

1. Last week I taught Dan 8:11-14. When time ran out I was in the process of teaching verses fifteen through nineteen.
2. Before returning to that study I want to give you an expanded translation of Dan 8:1-14.

Expanded Translation

Dan 8:1 In the third year of Prince Belshazzar's reign over Babylon, I, Daniel, had another vision. The year was c. B.C. 550.

Dan 8:2 In my vision I, Daniel saw myself being transported both in space and time to a large palace in the city of Susa in the province of Elam; in the vision I could see myself standing beside the Ulai Canal.

Dan 8:3 I, Daniel, looked up, and there before me was a ram with two horns, standing beside the Ulai; the horns of the ram were long but one of the horns was much longer than the other however somehow I knew the longer horn grew up out of the ram's head after the shorter horn.

Dan 8:4 I watched as the ram charged first toward the west then the north and finally to the south. Strangely the animal did not charge to the east. The ram was extremely powerful and dominate; there was nothing that could stand before him, all that got in his way succumbed to his power. He did as he pleased and became great.

Dan 8:5 As I was pondering that which I had just seen, a large male goat suddenly appeared with a prominent horn between his eyes; he had come from the west, I could see him bounding quickly across the whole earth; he moved with purpose and alacrity, so quick was his pace that his feet did not touch the ground.

Dan 8:6 The two-horned ram was still standing beside the canal in the province of Elam outside the city of Suza; the goat without breaking stride charged at the ram in a fit of rage.

Dan 8:7 The large male goat attacked the ram furiously, with his head and horn he butted the ram shattering the ram's two horns. The defenseless ram was powerless to stand against him; the ram tried to fight back but the goat knocked him to the ground and trampled him, and none could rescue the ram from the power of the male goat.

Dan 8:8 The male goat became the leader of a formidable empire, but at the height of his power on a return trip from conquering Pakistan, his large horn, representing Alexander the Great was broken off, and in its place four prominent horns grew up; these four horns represented four Generals who took over from Alexander and after a series of battles, the goat's kingdom was divided among the four generals.

Dan 8:9 Out of one of the horns, the horn of the Seleucids' line, came another horn, Antiochus Epiphanies, it started small but grew in power to the south and to the east and toward the land of Israel.

Dan 8:10 The horn grew until it reached the heavens representing the rise to power of Antiochus Epiphanes, and then the horn began a systematic persecution of God's people in the land which God had given to Israel.

Dan 8:11 The horn, Antiochus Epiphanes, from the line of Seleucus set himself up to be as great as the Lord Himself; early in his rule over Israel he stopped all of the liturgy proscribed by Moses; he even stopped the daily sacrifices and desecrated the Temple of God in Jerusalem.

Dan 8:12 In his rebellion and under the permissive will of God, he dominated all of Israel and he took complete charge of the Temple liturgy demanding Israel worship the Greek pantheon. For a time he prospered in everything he did, and the truth of God was thrown to the ground. He had pigs blood smeared both in the Holy Place and the Holy of Holies.

Dan 8:13 Then, I Daniel, heard one of the angels say to one of the other angels standing nearby, "How long will it take for this awful vision to be fulfilled?"

Dan 8:14 The angel turned to me and said, "It will take 2,300 evenings and mornings; then the sanctuary will be reconsecrated." I thought long and hard as to the meaning of the 2300 days.

3. Now let's return to our study of Dan 8:15-19 and the Interpretation of the vision.

KJV

Dan 8:15 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.

Dan 8:16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

Dan 8:17 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.

Dan 8:18 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.

Dan 8:19 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.

NIV

Dan 8:15 While I, Daniel, was watching the vision and trying to understand it, there before me stood one who looked like a man.

Dan 8:16 And I heard a man's voice from the Ulai calling, "Gabriel, tell this man the meaning of the vision."

Dan 8:17 As he came near the place where I was standing, I was terrified and fell prostrate. "Son of man," he said to me, "understand that the vision concerns the time of the end."

Dan 8:18 While he was speaking to me, I was in a deep sleep, with my face to the ground. Then he touched me and raised me to my feet.

Dan 8:19 He said: "I am going to tell you what will happen later in the time of wrath, because the vision concerns the appointed time of the end."

Principles:

1. With the entire vision recorded and, to some extent, already interpreted, Daniel now enters into active participation in the vision as he seeks an interpretation.
2. According to verse 15 Daniel "sought for the meaning of his vision." In response to his desire he encountered what appeared to be a man." The man is either an angel or perhaps even a Theophany.

Dan 8:15 While I, Daniel, was watching the vision and trying to understand it, there before me stood one who looked like a man.

