

DANIEL

Chapter EIGHT

REVIEW:

- 1) The lion with eagle's wings =
- 2) The bear with ribs in its mouth =
- 3) The winged, multi-headed leopard =
- 4) The dreadful and terrible beast =
- 5) another horn, a little one =

Lesson Number Fourteen

I. THE VISION DESCRIBED (1-14)

Daniel 8:1-14 “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. And I saw in the vision; and when I saw, I was in Susa the citadel, which is in the province of Elam. And I saw in the vision, and I was at the Ulai canal. 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. 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. As I was considering, behold, a male goat came from the west across the face of the whole earth, without touching the ground. And the goat had a conspicuous horn between his eyes. 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. 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. 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. Out of one of them came a little horn, which grew exceedingly great toward the south, toward the east, and toward the glorious land. 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. 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. 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. Then I heard a holy one speaking, and another holy one 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?” And he said to me, “For 2,300 evenings and mornings. Then the sanctuary shall be restored to its rightful state.” (ESV)

A. DATE OF THE VISION...

1. Received by Daniel in the third year of Belshazzar king of Babylon – Daniel 8:1;

2. This would be about 552 B.C., two years later than the vision in Daniel 7

B. DETAILS OF THE VISION...

1. In the vision, Daniel saw himself in Shushan (Susa) – Daniel 8:2; (western Persia, modern day Iran) He was by the river Ulai.

2. He saw a two-horned ram - Daniel 8:3-4;

a. The horns were high, with one higher than the other which came up last.

b. The ram was pushing westward, northward, and southward.

3. He saw a one-horned male goat -
_Daniel 8:5;

a. Coming suddenly from the west across the surface of the whole earth, not touching the ground.

b. With a notable horn between his eyes

**4. He saw the goat defeat the ram –
Daniel 8:6-7;**

a. With furious power the goat attacked the ram and broke his two horns

b. The ram was unable to withstand the goat, and was trampled

5. The goat become great, but when he became strong... – Daniel 8:8;

a. The large horn was broken

b. In its place four notable ones came up toward the four winds of heaven

6. He saw a little horn come out of the four with great power – Daniel 8:9-12;

a. Which grew exceedingly great toward the south and east & toward the Glorious Land.

b. Which grew up to the host of heaven - casting down and trampling to the ground some of the host, exalting himself as high as the Prince of host

c. By this powerful horn...the daily sacrifices were taken away, the place of **His (God's) sanctuary** was cast down; an army was given him to oppose the daily sacrifices **(because of transgression)** -- He did all this and prospered.

7. Daniel then heard a conversation between two holy ones – Daniel 8:13-14;

a. One asking: "How long will the vision be, concerning...the daily sacrifices and the transgression of desolation, the giving of both the sanctuary and the host to be trampled underfoot?"

b. The reply heard by Daniel: "For two thousand three hundred days; then the sanctuary shall be cleansed."

II. THE VISION INTERPRETED

Daniel 8:15-27 “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. And I heard a man's voice between the banks of the Ulai, and it called, “Gabriel, make this man understand the vision.” 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.” 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. 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. As for the ram that you saw with the two horns, these are the kings of Media and Persia. And the goat is the king of Greece. And the great horn between his eyes is the first king. 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. And at the latter end of their kingdom, when the transgressors have reached their limit, a king of bold face, one who understands riddles, shall arise. His power shall be great—but not by his own power; and he shall cause fearful destruction and shall succeed in what he does, and destroy mighty men and the people

who are the saints. By his cunning he shall make deceit prosper 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. 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.” 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.” (ESV)

A. GABRIEL ASSIGNED TO EXPLAIN THE VISION...

1. Daniel was seeking to understand the meaning – Daniel 8:15-16;

2. Gabriel speaks to Daniel – Daniel 8:17-19;

a. Gabriel approaches Daniel prompting Daniel to fall on his face in fear telling him that "the vision refers to the time of the end."

b. Gabriel stands Daniel on his feet for Daniel had fallen into a deep sleep with his face to the ground to tell him "what shall happen in the latter time of the indignation; for at the appointed time the end shall be."

B. GABRIEL EXPLAINS THE VISION...

1. The two-horned ram – Daniel 8:20; depicts the kings of Media and Persia - the larger horn may represent Persia's greater influence - (Daniel 8:3) the expansion of the Medo-Persian empire illustrated by the ram pushing westward, northward, and southward – Daniel 8:4;

2. The one-horned male goat – Daniel 8:21; - depicts the kingdom of Greece;

Note that it came from the west, the large horn representing its first king (Alexander the Great) & the speed of the goat aptly reflects Alexander's conquests – Daniel 8:5;

Alexander defeated the Persians in three decisive battles - Daniel 8:6-7; at Granicus (334 B.C.) at Issus (333 B.C.) at Gaugamela (331 B.C.)

