

1. Last week I taught in part Dan 8:15-19.

2. Before returning to that study I want to give you an expanded translation of Dan 8:8-14.

Expanded Translation:

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 Epiphanes, 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.

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.
3. Then the angel Gabriel appeared on the scene; the "man" ordered Gabriel to instruct Daniel as to the meaning of the vision.
4. 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.
5. 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.
6. 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.
7. In the verses which follow, several details of the interpretation are given.
8. 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.
9. 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.
10. As we conclude our study of Dan 8:15-19 we should perhaps review the position of several prominent premillenarians:
 - 10.1 The *Scofield Reference Bible*, both the 1917 and 1967 editions interpret chapter 8 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.

10.2 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.

10.3 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.

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

10.5 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.

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

10.7 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 8 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 7. In Daniel 8:23 we read of this one and his ministry."

10.8 Pentecost summarizes the facts from Dan 8:23-25 as a description of the beast in that:

- he is to appear in the latter times of Israel's history (Dan 8:23)
- through alliance with other nations, he achieves world-wide influence (Dan 8:24)
- a peace program helps his rise to power (Dan 8:25)
- he is extremely intelligent and persuasive (Dan 8:23)
- he is characterized by Satanic control (Dan 8:24)
- he is a great adversary against Israel and the prince of princes (Dan 8:24-25)
- a direct judgment from God terminates his rule (Dan 8:25)

10.9 Walvoord again writes:

"It may be concluded that many premillennial expositors find a dual fulfillment in Daniel Chapter eight; some of them achieve this by a division of the first part of the chapter as historically fulfilled and the last part prophetically future; some regard the whole chapter as having, in some sense, a dual fulfillment historically as well as in the future; but most of them find the futuristic elements emphasized, especially in the interpretation of the vision. A variation of the view that the last part of the chapter is specifically futuristic is found in the interpretation which has much to commend itself. This variation regards the entire chapter as historically fulfilled in Antiochus, but to varying degrees foreshadowing typically the future world ruler who would dominate the situation at the end of the times of the Gentiles. In any case, the passage intentionally goes beyond Antiochus to provide prophetic foreshadowing of the final Gentile ruler.

11. Now let me give you an expanded translation of Dan 8:15-19:

Dan 8:15 While I was trying to understand the meaning of my vision, I suddenly saw a man who was standing in front of me; at least he looked like a man, although He could have been an angel or a Theophany.

Dan 8:16 I then heard him call from across the river, "Gabriel, tell Daniel the meaning of his dream."

Dan 8:17 Gabriel in response walked toward me. But as he approached, I was too frightened to stand, I fell flat on my face. "Son of man," he said, "you must understand that the events you have seen in your vision will not take place until the last days."

Dan 8:18 I fainted even as I laid face down on the ground. But he revived me with a touch, and assisted me to my feet.

Dan 8:19 "I am here," he said, "to tell you what is going to happen during the Great Tribulation-for what you have seen pertains to the final events of planet earth's dubious history."

12. And now for "THE INTERPRETATION or THE RAM AND THE ROUGH GOAT"

KJV

Dan 8:20 The ram which thou sawest having two horns are the kings of Media and Persia.

Dan 8:21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

Dan 8:22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

NIV

Dan 8:20 The two-horned ram that you saw represents the kings of Media and Persia.

Dan 8:21 The shaggy goat is the king of Greece, and the large horn between his eyes is the first king.

Dan 8:22 The four horns that replaced the one that was broken off represent four kingdoms that will emerge from his nation but will not have the same power.

Principles:

1. The interpretation of the ram and the he goat vision is given in verses Dan 8:20-21; it makes explicit what has been assumed in preceding exegesis.
2. Most significant is the fact that Media and Persia are regarded as one empire, refuting the liberal notion that Daniel taught the empire of Media was separate from Persia.
3. Here the matter is made clear by Daniel himself, and it is evident that the critics are guilty of attributing to Daniel something he did not teach.
4. The he goat described as "rough" or shaggy, although called "the king of Grecia," is an obvious reference to the kingdom as a whole, as the great horn between its eyes is identified as the first king.
5. Most expositors agree that this is Alexander the Great.
6. The four kingdoms represented by the four horns which replaced the great horn that was broken are identified as four kingdoms arising from the he goat nation.

7. The four are described as not having the power of the great horn. Aside from expositors pressed to relate this to the Roman Empire, where there is no reasonable parallel, the four kingdoms are obviously the four generals of Alexander who partitioned his empire.

8. Most expositors agree that verses 20-22 have been fulfilled completely in history in connection with the Medo Persian and Greek empires and the four divisions following Alexander the Great.

9. Before we analyze these passages let me give you an expanded translation of Dan 8:20-22.

Dan 8:20 I was told the two-horned ram represented the kings of Media and Persia.

Dan 8:21 The goat of the herd was said to represent the king of Greece, and the large horn between his eyes is the first king, Alexander the Great.

Dan 8:22 The four horns that replaced the one that was broken off represent four kingdoms that will emerge from Alexander's Greece; the four will not however be as powerful as Alexander.

10. Now let's see what we can learn from Dan 8:23-26:

KJV

Dan 8:23 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.

Dan 8:24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people.

Dan 8:25 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.

Dan 8:26 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.

NIV

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."

