

"I Saw in a Vision"

Daniel 8:1-27

This is the second vision that Daniel had – the first being recorded for us in chapter 7. This is known as the "vision of the ram and the goat."

"Two important factors mark Daniel 8 as the beginning of a new section. First, beginning with this chapter, the language returns to Hebrew instead of the Aramaic used by Daniel from 2:4 through 7:28. Second, the change of language is in keeping with the change in thought introduced by this chapter. From here to the end of Daniel, the prophecy, even though it concerns the Gentiles, is occupied with human history as it relates to Israel." (John Walvoord)

Daniel's vision of chapter 7 dealt with the broad view of what was to come (some of which is history to us – most of which was future for Daniel), while, beginning with chapter 8, the prophecies are more specific.

"Beginning in chapter 8, Daniel's second vision concerns the empires of Persia and Greece as they relate to Israel. Under Persian government, Israelites went back to rebuild their land and their city, Jerusalem. Under Grecian domination, in particular under Antiochus Epiphanes, the city and the temple were again desolated. Daniel 9 presents Israel's history from the time of Ezra and Nehemiah to the inauguration of the kingdom from heaven at the second coming of Christ immediately preceded by the time of great trouble for Israel. Chapters 10-11 reveal the events relating the Persian and Greek Empires to Israel, with emphasis on the Gentile oppression of Israel. The final section, 11:36-12:13,

deals with the end of the age, the period of the revived Roman Empire, and the deliverance of Israel. It is fitting that the last five chapters of Daniel should be written in Hebrew, the language of Israel." (Walvoord)

I. THE VISION – vs. 1-15

A. The details of the vision – vs. 1-2

1. Vs. 1 gives the details as to the time of when the vision was given to Daniel – “in the third year of the reign of king Belshazzar.”
 - a) Belshazzar was co-regent with his father Nabonidus and was called Nebuchadnezzar’s son (5:18) even though he was actually his grandson (a common use of the word in Bible times).
 - b) Chapter 8 (as well as chapter 7) are not in chronological order – the vision of chapter 8 would pre-date chapter 5.
2. It would appear by the way the events are worded regarding the vision in this chapter that Daniel was not asleep in bed, as he was in chapter 7, but rather this was more of a day-time vision, or trance, in which Daniel was put to receive the prophecy about to be given (John the Apostle had similar experiences as recorded in the Book of Revelation).
3. Vs. 2 says that in the vision he was at “Shushan in the palace.”
 - a) There are two ways to look at this:

(1) He was in Shushan in the palace when he received the vision, or,

(2) He was in Babylon and the vision took him to Shushan in the palace – this is the view most widely held, and the view to which I hold.

- b) “Shushan the palace,” as it will later become known, was the king of Persia’s residence, and that is most likely why Daniel seemed to be surprised in the vision that he was there – he would not have been there at that point in the history of the conflict between Babylon and Persia.

Nehemiah 1:1

¹ The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,

Esther 1:2

² That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace,

Esther 1:5

⁵ And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king’s palace;

Esther 2:3

³ And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king’s chamberlain, keeper of

the women; and let their things for purification be given them:

Esther 2:5

⁵ Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

“In a word, Daniel finds himself projected in vision to a town little known at that time and unsuspected for future grandeur, but yet destined to be the important capital of Persia, the home of Esther, and the city from which Nehemiah came to Jerusalem.” (Walvoord)

4. Shushan is said to be in the “province of Elam” which, at this point in history was little known, and probably not even a part of the Babylonian Empire.
5. His vision came to him from that place “by the river of Ulai” – “The Ulai can best be identified with an artificial canal which connected the rivers Choastes and Coproates and ran close by Susa (Shushan)” (Montgomery).
6. All these specific details are given to lay the groundwork for the prophecy Daniel was about to receive regarding the Persian Empire before it came to power.

B. The ram with two horns – the nations of the Medes and the Persians – vs. 3-4

1. Vs. 3 begins the actual vision – Daniel begins it with “Then I lifted up mine eyes” – vs. 18, in the interpretation of the vision,

has Daniel in a "deep sleep" on his "face toward the ground." This isn't a nighttime sleep, but a daytime trance, so to speak.

2. Vs. 3 goes on with the first part of the dream being given by the river Ulai where Daniel saw a "ram which had two horns."



