

Daniel 08 - Israel in Relation to the Gentiles; Vision of the Ram & Goat; Antiochus Epiphanes; Vision Interpreted

II. Hebrew prophetic section (Dan 8:1—12:13)

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Daniel 8

II. Hebrew prophetic section (Dan 8:1—12:13)

- (1) Vision of the ram and the goat (8:1-27)
 - (A) Setting (8:1)

1 In the **third year of the reign of Belshazzar** the king, a **vision** appeared **to me, Daniel, subsequent to the one which appeared to me previously.**

1 In the third year of the reign of Belshazzar the king a vision appeared to me, Daniel, subsequent to the one which appeared to me previously.

1 "During the third year of King Belshazzar's reign, I, Daniel, saw a vision after the earlier vision that had appeared to me.

- 1 In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.
- "...third year of the reign of king Belshazzar" - 551 BC, two years after the vision in Dan 7 and about 12 years before the fall of Babylon (Dan 5)
 - "...vision" - this was not a dream combined with a vision (7:1), just a vision
 - It implies Daniel was awake; it likely occurred in the daytime
 - "...to me, Daniel" - another self-authentication that Daniel wrote this book
 - "...subsequent to the one which appeared to me previously" - puts Dan 7 & 8 in chronological order; the visions of Dan 8 occurred two years after the visions of Dan 7
 - Daniel had the vision of Dan 8 about 12 years before Babylon fell to Media-Persia and Belshazzar was killed (539 BC)

Daniel's Age		
CHAPTER	EVENTS	AGE
1	Taken to Babylonian captivity	15
2	Interpreting Nebuchadnezzar's 1 st dream (huge image)	17
3	Daniel's 3 friends cast into the fiery furnace	19 or 20
4	Interpreting Nebuchadnezzar's 2nd dream (huge tree)	45-50
5	Interpreting handwriting of the wall at Belshazzar's feast	Early 80's
6	Delivered from the den of lions	c.83
<u>7-8</u>	<u>Daniel's visions and dreams</u>	<u>Mid-60's</u>
9	Daniel's seventy "sevens" prophecy	Early-80's
10-12	Final dreams and visions	Mid-80's

Dan 8:20-21:

- 20 The **ram** which you saw with the two horns represents the kings of **Media and Persia**.
- 21 The **shaggy goat** represents the kingdom of **Greece**, and the large horn that is between his eyes is the first king.

- Understanding these two verses in the whole context of Dan 8 allows us to properly interpret that the visions refer specifically to the Media-Persia and Greek empires.
 - They do not, as many believe, refer to the Antichrist directly. These are not prophecies about the Antichrist or his kingdom, the Antichrist is only referred to here as a "type," played by Antiochus Epiphanes.

6 Empires

- Babylon (2:36-38; 7:4) 605-539 BC
- Media-Persia (2:39a; 7:5) 539-331 BC
- Greece (2:39b; 7:6) 331-63 BC
- Rome I (2:40; 7:7a) 63 BC – 70 AD
- Rome II (2:41-43; 7:7b-8) Tribulation
- Kingdom (2:44-45; 7:9-14) After 2nd Coming

(B) Vision (8:2-14)

(a) Ram with two horns (Medo-Persia) (8:2-4)

2 I looked in the vision, and 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.

2 I looked in the vision, and 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.

2 As I observed the vision, I looked around the citadel of Susa in Elam Province. While I watched, I found myself beside the Ulai Canal.

2 And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

- "...citadel of Susa" - located 230 miles east of Babylon in modern day Iran; 150 miles north of the head of the Persian Gulf, midway between Ecbatana and Persepolis
 - This is a city that Daniel was not present in (he remained in Babylon); however in his vision, he saw this city
 - Historians have confirmed that the city of Susa existed during the Babylonian period (when Daniel wrote this), but was assigned to a new province during the Persian era, after the time of Daniel
 - If Daniel was written in the 2nd century, long after Daniel died, the fact that Susa was located in the province of Elam is information that Daniel would not have
 - This seeming minor detail is solid evidence that Daniel actually wrote the Book of Daniel because only a 6th century man could've known that Susa was part of Elam
 - This is just one of the many authentications in this book of Daniel's authorship. Many others are contained in Josh McDowell's book *Daniel in the Critic's Den*.
 - Daniel probably knew where he was in his vision because he had visited Susa. It is reasonable to assume that a man in Daniel's position in the Neo-Babylonian government would have visited Susa previously.
 - Susa was the capital of the Elamites in antiquity; later main residence of Persian kings. The famous palace was begun by Darius I and later enlarged by Xerxes.
 - It was the home of Esther (Esther 1:2,5; 2:3,5) 80 years after Daniel wrote; it was the city Nehemiah left to return to Palestine 107 years later (Esther 1:2; Neh 1:1); the Code of Hammurabi found there in 1901.
 - "...Elam" - the name of the Persian province where Susa stood when Daniel wrote (not necessarily when he had the vision)
 - This vision is happening while the Babylonian Empire is still dominant

3 Then I raised 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.

3 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.

3 "Then I turned my head to look, and to my surprise, a two-horned ram was standing beside the canal. The two horns grew long, the first one growing longer than the second, with the longer one springing up last.

3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

- "...ram" - the Media-Persia Empire (Cf. v20); it corresponds to the lopsided bear in the Dan 7:5
 - The ram was an especially important symbol for the Persians. The guardian spirit of the Persian Empire was portrayed as a ram. When the Persian king went into battle, he carried the head of a ram.
 - Also, in the ancient world, different zodiac signs represented various nations. Aries, the ram, stood for Persia, and Capricorn (Latin *caper*, goat, and *cornu*, horn) was Greece.
 - "...two horns" - horns represent power; here, they symbolize Media and Persia, the two kingdoms that formed an alliance to create Persia
 - The "higher" horn stood for Persia, which was the more powerful member of the alliance and had risen to displace Media in leadership after the two nations merged
 - Media-Persia was described as a "bear raised on one side" (Dan 7:5)

4 I saw the ram butting **westward, northward, and southward**, and no other beasts could stand against him nor was there anyone to rescue from his power, but **he** did as he pleased and **made himself great**.

