

Daniel Chapter 8

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A. *Daniel Fainted (8:27)*

Daniel's Vision (8:1-2)

“From this point until the end of the book, the language is Hebrew. ... The reason for this change of language, it would seem, is that the author now intends to deal more in detail with the development of the kingdom of God....”¹

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.*

In the third year of the reign of King Belshazzar.... “Daniel places his second vision in the reign of Belshazzar, around [551 B.C. to] 548 B.C.”² “Daniel would have been approximately 69 years old at the time of this vision.”³

a vision appeared to me...after the one that appeared to me the first time.

“In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head while on his bed. Then he wrote down the dream, telling the main facts.” (Daniel 7:1, NKJV)

However, before Daniel's two dreams, there was another by Nebuchadnezzar.

“Now in the second year of Nebuchadnezzar's reign, Nebuchadnezzar had dreams; and his spirit was so troubled that his sleep left him.” (Daniel 2:1, NKJV)

“This is the Third Vision of the Book of Daniel. The prophet makes it clear that this is his vision, not an interpreted dream of a king, as in chapter two. It is two-years after the vision of chapter seven, which came to Daniel in a dream.”⁴

8:2 *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.*

¹ Edward J. Young, *The Prophecy of Daniel: A Commentary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1980), 165.

² John D. Barry et al., *Faithlife Study Bible* (Bellingham, WA: Lexham Press, 2012, 2016), Da 8:1.

³ Biblical Studies Press, *The NET Bible First Edition Notes* (Biblical Studies Press, 2006), Da 8:1.

⁴ Jay Rogers, *In the Days of These Kings*, (Clermont, FL: Media House International, 2017), 57.



I was in Shushan, the citadel, which is in the province of Elam.... “In a vision, Daniel is transported into Shushan [Susa], the capital of Persia – the kingdom signified by the two-horned ram.”⁵ Shushan or Susa was about 220 miles east of Babylon. Daniel may have been physically there in Shushan on state business or only there in a vision. At a later date, “both Esther and Nehemiah lived in Susa....”⁶

I was by the River Ulai. The Ulai was a sizable irrigation canal; it was “known classically as the Eulaeus, was about nine hundred feet wide and passed close to Susa on the northeast. Today the canal is dry.”⁷

A Ram, Goat, and Horn (8:3-14)

A Ram (8:3-4)

8:3 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.

and there, standing beside the river, was a ram which had two horns....

⁵ Jay Rogers, *In the Days of These Kings*, (Clermont, FL: Media House International, 2017), 58.

⁶ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 221.

⁷ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 221.

a ram.... “A first-century B.C. zodiac list identifies Persia as a ram.”⁸ “A ram was a fitting symbol of the empire, for according to Ammianus Marcellinus (10.1; fourth century A.D.), the Persian ruler carried the gold head of a ram when he marched before his army.”⁹

which had two horns.... “Media and Persia—though two distinct kingdoms—are often correlated in antiquity. Little is known of their origins, but both appeared as Iranian nomadic tribes around the ninth or 10th century B.C. The Median Empire rose to prominence in the seventh century B.C., followed by the Persian Empire in the sixth century B.C. Their joint association is a result of the conquests of Cyrus the Great (550–530 B.C.). Following his rise to power, Cyrus fought the Medes—of which he was formally a vassal—and conquered them in 550 B.C. He then installed himself as king and used the Median army in his subsequent military campaigns. This infusion of armed forces caused Persian exploits of later centuries to be described as “Medo-Persian.”¹⁰

“The ram which you saw, having the two horns—they are the kings of Media and Persia.” (Daniel 8:20, NKJV)

the two horns were high.... “Were high” is symbolically suggesting the greatness of the empire.

but one was higher than the other, and the higher one came up last. In earlier years, the Medes rose to power first, but the Cyrus, who was part Median and part Persians, defeated the Median king Astyages creating a single Medo-Persian Empire. So, the Persian horn was the higher one.