- a) It will be seen in the interpretation of the dream that these two horns represent the "kings of Media and Persia" – vs. 20 (also seen several times already in the dreams and visions of Nebuchadnezzar, as well as Daniel).
- b) The ram is used in ancient writings, and by ancient peoples, as a symbol of power – that is why it is used here in this vision, especially concerning this empire.

Keil observes, "In the Bundehesch the guardian spirit of the Persian kingdom appears under the form of a ram with clean feet and sharp-pointed horns, and ... the Persian king, when he stood at the head of his army, bore, instead of the diadem, the head of a ram."

- c) These horns are described as being “high” – this word carries with it not only the height of something (like a mountain) but the power and authority of a thing, which is what is meant here

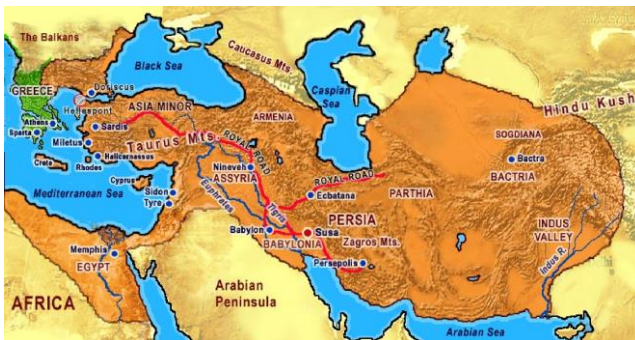
“Grew straight up on high, and so were different from the usual horns of a ram, which are crooked; denoting the great power, authority, wealth, and riches, these two kingdoms rose up unto.” (Gill)

- d) “But one was higher than the other, and the higher came up last”

(1) The one that came up last and was higher than the other represents the Persian Empire.

(2) The Median empire was first but succumb to the Persian Empire and joined with them in order to keep their identity but was seen as the weaker element of the Medio-Persian Empire.

3. Vs. 4 finds the “ram pushing westward, northward, and southward” – this would be from Shushan in the province of Elam in the nation of Persia – it describes the power of the kingdoms.



"That is, with his horns, as rams do; these kingdoms using all their power and strength, wealth and riches, in fighting with and subduing nations, and pushing on their conquests in all parts here mentioned; to the west, Babylon, Syria, Asia, and part of Greece; to the north, Iberia, Albania, Armenia, Scythia, Colchis, and the inhabitants of the Caspian sea; and to the south, Arabia, Ethiopia, Egypt, and India; all which places were conquered by Cyrus and his successors. No mention is made of the east, because this ram stood in the east, facing the west; and at the right and left were the north and south; and so Cyrus is said to come from the east." (Gill)

Isaiah 45:1-5

¹ Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

² I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

³ And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel.

⁴ For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

⁵ I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:

Isaiah 46:11

¹¹ Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

4. The power is shown in the phrase “so that no beasts might stand before him, neither was there any that could deliver out of his hand” – the power and destruction of the great Persian empire is clearly seen in ancient history.
5. A note of something that may be missed is that this vision, as stated, took place before the events of chapter 5 and the downfall of Babylon and death of Belshazzar. Daniel would have already had the vision of chapter 8 before he stood before Belshazzar and boldly declared to him what the handwriting on the wall meant. It would have given Daniel peace and boldness to say what needed to be said knowing what was soon to take place. He would have seen the events of prophecy unfolding in front of him.

C. The he goat from the west – the nation of Greece and Alexander the Great – vs. 5-7



1. "As I was considering" (vs. 5) – has he considered and pondered what the vision was to this point, the next part appeared.
2. "An he goat came from the west on the face of the whole earth"
 - a) As will be seen in the interpretation, although he's not named directly by name, the "he goat" can be no one else but Alexander the Great, if we take the vision as it is given.
 - b) "A goat was a very proper symbol of the Grecian or Macedonian people. Bp. Newton very properly observes that, two hundred years before the time of Daniel, they were called Aegeadae, the goats' people; the origin of which name is said to be as follows: Caranus, their first king, going with a multitude of Greeks to seek a new habitation in Macedonia, was advised by an oracle to take the goats for his guides; and afterwards, seeing a herd of goats flying from a violent storm, he followed them to Edessa, and there fixed the seat of his empire, and made the goats his ensigns or

standards; and called the place Aege or Aegea, the goats' town; and the people Aegeadae, the goats' people..." (Clarke)