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*.

4 I watched the ram charging westward, northward, and southward. No animal could stand before him, nor was there anyone who could deliver from his control. He did as he pleased and exalted himself.

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

- Daniel begins to see the conquest of Media-Persia over the Babylonian Empire
- He begins to see the events that will happen 12 years later in Dan 5 (handwriting on the wall), which was the doom of the prideful Belshazzar and the Babylonian Empire
- Historically the Persian Empire pushed its borders primarily in three directions:
 - "...westward" - into Lydia, Ionia, Thrace, and Macedonia
 - "...northward" - toward the Caspian Mountains, the Oxus Valley, and Scythia
 - "...southward" - toward Babylonia, Palestine, and Egypt
- Compare the three ribs in the mouth of the bear (7:5)
- These advances happened mainly under the leadership of Cyrus and Cambyses
- "...he" - the Media-Persian Empire
- "...made himself great" - Media-Persia went the same direction as Babylon in terms of pride (Cf. 4:30)
- First comes pride, then comes a fall

- (b) Goat with one horn (Greece) (8:5-8)
 - (i) He defeats the ram (8:5-7)

5 While I was observing, behold, a **malegoat** was coming from the west over the surface of the entire earth **without touching the ground**; and the goat *had* a **prominenthorn** between his eyes.

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.

5 "As I watched and wondered, a male goat was coming from the west over the surface of the entire earth without touching the ground. The goat had a distinctive horn between its eyes.

5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

- "...male goat" - Greece (Cf. v21)
- "...without touching the ground" - denotes the speed at which he conquered his subjects
 - History confirms that Alexander the Great and his Greek army advanced quickly from the west against Persia
 - "...prominent horn" - Alexander the Great
 - Alexander the Great's conquest over the known world was so quick, so rapid, that Daniel's vision depicts him as not even touching the ground
 - Alexander the Great conquered the known world before his early 30s, and he wept because there was nothing left to conquer
 - His goal was the Hellenization of the entire world; he wanted a monolithic Greek culture
 - The significance of his conquest is that he brought the Greek language to the entire known world, a language that they hadn't known before. This is one of the main preparatory events prior to Christ's incarnation because the Greek language is one of the richest and fullest dialects the human race has ever known. The Greek language allows one to express themselves at a level that is much richer, more detailed and deep than any other language known to mankind.
 - God's purpose for this goat was to spread the Greek language so that all would be able to hear and understand, in detail, the revelation of Jesus Christ at His incarnation, the NT (Cf. Gal 4:4)

Alexander's conquest of the entire Near and Middle East within three years stands unique in military history and is appropriately portrayed by the lightning speed of this one-horned goat. Despite the immense numerical superiority of the Persian imperial forces and their

possession of military equipment like war elephants, the tactical genius of young Alexander, with his disciplined Macedonian phalanx, proved decisive.

Alexander the Great

- At the age of 20, he assumed the mantle of his father, Philip the Macedon
- 6 years later he had conquered the mighty Persian Empire
- At the age of 30, his empire stretched from the Mediterranean to the Hindu Kush
- He died at age 32 (from either alcoholism, syphilis, or both)
- Legacy: a new Achilles and new world order
 - Homer's *Iliad* was his inspiration
 - Visionary conqueror, ruthless tyrant
 - Brilliant military strategist and court politician

6 He 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.

6 He 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.

6 It approached the ram with the two horns that I had observed while standing beside the canal, and charged at him, out of control with rage.

6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

— "...ram" - Media-Persia

— The goat (Greece) confronts the ram (Greece takes on Persia)

— The ram is a larger, more powerful creature, but through force and speed, the goat defeats it

7 And I saw him come up beside the ram, and he was enraged at him; and he struck the ram and smashed 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 no one to rescue the ram from his power.

7 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.

7 I saw it approach the ram, overflowing with fury at him, and run into him with the full force of its strength. The goat shattered the ram's two horns, and the ram could not oppose it. So the goat threw him to the ground and trampled him. No one could rescue the ram from its control.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

- Daniel sees the overthrow of the Media-Persia Empire by Alexander the Great and the Greek Empire

— This didn't happen until 331 BC, 220 years after Daniel saw this vision and wrote these words

— The reason for the end of the Media-Persian Empire: "he did as he pleased and made himself great" (v4)

- Due to previous attacks by the Persians, the Greeks retaliated against these enemies with unusual vengeance

— Alexander won two significant battles in Asia Minor:

(1) In May, 334 BC, Alexander crossed the Hellespont with 35,000 troops, first met and defeated the Persians at the Granicus River

(2) In November, 333 BC, 18 months later, the Battle at Issus in Phrygia, near the NE tip of Mediterranean Sea

— Alexander finally subdued Persia with a victory at Gaugamela near Nineveh in 331 BC



(ii) His horns change (8:8)

- (a) First horn broken (8:8a)
- (b) Four horns grow (8:8b)

8 Then the **male goat** made **himself exceedingly great**. But once he became powerful, the **large horn** was **broken**; and in its place **four prominent horns** came up toward the four winds of heaven.

8 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.

8 Then the goat grew extremely great, but when it was strong, its great horn was shattered. In its place, four distinctive horns grew out in all directions."

8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

- "...male goat" - the Greek Empire

- "...made himself exceedingly great" - as Yogi Berra said, It's deja vu all over again

— The same problem that plagued Nebuchadnezzar, Belshazzar, and the Media-Persian Empire also plagued Alexander the Great

- Alexander magnified himself in two ways:

— He extended the borders of his empire after he conquered Persia even farther east, into modern Afghanistan to the Indus Valley. His empire covered 1.5 million square miles.

— He also became extremely arrogant. He regarded himself as divine and made his soldiers bow down before him. This resulted in his troops revolting.

