

The Ram and Buck-Goat

📖 Daniel 8:1-15

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We have completed Daniel 2-7, the Aramaic section, which is written in the chiasmic literary structure to communicate three major truths, each repeated for emphasis. This is the big picture. Dan 2 and 7 teaches that there will be four successive Gentile kingdoms followed by the kingdom of God. Dan 3 and 6 teaches that the Jews are under discipline by those kingdoms but can be delivered by faith. Dan 4-5 teaches Gentile kings that they should remain humble by admitting that their rule is given to them by God who rules in the heavens. So, the big picture of prophecy is four successive Gentile kingdoms, the arrogance of Gentile rulers and how Jews should have faith in order to be delivered when the kingdom of God comes.

Today we come to Daniel 8-12, the language returns to Hebrew, and here the big picture of prophecy is given further detail. In other words, we're going to look at some detailed prophecies about Jewish life under discipline while living within these four Gentile kingdoms so that they will know when these things are happening what is going to happen and how God is still in control and has a plan for their lives.

If you note on the chart which I handed out last week, down at the bottom after the four metal statue and the four beasts you see a ram and a he-goat, those are the two kingdoms that we learn further details about today. The ram parallels the bear from Dan 7 and the chest and arms of silver from Dan 2 and corresponds to Medo-Persia. The he-goat parallels the leopard in Dan 7 and the waist and thighs of bronze in Dan 2 and is Greece. So we will be looking at Medo-Persia and Greece today and in particular what is going to happen to Jews living in Greece and why and ultimately to give them a glimpse of what they will face in the future just before their restoration to the kingdom of God. This all happened literally. So if you wonder how to interpret prophecy, it's literally.

As we go through this the details may begin to overwhelm you. If this happens go back to the chart, look at the four Gentile kingdoms, then try to come back into the details of the particular kingdom we're looking at. In the end we're learning how to interpret history theologically because this is God's interpretation of history and He is telling us what really matters is Israel and how Gentile nations treat Israel. Men have their interpretations of history and you may have taken many history courses but the interpretive hub of all history is the nation Israel

and how Gentile nations relate to Israel. So if you're not looking at it through that lens, you'll get a picture but it might not be the right picture. You see, God gives us a picture of history from outside of history. All human ideas of history are coming from within history. So we need His vantage point because that brings together all the details. So a picture of history from man may be consistent with His picture but any disparate picture of history would be the wrong picture. Our main purpose here is to grasp God's view of history and the focal point there is Israel and how Gentile nations relate to Israel.

A last note, remember that this is apocalyptic literature and that means there are a lot of symbols. But remember that this is to catch your mind's eye. They say a picture tells a thousand words. That's what we have here, wonderful pictures to capture your attention. And apocalyptic also often has angelic interpreters and so we're not left to our imagination what these symbols represent, especially now that much of this has been fulfilled and we are in a better position even than Daniel to understand the meaning, although there are aspects at the end that foreshadow things to come and are a definite challenge. The best prophecy scholars, like John Walvoord, said, we'll have to wait to understand some of this. It's not easy, the early church was premillennial but then things went south and it wasn't until 200 years ago that the church started working on prophecy again. So we are in a much better position than Daniel and many others but it is still difficult to understand some things.

Daniel 8:1 it was **In the third year of the reign of Belshazzar the king that a vision appeared to me, Daniel, subsequent to the one which appeared to me previously.** The previous one was Dan 7 and it occurred in 553BC, the first year of **Belshazzar's** reign. This one occurred **in the third year** of his reign and so 551BC. So we are about two or three years after Daniel saw the dream and visions of the four beasts arising out of the watery chaos that was stirred up by Satanic influence.

He says in 8:2, **I looked in the vision.** I take it this occurred in the daytime because there's no mention of night or lying in bed. We don't know his place in the government at this time or even if he was still in the government. But he says, **while I was looking I was in the citadel of Susa, which is in the province of Elam; and I looked in the vision and I myself was beside the Ulai Canal.** He wasn't actually there but he was there in vision.

Evidently he was familiar with this place because he recognized it right away. Having been a high governmental official in Babylon under Nebuchadnezzar he had travelled as an emissary to many kings and kingdoms for governmental affairs. He recognized **the citadel of Susa...in the province of Elam...beside the Ulai Canal**, so it's very specific. The **citadel of Susa** was a fortress city located 230 miles east of Babylon and 120 miles north of the Persian Gulf. This is the city that Queen Esther and King Ahasuerus reign from in the book of Esther. So he is looking at the kingdom of Persia and Persia had a summer palace in Ecbatana to the north and a winter palace in Susa or Shushan to the south. Daniel is standing in the winter palace of Susa.