- c) He is seen coming from the west, which, if you reference the map earlier in the notes, you will see is considerably west of both Babylon (where Daniel was for the vision), as well as of Shushan in Persia (where the vision events took place).
 - d) "On the face of the whole earth" – all that was between Greece and Persia (all Asia) – this was the whole world at the time, or so Alexander thought, which is why, when he had conquered all that land he is said to have wept because there was not another world to conquer.
3. "And touched not the ground" – speaks of the swiftness and the speed by which Alexander, and the Grecian army, conquered the then known world.
4. "And the goat had a notable horn between his eyes"
- a) There was only one horn, rather than the normal two.
 - b) And it was "notable" – that is, it was conspicuous, it had a striking appearance, it was obviously different than it should have been – it stood out as odd to Daniel.
5. Vs. 6 relates for us that Daniel saw this he goat with the one horn come upon the ram (which represented the Medio-Persian Empire) "in the fury of his power."
- "The conflicts between the Greeks and the

Persians were excessively severe. Alexander first vanquished the generals of Darius, at the river Granicus, in Phrygia; he next attacked and totally routed Darius, at the straits of Issus, in Cilicia; and afterwards at the plains of Arbela, in Assyria. One can hardly read these words, says Bp. Newton, 'the ram - which I had seen standing by the river, ran unto him in the fury of his power,' without having the image of Darius' army standing and guarding the river Granicus and of Alexander on the other side, with his forces plunging in swimming across the stream, and rushing on the enemy, with all the fire and fury that can be conceived." (Clarke)

6. Vs. 7 gives more details on the destruction of the Medio-Persian Empire by Greece and Alexander the Great.

a) "He was moved with choler against him"

(1) That is the he goat (Alexander) moved against the ram (Darius, and the Persian army).

(2) "With choler" - with anger or wrath, enraged - comes from a word that means to make bitter, and that's exactly what Darius and the Persians had done to the Greeks in their attempt to conquer them on numerous occasions.

"Alexander, though spurred on by ambition as his ruling motive, yet might be supposed without impropriety to represent the concentrated wrath of all

Greece on account of the repeated Persian invasions. It is true the Persians had been defeated at Leuctra, at Marathon, and at Salamis, that their hosts had been held in check at Thermopylae, that they had never succeeded in subduing Greece, and that the Grecians in defending their country had covered themselves with glory. But it is true, also, that the wrongs inflicted or attempted on the Greeks had never been forgotten, and it cannot be doubted that the remembrance of these wrongs was a motive that influenced many a Greek at the battle of the Granicus and Issus, and at Arbela. It would be one of most powerful motives to which Alexander could appeal in stimulating his army.” (Barnes)

- b) “Smote the ram, and brake his two horns”
– the two horns represented the two empires that had united into one – Media and Persia – they now had been utterly defeated.
- c) The last part of vs. 7 describes the defeat as being so complete that the ram didn’t have enough strength to even stand, and that he was “stamped upon” by the “he goat,” and there “was none that could deliver the ram out of his hand” – no help from Egypt, or Babylon, or Israel, or anywhere else.

D. The great horn broken – vs. 8

1. As Daniel considers what he had just seen in the vision, and as he observes the he goat growing in strength and power (“waxed very great”), something happens

“when he was strong” – “the great horn was broken.”

- a) At the seeming pinnacle of his success, Alexander (the he goat) is “broken” – he dies.
 - b) Alexander, who had conquered more of the world than any previous ruler, died in what some say was a drunken debacle at Babylon (most believe this, coupled with a raging fever and his compromised mental state, was what killed him) at the age of 34.
2. We see here, again, the kingdom of Greece being divided into four – in the place of the broken horn “came up four notable ones toward the four winds of heaven.”



- a) These four horns represent the kingdoms into which the nation of Greece was split after Alexander’s death (it was some 15 years after his death that this actually took place).