1. In this section of Daniel 8, an individual to come is pictured as having the following characteristics:

- he will appear "in the latter time of their kingdom," that is, of the four kingdoms of verse 22; this no doubt relates to Antiochus IV
- he will appear "when the transgressors are come to the full;" this in open defiance of God's protocol
- he will be "a king of fierce countenance, and understanding dark sentences," that is, having a strong or bold countenance and able to interpret riddles, a mark of intelligence or demon possession
- he shall have great power but his power shall be derived from another - Satan no doubt
- he shall accomplish great exploits including destroying Israel, the mighty and holy people
- by his policies "he shall cause craft to prosper in his hand, always busy hatching plots, that is, wickedness shall be on the increase"
- he shall exalt himself, as did Antiochus Epiphanes and as will the Antichrist
- by means of a false peace, he shall destroy many people
- he shall oppose "the Prince of princes;" the "Prince of princes can be none other than the Messiah; consequently these words though fulfilled in part by Antiochus, will be completely fulfilled in spades by the Antichrist
- in the end "he shall be broken without hand" (Antiochus died of a foul disease), that is, his power shall be destroyed without human intervention. So also of course will the Antichrist be destroyed by Christ Himself

2. Finally, Daniel is cautioned that the total vision is true, but the understanding of it and its fulfillment will be delayed "many days."

3. A careful scrutiny of these many points certainly makes clear that the historical Antiochus fulfilled what Daniel described but equally clear is the dual nature of the man as Antiochus the IV and the coming Antichrist.

4. The phrases which seem to carry the day are "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" and in the latter time of their kingdom ... he shall stand up against the Prince of princes."

5. Walvoord has written: "It may be concluded that this difficult passage apparently goes beyond that which is historically fulfilled in Antiochus Epiphanes to foreshadow a future personage often identified as the world ruler of the end time. In many respects this world leader carries on a persecution of Israel and a desecration of the Temple much like the historical Antiochus as a type."

6. Before looking at our last verse in our chapter eight I want to give you an expanded translation of Dan 8:24-26.

Expanded Translation:

Dan 8:23 Now at the end of the reign of the four Greek kings when the gentile world has become particularly morally rotten, a very angry King shall rise to power - his name historically is Antiochus Epiphanes a type of Antichrist; he will be very shrewd, cruel and intelligent just has will his final gentile successor of the Tribulation.

Dan 8:24 Both Antiochus and The Antichrist will become very strong, but not by their own power. Both will cause astounding devastation and will succeed for a short time in whatever they do. They will destroy the mighty ones - God's people Israel.

Dan 8:25 Each will cause deceit to prosper, and both will consider themselves superior not only to other men but each will think of himself as greater than God.

When they feel secure, they will destroy many and take a stand against God Himself. Yet both will be destroyed, but not by human power. Their destruction will come at the hand of God when Christ returns.

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."

7. And now for our last verse and Daniel's reaction to the visions.

KJV

Dan 8:27 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.

NIV

Dan 8:27 I, Daniel, was exhausted and lay ill for several days. Then I got up and went about the king's business. I was appalled by the vision; it was beyond understanding.

Principles:

1. As a result of the vision Daniel tells us he was exhausted and then was sick for several days thereafter. The word translated several days is simply Yom in the plural thus we do not know how long he was ill.

- 1.1 We do know the vision took its toll on this 70 plus year old man.
2. Upon his recovery, he was able to resume his conduct of the king's business.
- 2.1 Jeffrey notes that Daniel by his immediate resumption of his work in the king's service proves that he had been in Babylon all the time, and that his presence in Susa was purely visionary.
3. The dramatic character of the vision and its tremendous implications, although not understandable to Daniel, remained in his mind.
- 3.1 He did not receive a complete interpretation. It is obvious that the intent of the vision was to record the prophecy for the benefit of future generations rather than for Daniel himself.
4. Unlike the previous instances where Daniel was the interpreter of divine revelation, we find here that Daniel becomes the recorder of the vision without understanding all that he experienced.
5. The emphasis of the eighth chapter of Daniel is on prophecy as it relates to Israel; and for this reason, the little horn is given prominence both in the vision and in the interpretation.
6. The Tribulation is no doubt a time of Jacob's trouble.

Luk 21:22 For these be the days of vengeance, that all things which are written may be fulfilled.

Luk 21:23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.
Luk 21:24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

7. Now for an Expanded Translation Dan 8:27:

Expanded Translation:

Dan 8:27 I, Daniel, was absolutely exhausted and for several days I retired to my bed too sick to perform my duties. After I recovered I went back to work as the King's chief administrator however I continued to anxiously ponder the vision; the whole prophecy was beyond my understanding.

8. As we leave our study of chapter eight I think it appropriate to provide an expanded translation of the entire chapter:

Expanded Translation:

Dan 8:1 In the third year of Prince Belshazzar's reign over Babylon, I, Daniel, had another vision. The year was approximately 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. 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 when the goat without breaking stride charged in a fit of rage.

Dan 8:7 The large male goat attacked the ram shattering the rams 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 Seleucus line, came another horn, Antiochus Epiphanes, 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 days from the desecration of the Temple in 171 B.C. until its cleansing in 164 B.C. I Daniel thought long and hard as to the meaning of the 2300 days.

Dan 8:15 While I was trying to understand the meaning of my vision, I suddenly saw a man who was standing in front of me; at least he looked like a man, although He could have been an angel or a Theophany.

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Dan 8:23 Now at the end of the reign of the four Greek kings when the gentile world has become particularly morally rotten, a very angry King shall rise to power - his name historically is Antiochus Epiphanes a type of Antichrist; he will be very shrewd, cruel and intelligent just as will his final gentile successor of the Tribulation.

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End Lesson Taught 7-14-2002