Since this is all in Persia who are the Persians? They're Iranian. The modern Iranians refer to themselves as the Persians. The ancient Persians were known for their globalist mentality, they wanted to conquer and conquer and conquer and what is the mentality of the modern Persians? Same globalist mentality, they want to conquer

the world and the deception Satan has them under today is Islam, but the same mentality is being exerted through Islam that was exerted in ancient Persia, conquer the world. Very little has changed among these people and what I'm showing you is how to interpret history theologically. You can't understand Ahmadinejad and the Iranian regime if you don't understand the ancient mentality of this people. These people have always wanted to conquer the world. Islam is just a tool of Satan to fulfill this ancient global dream.

Daniel is the heart of their empire at Susa, standing beside the **Ulai Canal**, this was a 900-foot-wide man made canal that ran along the NE side of the city. And what did Daniel see from there? Verse 3, **Then I lifted my eyes and looked, and behold, a ram which had two horns was standing in front of the canal.** Drop down to verse 20 to see who the **ram with two horns** represents. The ram which you saw with the two horns represents the kings of Media and Persia. So the ram has two horns, and one represents Media and the other Persia. And it's interesting that the Persian rulers would wear the head of a ram when they went before their armies into battle. This ram has **two horns** which is typical for a ram, but notice something atypical. **Now the two horns were long, but one was longer than the other, with the longer one coming up last.** Both of the **horns were long.** If a horn means power, then what does a long horn mean. Great power. So both were powerful but one of the horns **was longer than the other** so it was more powerful than the other one and the **longer one** came **up last** signifying that its rise in history was later. The **longer** horn represents Persia because Persia eventually came to dominate Media.¹ So the horns are Media and Persia but the longer one is Persia and this kingdom came up second meaning it was born later in history. So on the chart I gave you last week the ram corresponds to the Dan 2 breast and arms of silver and to the Dan 7 lopsided bear with three ribs in its mouth. If you put all these significations together you get the full picture of what Daniel saw about these kings and kingdoms and it helps you learn to interpret history theologically.

Verse 4, **I saw the ram butting westward, northward, and southward, and no other beasts could stand before him nor was there anyone to rescue from his power, but he did as he pleased and magnified himself.** So Daniel saw **other beasts** in the vision. All Gentile kingdoms are portrayed by God as beasts because they are less than human in their rule. We don't know what beasts these smaller kingdoms looked like but we do know that none of them **could stand before him.** The Medo-Persian kingdom had the biggest horns and was very powerful. You can see the three directions they conquered, **westward, northward, and southward**, they didn't make much progress eastward. **Westward** they conquered Babylonia, Syria and Asia, **northward** they conquered Armenia and the Caspian Sea region, **southward** they conquered Egypt and Ethiopia. In the end they conquered a greater land mass than any other kingdom in history up to that time. Cyrus the Persian was like a great conquering bear who marched and conquered and marched and conquered, a slow but powerful conquest. The mentality of Persia is to conquer and conquer and conquer, they don't care how long it takes. They will fight wars for centuries. It's in their nature or the nature of the demons that influence them to wage centuries long conflicts.

But notice the end of verse 4, the reason for his undoing, **he did as he pleased and magnified himself**. When this kingdom got to the point that it could do whatever it wanted and no one could do anything about it, it **magnified** itself. That is, it got arrogant. We've seen this before and we'll see it again, the predominant characteristic of Gentile kingdoms is they get arrogant and say in their heart, "I have built this great kingdom with my own hands." When they say that then they are not recognizing that God has given them their kingdom and their rule and they are about to be humiliated. So you can predict verse 5.

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. 6He came up to the ram that had the two horns, which I had seen standing in front of the canal, and rushed at him in his mighty wrath. 7I saw him come beside or at 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. This describes a kingdom shift; Medo-Persia, the ram with two horns, was defeated suddenly by a great power, a male goat with one prominent horn between his eyes. And we don't have to guess what the male goat with one prominent horn is because verse 21 tells us, "The shaggy goat represents the kingdom of Greece, and the large horn that is between his eyes is the first king." So the goat is Greece and the large horn is the first king of Greece, Alexander the Great. Now in many ways you can almost say that the entire male goat is Alexander the Great because he was by far the greatest king of Greece. He is to Greece what Nebuchadnezzar was to Babylon; the very incarnation of the kingdom. The text says the male goat is the kingdom of Greece and the large horn between his eyes is Alexander the Great, its first king but I think Alexander is both the male goat and the horn for various reasons.