- "...large horn" - Alexander the Great

- "...broken" - as as fast as he came to power and subjugated the entire known world, God broke him off and he died

— Historians differ on his cause of death, either alcoholism or a sexually transmitted disease

— It's interesting how a man can conquer the entire known world, but in many cases cannot conquer the lust of the flesh. Because the lust of his flesh are in rebellion against God, and because we reap what we sow, a man who cannot control the lust of the flesh is sowing seeds of their own destruction.

— You look at Alexander the Great's life, his success, his talent, his effectiveness, yet he destroyed himself. He conquered the entire world but he couldn't reign in his sinful appetites.

- "...four prominent horns" - the goat had a horn between its eyes, and after it was broken off, four new horns grew in its place

— This is exactly what history records: Alexander the Great died in his early 30s with no heirs. History tells us that his empire was divided among his four generals (Cf. 7:6):

- Cassander - married to Alexander's sister; takes Macedonia and Greece
- Lysimachus - one of two tutors of Alexander (other was Aristotle); takes Thrace, Bithynia, most of Asia Minor
- Seleucus - Syria, lands to the east all the way to India (to the east, where most of the wealth was)
- Ptolemy - boyhood friend and schoolmate of Alexander; takes Egypt, Cyrene, Arabia Petaea, parts of Asia Minor

It is interesting that alcohol played a significant role in the fall of Babylonia, Persia, and Greco-Macedonia.



From this division, the Ptolemy and Seleucus dynasties become the most important; the Cassander and Lysimachus dynasties drop out of biblical history and prophecy because of

their geographical relationship with Israel (all of Bible prophecy is about Israel, Cf. Ezek 5:5; 38:12). Israel is the fulcrum of human history.

(c) The growing horn (Antiochus Epiphanes) (8:9-14)

9 And out of **one of them** came a rather **smallhorn** which grew exceedingly great toward the south, toward the east, and toward the **BeautifulLand**.

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.

9 "A somewhat insignificant horn emerged from one of them. It moved rapidly against the south, against the east, and against the Glory.

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

- Daniel next saw a rather small horn grow out of one of the four horns that had replaced the single horn (Alexander the Great) on the goat

- "...one of them" - out of one of the four "notable ones" in v8

- "...small horn" - Antiochus IV Epiphanes; don't confuse with the "little horn" of Dan 7 (the Antichrist), they're different people (Cf. 7:8,11,24-26)

— The "little horn" in Dan 7 emerges from the 10 horns of the Roman Empire (describes the future Antichrist). This "little horn" in Dan 8 emerges from the four "notable ones" of v8 (describes Antiochus Epiphanes, a type of the future Antichrist).

- "...Beautiful land" - a reference to the land of Israel (Cf. 11:16,41,45; Jer 3:19; Ezek 20:6,15)

— The Antichrist will headquartered in Jerusalem

The little horn arising from the third kingdom serves as a prototype of the little horn of the fourth kingdom. The crisis destined to confront God's people in the time of the earlier little horn, Antiochus Epiphanes, will bear a strong similarity to the crisis that will befall them in the eschatological or final phase of the fourth kingdom in the last days (as Christ Himself foresaw in the Olivet Discourse, Matt 24:15).

In Is 14, it talks about the King of Tyre. But then the language goes beyond the King of Tyre and starts talking about the power behind the King of Tyre (v12-17). It transitions in these verses to talking about Satan and his career; you have to realize there is a shift in scope. Same thing happens in Ezek 28, talking about king of Babylon...then the language moves way beyond the scope of the King of Babylon to describe Satan. There's a handful of verses in this chapter that give us insight into Satan's origin and works.

It's the same case in this passage in Dan 8...the Bible is talking about a particular person, a historic figure (Antiochus IV), but you'll discover that while it talks about him, it also goes

beyond the scope of him and talks about a future historic figure...the Antichrist...the final world leader.

Antiochus IV ("Epiphanes")

- 8th king of the Syrian dynasty (175-164 BC) (1 Macc 1:10; 6:16; not inspired, but useful for historical purposes)
- Ascended to the throne following the murder of his brother, the former king, Seleucus Philopator
 - He was not the rightful heir; Demetrius, the one of Seleucids, was the rightful heir, but he was a hostage in Rome
- Antiochus IV succeeded in obtaining the throne largely through flattery and bribery (Dan 11:21)
 - Much more about this guy in Dan 11...there are verses that talk about Antiochus IV (11:20-35), then move out in scope to include the Antichrist (11:36-45)
- He came to power in 175 BC
- Invaded Egypt, defeated Ptolemy IV (v9)
- Told to pull out of Egypt by Rome, so he made Jerusalem his buffer state between himself in the east and Egypt
 - He plundered and desecrated the Temple
- He called himself *Epiphanes*: "the illustrious One"; the Jews called him *Epimanes*: "the madman"

Antiochus Epiphanes is one of the greatest persecutors Israel has ever known. In one assault on Jerusalem, 40,000 Jews were killed in three days and 10,000 more were carried into captivity.

This suppression came to a head in December 168 BC when Antiochus returned in frustration from Alexandria, where he had been turned back by the Roman commander Popilius Laenas, and vented his exasperation on the Jews. He sent his general, Apollonius, with 20,000 troops under orders to seize Jerusalem on a Sabbath. There he erected an idol of Zeus and desecrated the altar by offering swine on it. This idol became known to the Jews as "the abomination of desolation" (*hassiqqusmesomem*, 11:31), which served as a type of a future abomination that will be set up by the Antichrist in the Jerusalem sanctuary to be built in the last days (Cf. Matt 24:15).

Four years later, on December 25, 164 BC, Judas Maccabaeus, a Jewish nationalist, led the Jews in rededicating the temple to Yahweh. This is the event that Jews have celebrated with Hanukkah ever since.

10 **It** grew up to the heavenly lights, and some of the lights, that is, some of the **stars** it threw down to the earth, and it **trampled them**.

10 It 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.

10 Then it moved against the Heavenly Army. It persuaded some of the Heavenly Army to fall to the earth, along with some of the stars, and it trampled them.