- (1) *Cassander assumed rule over Macedonia and Greece.*
- (2) *Lysimachus took control of Thrace, Bithynia and most of Asia Minor.*
- (3) *Seleucus took Syria and the lands to the east, including Babylonia.*
- (4) *Ptolemy established rule over Egypt, and possibly Palestine and Arabia Petraea.*

3. "Toward the four winds of heaven" – pointing again to the totality of the conquest of Greece and the fact that it seemed to cover the whole earth.

Matthew 24:30–31

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Mark 13:27

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Revelation 7:1

1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.



E. The little horn (the second little horn of Daniel) – vs. 9-10

1. The first part of verse 9 says that out of one of those four horns came “a little horn” – this is not the same horn as in chapter 7 historically, but there are some striking similarities (vs. 24-25), and it does represent, in a prophetic view, that same “little horn,” or the person of the Antichrist.
 - a) An interesting thought enters here – if this little horn is, in type, representative of the Antichrist, then it would be safe to say that he would come from one of the four areas in which the nation of Greece was divided.
 - b) This horn is viewed as “little” in comparison to Alexander the Great and the size of his kingdom – so, the one represented by the “little horn” was little in comparison to that.
 - c) The “little horn” of chapter 8 is clearly defined for us, historically, as Antiochus Epiphanes, and the prophecy concerning this event in Dan. 8 was clearly fulfilled by

him in 175 B.C., but there is also a clear similarity and type between Antiochus Epiphanes and the Beast of Revelation, and if that type is to be taken with any amount of clear prophetic utterance, then the Beast, the Antichrist, will, in fact, come from this region of the world.

2. The latter part of vs. 9 – the little horn “waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.”
 - a) The person represented by the “little horn” is seen as growing in strength and power – “waxed exceeding great.”
 - b) His power grew outwardly from Syria and went southward into Egypt, eastward in the direction of ancient Media and Persia, and into the “pleasant land,” which is Palestine, or Canaan (and perhaps Jerusalem specifically).

Daniel 11:16

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

Daniel 11:41

41 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

Daniel 11:45

45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come

to his end, and none shall help him.

Jeremiah 3:19

19 But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me.

Ezekiel 20:6

6 In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands:

Ezekiel 20:15

15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands;

Malachi 3:12

12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

- c) The reason we know the points are referenced from Syria is because that is where Antiochus Epiphanes was from – he was the eighth king in the Syrian dynasty who reigned from 175-164 B.C.
- d) Most of the information we have regarding Antiochus Epiphanes and his conquests comes from the Apocryphal book of Maccabees (not part of the canon of Scripture but still valuable historical information).

"And there came out of them a wicked root Antiochus surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks." (1 Maccabees 1:10)

"17 Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy, 18 And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death. 19 Thus they got the strong cities in the land of Egypt and he took the spoils thereof. 20 And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude," (1 Maccabees 1)

"Wherefore, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money." (1 Maccabees 3:31)

"1 About that time king Antiochus travelling through the high countries heard say, that Elymais in the country of Persia was a city greatly renowned for riches, silver, and gold; 2 And that there was in it a very rich temple, wherein were coverings of gold, and breastplates, and shields, which Alexander, son of Philip, the Macedonian king, who reigned first among the Grecians, had left there." (1 Maccabees 6)

3. Vs. 10 (through vs. 14) is a difficult passage prophetically (as well as historically) because it doesn't seem to fit Antiochus Epiphanes entirely.

- a) The "little horn" is seen, again, as waxing great – growing greater and greater – "even to the host of heaven" (it seemed to those then that his power would reach to heaven, and God Himself).
- b) His power is seen as casting "down some of the host and of the stars to the ground," and stamping "upon them."

(1) The totality of the power and strength of this ruler is in view.

(2) The "host" and the "stars" most likely represent God's holy people, beginning with Abraham and the Jews and includes those that followed God's laws.

Genesis 15:5

⁵ And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

Genesis 22:17

¹⁷ That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

Daniel 12:3

³ And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

Matthew 13:43

⁴³ Then shall the righteous shine forth as the sun in the kingdom of their

Father. Who hath ears to hear, let him hear.

(3) *There is a reference in another Apocryphal book that, although not part of the canon of inspired Scripture, is nonetheless relevant to understanding this:*

Enoch 46:7

⁷ And these are they who judge the Stars of Heaven, and raise their hands against the Most High, and trample upon the dry ground, and dwell upon it. And all their deeds show iniquity, and their power rests on their riches, and their faith is in their gods that they have made with their hands, and they deny the name of the Lord of Spirits.

