

Daniel's Third Vision of History (Daniel 8)

3rd Year of Belshazzar, 551 B.C.

8:1 In the third year of the reign of King Belshazzar a vision appeared to me--to me, Daniel--after the one that appeared to me the first time. 2 I saw in the vision, and it so happened while I was looking, that I was in Shushan, the citadel, which is in the province of Elam; and I saw in the vision that I was by the River Ulai.

**Daniel 8
(551 BC)**



**Daniel 7
(553 BC)**



**Daniel 2
(603-602 BC)**



MEDO-PERSIA

**539 -
331 BC**

3 Then I lifted my eyes and saw, and there, standing beside the river, was a ram which had two horns, and the two horns were high; but one was higher than the other, and the higher one came up last. 4 I saw the ram pushing westward, northward, and southward, so that no beast could withstand him; nor was there any that could deliver from his hand, but he did according to his will and became great.

Zodiacal signs:

Persia thought of as under **Aries**

Greece/Syria thought of as under **Capricorn**



GREECE

**331 -
168 BC**

5 And as I was considering, suddenly a male goat came from the west, across the surface of the whole earth, without touching the ground; and the goat had a notable horn between his eyes. 6 Then he came to the ram that had two horns, which I had seen standing beside the river, and ran at him with furious power. 7 And I saw him confronting the ram; he was moved with rage against him, attacked the ram, and broke his two horns. There was no power in the ram to withstand him, but he cast him down to the ground and trampled him; and there was no one that could deliver the ram from his hand. 8 Therefore the male goat grew very great; but when he became strong, the large horn was broken, and in place of it four notable ones came up toward the four winds of heaven.

Alexander: conquests begin in Greece, and move East, covering the entire territory

Touched not the ground: he conquered with tremendous speed

Unusual/notable horn: single leadership of Alexander WAS the success of the Greek conquest

In the fury of his power:

- there was considerable feeling based upon historical background—mainly the manner in which the Persians had attacked the Greeks earlier in history
- it was time for Greek retaliation

Breaking of the ram's horns, no power to resist:

The forces of Alexander first met and defeated the Persians at the Granicus River in Asia in Minor in 334 BC—the beginning of the complete conquest

1 ½ later: battle at Issus, Nov 333 BC, near the NE tip of the Mediterranean Sea

Powe of Persia was broken at Gaugamela, near Ninevah, Oct 331 BC

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15 Then it happened, when I, Daniel, had seen the vision and was seeking the meaning, that suddenly there stood before me one having the appearance of a man. 16 And I heard a man's voice between the banks of the Ulai, who called, and said, "**Gabriel, make this man understand the vision.**" 17 So he came near where I stood, and when he came I was afraid and fell on my face; but he said to me, "**Understand, son of man, that the vision refers to the time of the end.**"

18 Now, as he was speaking with me, I was in a deep sleep with my face to the ground; but he touched me, and stood me upright. 19 And he said, "**Look, I am making known to you what shall happen in the latter time of the indignation; for at the appointed time the end shall be.**"

The Vision of the Ram and Goat Are Interpreted [The *EASY* Part of the Vision]

20 The ram which you saw, having the two horns--**they are the kings of Media and Persia.**



21 And **the male goat is the kingdom of Greece.** The large horn that is between its eyes is the first king. 22 As for the broken horn and the four that stood up in its place, **four kingdoms shall arise out of that nation, but not with its power.**



The Vision of the Little Horn is Interpreted [The *HARDER* Part of the Vision]

9 And out of one of them came a little horn which grew exceedingly great toward the south, toward the east, and toward the Glorious Land. 10 And it grew up to the host of heaven; and it cast down some of the host and some of the stars to the ground, and trampled them. 11 He even exalted himself as high as the Prince of the host; and by him the daily sacrifices were taken away, and the place of His sanctuary was cast down. 12 Because of transgression, an army was given over to the horn to oppose the daily sacrifices; and he cast truth down to the ground. He did all this and prospered.