3. The broken horn and four horns that arose in its place – Daniel 8:22;

Daniel 8:22 “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.”

a. Alexander died at 33 years of age

b. His empire was divided between his four generals (Daniel 8:8;)

Ptolemy - (Egypt) Seleucus I - (Syria)

Cassander (Macedonia and Greece)

Lysimachus (Thrace and Asia Minor)

4. The little horn that became exceedingly great – Daniel 8:23-25;

Daniel 8:23-25 “And at the latter end of their kingdom, when the transgressors have reached their limit, a king of bold face, one who understands riddles, shall arise. His power shall be great—but not by his own power; and he shall cause fearful destruction and shall succeed in what he does, and destroy mighty men and the people who are the saints. By his cunning he shall make deceit prosper 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.” (ESV)

a. Sometime later a king shall arise.

Most writers are agreed that this is Antiochus Epiphanies who arose out of Syria, one of the "four kingdoms," B.C. 175-163.

1) When transgressors have reached their fullness (when Israel has fallen back into sin).

2) With mighty power, but not by his own.

Isaiah 10:5 “Ah, Assyria, the rod of my anger; the staff in their hands is my fury!”

John 19:11; “Jesus answered him, “You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin.”

3) Through cunning he shall cause deceit to prosper who shall destroy fearfully, prosper and thrive even destroy the mighty and also the holy people.

"And there were destroyed within the space of three whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain." (2 Maccabees 5:14)

He shall owe his success in a great measure to a crafty policy, to intrigue, and to cunning. (Albert Barnes)

4) He shall even rise against the Prince of princes (i.e., God Himself)

5) But he shall be broken without human hand (God shall destroy him).

According to the author of the first book of Maccabees (1 Macc. 6:8-16), (Antiochus) died of grief and remorse in Babylon. He was on an expedition to Persia, and there laid siege to Elymais, and was defeated, and fled to Babylon, when, learning that his forces in Palestine had been repulsed, penetrated with grief and remorse, he sickened and died.

According to the account in the second book of Maccabees (2 Macc. 9), his death was most distressing and horrible. All the statements given of his death, by the authors of the books of Maccabees, by Josephus, by Polybius, by Q. Curtius, and by Arrian agree in representing it as attended with every circumstance of horror that can be well supposed to accompany a departure from this world, and as having every mark of the just judgment of God.

b. This is most likely Antiochus Epiphanies, ruler of Syria (175-163 B.C.)

1) Who imposed Greek culture and deities upon his subjects.

2) Who when he conquered Jerusalem:

a) Set up an image of Zeus in the temple

b) Offered swine flesh upon the altar

c) Forbade circumcision, keeping the Sabbath, possessing a copy of the Scriptures (Harkrider)

5. The vision of the evenings and mornings – Daniel 8:26;

Daniel 8:26 “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.” (ESV)

a. The number of days the sacrifices will cease, and the temple desolated.

Daniel 8:14 “And he said to me, “For 2,300 evenings and mornings. Then the sanctuary shall be restored to its rightful state.” (ESV)

The language here is evidently what was derived from Genesis 1., or which was common among the Hebrews, to speak of the "evening and the morning" as constituting a day. (Albert Barnes)

There can be no doubt, however, that a day is intended by this, for this is the fair and obvious interpretation. The Greeks were accustomed to denote the period of a day in the same manner by the word νοχθημερον (2 Corinthians 11:25 “...a night and a day I was adrift at sea;), in order more emphatically to designate one complete day. The time then specified by this would be six years and a hundred and ten days. (Albert Barnes)

b. Maybe a literal period (a little over **six years) corresponding to the actual period of time the abomination by Antiochus Epiphanies occurred (171-165 B.C.)**

c. Daniel instructed to seal up the vision - For it was to occur "many days in the future" i.e., almost four hundred years later.

It was three hundred years, or more, from the reign of Belshazzar to the death of Antiochus, in which this vision ends. (John Gill)

“Seal it up.” Make a record of it, that it may be preserved, and that its fulfillment may be marked.