“The interpretation in 8:20 makes it clear that the ram with two horns is the combined Medo-Persian Empire. The later and longer horn represents the Persians. Cyrus II (the Great) of Persia began his reign in 559 B.C. as a vassal of the Medes. In 550, he rebelled and defeated the Median king Astyages, creating a single Medo-Persian Empire.”¹¹

“As for the ram that you saw with the two horns, these are the kings of Media and Persia.” (Daniel 8:20, ESV)

8:4 I saw the ram pushing westward, northward, and southward, so that no animal could withstand him; nor was there any that could deliver from his hand, but he did according to his will and became great.

⁸ John D. Barry et al., *Faithlife Study Bible* (Bellingham, WA: Lexham Press, 2012, 2016), Da 8:3.

⁹ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 221–222.

¹⁰ John D. Barry et al., *Faithlife Study Bible* (Bellingham, WA: Lexham Press, 2012, 2016), Da 8:3.

¹¹ John H Walton, *Zondervan Illustrated Bible Backgrounds Commentary (Old Testament): Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel*, vol. 4 (Grand Rapids, MI: Zondervan, 2009), 554.

“Cyrus and his successors conquered **westward** including Babylon, Syria, and Asia Minor, **northward** including Armenia and the Caspian Sea region, and **southward** including Egypt and Ethiopia.”¹² Persia was already dominant in its east.

A Goat (8:5-8)

8:5 *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.*

“Here Daniel predicted Alexander the Great’s conquests 200 years beforehand, and Antiochus’s persecutions 350 years in advance (vv. 20–26).”¹³ This is why liberals, unbelievers, make every effort to find “another Daniel” as the author of these prophecies, someone who is closer to the time of the fulfillment of these events. In that way, they can eliminate the supernatural element created by the 6th century Daniel. Instead, their preferred Daniel lived in the 2nd century after these events took place and therefore with no need to view them as supernatural revelations.

suddenly a male goat came from the west.... “As the interpretation in 8:21 makes clear, this goat represents the coming of Alexander the Great. Between 334 and 331 B.C. Alexander won a series of battles against Darius III of Persia and became ruler of an empire that stretched from Greece to India.”¹⁴

without touching the ground.... “This is a metaphor meaning that he conquered all with so much rapidity that he seemed to fly rather than run or walk.”¹⁵ The leopard of chapter 7 is the same as the goat of chapter 8.

“After this I looked, and there was another, like a leopard, which had on its back four wings of a bird. The beast also had four heads, and dominion was given to it.” (Daniel 7:6, NKJV)

and the goat had a notable horn between his eyes. This refers to Alexander the Great “who launched his attack against Persia in 334 B.C. By 332 B.C., he had essentially subdued the Persian Empire.”¹⁶

“And the male goat is the kingdom of Greece. The large horn that is between its eyes is the first king.” (Daniel 8:21, NKJV)

8:6 *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.*

¹² Earl D. Radmacher, Ronald Barclay Allen, and H. Wayne House, *The Nelson Study Bible: New King James Version* (Nashville: T. Nelson Publishers, 1997), Da 8:4.

¹³ Ted Cabal et al., *The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith* (Nashville, TN: Holman Bible Publishers, 2007), 1283.

¹⁴ John H Walton, *Zondervan Illustrated Bible Backgrounds Commentary (Old Testament): Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel*, vol. 4 (Grand Rapids, MI: Zondervan, 2009), 554.

¹⁵ Jay Rogers, *In the Days of These Kings*, (Clermont, FL: Media House International, 2017), 58.

¹⁶ Earl D. Radmacher, Ronald Barclay Allen, and H. Wayne House, *The Nelson Study Bible: New King James Version* (Nashville: T. Nelson Publishers, 1997), Da 8:5.

“The verse refers to Alexander’s conquest of Persia. With the greatest of fury, the he-goat runs up to the two-horned ram and throws him down.”¹⁷

8:7 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.

“Alexander was one of the great military strategists of history. He was born in 356 B.C., the son of a great conqueror in his own right, Philip of Macedon. Philip had united Greece with Macedonia and was planning to attack Persia when he was murdered. Alexander, educated under the famed Aristotle, was only twenty in 336 B.C. when he succeeded his father as king. A year and a half later (334 B.C.), he launched his attack against the Persians.”¹⁸

he was moved with rage against him, attacked the ram, and broke his two horns.