Observe in verse 5 the **male goat**, this is literally the "buck of the goats," signifying maximum power. And notice he's **coming from the west over the surface of the whole earth without touching the ground**. That's what this picture is trying to portray. The **whole earth** would be the Medo-Persian kingdom, they had conquered the largest land mass in the history of the world, now this buck goat is coming **from the west**. And it's a fact of history that Alexander the Great came **from the west** because Greece lay to **the west** of Macedonia where Alexander's father, Phillip ruled. And notice he came **without touching the ground**. What does that signify? Extreme speed. So I suggest we connect this to Dan 7 with the four-winged leopard-like beast that also signified extreme speed, and in particular, a rapid military conquest. In verse 6 **He came up to the ram that had the two horns...and rushed at him in his mighty wrath**. The Greeks were angry at the Persians because of the nagging tension and quarreling that had gone on for decades and so Alexander the Great was **enraged** and this hot anger fueled his lightning fast military strikes. When **he struck the ram** it **shattered his two horns, and the ram had no strength to withstand him**. So **he hurled him to the ground and trampled on him**. It's a picture of Alexander conquering every Persian city and no one could stop him. No army ever defeated Alexander the Great.

Let's look at this man's background. Alexander's father was Philip of Macedon and you know about Macedonia from the NT. There was a man from Macedonia who Paul saw in a vision who cried out, come over here to us and that is where Philippi and Thessalonica and Berea are all located. Macedonia had previously been conquered by Alexander's father who was also a conqueror. That's what Gentile kingdoms do, they war, they try to rise in power and they try to stay in control. That's what Alexander's father did. When he died his son Alexander was just 20 years. His upbringing is interesting because he had been educated by the famous Greek philosopher Aristotle, so it's no surprise that Alexander was brilliant, and he put that brilliance to work in becoming the world's greatest military strategist. Over and over he defeated armies much larger than his own. He set out on his military conquests at 21 ½ years old from the west, from Macedonia with his sights set on the Persian Empire. In three decisive battles; at Granicus, Issus and Guagamela, Alexander was able to totally devastate the Persian kingdom. In just eleven years he had utterly defeated all of Persia, even crossing the Indus River into India, and thereby conquered a territory far larger than Persia. Verses 5, 6 and 7 are predicting his rapid military conquests that resulted in Greece becoming the greatest superpower on earth.

But notice verse 8, **Then the buck goat magnified himself exceedingly.** You might say, "here we go again," because it's always arrogance that leads to the downfall of Gentile kings and their kingdoms. So **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.** So, **as soon as** indicates the very moment that **he was mighty**, that is, the very moment he had conquered the whole Persian kingdom and **magnified himself**. He was 32 years old and he **was broken**, meaning he died. History reports that after Alexander crossed the Indus River into India and conquered everything from west to east he returned to Babylon where he contracted a fever and died.

When Alexander died it was unexpected because he was so young and this left the question as to who would rule this great empire. Verse 8 answers, **in his place there came up four conspicuous horns toward the four winds of heaven.** These four conspicuous horns that **came up** signify the four generals of Alexander's army who eventually divided up his kingdom. It didn't happen automatically. There were wars for about 25 years to resolve this. But these four horns correspond to Dan 7 the four heads of the leopard and refer to the same four generals; Cassander took Macedonia and Greece, Lysimachus took Thrace and Asia Minor, Seleucus took Syria and most of the East while Ptolemy took Egypt. These four divisions were **toward the four winds of heaven** referring to the four points of the compass.² You see this interpretation confirmed in verse 22, "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." None of these generals had the power of Alexander. He was a unique and conspicuous man just as this vision depicts. And remember, this was prophesied 200 years before it happened.

Then verse 9, **Out of one of them came forth a rather small horn which grew exceedingly great toward the south, toward the east, and toward the Beautiful Land.** The picture is that you have four horns and out of one of the horns **a rather small horn grew up** and became **exceedingly great**. In history the **small horn** grew up

out of the Seleucid dynasty in Syria and the East. He's took his armies **south** toward Egypt to challenge Ptolemy and **east** into Mesopotamia and Armenia **and** most importantly, **toward the Beautiful Land**, which is Israel or perhaps more specifically Jerusalem since the Hebrew word means "glory" and the glory of God was associated with the Temple in Jerusalem, which hints at what this Seleucid ruler is going to do. This Seleucid king was the eighth in the line and he is known in history as Antiochus IV, surnamed Epiphanes which means "The Illustrious". He's going to do something to Jerusalem. Uh, oh!