23 "And in the latter time of their kingdom, When the transgressors have reached their fullness, A king shall arise, Having fierce features, Who understands sinister schemes. 24 His power shall be mighty, but not by his own power; He shall destroy fearfully, And shall prosper and thrive; He shall destroy the mighty, and also the holy people. 25 "Through his cunning He shall cause deceit to prosper under his rule; And he shall exalt himself in his heart. He shall destroy many in their prosperity. He shall even rise against the Prince of princes; But he shall be broken without human means. 26 "And the vision of the evenings and mornings Which was told is true; Therefore seal up the vision, For it refers to many days in the future."

What Was Daniel's Response??

27 And I, Daniel, **fainted and was sick for days;** afterward I arose and went about the king's business. **I was astonished by the vision, but no one understood it.**

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Without question, the controversy of this vision centers squarely on the understanding and meaning of the little horn..

A "little" horn, emerging from ONE of the four notable horns
(v9) The horn, though small, grows "exceeding great" in 3 directions (v9, using Syria as a reference)

- 1] South = Egypt
- 2] East = Medo-Persia
- 3] Glorious Land {literally, "Beauty"} = Israel, Jerusalem

Antiochus Epiphanes

- He was the 8th king of the Syrian/Seluecian dynasty, one of the 4 kingdoms that arose out of Alexander's Greece
- He reigned from 175 - 164 BC and conducted military campaigns against all 3 areas mentioned in the vision of the little horn
- He entered into a covenant with Israel (1 Mac 1:11-12)
- "Many" but not all entered the agreement with him (1 Mac 1:11, 43, 52)
- Those who enter the agreement "apostatize" (1 Mac 2:15)
- He breaks the agreement (1 Mac 21:20-21, Dan 11:31)
- He introduces a false god into the Temple (1 Mac 21:20-21)
- Some Jews reject the false religion and die (1 Mac 21:62-63)
- Many Jews flee to the mountain (1 Mac 2:27-29)
- Many women and children die (1 Mac 1:60-61)
- He takes away the daily offerings
- He casts truth to the ground by casting the Law of Moses down..
- He desecrates the temple by erecting an altar to Zeus and slaughtering a pig
- He commands that all copies of the Bible must be destroyed - punishable by death
- He forbids the keeping of the law (circumcision, Sabbath rituals, etc.) - punishable by death
- He places his image on coins, entitled "Epiphanes", claiming divine honors—shows him beardless and holding diadem
- He appears at the "latter time" of a kingdom- the Syrian kingdom
- His power is great, but not of his own— he follows in the path of Alexander
- He accomplishes great exploits in destroying Israel and persecuting the saints
- He is a king of fierce countenance and hatches many plots (causes craft to prosper)
- He exalts himself to the position of God in Israel
- He, by means of false peace, destroys many people
- He opposes the Prince of princes
- He is broken without hand—he dies of a foul disease - without human intervention

1 Maccabees 1:44-49

"And the king sent letters by messenger 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."

What is a *perfectly* acceptable conclusion of the vision of the horn given to Daniel in v9-12 and v23-26??

that Antiochus Epiphanes is the PRIMARY near-term fulfillment intended by these visions and of "the horn"