“Hatred for the Persians had grown steadily since the time of Cyrus due to constant quarreling and fighting between Persia and Greece, and the Greeks were especially bitter over the invasions of Darius I (490 B.C.) and his son, Xerxes I (480 B.C.).”¹⁹

So, in summary: “The *goat* of Daniel’s vision represents Greece; the *large horn* represents Alexander the Great. The *ram* stands for Media-Persia. Alexander’s rapid conquest of the Persians involved three battles of major significance, which he won against overwhelming odds: Granicus (334 B.C.), Isus (333 B.C.), and Gaugemela (331 B.C.).”²⁰

Alexander conquered all the lands of the Medes and Persians as far east as India.

and trampled him.... “A remarkable statement of the utter destruction of the Persian Empire.”²¹

and there was no one that could deliver the ram from his hand. “As others had once been helpless before the ram, so now it was defenseless before the he-goat.”²²

8:8 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.

¹⁷ Edward J. Young, *The Prophecy of Daniel: A Commentary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1980), 168.

¹⁸ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 223.

¹⁹ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 223.

²⁰ Biblical Studies Press, *The NET Bible First Edition Notes* (Biblical Studies Press, 2006), Da 8:7.

²¹ Edward J. Young, *The Prophecy of Daniel: A Commentary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1980), 169.

²² Edward J. Young, *The Prophecy of Daniel: A Commentary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1980), 169.

but when he became strong, the large horn was broken.... “At the height of his power Alexander died of a fever in Babylon in 323 B.C.”²³ “After Alexander’s death, his empire was eventually divided between four of his generals....”²⁴

and in place of it four notable ones came up toward the four winds of heaven. After Alexander died and after more than 20 years of fighting amongst themselves, “...four of his generals carved up the Macedonian Empire. Antigonus ruled from northern Syria to central Asia; Cassander ruled over Macedonia; Ptolemy ruled in Egypt and southern Syria, including Palestine; Lysimachus ruled over Thrace.”²⁵

The Little Horn (8:9-14)

8:9 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.

And out of one of them.... Or out of the **four notable ones** from verse 8.

came a little horn.... The **little horn** in 8:9 is not the same as the **little one** of 7:8. The little horn of chapter 7 comes out of the **fourth beast, Rome**, whereas the little horn of chapter 8 comes out of the **third beast, Greece**.

One wonders why the terms are so similar in these two chapters if they are not the same person? It appears the term, **little horn**, refers to secondary leaders [little] who arise and do great damage [horn] to the people of God in any age and not to one specific person in history.

“In view of what is said in the following verses, there is general agreement that this [little] horn is a symbol for the Seleucid ruler Antiochus IV Epiphanes, the eighth king of the Syrian dynasty who reigned from 175 to 164 B.C. Thus, this prophecy skips from 301 B.C., the time of the division of Alexander’s empire, to 175 B.C., when Antiochus became king.”²⁶

toward the south, toward the east, and toward the Glorious Land. “**Toward the South** — In the year 170 B.C., Antiochus conquered Egypt and plundered Palestine. (See 1 Maccabees 1:16-19.) **Toward the East** — Antiochus invaded Persia and the countries of “the East” (See 1 Maccabees 3:28-37.) **Toward the pleasant land** — Antiochus vanquished the city of Jerusalem in 167 B.C.”²⁷

Glorious Land (beautiful land, pleasant land)]. Or, Israel. The title is based upon Jer. 3:19:

²³ John H Walton, Zondervan Illustrated Bible Backgrounds Commentary (Old Testament): Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, vol. 4 (Grand Rapids, MI: Zondervan, 2009), 554.

²⁴ John H Walton, Zondervan Illustrated Bible Backgrounds Commentary (Old Testament): Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, vol. 4 (Grand Rapids, MI: Zondervan, 2009), 554.

²⁵ Earl D. Radmacher, Ronald Barclay Allen, and H. Wayne House, The Nelson Study Bible: New King James Version (Nashville: T. Nelson Publishers, 1997), Da 8:8.

²⁶ Earl D. Radmacher, Ronald Barclay Allen, and H. Wayne House, The Nelson Study Bible: New King James Version (Nashville: T. Nelson Publishers, 1997), Da 8:9.