Antiochus Epiphanes IV we'll see again in more detail in Daniel 11, so he's a very important historical figure. He was a vile man whose career foreshadows the career of the anti-Christ. And we are supposed to make this connection because Antiochus is symbolized in Daniel 8 by a **small horn** whereas in Dan 7 the anti-Christ was symbolized by a "little horn." They are both horns but they are not the same because the **small horn** arises out of one of the four horns of Greece and the little horn arises after the ten horns of future Rome. Nevertheless, they are similar and by the end of this chapter there will be things predicted of Antiochus Epiphanes that look beyond Antiochus telescopically to a greater than Antiochus and foreshadow the anti-Christ.

Observe in verse 9 the first foreshadowing. Antiochus begins small but then grows exceedingly great. How does the anti-Christ begin? In Dan 7 he began small but will grow great, greater than all ten kings such that he will even subdue three kings. So a point of connection is both began small and grew great.

Let's see in verse 9 how Antiochus grows: he inherits his empire in Syria and the East but he expands his empire toward Ptolemy in the **south**, that's Egypt, toward Mesopotamia and Armenia in the east and **toward the Beautiful Land**, that's the land of Israel. The reason he went into Israel is divine discipline on the Jews because Antiochus instituted a program of Hellenizing everyone and while at first many Jews rebelled, then later started to jump on the bandwagon and so God was disciplining them through Antiochus. Notice verse 10, **It [Antiochus IV] grew up to the host of heaven and caused some of the host and some of the stars to fall to the earth, and it trampled them down. 11It 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. 12And 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. 13Then 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?" 14He said to me, "for 2,300 evenings and mornings; then the holy place will be properly restored."** A day in Hebrew is an **evening and a morning** and so the **2,300 evenings and mornings** are **2,300** days which amounts to between six and seven years. We don't have a firm date in history for when these days began but we know they ended on Dec 25, 165BC. So if we back-calculate they must have begun on Sept 6, 171BC. During this time verse 10 says that Antiochus would grow to take power over the **host of heaven**, those are the Jews, and **cause some of the host and some of the stars to fall to the earth**. Two groups of Jews,

some of the host refers to your average Jewish person, some of them fell away, and **some of the stars** refers to some of the Jewish leadership, those among the priests who administered the Temple, including the high priest. So Antiochus will cause a segment of the nation to **fall**. Fall to what? Fall to his indoctrination program.

Antiochus Epiphanes, like his father, was a very enterprising and ambitious ruler. His primary aim was to expand and unify his empire by spreading Greek civilization and culture; that way everybody thought the same and lived the same and that means stability in your kingdom. Alexander the Great had started this idea as a way to unify his kingdom. But the Jews were allowed to carry on with their culture because Alexander had a dream of a priest in white coming out from the temple in Jerusalem and when he arrived to attack the city he saw this priest coming out in white and he said, "This is my dream" and so he offered them peace. But now this branch of the kingdom has come to Antiochus and he didn't give them a free pass. He tried to Hellenize them and that's when he ran into opposition because many Jews were trying to maintain Jewish culture. So he got mad at the Jews and started trying to force conformity. Some of them succumbed to the pressure and decided it might be best to just go along with Antiochus' program. We read about it in 2 Maccabees 4:7:

But when Seleucus died, and Antiochus, who was called Epiphanes, succeeded to the kingdom, ⁸Jason the brother of Onias supplanted his brother in the high-priesthood, promising in a petition to the king three hundred and threescore talents of silver, ⁹besides eighty talents from another fund; in addition to which he undertook to pay a hundred and fifty more, if he was commissioned to set up a gymnasium and ephebeum (a stadium) and to register the Jerusalemites as citizens of Antioch. ¹⁰And when the king had given his assent, Jason at once exercised his influence in order to bring over his fellow countrymen to Greek ways of life....and seeking to overthrow the lawful modes of life, he introduced new customs forbidden by the law...And to such a height did the passion for Greek fashions rise, and the influx of foreign customs...that the priests were no longer interested in the services of the altar, but despising the sanctuary, and neglecting the sacrifices, ¹⁵they hurried to take part in the unlawful displays...thus setting at naught what their fathers honoured and esteeming the glories of the Greeks above all else. ¹⁶Hence sore distress befell them; the very men for whose customs they were so keen and whom they desired to be like in every detail, became their foes and punished them. ¹⁷For it is no light matter to act impiously against the laws of God; time will show that.³