10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

- Describes a wave of persecution, brought on by the "small horn" (Antiochus Epiphanes)

— Daniel is describing something that historians tell us occurred beginning in about 170 BC; Daniel is prophesying these events about 380 years before they happened

— During this time, Antiochus outlawed the Jewish Scriptures (Hebrew Bible), outlawed animal sacrifices, and circumcision. He enforced these by penalty of death, and the enforcement was with the utmost cruelty (Cf. 11:31).

- "It" - refers to the little horn (v9)

- "...stars" - often used in the Bible as a metaphor for angels (Job 38:7; Dan 12:1)

— The nation of Israel is so close to the heart of God, so important to God, that a person's position on the nation of Israel (pro or con), causes a person to take sides in the angelic conflict

— Antiochus' unprovoked attack on Israel is portrayed here as stars falling from heaven. When Antiochus Epiphanes declared war against Israel, he declared war against the angels.

- "...trampled them" - signifies Antiochus Epiphanes' persecution of the Jews

11 **It even exalted itself** to be equal with the Commander of the army; and it **removed the regular sacrifice** from Him, and the place of His sanctuary was overthrown.

11 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.

11 Then it set itself in arrogant opposition to the Prince of the Heavenly Army, from whom the regular burnt offering was taken away, in order to overthrow his sanctuary.

11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of the sanctuary was cast down.

- "It even exalted itself" - refers to the "little horn"—Antiochus IV (Epiphanes)

— The first thing Antiochus Epiphanes did was to magnify himself; he thought himself to be equal with God

— The Antichrist will have the same characteristic (2 Thess 2:4); Jesus, God Himself in the flesh, never magnified Himself (Mark 10:45; John 6:38)

- By desecrating the temple, Antiochus Epiphanes (lit. "illustrious one") effectively exalted himself to a position of superiority over Yahweh, the commander (or prince of the host, the Jews)
- Antiochus temporarily terminated the constant sacrifices (Heb. *tamid*) in the temple, including the daily morning and evening sacrifices, thereby depriving Yahweh of His people's worship (Cf. 1 Macc 1:44-49 [RSV]).
- This verse also previews another literal fulfillment of the destruction of the temple, which is still future (Cf. 9:27)
- Antiochus' actions anticipated what the Antichrist, the "little horn" of Dan 7, will do in the future (Cf. 7:8,20)
- "...removed the regular sacrifice" - the temple was destroyed during Daniel's lifetime, in 586 BC, by Nebuchadnezzar and Babylon
- After the 70 year captivity, some of the Jews returned to Israel and began rebuilding the temple. By the end of the Persian Empire and throughout the Greek Empire, the temple had been rebuilt in Jerusalem and animal sacrifices were re-instituted.
- This prophecy states that the "little horn" (Antiochus Epiphanes) will go into the temple and remove the regular sacrifice. It's interesting that when Daniel was given this prophecy, the temple was in rubble and there were no sacrifices.
- In 165 BC, Antiochus Epiphanes entered the temple, stopped the animal sacrifices, took a pig and sacrificed it on the altar to humiliate the Jewish people. He took a statue of Zeus and set it up in the temple (Cf. 11:31).
- This is exactly what the Antichrist will do (Rev 13:15) at the midpoint of the Tribulation period (Dan 9:27). Solomon said, What has been, it is what will be, And what has been done, it is what will be done. (Eccl 1:9).
- We're in the same timeframe currently...there is no temple in Jerusalem, yet Jesus, Paul and John all give prophecies in the NT that a new (3rd) temple will be rebuilt in Jerusalem in the last days.
- If you go into the Temple Mount Institute in Jerusalem, you can see the whole blueprint for the temple on presentation. The priestly garb has been selected. Instructions regarding animal sacrifices. They think they are building a temple for the Messiah, but what they're actually building is a temple for the Antichrist.

12 And because of **an offense** the army will be given to *the horn* along with the regular sacrifice; and it will hurl truth to the ground and **do as it pleases and be successful**.

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.

12 Because of the transgression, the Heavenly Army will be given over, along with the regular burnt offering, and in that rebellion truth will be cast to the ground, while he

continues to prosper and to act."

12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered.

- This verse makes the identification of the host as the Jews rather than angels
- "...an offense" - God would give control of the host (the Jews) to the "little horn" (Antiochus Epiphanes) because of transgression
- God would use Antiochus as His instrument of discipline—as He had used so many other leaders and nations in Israel's past—because of Israel's transgression
- "...do as *it* pleases and be successful" - the "little horn" and the Antichrist will both do as they want, and they will both be successful (for a time)
- Asaph wrote a Psalm about the prosperity of the wicked, where he laments how the wicked seem to have it easy, but those who follow the Lord have difficulties (Ps 73:3-16)
- In v16 he says, When I thought of understanding this, It was troublesome in my sight (v17) "Until" he entered the sanctuary of God when he saw God's perspective.

1 Maccabees 1:44-49 quotes a letter sent by Antiochus IV:

"And the king sent letters by messengers to Jerusalem and the cities of Judah; he directed them...

- to follow customs strange to the land
- to forbid burnt offerings and sacrifices and drink offerings in the sanctuary
- to profane Sabbaths and feasts
- to defile the sanctuary and the priests
- to build altars in sacred precincts and shrines for idols
- to sacrifice swine and unclean animals, and
- to leave their sons uncircumcised

They were to make themselves abominable by everything unclean and profane, so that they should forget the law and change all the ordinances. And whoever does not obey the command of the king shall die."

- He also outlawed and burned the *Torah*
- Made reading the *Torah* a penalty of death
- He essentially outlawed Judaism from the land, and defiled everything that was precious to their worship and religion
- He slaughtered pigs on the Holy Altar
- He erected an idol to Zeus in the Holy of Holies
 - This abomination so incensed the Maccabean family that they began a guerrilla war against him
 - It took them 3 years, but they finally won

- On the 3rd anniversary of that victory, they cleansed the Temple and celebrate that victory today as Hanukkah

13 Then I heard a **holyone** speaking, and another **holyone** said to that particular one who was speaking, "How long will the vision *about* the regular sacrifice *apply*, while the **offense causes horror**, so as to allow both the sanctuary and the army to be trampled?"