²⁷ Jay Rogers, In the Days of These Kings, (Clermont, FL: Media House International, 2017), 59.

*“But I said:
‘How can I put you among the children
And give you a **pleasant land**,
A **beautiful heritage** of the hosts of nations?’
“And I said:
‘You shall call Me, “My Father,”
And not turn away from Me.”
(Jeremiah 3:19, NKJV)*

8:10 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.

it grew up to the host of heaven.... The term “host” (*ṣābā*) means “army.” It is often used to refer to the army of God or simply God’s people. It can address the leaders of Israel as well.

“Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken.” (Matthew 24:29, NKJV)

*“For the stars of heaven and their constellations
Will not give their light;
The sun will be darkened in its going forth,
And the moon will not cause its light to shine.” (Isaiah 13:10, NKJV)*

This cosmic language is common in the Bible and often refers to significant political and religious leaders of a nation.
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it cast down.... He killed some of the people of God. ““Threw some of the starry host down to the earth and trampled on them” signifies that Antiochus would persecute the Jewish saints in Palestine.”²⁸

*“All the host of heaven shall be dissolved,
And the heavens shall be rolled up like a scroll;
All their host shall fall down
As the leaf falls from the vine,
And as fruit falling from a fig tree.” (Isaiah 34:4, NKJV)*

the host of heaven.... Cosmic language like this generally addresses important personages in a culture. In this case, leaders of the people of God.

“...the deeds of Antiochus against the saints of God were in reality wickednesses against Heaven itself. The saints of God, although living in this present evil world, are nevertheless citizens of Heaven.”²⁹

and trampled them. “During this period, he executed thousands of Jews who resisted his unfair regulations. In 169 B.C., after a humiliating experience in Egypt when Antiochus was turned back by the Roman commander Popilius Laenas (see discussion

²⁸ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 226.

²⁹ Edward J. Young, *The Prophecy of Daniel: A Commentary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1980), 171.

at 11:30), the Syrian king plundered the temple in Jerusalem (taking its treasures, including the furniture that was adorned with precious metals) and committed “deeds of murder” (cf. 1 Macc 1:20–24; 2 Macc 5:1ff.). In 2 Macc 5:11–14, these “deeds of murder” are said to have included the slaughter of eighty thousand men, women, boys, girls, even infants by Antiochus’s soldiers during this attack upon Jerusalem. Many other ways in which Antiochus “trampled” upon the Jewish saints are recorded in 1 Maccabees (e.g., 1 Macc 1:29–32, 41–64).³⁰

8:11 He even exalted himself as high as the Prince of the host....

“The height of his sinful course was his wicked defiance of God Himself.”³¹

and by him the daily sacrifices were taken away, and the place of His sanctuary was cast down. Daily sacrifices “refers to the regular morning and evening sacrifices in the temple.”³²

“Two years later, on the 15th and 25th day of the month, Kislev in 167 B.C. Antiochus defiled the Temple at Jerusalem by setting up a statue of Jupiter Olympus in the Temple and slaughtering a pig in the Holy Place.”³³

and the place of His sanctuary was cast down. The Temple was abused by the Greeks.

8:12 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.

Because of transgression.... This would refer to the transgression of the Jews. “Then many of the people were gathered unto them, to wit every one that forsook the law; and so they committed evils in the land....”³⁴

an army was given over to the horn to oppose the daily sacrifices.... “During the three horrible years specifically in view (167–164 B.C.), the Jewish people (“the host of the saints”) were “given over” to Antiochus (the little horn) in the sense that the Syrian-Greek tyrant controlled Palestine and was able to persecute its citizens. The “daily sacrifice” would be terminated by Antiochus (cf. v. 11).³⁵

he cast truth down to the ground. He did this “...by repressing the true teachings (religion) of Yahweh and attempting to destroy the Hebrew Scriptures, which embodied the true religion. According to 1 Macc 1:56–57: “The books of the law which they found

³⁰ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 226.

³¹ Edward J. Young, *The Prophecy of Daniel: A Commentary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1980), 172.