3. Then the angel Gabriel appeared on the scene; the "man" ordered Gabriel to instruct Daniel as to the meaning of the vision.

Dan 8:16 And I heard a man's voice from the Ulai calling, "Gabriel, tell this man the meaning of the vision."

4. The man's voice may be that of Michael the Archangel or even the voice of God, the source of the voice is not identified in the text.
5. John Calvin believes that the man speaking is Christ.

6. This is the first mention in the Bible of an elect angel by name.

6.1 Gabriel is again mentioned in Dan 9:21 where he comes to provide certain answers to Daniel's prayer and in Luk 1:19 and 26, where he is the messenger to Zacharias, announcing the future birth of John the Baptist, and then to the virgin Mary, announcing the coming birth of Jesus Christ.

7. The only other angel in Scripture named, aside from Satan, is Michael. Michael is mentioned in Dan 10:13, 21 and Dan 12:1, and in the New Testament in Jude 9 and Rev 12:7.

Dan 10:13 But the prince of the Persian kingdom resisted me twenty-one days. Then Michael, one of the chief princes, came to help me, because I was detained there with the king of Persia.

Dan 10:21 but first I will tell you what is written in the Book of Truth. (No one supports me against them except Michael, your prince).

Dan 12:1 "At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people--everyone whose name is found written in the book-- will be delivered.

Jude 9 But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not dare to bring a slanderous accusation against him, but said, "The Lord rebuke you!"

Rev 12:7 And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back.

8. The restraint of Scripture in naming angels is in contrast to a prolific nomenclature of angels in apocalyptic literature outside the Bible.

9. Because of the whole context of the vision, the powerful presence of Gabriel, and the mysterious voice which may be the voice of Deity, Daniel is afraid, actually panic stricken, and falls on his face.

Dan 8:16 And I heard a man's voice from the Ulai calling, "Gabriel, tell this man the meaning of the vision."

Dan 8:17 As he came near the place where I was standing, I was terrified and fell prostrate. "Son of man," he said to me, "understand that the vision concerns the time of the end."

10. The situation is not much different from that of John the apostle in Revelation chapter one at the tremendous vision of the glorified Christ.

Rev 1:17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

Rev 1:18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Rev 1:19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

11. The words of Gabriel are reassuring; he instructs Daniel, using the title son of man, and for the first time in the entire chapter we have an indication that "the time of the end" is related to the vision.

Dan 8:19 He said: "I am going to tell you what will happen later in the time of wrath, because the vision concerns the appointed time of the end."

12. Although Daniel apparently had been awake in the earlier part of the vision, we now learn that, as Gabriel was speaking, Daniel had fallen into a deep sleep with his face toward the ground.

Dan 8:18 While he was speaking to me, I was in a deep sleep, with my face to the ground. Then he touched me and raised me to my feet.

13. Montgomery translates I was in a deep sleep as "I swooned." In any event, it is not a natural sleep but the result of his fear described in verse 17.

Dan 8:17 As he came near the place where I was standing, I was terrified and fell prostrate. "Son of man," he said to me, "understand that the vision concerns the time of the end."

13.1 Not unlike Ezekiel is Daniel (Eze 1:28-2:2).

Eze 1:28 Like the appearance of a rainbow in the clouds on a rainy day, so was the radiance around him. This was the appearance of the likeness of the glory of the LORD. When I saw it, I fell facedown, and I heard the voice of one speaking.

Ezekiel's Call

Eze 2:1 He said to me, "Son of man, stand up on your feet and I will speak to you."

Eze 2:2 As he spoke, the Spirit came into me and raised me to my feet, and I heard him speaking to me.

14. Daniel is aroused: as stated in verse 18, Gabriel touched me, and set me upright." The expression, set me upright (v. 18), "probably means made me stand up where I was.

Dan 8:18 While he was speaking to me, I was in a deep sleep, with my face to the ground. Then he touched me and raised me to my feet.

15. In verse 19, Gabriel explains further that which he started in verse 17 regarding the end time clearly he communicates to Daniel what will happen during the Tribulation.

Dan 8:17 As he came near the place where I was standing, I was terrified and fell prostrate. "Son of man," he said to me, "understand that the vision concerns the time of the end."

Dan 8:19 He said: "I am going to tell you what will happen later in the time of wrath, because the vision concerns the appointed time of the end.

16. In the verses which follow several details of the interpretation are given.

17. The expression, the indignation refers to God's discipline of Israel as in the days of Isaiah, when God used Assyria as His chastening agent.

Isa 10:5 "Woe to the Assyrian, the rod of my anger, in whose hand is the club of my wrath!"

Isa 10:25 Very soon my anger against you will end and my wrath will be directed to their destruction."