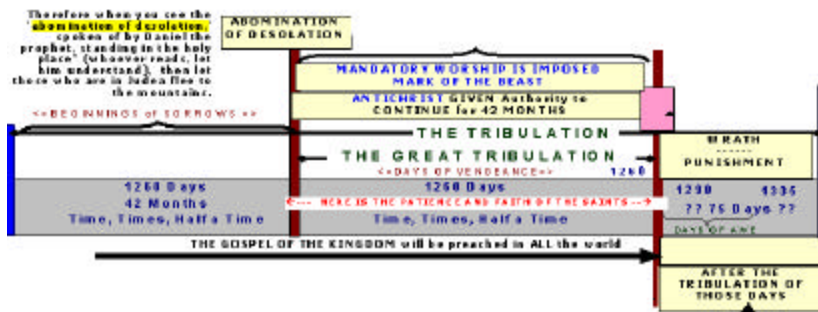
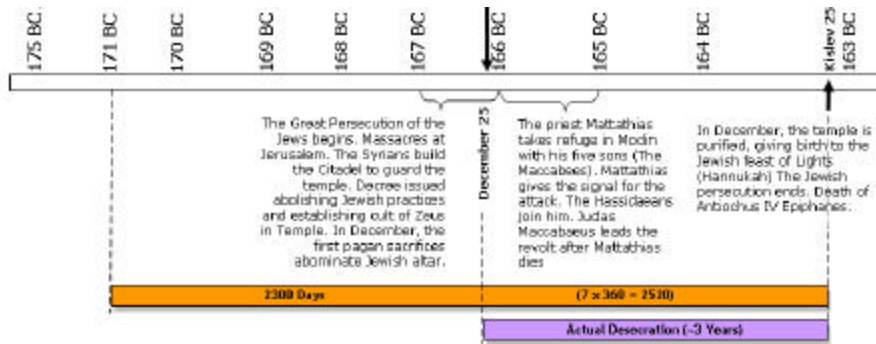
Is that conclusion ALL that the LORD necessarily intended to convey by the vision given to Daniel? *probably not...*

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13 Then I heard a holy one speaking; and another holy one said to that certain one who was speaking, "How long will the vision be, concerning the daily sacrifices and the transgression of desolation, the giving of both the sanctuary and the host to be trampled under foot?"

14 And he said to me, "For two thousand three hundred days; then the sanctuary shall be cleansed."



In his daring madness, the Syrian king, Antiochus IV. (Epiphanes) had forbidden their religion, sought to destroy their sacred books, with unsparring ferocity forced on them conformity to heathen rites, desecrated the Temple by dedicating it to Zeus Olympios, what is translated by 'shewbread.' a constant sacrificial and even reared a heathen altar upon that of burnt-offering. (2 Macc. 1:54, 59; Jos. Ant. 12:5. 4) Worst of all, his wicked schemes had been aided by two apostate High-Priests, who had outvied each other in buying and then prostituting the sacred office of God's anointed. (After the deposition of Onias III. through the bribery of his own brother Jason, the latter and Menelaus outvied each other in bribery for, and prostitution of, the holy office.)

Yet far away in the mountains of Ephraim (2 Modin, the birthplace of the Maccabees, has been identified with the modern El-Medyeh, about sixteen miles northwest of Jerusalem, in the ancient territory of Ephraim.) God had raised for them most unlooked-for and unlikely help. Only three years later, and, after a series of brilliant victories by undisciplined men over the flower of the Syrian army, Judas the Maccabee, truly God's Hammer had purified the Temple, and restored its altar on the very same day (4 1 Macc. 1:54) on which the 'abomination of desolation' (5 1 Macc. 4:52-54) had been set up in its place. In all their history the darkest hour of their night had ever preceded the dawn of a morning brighter than any that had yet broken. It was thus that with one voice all their prophets had bidden them wait and hope. Their sayings had been more than fulfilled as regarded the past. Would they not equally become true in reference to that far more glorious future for Zion and for Israel, which was to be ushered in by the coming of the Messiah?

Possibilities of the 2300 days [literally, evening/mornings]:

- 1] 1 Day = 1 Day, fulfilled under Antiochus during 171-164 BC
- 2] 1 Day = 1 Year, fulfilled approx in 1841 AD [in heaven]
- 3] 2300 Morning/Evenings [Half Days] = 1150 Whole Days (3 ½ yrs)
- 4] 2300 Days = Daniel's 70th Week

The HORN of Daniel 7:8

=??=

The HORN of Daniel 8:9-12

OR The HORN of Daniel 8:23-25

What is the focus of the vision???

The Goat

What is the focus of the goat??