(4) *History records for us how hateful Antiochus was towards the Jews and what he did to rid himself of them.*

F. The desolation of the sanctuary – vs. 11-14

1. The description of the “little horn” continues here, and although it’s speaking of Antiochus Epiphanes, as pointed out in the previous points, the Antichrist is in view as well – and some of these points seem to speak more to him than to Antiochus.
2. Vs. 11 begins with reference to Antiochus Epiphanes magnifying himself (elevating himself) “even to the prince of the host.”
 - a) To whom this is referring cannot be stated

with certainty – some consider it to be the high priest at that time (Onias) and others consider it to be God Himself.

- b) It is more probable that it is referring to the Lord – this can be seen if we look at the interpretation in vs. 25 where it states this “prince of the host” as being the “Prince of princes,” a name that would normally be attributed to the Lord God.

“By this is meant that he exalted himself up to the point of claiming divine honor, as brought out in his name Epiphanes which refers to glorious manifestation such as belonged to God. His pretensions are similar to the little horn of Daniel 7:8, 20. Antiochus, however, obviously also directed blasphemous opposition against God Himself and to this extent magnified himself against God as well as reaching toward the glory and honor belonging to God.” (Walvoord)

Joshua 5:13–15

13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

14 And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

15 And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

3. Vs. 11 also mentions that because of him the “daily sacrifice was taken away, and the place of his sanctuary was cast down.”
- a) The “daily sacrifice” was that of the offerings that were performed according to the Levitical Law in the morning and evening – these were forbidden under Antiochus Epiphanes.
 - b) “His sanctuary” seems to also point to the “prince of the host” being God as the pronoun “his” seems to be pointing to that title and if so then the only possible interpretation for that title would be the Lord, considering the “sanctuary” was speaking of the sanctuary of the Temple, the Lord’s house.
 - c) The history of this is found in 1 Maccabees of the Apocryphal books.

1 Maccabees 1:2

²⁰ And he took the strong cities in the land of Egypt: and he took the spoils of the land of Egypt.

²¹ And after Antiochus had ravaged Egypt, in the hundred and forty-third year, he returned and went up against Israel.

²² And he went up to Jerusalem, with a great multitude.

²³ And he proudly entered into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, and the table of proposition, and the pouring vessels, and the vials, and the little mortars of gold, and the veil, and the crowns, and the golden ornament that was before the

temple: and he broke them all in pieces.

²⁴ And he took the silver and gold, and the precious vessels: and he took the hidden treasures, which he found: and when he had taken all away, he departed into his own country.

1 Maccabees 1:29-32

³² And the land was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

³⁰ And after two full years, the king sent the chief collector of his tributes to the cities of Juda, and he came to Jerusalem with a great multitude.

³¹ And he spoke to them peaceable words in deceit; and they believed him.

³² And he fell upon the city suddenly, and struck it with a great slaughter, and destroyed much people in Israel.

1 Maccabees 1:44-50

⁴⁴ And all nations consented, according to the word of king Antiochus.

⁴⁵ And many of Israel consented to his service, and they sacrificed to idols, and profaned the sabbath.

⁴⁶ And the king sent letters by the hands of messengers to Jerusalem, and to all the cities of Juda; that they should follow the law of the nations of the earth.

⁴⁷ And should forbid holocausts and sacrifices, and atonements to be made in the temple of God.

⁴⁸ And should prohibit the sabbath, and the festival days to be celebrated.

⁴⁹ And he commanded the holy places to

be profaned, and the holy people of Israel.

⁵⁰ And he commanded altars to be built, and temples, and idols, and swine's flesh to be immolated, and unclean beasts,

- d) There is a parallel in 9:27 in relation to the Tribulation period where the Antichrist (the Beast of Revelation) does this very same thing again, half-way through the Tribulation.