13 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?"

13 "Then I heard one holy person speaking, and another holy person addressed the one who was speaking: 'In the vision about the regular burnt offering, how much time elapses while the desecration terrifies and both the Holy Place and the Heavenly Army are trampled?'

13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

- "...holy one" [2x] - *qados*, evidently angels (Cf. 4:17)
- "...offense causes horror" - Antiochus Epiphanes' desecration of the temple is so troublesome to the angels that another angel asks the speaking angel how long the desecration will last...

14 And he said to me, "For **2,300evenings and mornings**; then the sanctuary will be **properlyrestored**."

14 He said to me, "For 2,300 evenings and mornings; then the holy place will be properly restored."

14 "He told me, 'For 2,300 days. Then the Holy Place will be restored.'"

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

- The other angel replied, but he replied to Daniel, not to the angel who asked the question
- "...2,300 evenings and mornings" - the timeframe from the date Antiochus Epiphanes desecrated the temple to the time it was restored
- "evenings and mornings" - another phrase for "days"; many will use this to argue years or other time periods (Cf. creation days in Gen 1)
- The 2,300 days can have a couple of different interpretations:
 1. Relations between Antiochus Epiphanes and Israel started to collapse in 170 BC. Judas Maccabeus restored the temple on Dec 25, 164 BC. You can easily fit 2,300 days (about 6-1/2 years) into that timeframe.

2. Another theory, by J. Dwight Pentecost, theorizes that there were animal sacrifices both evening and morning, so the 2,300 could refer to sacrifices, meaning 1,150. The temple was first desecrated by Antiochus on Dec 16, 167 BC, and was restored on Dec 25, 164 BC, which easily fits the 1,150 days.
 - The Apocryphal books of 1 & 2 Maccabees confirm that these events took place, just as Daniel had prophesied about 385 years beforehand
 - Seventh-Day Adventism grew out of the "great second advent awakening" in which this verse was given the day-year interpretation
 - They take the days as years, and believe that Jesus did not enter the holiest in heaven until 1844 AD, 2,300 years after Cyrus issued his decree to rebuild the temple
 - William Miller and his followers, among whom was Ellen G. White, understood "the sanctuary" to be the earth, which would be cleansed at His coming
 - The date for Christ's Second Coming was set for the year 1843. When that didn't happen, they moved it to 1844.
 - Using day-year interpretations is popular among some, but there has not yet been a day-year interpretation that has been true
 - "...properly restored" - by Judas Maccabeus on Dec 25, 164 BC, 2,300 days after it had been desecrated by Antiochus Epiphanes
 - Today this restoration is celebrated as Hanukkah, the "festival of lights" because Antiochus extinguished the menorah in the temple and the priests needed eight days, according to Jewish law, to rededicate the temple after it laid desecrated for 2,300 days.
 - Problem is, they only had one day of oil for the menorah, not eight days. So they lit the menorah anyway and it burned for eight days.

2,300 Days

If the 2,300 days are taken as being literal 24-hour days, the period would be between 6-7 years. This approximates the time that Antiochus IV began to perpetrate his atrocities in about 170 BC. There were six years from Antiochus' first incursion into Jerusalem in 170 BC to the restoring of the temple by Judas Maccabeus in late 164 BC. The Jewish priest, Judas Maccabeus ("the hammer") drove out the Syrian army, at which time the Temple was cleansed and rededicated after its pollution. This cleansing is celebrated today as the Feast of Lights, Hannukah (Cf. John 10:22).

This period then may describe the duration of the period when Antiochus did his worst to the temple and the Jews (within the years 167-164 BC). I think 2,300 days are in view—the first view. Perhaps the figure is in days, rather than in months or years, to give the impression of a long, hard duration.

The Jews followed a calendar that consisted of 30 days each month. This, of course, results in a year of 360 days, which is five and one quarter days short of a lunar year. They

made up the remaining days every few years by inserting another month.

Some interpreters view the 2,300 as a symbolic number. The problems with this approach are essentially: First, the other similar numbers in Daniel appear to be literal. Second, arriving at the symbolic meaning of this number is extremely difficult and boils down to guessing. Third, there is no indication in the book that these numbers should be understood in any other way than literally.

One way to locate the fulfillment is to identify the end of the 2,300 days, and then work backward. But did the angel mean that this period would end with the restoration of the holy place, or that the restoration of the holy place would follow sometime after the end of the 2,300 days? The text does not provide the answer, but the first Hanukkah in December 164 BC may be the re-consecration that the angel predicted. Alternatively, the full restoration of all the sacrifices and the religious independence of the Jews that came a few months later, may be in view. In either case, the year of restoration was probably 164 BC, or shortly after that.

Regardless of how one solves the 2,300 evenings and mornings problem, there is general agreement among the scholars that Antiochus fulfilled this prophecy. It's likely that the 2,300 days was a period of persecution during his domination of the Jews.

(C) Interpretation (8:15-26)

(a) The ram with two horns represents Media-Persia (8:15-20)

15 When I, Daniel, had seen the vision, **I sought to understand it**; and behold, standing before me was one who looked like a man.

15 When I, Daniel, had seen the vision, I sought to understand it; and behold, standing before me was one who looked like a man.

15 "After I, Daniel, had seen the vision, I tried to understand it. All of a sudden, there was standing in front of me one who appeared to be valiant.

15 And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

— "...I sought to understand it" - Daniel sought an interpretation of what the vision meant, as he did with the previous vision (7:16)

— Unfortunately today, many Christians today have lost their appetite for the Word of God. They no longer hunger for the deeper things of God, which always require extra effort to obtain. Because of this, they miss the insight that God has for them in their lives.

— There are certain truths in the Bible that take a little more digging, a little more work in order to get to them and understand them (Prov 25:2). The Bible is designed that way.