18. God in His indignation is seen using the tyranny of Antiochus and "his lawless men" (compare 1Mac 1:11-15). God is permitting the persecution as a chastening of Israel.

1Mac 1:11-15 In those days there appeared in Israel men who were breakers of the law, and they seduced many people, saying: "Let us go and make an alliance with the Gentiles all around us; since we separated from them, many evils have come upon us." The proposal was agreeable; some from among the people promptly went to the king, and he authorized them to introduce the way of living of the gentiles. Thereupon they built a gymnasium in Jerusalem according to the Gentile custom. They covered over the mark of their circumcision and abandoned the holy covenant; they allied themselves with the Gentiles and sold themselves to wrongdoing."

19. Because of the introduction of the term the time of the end (Dan 8:19) and the additional expression in verse 19 of "in the last end of indignation," we no doubt have a reference to the consummation of Gentile times at the Second Advent of Christ.

20. Although an adequate fulfillment of this prophecy is found some two centuries before Christ, Daniel is also being given a foretelling of the end times just preceding the second coming of Christ.

21. The entire matter is a complicated reference to that described in Dan 9:27 and by the extended passages in Daniel chapters eleven and twelve.

22. As we conclude our study of Dan 8:15-19 we should perhaps review the position of several prominent Premillenarians:

22.1 The Scofield Reference Bible, both the 1917 and 1967 editions interpret Chapter eight as being fulfilled historically in Antiochus, but Scofield also teaches that beginning with verse 17 we have a prophecy to be fulfilled at the end of the age culminating in the Second Advent.

22.2 Premillenarians like Walvoord also take the entire passage as having dual fulfillment, believing Dan 8:1-14 as historical and Dan 8:15-17 as having a prophetic meaning.

22.3 Louis T. Talbot, writes "When the vision recorded here was given to Daniel all of it had to do with then prophetic events; whereas we today can look back and see that everything in verses 1-22 refers to men and empires that have come and gone. We read about them in the pages of secular history. But verses 23-27 of the chapter before us have to do with a king of fierce countenance 'who shall appear 'in the latter time' (v. 23), and he is none other than the Antichrist who is to come. Again, while verses 1-22 have to do with history, yet the men of whom they speak were shadows of that coming 'man of sin,' who is more fully described in the closing verses of the chapter.

22.4 Talbot varies from the pattern somewhat by finding typical fulfillment in verses 1-22 and futuristic fulfillment in Dan 8:23-26.

Dan 8:23 "In the latter part of their reign, when rebels have become completely wicked, a stern-faced king, a master of intrigue, will arise.

Dan 8:24 He will become very strong, but not by his own power. He will cause astounding devastation and will succeed in whatever he does. He will destroy the mighty men and the holy people.

Dan 8:25 He will cause deceit to prosper, and he will consider himself superior. When they feel secure, he will destroy many and take his stand against the Prince of princes. Yet he will be destroyed, but not by human power.

Dan 8:26 "The vision of the evenings and mornings that has been given you is true, but seal up the vision, for it concerns the distant future."

22.5 Strictly speaking, this does not conform to any of the divisions noted earlier but illustrates that the passages provide reliable prophecy in two different senses.

22.6 A number of other expositors find chapter 8 dealing with both Antiochus Epiphanes and the future world ruler.

22. This view is ably summarized by J. Dwight Pentecost. Pentecost gives a most illuminating overall view of chapters 7 through 12 in the following statement:

"The key to understanding chapters 7 through 12 of Daniel's prophecy is to understand that Daniel is focusing his attention on this one great ruler and his kingdom which will arise in the end time. And while Daniel may use historical reference and refer to events which to us may be fulfilled, Daniel is thinking of them only to give us more details about this final form of Gentile world power and its ruler who will reign on the earth. In Daniel chapter 8, we have another reference to this one. Daniel describes a king who is going to conquer the Medo Persian Empire. This is an historical event that took place several centuries after Daniel lived. There was an individual that came out of the Grecian Empire who was a great enemy of the nation Israel. We know him as Antiochus Epiphanes. Antiochus Epiphanes was a ruler who sought to show his contempt for Palestine, the Jews, and the Jewish religion by going to the temple in Jerusalem with a sow which he slaughtered and put its blood upon the altar.

“This man was known as one who desolated, or 'the desolator.' But this passage in Daniel Chapter eight is speaking not only of Antiochus in his desolation and his desecration of the Temple; it is looking forward to the great desolator who would come, the one who is called 'the little horn' in Daniel Chapter seven. In Daniel 8:23 we read of this one and his ministry.”

End Lesson Taught 7-7-2002