So this was divine discipline. Verse 10 is predicting what we just read in 2 Maccabees, Antiochus drew aside many Jews into his Hellenization scheme but it backfired and many Jews were **trampled** under divine discipline. Here's another foreshadowing with anti-Christ. In the future will not the anti-Christ draw aside many Jews into his scheme and then turn around and trample them for a time, times and half a time? So second foreshadowing. The first is start off small but grow to great power. The second is lure them into trusting you and then turn

around and trample them. You'll see parallels time and time again between these two men. To give one example of this trampling down I quote 1 Maccabees 1:29-32,

the king sent a chief collector of tribute to the cities of Judah; and he came to Jerusalem with a great host. 30And he spoke unto them peaceful words in subtlety, so that they had confidence in him; but he fell upon the city suddenly, and smote it with a grievous stroke, and destroyed much people in Israel. 31And he took the spoils of the city, and burned it with fire, and pulled down the houses thereof and the walls thereof round about. 32And they led captive the women and the children, and took possession of the cattle.⁴

Such were the subtle and deceptive devices of Antiochus against the Jews, and the anti-Christ will use the same such subtle and deceptive devices against them again in the future? That is how they are to detect him.

Now verse 11, **It even magnified itself to be equal with the Commander of the host.** The **Commander of the host** I take it is God, He is the **Commander of the** Jews. So Antiochus would exalt himself equal to God. But isn't that what the anti-Christ will do in the future? Of course. Third foreshadowing. Continuing verse 11, **and it removed the regular sacrifice from Him, and the place of His sanctuary was thrown down.** Antiochus had an abomination of desolation set up on the altar in the Temple. 1 Maccabees 1:54 reports,

And on the fifteenth day of Chislev in the one hundred and forty-fifth year they set up upon the altar an 'abomination of desolation', and in the cities of Judah on every side they established high-places;⁵

Is this not a foreshadowing of the abomination of desolation that the Antichrist will set up? Of course. Fourth foreshadowing. Antiochus is the major forecast of anti-Christ. If we were to turn to 1 Maccabees 6:7 we would see that the abomination of desolation was something like an image that was set up on the altar and this the Jews pulled down at the end of the 2,300 days. So Antiochus, like anti-Christ, will first start off insignificantly but grow to great power; second, deceive many Jews such that they will follow him to their destruction; third, make himself out to be equal to God, and fourth, set up an abomination of desolation in the temple. How could you miss this the second time around? That's why Matt 2:15 says, "when you see the abomination of desolation as spoken by Daniel the prophet," flee to the mountains. That is written to the Jews who lived under Antiochus. It has nothing to do with the Church. We never saw Antiochus. This is a Jewish issue. Matt 24-25 are written to Jews.

Verse 12, **And on account of transgression the host will be given over to the horn along with the regular sacrifice;** You see the **transgression of the host** refers to the transgression of the Jews who follow Antiochus and his Hellenization program and it's on account of that that the Jews are **given over to him along with the regular sacrifice.** They're disobedient Jews. And so the whole period of 2,300 days is divine discipline for abandoning the Law of God given by Moses. The strange thing is the end of verse 12, **and it will fling truth to**

the ground and perform its will and prosper. You would expect that to say “and that horn will be broken” because when Medo-Persia and Alexander magnified themselves as Antiochus did, their power was broken, but it says Antiochus **will fling truth to the ground and prosper.** I suggest the reasons are two-fold; first, because many Jews rejected the Law of Moses and adopted Greek culture and customs. Therefore, it is divine discipline. Second, because Antiochus and his career would be foreshadowing anti-Christ and his career so that in the future Jews would take heed and not be tricked by anti-Christ’s subtle devices.

In verse 13 two angels are introduced, **a holy one speaking to another holy one** and you might expect the question asked there to have come from Daniel, “**How long...?**” But I suspect that Daniel was too shocked and horrified to say anything, so an angel prompts with the question. And the answer is **2,300** days, that would begin on Sept 6, 171BC

and extend until Dec 25, 165BC, on that day the altar was properly restored and the festive lights of the menorah were lit and that’s why the Jews celebrate Hanukkah, the Feast of Lights. The story there is they didn’t have enough oil to light the menorah except for one day but the oil miraculously lasted nine days and that’s why you see menorahs with nine candlesticks instead of seven and that’s why the Jews say Happy Hanukkah instead of Merry Christmas.

