:14) fit Antiochus Epiphanes, there is still not a plausible way of making his activities fit the historical realities. For example, the time he desecrated the temple was 3 years. 2300 literal days would be over 6 years

“Now on the fifteenth day of Chislev, in the one hundred and forty-fifth year, they erected a desolating sacrilege upon the altar of burnt offering. They also built altars in the surrounding cities of Judah,”
(1 Maccabeus 1:54)

“Early in the morning on the twenty-fifth day of the ninth month, which is the month of Chislev, in the one hundred and forty-eighth year,
⁵³ they rose and offered sacrifice, as the law directs, on the new altar of burnt offering which they had built.
⁵⁴ At the very season and on the very day that the Gentiles had profaned it, it was dedicated with songs and harps and lutes and cymbals.”
(1 Maccabeus 4:52-54)

4. The original suggestion that Antiochus Epiphanies was the “Little horn” of Daniel 7 and 8 came from a pagan author named Porphyry who was arguing against the realities of Christianity by saying Daniel had no prophecies, only inaccurate history. If Porphyry’s suggestion is true, the words of Jesus mean nothing because He is the one who pointed us to the book of Daniel in the first place

“Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand).”
(Mathew 24:15; NASB21; SP961)

V. Starting in Daniel 8:13 and 14 the vision leaves the realities of this earth behind and starts considering heavenly, eternal issues much beyond the affairs of this earth

- A. This experience is not unlike the judgment scene of Daniel 7:9-10, which appears to be a view of the executive judgment—punishment is ready to be rendered

“I kept looking Until thrones were set up, And the Ancient of Days took *His* seat; His vesture was like white snow And the hair of His head like pure wool. His throne was ablaze with flames, Its wheels were a burning fire.
¹⁰ “A river of fire was flowing And coming out from before Him; Thousands upon thousands were attending Him, And myriads upon myriads were standing before Him; The court sat, And the books were opened.
(Daniel 7:9-10; NASB635; SP874)

- B. And of the scene of “Michael/Jesus” who will lead the charge against the evil forces of this world to bring the judgments against this world

"Now at that time Michael, the great prince who stands *guard* over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued.
² "Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace *and* everlasting contempt."
(Daniel 12:1-2; NASB640; SP881)

- C. In Daniel 8:13-14 the heavenly picture is of God and His plan for the righteous. The evil forces of this world have raised the issue of His integrity and right to take us sinners to the righteous kingdom.

"Who has declared *this* from the beginning, that we might know? Or from former times, that we may say, "*He is right!*"? Surely there was no one who declared, Surely there was no one who proclaimed, Surely there was no one who heard your words."
(Isaiah 41:26; NASB515; SP724)

"All the nations have gathered together So that the peoples may be assembled. Who among them can declare this and proclaim to us the former things? Let them present their witnesses that they may be justified, Or let them hear and say, 'It is true.'
(Isaiah 43:9; NASB517; SP725)

"In the LORD all the offspring of Israel Will be justified and will glory."
(Isaiah 45:25; NASB520; SP728)

4. The process implied in Daniel 8:14, emulates the Day of Atonement found in Leviticus 16, which was an annual holy day designed to cleanse the tabernacle of sin
5. Daniel 8:14 says that sin will not always reign on this world, there will be a time when God will deal with evil and the results. That is why Revelation 20:12-15 can throw death into the lake of fire

"And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is *the book* of life; and the dead were judged from the things which were written in the books, according to their deeds. And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one *of them* according to their deeds. Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire."
(Revelation 20:12-15; NASB200; SP1225)

VI. When would the 2300 days begin? Daniel 9 was the prophecy given to answer that question. The very verse that begins the prophecy about the coming Messiah was given to provide a beginning point for the vision of the heavenly judgment of Daniel 8:14.

**“Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”
Daniel 8:14**

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2300 Years **Judgment**

Why is it important that we know that a heavenly process has begun? Just like the prophecy of Daniel 9, which helped those who were sincerely looking for the coming Messiah to find him, The vision of Daniel 8 given us warning that Jesus coming is indeed a reality. The first stage of the heavenly judgment has begun.