³² John H Walton, *Zondervan Illustrated Bible Backgrounds Commentary (Old Testament): Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel*, vol. 4 (Grand Rapids, MI: Zondervan, 2009), 555.

³³ Jay Rogers, *In the Days of These Kings*, (Clermont, FL: Media House International, 2017), 60.

³⁴ *The Apocrypha: King James Version* (Bellingham, WA: Logos Research Systems, Inc., 1995), 1 Mac 1:43–52.

³⁵ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 227.

they tore to pieces and burned with fire. Where the book of the covenant was found in the possession of anyone, or if anyone adhered to the law, the decree of the king condemned him to death.”³⁶

8:13 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 underfoot?”

This may break down into two related questions with one answer.

³⁶ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 228.

How long will the vision be concerning:

- 1) **the daily sacrifices and**
- 2) **the transgression of desolation, and....**

- 1) **the giving of both the sanctuary and**
- 2) **the host to be trampled underfoot?**

host.... We see this word used five times in four verses. It generally means army.

“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.” (Daniel 8:10, NKJV)

“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.” (Daniel 8:11, NKJV)

“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.” (Daniel 8:12, NKJV)

“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 underfoot?”” (Daniel 8:13, NKJV)

If it means that in 8:13, it would probably mean the Jewish people or Jewish army, which for a while were vanquished by the army of Antiochus Epiphanes.

“No services would be held in the temple because it would be defiled by Antiochus, and idols would be set up in the temple precincts. “The rebellion that causes desolation” likely alludes to the Zeus statue (or altar) set up by Antiochus in the temple and designated in 11:31 “the abomination that causes desolation.””³⁷

In effect, the angels ask, *How long will these things continue?* The answer is found in verse 14.

8:14 And he said to me, “For two thousand three hundred days; then the sanctuary shall be cleansed.”

For two thousand three hundred days.... 2300 days or, 6 years, 3 months, and 20 days.

“This is the time period, exactly six-years and three-and-a-half-months, during which Antiochus occupied the city of Jerusalem. ...

“Josephus writes that the Temple was desecrated in fulfillment of the prophecy of Daniel, “Indeed it so came to pass that our nation suffered these things under Antiochus Epiphanes, according to Daniel’s vision and what he wrote *years before* they came to pass” (Antiquities X:11:7).”³⁸

³⁷ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 228.

³⁸ Jay Rogers, *In the Days of These Kings*, (Clermont, FL: Media House International, 2017), 60.

TWISTED SCRIPTURE

Daniel 8:14

Daniel's prophetic 2,300 days have interested many throughout history who have sought to predict the date of the Lord's return. By interpreting each day as a year, William Miller, a Baptist pastor from New York, calculated that Christ's second advent would take place between March 21, 1843, and March 21, 1844. As the date approached, a wave of excitement and expectation swept across America. Thousands of Christians from mainline churches, convinced of the accuracy of Miller's prognostication, joined with the new adventist movement. Many of these "Millerites" sold their property to wait anxiously for the arrival of God's kingdom. When the date passed without any cataclysmic event, Miller set October 22, 1844, as the new date for the parousia, or return of Christ. A second failure, known as the "Great Disappointment," led Miller to repent of his errors. Several of his followers, however, said that Miller's latest date was correct but that his explanation was wrong. According to them, on October 22, 1844, Jesus moved from His seat at God's right hand into the holy place to begin an "investigative judgment" of all professing believers, many of whom will be blotted out of the book of Life. This remnant of Millerites eventually founded the **Seventh-day Adventist Church**.³⁹

³⁹ Ted Cabal et al., *The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith* (Nashville, TN: Holman Bible Publishers, 2007), 1284.

Gabriel Interprets the Vision (8:15-22)

Introduction of the Speaker (8:15-16)

8:15 *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.*

...*one having the appearance of a man.* Verse 16 seems to suggest that this was Gabriel.