In verse 15 Daniel wants to understand the vision that I just explained to you but it was far beyond his capacity to understand as you see from the end of verse 27, **Then I, Daniel, was exhausted and sick for days. Then I got up again and carried on the king’s business; but I was astounded at the vision, and there was none to explain it.**” Or better translated, there was none to make me understand. Despite Gabriel’s attempt to explain it to Daniel, Daniel still didn’t understand.

Alright, summarizing Daniel’s vision. While still serving in Babylon Daniel found himself by vision in the city of Susa which became the winter capital of the Persian Empire. As he stood by the Ulai Canal he saw a ram with two horns signifying Media and Persia, both horns were long but one was longer than the other, this longer horn signifies Persia, the longer one came up last signifying that Persia would rise to power after Media. This kingdom conquered toward the west, the north and the south, extending its empire to heretofore unseen breadth. When the conquering was done the kingdom became arrogant and in turn God sovereignly disposed of that kingdom. The means was a buck goat signifying Greece who came from Macedonia so rapidly its feet did not even touch the ground; it had a prominent horn between his eyes standing for Alexander the Great. In his anger against the Persians, Alexander broke both horns of Medo-Persia signifying utter destruction. He then proceeded to punish the Persian Empire and extend his empire all the way to India. Finally, he returned to Babylon where he magnified himself and was suddenly broken, signifying his early death. Four horns grew up in place of the one signifying the four-fold division of the Greek empire to his four generals, Cassander, Lysamichus, Seleucus and Ptolemy. A little horn grew up from one of the four, namely the Seleucid dynasty, and made himself great, this is Antiochus IV, also called Epiphanes, “The Illustrious.” He forced Hellenization on the Jews, some of whom gladly

adopted Hellenization and many Jews following with them. But because of this they were sorely punished by Antiochus. He trampled the Jews, massacring thousands, he also had a pig slaughtered on the altar and set up an abomination of desolation. This condition would remain for 2,300 days after which the temple was restored by Judas Maccabeus and his armies who led the revolt against Antiochus.

What can we learn from this chapter? First, God is in control of history. He has a plan and a purpose and He is working it out according to His good pleasure. If you feel like things are out of control the problem is not God, the problem is you. You are not spiritually mature and you're suffering the negative consequences of that. I understand everyone has to grow spiritually; just understand also that your discomfort and anxiety is a reflection of your own spiritual immaturity and it only takes 2-3 years to grow to spiritual maturity so get with the program. God is in control. Look at this fine-tuned detail. Second, the Jews were to learn that if they capitulated to pagan culture during the times of the Gentiles they would be severely disciplined by the Gentiles, but God will never exterminate them. Israel is the apple of God's eye and they may face Antiochus, they may face charges of blood libel, the Pogroms, the Holocaust, but at the last they will be restored in their kingdom when they recognize their Messiah and believe in Him. Third, because Antiochus does not exhaust everything in this chapter the Jews are to recognize that one greater than Antiochus is coming whose career will be very similar. He is anti-Christ and he is foreshadowed in at least four ways. First, he will begin small and become great. Second, he will deceive and then turn and destroy. Third, he will make himself equal to God. Fourth, he will set up an image of abomination in the Temple. This has happened before and the Jews should know this so that when they see it again they will know it is anti-Christ, and they will not be taken in by his subtle devices.

¹ The Median kingdom was already strong in the 7th century BC as we can see by the fact they allied with Babylon to defeat Nineveh in 612BC. This battle is depicted in great detail in the Book of Nahum.

² These divisions didn't take place immediately because Alexander died before he could divide up the kingdom in this four-fold way. It took 22 years of fighting among the generals to divide it into four; when all was said and done.

³ *Apocrypha of the Old Testament*. 2004 (R. H. Charles, Ed.) (2 Mac 4:7–17). Bellingham, WA: Logos Research Systems, Inc.

⁴ *Apocrypha of the Old Testament*. 2004 (R. H. Charles, Ed.) (1 Mac 1:29–32). Bellingham, WA: Logos Research Systems, Inc.

⁵ *Apocrypha of the Old Testament*. 2004 (R. H. Charles, Ed.) (1 Mac 1:54). Bellingham, WA: Logos Research Systems, Inc.