Daniel 9:27

²⁷ And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

- 4. Vs. 12 is perhaps the most difficult to understand in this text. Much debate has been given to it, and many varied translations have been made for it. Considering all the arguments, it can be generally interpreted to mean "that the people of Israel along with their worship are given over to the power of Antiochus Epiphanes with the resulting transgression and blasphemy against God." (Walvoord)
 - a) The "host" mentioned – literally means a mass of people – is most likely speaking of the Israelites being under the power of Antiochus; allowed to be so by the Lord.
 - b) The word translated "against" is one that means given over to something, so we can

understand this to say that the host was given over to Antiochus, along with the daily sacrifices (mentioned in vs. 11).

c) This is done "by reason of transgression" – two-fold explanation:

(1) Antiochus does this out of pure hatred for the Lord and His people, and he will do whatever he has to in order to perpetrate evil upon all that is holy;

(2) This was allowed of God to be done because of the transgression of the priests and of the people.

d) The "truth" – the Law of God and the true method of worshiping God – is seen as being "cast down...to the ground" – Antiochus is seen literally destroying and defiling all that was holy to the Jews (the pronoun "it" is referring to Antiochus and his actions).

Isaiah 59:14

14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

2 Thessalonians 2:10–12

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

5. Vs. 13 records a conversation Daniel saw in this vision (or heard) between "one saint" and "another saint."
 - a) The word "saint" is most often translated "holy" and can refer to either man, angel, or the Lord Himself – the context indicates which, and the context here would indicate this conversation took place between two angels.
 - b) The purpose of the conversation was to ask how long the events just described in the previous two verses would last (the desolation of the Temple, and the destruction of God's people and worship), and for Daniel to have a time frame for the events that would unfold (he saw them as prophecy, we see them as history).
 - c) Some view this question, and the answer in vs. 14, in relation to the Great Tribulation and try and make the events and time frame fit there, but there are too many problems with doing so. As stated earlier in our study of Daniel 8, Antiochus Epiphanes is clearly a type of the Beast of Revelation (the Antichrist) but not every point will fit that type, and that is true here. This question and the answer are, most likely, referring to the length of Antiochus' reign – nothing more.
6. The answer to the question in vs. 13 is found in vs. 14 – as to how long the desolation and destruction would last – 2300 days was the answer.
 - a) There is no real, legitimate reason to consider this any more or less than simply 2300 24-hour periods of time (6.39 years

of 360 days each) – some looked at them as representing years; some look at them as representing 2300 evening-morning periods (because of the mention of the daily sacrifices which happened in the morning and evening), which would be 1150 days, and then they would try and make that fit the 3 ½ years of the second half of the Tribulation.

- b) Taking all things into consideration that can be known of the events of Daniel 8, and the vision that Daniel saw as it related to Antiochus Epiphanes, the 2300 days (seen as a round number, not an exact number), is, in all probability, referring to the period from 171 B.C. (when Onias III, the legitimate high priest, was assassinated, and the Jewish religion began to erode under the persecution of Antiochus), culminating with the death of Antiochus in 164 B.C.

II. THE INTERPRETATION OF THE VISION GIVEN TO DANIEL – VS. 15-26

A. In relation to the time of the end – vs. 15-19

1. Vs. 15-16 finds Daniel seeking “the meaning” of the dream, and in answer to his request God sends an angel to give it to him.
 - a) “There stood before me as the appearance of a man” – as vs. 16 shows, this “man” was the angel Gabriel – appearing in the form of a man.
 - b) Vs. 16 states that a “man’s voice” was heard from “between the banks of Ulai” (in

other words, from the middle of the river) – it doesn't say who this voice was but it's certainly conceivable that it would be the voice of God.

- c) The voice commands Gabriel to make the vision understood to Daniel.

(1) The name "Gabriel" means, literally, warrior of God, or man of God – comes from two words – the first most often interpreted "man" and the Hebrew word "el" which means God. The word translated man is speaking of the power or strength of man, pointing to the power or authority of the angel Gabriel.

(2) This is the first time an angel is named in the Bible. Gabriel is mentioned again in Dan. 9:21 and in Luke 1:19, 26 where he is the messenger to Zacharias, announcing the birth of John the Baptist; and to the virgin Mary, announcing the coming of the birth of Jesus.

(3) The only other angel named in the Bible, aside from Lucifer, is Michael, mentioned in Dan. 10:13, 21; 12:1; and in the New Testament in Jude 9 and Revelation 12:7.