— The problem is that many Christians never get these truths because the appetite isn't there, their schedules are filled up with the things of the world and Bible study and devotion are far down on the list of priorities.

Prov 25:2: It is the glory of God to conceal a matter, But the glory of kings is to search out a matter.

16 And I heard the voice of a man between *the banks of Ulai*, and he called out and said, "**Gabriel**, explain the vision to this *man*."

16 And I heard the voice of a man between *the banks of Ulai*, and he called out and said, "Gabriel, give this *man* an understanding of the vision."

16 I heard the voice of a man calling out from the Ulai Canal, 'Gabriel, interpret what that fellow has been seeing.'

16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

- Daniel heard a voice, possibly God's, instructing the angel by name to give Daniel the interpretation of the vision

- "...Gabriel" - means "God has shown Himself strong"; he shows up in the Bible when someone needs an explanation (Cf. Luke 1:19,26)

- He is one of two angels identified by name in Scripture (Cf. Michael, 9:21; 10:13,21; 12:1; Luke 1:19,26)

- Daniel is the only OT book to identify angels by name (Cf. Luke 1:19,26; Jude 9)

17 So **he** came near to where I was standing, and when he came I was frightened and **fell on my face**; and he said to me, "**Son of man**, understand that the vision *pertains* to the **time of the end**."

17 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."

17 "As he approached where I was standing, I became terrified and fell on my face. But he told me, 'Son of man, understand that the vision pertains to the time of the end.'

17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

- "...he" - Gabriel

- "...fell on my face" - always the reaction to holiness that comes into the presence of sin (Cf. Is 6:5; Rev 1:17)

- "...Son of man" - simply means a human being; doesn't refer to Christ in how it's used here. It stressed Daniel's human weakness (Cf. 7:13; Ezek 2:1).

- "...time of the end" - refers to the end of the Greek Empire, not the end of the age

- The context here is the Persian and Greek Empires

18 Now while he was talking with me, I was **dazed** with my face to the ground; but he touched me and made me **stand at my place**.

18 Now while he was talking with me, I sank into a deep sleep with my face to the ground; but he touched me and made me stand upright.

18 "While he had been speaking with me, I had fainted on my face, but he touched me and enabled me to stand upright on my feet.

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

— "...dazed" - a coma-like state of deep sleep brought about by supernatural agency, especially in connection with visionary experiences

— Daniel's response to Gabriel's presence and words was that he fainted

— "...stand at my place" - Gabriel proceeded to revive Daniel and prepare him to receive the remainder of the interpretation

— It doesn't mean physical position, but rather that he set Daniel's understanding upright, made him understand

19 And he said, "Behold, I am going to inform you of what will occur at the **final period of the indignation**, because *it pertains* to the appointed **time of the end**.

19 He said, "Behold, I am going to let you know what will occur at the final period of the indignation, for *it pertains* to the appointed time of the end.

19 Then he said, 'Pay attention! I'm going to brief you about what will happen at the end of the period of wrath, because its end is appointed.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

— "...final period of the indignation" - this understanding Daniel will get is eschatological, describing the end times; could be translated "the appointed time of the end"

— Clearly this was future from Daniel's point in history, yet does it refer to the time of Antiochus Epiphanes exclusively, or does it refer to the end times before Jesus Christ returns, or both? Most premillennial scholars believe that it refers to both, as a double fulfillment.

— The conclusion that the prophecy relates to both times rests on what follows in v23-25 and on other uses of the phrase "the end" (9:26; 11:6,27,35,40,45; 12:4,6,9,13)

— See [Dual Reference \(Fulfillment\) Prophecies](#) for more information.

— "...time of the end" - the end of Antiochus' desecration of the temple (Dec 25, 164 BC)

20 The ram which you saw with the two horns *represents* the kings of Media and Persia.

20 The ram which you saw with the two horns represents the kings of Media and Persia.

20 The ram that you saw with a pair of horns are the kings of Media and Persia.

20 The ram which thou sawest having two horns are the kings of Media and Persia.

- Gabriel identified the ram with two horns as Media-Persia (Cf. v3-4)

(b) The goat with one horn represents Greece (8:21-22)

21 The shaggy goat *represents* the kingdom of Greece, and the large horn that is between his eyes is the **firstking**.

21 The shaggy goat *represents* the kingdom of Greece, and the large horn that is between his eyes is the first king.

21 The demonic goat is the king of Greece, and the great horn between its eyes is its first king.

21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

- "...first king" - Alexander the Great (Cf. v5-7)

22 The **brokenhorn** and the **fourhorns** *that* came up in its place

representfourkingdoms which will arise from *hisnation*, although not with his power.

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.

22 The shattered horn and the four that took its place are four kingdoms that will come from his nation, but they will not have his strength.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

- "...broken *horn*" - refers to the early death of Alexander the Great

- "...four *horns*" - four kings who would divide up the Greek Empire after the death of Alexander the Great

— The four kingdoms that arose to replace Alexander when he died were Macedonia and Greece, Thrace and Asia Minor, Egypt and Palestine, and Syria and Persia (Cf. v8)

— "...four kingdoms" - Alexander the Great died with no heirs, so his kingdom was divided between his four generals: Seleucus, Ptolemy, Cassander, Lysimachus

— The most important of these four dynasties is Seleucus because from this dynasty comes Antiochus Epiphanes

- "...nation" - Greece

- "...not with his power" - as powerful as these dynasties became, especially the Seleucid dynasty, they never matched the power of Alexander the Great's Greek Empire

— Jesus taught that a house divided against itself cannot stand. When you get internal divisions in a business, a church, an organization, a family or even a marriage, that entity is much less powerful than it could be if there was unity.

- Conservative scholars agree that v20-22 have been fulfilled completely in history in connection with the Media-Persian and Greek empires and the four divisions following Alexander the Great.

(c) The boastful protruding horn (8:23-25)

23 "And in the **latterperiod** of their dominion, When the **wrongdoers have run their course**, **A king** will arise, **Insolent** and **skilled in intrigue**.