In Revelation 22:10, it is said, "*Seal not* the vision, for the time is at hand." **Jamieson-Fausset-Brown Commentary**

So plain is this - so clear is the application of the predictions in this book, that Porphyry maintained that it was written after the events had occurred, and that the book must have been forged. (BARNES)

Porphyrios, AD c. 234 – c. 305) was a philosopher whose writings, most notably *Philosophy from Oracles* and *Against the Christians*, he was involved in a controversy with a number of Early Christians.

C. EFFECT ON DANIEL...He fainted and was sick for days - Though he afterward arose and went about the king's business, he was astonished by the vision (but no one understood it) -

Daniel 8:27 “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.” (ESV)

CONCLUSION:

1. This vision is probably the easiest of the four visions that Daniel saw...

a. The identity of the ram and goat are clearly given.

b. History confirms what is described in this vision - The conflict between Medo-Persia and Greece, the division of the Grecian empire following Alexander's death & the rise of Antiochus Epiphanies and his desecration of the temple in Jerusalem.

2. The purpose of the vision was to prepare the people of Daniel for what was to come...I.e., the persecution that would come upon Israel toward the end of the OT period, during the inter-testamental period (Young).

Robert Young, (10 September 1822 – 14 October 1888) was a Scottish publisher who was self-taught and proficient in various oriental languages. He published works, the best known being a translation commonly referred to as *Young's Literal Translation*.

The remarkable accuracy of this vision has led some to date the book of Daniel after the events of Antiochus Epiphanies.

But its accuracy poses no problem for those who accept the inspiration of the Scriptures, and should remind us of God's power to fulfill His Word:

Isaiah 46:9-11 "Remember the former things of old, for I am God, and there is no other; I am God, and there is none like Me, "Declaring the end from the beginning, and from ancient times things that are not yet done, Saying, 'My counsel shall stand, And I will do all My pleasure,' "Calling a bird of prey from the east, the man who executes My counsel, from a far country. Indeed I have spoken it; I will also bring it to pass. I have purposed it; I will also do it."

HISTORICAL SYNOPSIS

In 171 B.C., Antiochus IV came to the Seleucid throne in Syria. He was a tyrant - cruel, harsh and savage. He wore his pride like a garment. Believing that he was deity in the flesh, he referred to himself as Antiochus Theos Epiphanes ("Antichous, the visible god"). His detractors called him Epimanes, or "madman." Without warning, Israel found herself exposed to his intolerant rule. Antiochus was anxious to unite his kingdom of many languages, cultures and religions. These diversities only served to fan the fires on individual nationalism and independence. He desired to impose or "hellenize" Greek language, thought,

and religion upon his subjects in an effort to unify his rule through assimilation.

In response to this two political factions developed within Israel. The religious in Israel comprised the **Orthodox party**. They desired rule by the Ptolemy in Egypt since the dynasty did not seek to hellenize its subjects. For Hellenism was far more than just Greek philosophy and ordered society - of mythological gods, and promoted widespread immorality in the worship of those gods. The **Orthodox party** was committed to preserving Judaism and the pure worship of the **God of Israel**. Conversely, there were those of the

"progressive" Hellenist party. They included many of the aristocracy who had little concern for the faith of their fathers. They saw only the ECONOMIC and SOCIAL advantages of appearing enlightened, civilized, and accepted by the advanced nations throughout the world which embraced Hellenism. Therefore, these Hellenists desired Syrian rule along with its imposes Greek culture. This group willingly "forsook" (the Greek word, "apostatize" or "abandon") the HOLY COVENANT. (1 Macc. 1:15)

“because of transgression...” Daniel 8:13

Hanukkah (Hebrew for "dedication"), is an annual festival of the Jews which is celebrated on eight successive days that celebrates events during this silence. It begins on the 25th day of Kislev, the third month of the Jewish calendar, corresponding, approximately, to December in the Gregorian calendar. Also known as the Festival of Lights, Feast of Dedication, and Feast of the Maccabees, Hanukkah commemorates the rededication of the Temple of Jerusalem by Judas Maccabee in 165 BC after the temple

had been profaned by Antiochus Epiphanes, king of Syria and overlord of Palestine. In 168 BC, a date corresponding approximately to December 25 in the Gregorian calendar, the temple was dedicated to the worship of Zeus Olympus by order of Antiochus. An altar to Zeus was set up on the high altar. When Judas Maccabees recaptured Jerusalem three years later, he had the temple purged and a new altar put up in place of the desecrated one. The temple was then rededicated to God with festivities that lasted eight days (1 Maccabees chapters three and four).

QUESTIONS And/or
OBSERVATIONS

Prayer Time