2. Vs. 17 has Gabriel coming near to where Daniel was standing (in the vision) and the Bible states that he was "afraid" – the word carries more than an idea of simple fear but goes beyond that to terror or panic-stricken.
3. Vs. 17 goes on with Gabriel speaking to Daniel and telling him to "Understand" – it

seems he says this in order to calm the fear Daniel was demonstrating, and to make sure he had his attention so he would comprehend what was about to be said regarding the interpretation of the vision.

4. "For at the time of the end shall be the vision"
 - a) This points back (as does vs. 19) to vs. 13-14 where the question was asked as to how long the desolation would last and the answer was given of 2300 days.
 - b) Although there may be a dual-fulfilment in this verse (and vs. 19) – fulfilled with Antiochus Epiphanes as well as a future fulfillment with the Beast of Revelation – this point is mostly dealing with the fact that the desolation of Antiochus had a limited time frame to it.
 - c) This phrase can be seen maybe a little clearer if worded as "for a time is the end of the vision" – "there is a set, fixed, and determined time, when the vision shall end, and have its accomplishment; namely, when the 2300 days are expired" (Gill).
5. Vs. 18 shows that, at some point in the vision, Daniel had fallen asleep.
 - a) He started out more in a day-dreaming state rather than asleep on a bed (as he was in for the vision recorded in Daniel 7).
 - b) "I was in a deep sleep on my face toward the ground" – perhaps the fear he felt caused this.

- c) So, Gabriel touched him and woke him up, set him upright and prepared him for the interpretation of the dream – he didn't wake out of the vision state, just woke up from his deep sleep within the vision.
6. Vs. 19 is an explanation of the last phrase of vs. 17 concerning the "time of the end" of the events described in the vision – again, there is a dual-fulfillment component to this.
- a) The end of the indignation under Antiochus was given a specific time – 2300 days.
 - b) The end of the indignation (and the Time of the Gentiles) under the Beast was given a specific time – 42 months (1260 days).

Daniel 9:26-27

²⁶ And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

²⁷ And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

B. In relation to the ram and the rough goat – vs. 20-22

This has already been explained earlier in the notes on the giving of the vision.

C. In relation to the latter time of the kingdom – vs. 23-26

1. Vs. 23 refers to, historically from our perspective, Antiochus Epiphanes, but there is also a clear view and description of the Antichrist, or the Beast of Revelation.

a) "Latter time of their kingdom" – historically, the four kingdoms in which Alexander's was split.

b) "When the transgressors are come to the full" – "That is, when the state of things – the prevalence of wickedness and irreligion in Judea – shall have been allowed to continue as long as it can be – or so that the cup shall be full – then shall appear this formidable power to inflict deserved punishment on the guilty nation." (Barnes)

"When the utmost degradation has taken place, by the buying and selling of the high priesthood; for Onias was ejected for a sum of money, to make room for wicked Jason; and Jason again was supplanted for a greater sum by a worse man, if possible, than himself, Menelaus; and the golden vessels of the temple were sold to pay for this sacrilegious purchase. Thus transgressions were come to the full, before the Romans had commission to destroy Jerusalem and its temple, etc." (Clarke)

c) "A king of fierce countenance, and understanding dark sentences, shall stand up"

(1) "*Fierce countenance*" – *everything*

about Antiochus was seen as fierce, as severe, as harsh – he was a very violent ruler.

(2) *"Understanding dark sentences" – difficult questions, riddles, perplexing questions – Antiochus was "more distinguished for craft and policy than he was for wisdom, or for explaining enigmas. The meaning seems to be that he would be politic and crafty, seeking to make his way, and to accomplish his purpose, not only by the terror that he inspired, but by deceit and cunning. That this was his character is well known." (Barnes)*

2 Thessalonians 2:9–11

9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

Revelation 13:11–14

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the

earth in the sight of men,

¹⁴ And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

2. Vs. 24 continues description of both Antiochus Epiphanes and the Antichrist of end times.
 - a) "His power shall be mighty" – self-explanatory
 - b) "But not by his own power" – Antiochus and the Antichrist both received their power and ability from Satan, the Dragon of Revelation.
 - c) "He shall destroy wonderfully" – he will cause fearful destruction – very true of Antiochus in what he did to the Jewish nation as a whole, as well as his other regional conquests; and will be very true of the Antichrist as well.
 - d) "And shall prosper, and practice (succeed)" – he was successful, as will be the Antichrist.
 - e) "And shall destroy the mighty and the holy people" – by the "mighty" is most likely those Gentiles around Antiochus, and by the "holy people" is meant the Israelites – the Antichrist will destroy all, both great and small.
3. Vs. 25 may say more about the Beast of Revelation than it does about Antiochus –

it seems to change attributes to fit more of the end of the Times of the Gentiles rather than the end of Antiochus' reign.