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

"Daniel heard a human voice of one who was between the two banks of the Ulai, apparently hovering in the air..."⁴⁰

"The source of the voice is not named, but we are surely to believe that it is the voice of God himself, who, after all, commands this powerful angelic being to reveal to Daniel the meaning of the vision that he has been watching."⁴¹

What Comes Second (8:17-19)

8:17 *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."*

the time of the end.... "*Time of the end*" is the general prophetic expression for the time which, as the period of fulfillment, lies at the end of the existing prophetic horizon—in the present case the time of Antiochus."⁴²

This does not refer to the end of the world and Jesus last coming in human history. "*The vision is for the time of the end* needs to be interpreted in connection with prophetic use of 'the end', for it does not necessarily mean the end of all things, but may refer to the question asked in verse 13; verse 19 supports this interpretation. Ezekiel, quoting Amos 8:2, had used the word 'end' in 7:2, 3. For the Northern Kingdom at the time of Amos the end was brought about by Assyrian invasion and captivity; for Judah the end was the sack of Jerusalem by the Babylonian armies (cf. Ezek. 21:25, 29; 35:5). In each case the end meant the end of rebellion against God, because he intervened in judgment. The same sense applies in Daniel 8 (cf. 9:26)."⁴³

Better, "...the clear interpretation of the context of the vision's climax places it squarely in the middle of the second century B.C. In light of that context, we believe that the

⁴⁰ Edward J. Young, *The Prophecy of Daniel: A Commentary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1980), 175.

⁴¹ Tremper Longman III, *Daniel*, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 1999), 205.

⁴² Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 231.

⁴³ Joyce G. Baldwin, *Daniel: An Introduction and Commentary*, vol. 23, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1978), 177.

phrase indicates the end of the persecution initiated by the little horn, identified below with the Seleucid king Antiochus IV.”⁴⁴

8:18 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.

but he touched me, and stood me upright.... Perhaps to show Daniel “that this is not merely a dream, but that the angel appears to him physically.”⁴⁵

8:19 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.

in the latter time of the indignation.... “...much of what is described in this chapter takes place a number of years before the end of Antiochus’s downfall.”⁴⁶ Therefore, this phrase should be understood as the “later part” of the time of wrath but not “the end of the time of wrath.”

indignation or **wrath....** This could refer to the wrath of Antiochus Epiphanes upon Israel. Or, it could refer to the wrath of God. “The idea is that God’s “wrath” is the demonstration of his righteous “indignation” against sin. In this context, the recipients of this wrath are Antiochus and the unfaithful Israelites of the Maccabean period.”⁴⁷

for at the appointed time, the end shall be. The events in the history of our world occur at a time appointed by God. Time and its events do not happen randomly but with purpose and at the direction of God. “**The end shall be**” refers to the end of Antiochus Epiphanes and his persecution of Israel.

The outline of Daniel 8 goes like this.

- A. Daniel’s Vision (8:1-2)
- B. Ram, Goat, and Horn(8:3-14)
- C. Gabriel Interprets the Vision (8:15-22)
- B. In the Latter Time of the Kingdom (8:23-26)
- A. Daniel Fainted (8:27)

We are now at point C. In point C we find **What Came Second**. This is followed by **What Comes First** which begins to take us out of point C. In other words, this is a chiasm (X), and we are here in the middle of it. That is why **What Comes Second** precedes **What Comes First**.

What Comes First (8:20-22)

8:20 The ram which you saw, having the two horns—they are the kings of Media and Persia.

⁴⁴ Tremper Longman III, *Daniel*, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 1999), 205–206.

⁴⁵ Jay Rogers, *In the Days of These Kings*, (Clermont, FL: Media House International, 2017), 61.

⁴⁶ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 233.

⁴⁷ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 233.

Here we have an authoritative interpretation as to who the ram is. Notice that this is one kingdom, not two. Two nations, Media and Persia, are defined by liberals as two empires. This is to make this Greek kingdom the last one in Daniel and avoid the prophecies concerning Rome found later in Daniel. As the text here shows, this cannot be appropriately done with Media and Persia. Nor can it be appropriately done by dividing the Greek kingdom either. So, the text reads:

The ram which you saw, having the two horns—they are the kings of Media and Persia. The Medio-Persian empire.

8:21 And the male goat is the kingdom of Greece. The large horn that is between its eyes is the first king.

And the male goat is the kingdom of Greece. This is another authoritative interpretation as to who the male goat is, the Macedonian-Greek Empire.