23 "In the latter period of their rule, When the transgressors have run *their course*, A king will arise, Insolent and skilled in intrigue.

23 "Toward the end of their rule, as the desecrations proceed, an insolent king will arise, proficient at deception.

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

- "...latter period" - the end of the Greek Empire; the same period as "the time of the end" (Cf. v17,19)

- "...run *their course*" - when the Greek Empire is out of options, they will in desperation reach out to "an" Antichrist in Antiochus Epiphanes

— This is a great prefiguration of the future Antichrist...why would the world reach out to a single world leader and submit to his authority only after they have tried everything else, and it hasn't worked.

— At that point, the world is setup to reach out to anyone who can solve their problems, and the Antichrist will arrive on the scene in the nick of time

- "...A king" - Antiochus Epiphanes

— He is not "the" Antichrist, he is "an" Antichrist

— He becomes a pivotal character to study and understand because his exploits against the Jewish people (from 170-164 BC) furnishes history in advance, a dress rehearsal of what the future Antichrist will be like.

- "...insolent" - boldly rude, insulting

- "...skilled in intrigue" - to arouse curiosity or interest; doing something unusual

— He will be a person of such unusual caliber and so skilled in what he is able to do, the world system will gravitate to this man

24 "And his power will be **mighty**, but **not by his own power**, And he will destroy to an **extraordinary** degree And be **successful** and **do as he pleases**; He will **destroy mighty men and the holy people**.

24 "His power will be mighty, but not by his own power, And he will destroy to an extraordinary degree And prosper and perform *his will*; He will destroy mighty men and the holy people.

24 Mighty will be his skills, but not from his own abilities. He'll be remarkably destructive, will succeed, and will do whatever he wants, destroying mighty men and the holy people.

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

- "...mighty" - he will be mighty in personality and militarily

— Rev 6:1-2, a description of the Antichrist coming onto the world stage, describing him going out "conquering and to conquer"

- "...not by his own power" - the Antichrist comes to power so suddenly because it isn't under his own power, but the power of the prince of this world, Satan

— Antiochus launched a horrific wave of persecution on the Jews, but he was just a pawn in those events; the real power behind it was Satan himself

— The same will be true of the future Antichrist (Rev 13:4); the world will worship Satan himself (the dragon, Cf. Rev 12:9; 20:2) because "he gave his authority to the beast (Antichrist)"

— Daniel prophesied that Antiochus Epiphanes would be powered by Satan himself; other examples are Judas Iscariot, who was possessed by Satan (John 13:27) and the future Antichrist (2 Thess 2:3)

— Only Judas and the Antichrist are called "son of perdition" in Scripture (John 17:12; 2 Thess 2:3)

— Satan can perform many miracles; see notes on 2 Thess 2:9 & note: **Did the Beast Rise from the Dead?** at Rev 13:3.

- "...he will destroy" - we often say that God loves you and has a plan for your life to love you and bless you (John 10:10); however, there's a flip side to that: Satan hates you and has a plan for your life that is to steal, kill and destroy.

— Paul said many times that we are not ignorant of Satan's schemes. His schemes are outlined throughout God's Word if we take the time to look.

- "...extraordinary" - better translated "awesomely" or "terribly"

- "...successful" - he will prosper; he is so prosperous that he actually brings peace to the world

- "...do as he *pleases*" - he will do his own will; he will be all about "self empowerment"; he worships the holy trinity: me, myself and I

— On the contrary, Jesus came not to do His own will, but to do the will of the Father (John 6:38)

- "...destroy mighty and the holy people" - a perfect description of what Antiochus Epiphanes did from about 170 BC to 164 BC

— He waged a war of persecution on the Jews that was so severe that he overtook the Jewish temple and set up a statue of Zeus and slaughtered a pig. He also destroyed

powerful people, including the Jewish high priest and many Jews.

- He outlawed circumcision and the Jewish Scriptures
- Scripture predicts the same persecution coming from the future Antichrist (Dan 7:21)

These verses contain striking similarities between Antiochus Epiphanes as described here and another political leader predicted to appear in the future—the Antichrist (Cf. 7:8,11,21-22,24-26; 9:27; 11:36-45; 12:11; Matt 24:5,23-24,26; Mark 13:6,21-22; Luke 21:8; 2 Thess 2:3-12; 1 John 2:18,22; 4:3; 2 John 7; Rev 13:1-10; 19:20; 20:10). These verses are prophetic of the Antichrist as well as of Antiochus.

25 "And through his **shrewdness** He will **makedeceit a success by his influence**; And **he will make himself great in his own mind**, And **he will destroy many while *they are at ease***. He will even **oppose the Prince of princes**, But he will be **broken without human agency**.

25 "And through his shrewdness He will cause deceit to succeed by his influence; And he will magnify *himself* in his heart, And he will destroy many while *they are at ease*. He will even oppose the Prince of princes, But he will be broken without human agency.

25 Through his skill he'll cause deceit to prosper under his leadership. He'll promote himself and will destroy many while they are secure. He'll take a stand against the Prince of Princes, yet he'll be crushed without human help.