The Little Horn that comes from the 4 divisions of the Greek empire... notably, a Syrian king

What is the similarity of the two "future" periods - one depicted by Antiochus and one by the "ruler of fierce countenance"???

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What indicates the idea of a "dual" fulfillment in the future - i.e., a near-term future fulfillment AND a far-term future fulfillment??

So he came near where I stood, and when he came I was afraid and fell on my face; but he said to me, "Understand, son of man, that **the vision refers to the time of the end**"
Dan 8:17

And he said, "Look, I am making known to you what shall happen in **the latter time of the indignation**; for **at the appointed time the end shall be**."
Dan 8:18-19

And in the **latter time of their kingdom**, When the **transgressors have reached their fullness**, A king shall arise, Having fierce features
Dan 8:23

And the vision of the **evenings and mornings** Which was told is true; Therefore seal up the vision, For it refers to **many days in the future** [this COULD refer directly to the near term nature of the vision in regards to Antiochus Epiphanes]
Dan 8:26

And I, Daniel, fainted and was sick for days; afterward I arose and went about the king's business. I was astonished by the vision, but **no one understood it**.
Dan 8:27

In Daniel 8:9-12, we are given (1) character and (2) activity information concerning the "small horn". We are told that he will: (A) kill some of the Jews in the land when he arises to power, (B) magnify himself "to be equal with the Commander of the host" (God), (C) remove the regular sacrifice, (D) "throw down" the place of His sanctuary (desecrate the sanctuary), and (E) "fling truth to the ground" and perform his own will. The vision recorded in Daniel 8:9-12 concludes with the question of 8:13: "How long will the vision about the regular sacrifice apply...so as to allow both the holy place and the host to be trampled?" One of the "holy one[s]" responded to Daniel by saying, "For 2,300 evenings and mornings (a Hebraism for a 24-hour day, [cf. Gen. 1:5]); then the holy place will be properly restored."

A few verses later in 8:17, Gabriel told Daniel, "Son of man, understand that the vision [the one just given] pertains to [Heb. - dabar: with respect to or having relationship to] **the time of the end**".

In Daniel 8:19, Gabriel now informs Daniel that he's going to expand Daniel's understanding regarding the **"final period of indignation"** by adding to the previous vision of 8:9-12. The "near" prophecy of Daniel 8:9-12 (the first vision) was fulfilled in the historical figure of Antiochus Epiphanes (175 B.C. to 164 B.C.), "the small horn" (Daniel 8:9). The "far" prophecy of Daniel 8:23-25 (the second vision) will be fulfilled when "the fourth beast", "the little horn" (Daniel 7:8) appears at the end of history or at "the time of the end". Between the two visions there has been so far, nearly 2,500 years. When "the little horn" (the ultimate fulfillment - Antichrist) does come, the prefigurement of his character and activity will have been typified in Antiochus Epiphanes.

How could the "vision" and angelic "interpretation" be seen in such light??

Dan 8:9-12	Dan 8:23-25
Fulfilled in Antiochus Epiphanes, the "small horn", the antitype or foreshadow of the "little horn" (Daniel 7:8)	Including the character and general activities of the first vision, will be fulfilled in the "little horn" who will appear on the stage of history in a time yet future.
Fulfilled completely by Antiochus Epiphanes	
Fulfilled completely by the Anti-Christ during the End-Times	

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Dan 8:13-14

13 Then I heard a holy one speaking; and another holy one said to that certain one who was speaking, "How long will the vision be, concerning the daily sacrifices and the transgression of desolation, the giving of both the sanctuary and the host to be trampled under foot?" 14 And he said to me, "For two thousand three hundred days; then the sanctuary shall be cleansed."

Dan 8:17-19

17 So he came near where I stood, and when he came I was afraid and fell on my face; but he said to me, "**Understand, son of man, that the vision refers to the time of the end.**" 18 Now, as he was speaking with me, I was in a deep sleep with my face to the ground; but he touched me, and stood me upright. 19 And he said, "**Look, I am making known to you what shall happen in the latter time of the indignation;** for at the appointed time the end shall be."