a) "Through his policy also he shall cause craft to prosper in his hand" – "craft" is referring to deception and fraud – Antiochus was known for this, but is something the Antichrist will use for the first 3 ½ years of the Tribulation when he deceives everybody into thinking he's a savior when he turns out to be a beast.

b) "And he shall magnify himself in his heart" – self-explanatory

c) "And by peace shall destroy many" – again, Antiochus did this but so also will the Antichrist (Ezekiel 38) in the middle of the Tribulation.

d) "He shall also stand up against the Prince of princes"

(1) This is where the analogy between Antiochus and the Antichrist breaks down.

(2) This is a specific event spoken of here, seen as a something specific happening with a specific person – not a generic statement.

(3) The "Prince of princes" can be no one else other the Lord Jesus, the Lamb of Revelation that the Beast makes war with at the Battle of Armageddon.

e) "But he shall be broken without hand" – he shall be broken, defeated without any human hand involved – this can really only be said of the defeat of the Antichrist, not

Antiochus.

Revelation 19:19-21

¹⁹ And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

²⁰ And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

²¹ And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

4. Vs. 26 is the final remark from Gabriel to Daniel in his vision of the abomination of desolation of the Temple under Antiochus Epiphanes, and his reign of terror over Israel.

a) "The vision of the evening and the morning which was told is true"

(1) That is, the 2300 days of trouble for Jerusalem and the Jews will certainly come to pass – nothing will stop it.

(2) The mention of "evening" and "morning" specifically is pointing to the evening and morning sacrifices of the Jews in the Temple that were done away with under Antiochus and which will be done away with halfway through the Tribulation under the Antichrist.

b) "Wherefore shut thou up the vision"

(1) *The words "shut thou up" come from a word that means to keep something hidden or secret.*

(2) *Daniel, who himself didn't understand all of what was being seen in his vision, was told by Gabriel to keep hidden or secret the vision regarding the ram and the he goat and the little horn from the Babylonians, whose end was near, and who would be succeeded by the very people of whom this vision pertained.*

(3) *He was also told to make a record of the vision so that, as it was fulfilled, there would be a written record of it to show that prophecy had been fulfilled.*

Isaiah 8:16

¹⁶ Bind up the testimony, seal the law among my disciples.

Daniel 12:4

⁴ But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

Daniel 12:9

⁹ And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

Revelation 10:4

⁴ And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

Revelation 22:10

¹⁰ And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

- c) "For it shall be for many days" – "for it" refers to many days from now – the events were for some time in the future.

III. THE EFFECT ON DANIEL – VS. 27

A. The effects on Daniel of this vision were both physically and mentally draining.

B. Once the ailments from the event passed, he got up, and went about his job – "the king's business."

C. "I was astonished at the vision" – the events which are depicted in this vision, especially those concerning Jerusalem and the Temple, caused Daniel to be overcome with amazement.

D. "None understood it"

1. Although he would have kept this from the Babylonians, it would appear that he told it to some, seen in the word "none."
2. Gabriel was told to help Daniel "understand the vision" (vs. 16), so it's likely that he had some understanding of it, but he didn't understand the entirety of it or he wouldn't have been "astonished." What he was made to understand was who the nations were that were involved, but not necessarily what it meant to the children of God, and he certainly wouldn't

have understood the implications regarding the Antichrist.

Conclusion: As has been pointed out numerous times in our study of these visions – we may not understand what they mean, and we may even disagree as to what they mean, but the fact still remains that the prophecies that were given that were to be fulfilled before now have been fulfilled, to the letter. God has a plan for this world, and nothing will change that plan. Just as nothing was going to change the events prophesied regarding Antiochus Epiphanes, nothing will change them regarding the Antichrist, or the end of the Times of the Gentiles. God's Word will be fulfilled – no matter what man, or the Devil, does.