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

- "...shrewdness" - sharp powers of judgment; astute; nobody's fool
- He will exhibit intelligence at a super-human level because Satan will indwell him
- "...make deceit a success by his influence" - the capacity to deceive or fool (Rev 12:9)
- Never underestimate the deceptive power that Satan has on the mind. He deceived one-third of the angels, who lived in the presence of God.
- Adam & Eve were deceived before the Fall, in their unfallen state; if Satan can deceive the angels in the presence of God and deceive Adam & Eve before sin, how much more can Satan deceive mankind today in our fallen state?
- "...he will make himself great in his own mind" - he is all about self, not submission (Cf. Is 14:13)
- The power of our mind is in directing our actions. What you're reading or ruminating in your mind now will become part of who you are tomorrow (Cf. Prov 4:23).
- "...he will destroy many while *they are at ease*" - we are most vulnerable when we are at rest

- 1 Thess 5:3 sums up this verse perfectly: While they are saying, "Peace and safety!" then sudden destruction will come upon them like labor pains upon a pregnant woman, and they will not escape.
- There are two great tests for a Christian: walking with God in adversity, and walking with God in prosperity. Joseph was tempted by Potiphar's wife (Gen 39) just after he was promoted by Potiphar; David committed adultery with Bathsheba (2 Sam 10-11) after a string of successes in war.
 - "...oppose the Prince of princes" - Antiochus went to war with the leader of Israel, as well as Judas Maccabeus; the Antichrist will go to war with the saints (Dan 7:21,25; Rev 11:7; 13:7), then finally with Jesus Christ Himself (Rev 19:19)
 - "...broken without human agency" - those who oppose God may prosper for a short time, but in the end it always ends up in defeat
- The Jews, against all odds, went to war against Antiochus and liberated the Temple Mount from Seleucid rule. The menorah miraculously burned for eight days on one day of oil, to rededicate the temple. This resulted in the Feast of Lights, Hanukkah.
- It will end the same way for the Antichrist (Dan 9:27; 2 Thess 2:8; Rev 19:20)
- This is why Scripture says to not fret when evil seems to be pervasive, because God has the whole thing under control

Verses 23-25 is a tremendous description of the activities of Antiochus Epiphanes and what he would do to the Jewish people, making him a prefigurement or foreshadowing of the coming Antichrist (Eccl 1:9).

A Type of the Antichrist

1. "He shall cause craft to prosper in his hand" - no man will be able to buy or sell except one who has the mark of the beast (Rev 13:17)
2. "He shall magnify himself in his heart" - he is given a mouth speaking blasphemies, with power to continue 42 months (Rev 13:5)
3. "By peace shall destroy many" - the rider on the white horse; then comes the red horse of war—thus, a false peace (Rev 6)
4. "He shall stand up against the Prince of princes" - the 1st beast of Rev 13 is against Christ (Rev 13)

Summary

- v23 - He will be intelligent and persuasive
- v24 - He will be controlled by another (Satan)
- v24 - He will achieve great power by subduing others
- v24-25 - He will be an adversary of Israel and subjugate them to his authority

- v25 - He will rise to power by promising false security
- v25 - He will rise up in opposition to the Prince of princes, the Lord Jesus Christ
- v25 - His rule will be terminated by divine judgment

*We'll learn a lot more about the Antichrist in Dan 9; 11

(d) Futuristic time period for the fulfillment of the vision (8:26)

26 "And **the vision of the evenings and mornings Which has been told is true**; But as for you, **keep the vision secret**, Because *it pertains* to many days *in the future*."

26 "The vision of the evenings and mornings Which has been told is true; But keep the vision secret, For *it pertains* to many days *in the future*."

26 The vision about the twilights and dawnings that has been related is trustworthy, but keep its vision secret, because it pertains to the distant future.'

26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

- "...the vision of the evenings and mornings" - the angel told Daniel in v13-14 that the desecration of the temple would last 2,300 "evenings and mornings"

- "...Which has been told is true" - a confirmation to Daniel that the vision of the 2,300 evenings and mornings where the temple will remain desecrated is true

- "...keep the vision secret" - Daniel was told to seal up the vision, because it pertains to "many days" (386 years) in the future

— God just wanted Daniel to write this down, but not share it with everyone. God wanted these events to take place, then people would understand the vision and the prophesies and give glory to God for His omniscience and His faithfulness.

— God tells Daniel something similar in 12:4: But as for you, Daniel, keep these words secret and seal up the book until the end of time; many will roam about, and knowledge will increase."

— God was waiting for history to catch up to what the Bible says. Today, history has done that for the most part, where through technological advances, we can understand what the Bible means when it makes technological prophesies such as "all will see" the dead bodies of the Two Witnesses (Cf. Rev 11:9).

— Daniel here is told to "seal up" the prophecies, however John (Rev 22:10) is told *not* to seal up the prophecies of the Book of Revelation. Daniel lived in the 6th century BC and God knew that there were many years to come before these prophecies would be played out. John lived in the 1st century AD and God knew that the prophecies of Revelation could be fulfilled at any moment. Jesus also told John to "preach these things in the churches."

(D) Impact on Daniel (8:27)

27 Then I, Daniel, was **exhausted and sick for days. Then I got up and carried on the king's business**; but I was astounded at the vision, and there was no one to explain *it*.

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*.

27 Then I, Daniel, was exhausted and ill for days, but afterward I got up and went about the king's business. Nevertheless, I was astonished by the vision, and could not understand *it*."

27 And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

— "...I, Daniel" - another self-confirming mention of the authorship of Daniel

— "...exhausted and sick for days" - likely because the vision exhausted him and made him anxious about what will eventually happen to his own people for 2,300 days

— The prophecies did not involve him during his lifetime, but he had such great solidarity with his people that these events greatly disturbed him. The same thing happened with his vision at the end of Dan 7 (Cf. 7:28).

— There's a principle in Scripture that says that when a person suffers, we should suffer with them (1 Cor 12:26)

— Prophecy did not lose its personal impact on Daniel

— "...Then I got up and carried on the king's business" - Daniel did not get so spiritual that he lost sight of his secular vocation

— Daniel never separated his spiritual life from his vocation. This was the reason why the commissioners and satraps tried to find an accusation against him (Dan 6:4f), but could not.

— Daniel wanted understanding of the vision, but it was denied to him because it didn't concern him, but generations yet future

— It's exciting to think that today, we can understand the prophecies that Daniel was not able to understand, simply because of the time period we're living in

Takeaways from Daniel 8

1. Comfort - evil, as bad as it is, is on a leash
 - God limited the desecration of the temple by the little horn to 2,300 days
 - Whatever evil we're going through in our lives, no matter how bad, is limited by God
2. Live for God
 - The Maccabean revolt didn't have a chance to win, but God showed up and brought them to victory