Dan 8:22-25

22 As for the broken horn and the four that stood up in its place, four kingdoms shall arise out of that nation, but not with its power. 23 "**And in the latter time of their kingdom, When the transgressors have reached their fullness,** A king shall arise, Having fierce features, Who understands sinister schemes. 24 His power shall be mighty, but not by his own power; He shall destroy fearfully, And shall prosper and thrive; He shall destroy the mighty, and also the holy people. 25 "Through his cunning He shall cause deceit to prosper under his rule; And he shall exalt himself in his heart. He shall destroy many in their prosperity. He shall even rise against the Prince of princes; But he shall be broken without human means.

Dan 8:26

"And the vision of the evenings and mornings Which was told is true; Therefore seal up the vision, For it refers to many days in the future."

The vision just given has reference to the character and activity of a person hostile to Israel during a future time period and that he is similar in character and activity to another person who will appear during the **'the time of the end'** (8:17) or **'the final period of the indignation...'** (8:19). The expressions "the end" (used 127 times in Scripture) and "the final period of the indignation" (used 31 times in Scripture) have clear prophetic implications. Prophetically in Scripture, the expression "the end" is used to refer to "the time of the end" or "the end of the age" (cf. Daniel 12:13; Matthew 24:3) where the ultimate end of all God's dealings with Israel and the nations takes place during the time of the 70th Week of Daniel. The word "**indignation**" means wrath/anger and the context defines whether it has reference to God's wrath/anger or someone else's. Daniel 11:36 indicates to us that the "final indignation" is during the time of the ultimate end **when God brings all rebellion against Him to a conclusion.**

The comment about the 2,300 days then has a contextual reference to the "small horn" issuing from the line of one of the generals who would arise after the "male goat" (Alexander the Great) was "broken" (Daniel 8:8). The duration of the desecration of the temple, "2,300 evenings and mornings", referred to in Daniel 8:13, would occur in the time of Antiochus Epiphanes whose activity in Israel fulfilled the particulars of the first vision in 163 B.C.

Following the specific ethnic identification of the Ram and the Goat (Daniel 8:21-22), Gabriel went on to give the 2nd vision in 8:22-25. Verse 23 clearly tells us that the vision that follows has reference to "the latter period of their rule". The "their" refers in context to the kings who would rule after the death of Alexander the Great (cf. 22). The specific focus of chapter 8 is on that king who would rule territorially (the Eastern Mediterranean and the Middle East) in relationship to "the Beautiful **Land**" (Dan. 8:9). Extending from the time of the "near" fulfillment of the first prophecy to the ultimate fulfillment of the second prophecy, there would be a continued territorial connection. In other words, the ethnic roots of the nations existing during the time of the first prophecy will continue to exist in some manner until "the time of the end" when the ultimate prophecy will be fulfilled in "the little horn" or "the fourth beast". The term "latter period" in Daniel 8:23 gives indication regarding that ultimate fulfillment beyond the initial fulfillment in Antiochus Epiphanes. The expression "latter" is used 19 times in the Scripture. Nine times it is used in a prophetic context. In each of those prophetic uses, it clearly means **the final end** or the conclusion of history when the **final indignation** of God is completed against both Israel (for her sin and transgression against God) and the nations of the earth in their wickedness and rebellion against God. So, when history comes to its conclusion, the vision in Daniel 8:23-25 will be fulfilled.

In Daniel 8:26, Gabriel connects the prophetic character and activities of the first vision to the second vision when he says, "And the vision of the evenings and mornings which has been told [the first vision] is true; but keep the vision secret, for it pertains to [to] many days in the future" [the final fulfillment in the "latter period"]. The two prophecies are separated in time. The "2,300 evenings and mornings" event takes place in the fulfillment of the first vision with Antiochus Epiphanes.