The large horn that is between its eyes is the first king. Or Alexander the Great. Alexander died in 323 B.C. at the height of his power.

8:22 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 four kingdoms that eventually arose out of Alexander’s empire were:

1. Macedonia and Greece, ruled by Cassander
2. Thrace and Asia Minor, ruled by Lysimachus
3. Northern Syria, Mesopotamia, and regions to the east, ruled by Seleucus
4. Southern Syria, Palestine, and Egypt ruled by Ptolemy.”⁴⁸

but not with its power. We see here that “none of the four kingdoms ever attained the power of Alexander’s empire.”⁴⁹

In the Later Time of Their Kingdom (8:23-26)

***8:23 “And in the latter time of their kingdom,
When the transgressors have reached their fullness,
A [bold] king shall arise,
Having fierce features,
Who understands sinister schemes.***

“God disclosed this historical summary to the prophet to prepare the Jewish people for the coming crisis—Antiochus’s persecution. Biblical revelations of the future are given by the Lord to his people to exhort faithfulness, to encourage during difficult days, and to comfort in suffering.”⁵⁰

⁴⁸ John H Walton, *Zondervan Illustrated Bible Backgrounds Commentary (Old Testament): Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel*, vol. 4 (Grand Rapids, MI: Zondervan, 2009), 556.

⁴⁹ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 233–234.

⁵⁰ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 234.

And in the latter time of their kingdom.... Or toward the end of Greek rule of the four kings.

When the transgressors have reached their fullness.... These appear to be Jewish transgressors. I Maccabees reminds us:

⁴³ Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath. ⁴⁴ For the king had sent letters by messengers unto Jerusalem and the cities of Juda that they should follow the strange laws of the land, ⁴⁵ And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days: ⁴⁶ And pollute the sanctuary and holy people: ⁴⁷ Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts: ⁴⁸ That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation: ⁴⁹ To the end they might forget the law, and change all the ordinances. ⁵⁰ And whosoever would not do according to the commandment of the king, he said, he should die.

⁵¹ In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city. ⁵² Then many of the people were gathered unto them, to wit every one that forsook the law; and so they committed evils in the land....⁵¹

A king shall arise.... Antiochus IV Epiphanes, the king of Syria who reigned from 175 B.C. to 164 B.C.

Having fierce [stern] features.... “A “stern” ... face means that the king who will arise will be harsh in manner and in his treatment of those who oppose him.”⁵² “This is Antiochus Epiphanes. 1 Maccabees 1:1-62 chronicles Alexander’s conquest of the known world; the division of his empire upon his death bed among his noblemen; the coming of a wicked offshoot, Antiochus Epiphanes, who defied the Temple in 167 B.C. by setting up an idolatrous altar on the Jewish altar of burnt offering.”⁵³ He ruled from 175 to 164 B.C.

Who understands sinister schemes. “...the phrase may signify that the king will be a master of political intrigue....”⁵⁴

**8:24 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.**

His power shall be mighty, but not by his own power.... Perhaps, “the writer was saying that Antiochus’s power (much of which he employed for evil purposes) would

⁵¹ *The Apocrypha: King James Version* (Bellingham, WA: Logos Research Systems, Inc., 1995), 1 Mac 1:43–52.

⁵² Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 234.

⁵³ Jay Rogers, In the *Days of These Kings*, (Clermont, FL: Media House International, 2017), 62.

⁵⁴ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 234.

come from Satan, the prince of darkness.”⁵⁵ Or, perhaps the text is telling us that it is God who allows Antiochus to do these things. Beyond Satan and God, we could consider a uniquely powerful king that would give him his power. However, we know of no such person in this period of near eastern history. Satan may be the best option here.

He shall destroy fearfully or extraordinary destruction.... “Through his numerous wars with Egypt and other nations and his persecutions of the Jews in Palestine, Antiochus “will cause astounding devastation.”⁵⁶

And shall prosper and thrive.... “Antiochus “will prosper” in the sense that he would be successful in his conquests, achieve power, and gain wealth. For a while, he would appear invincible.”⁵⁷

He shall destroy the mighty, and also the holy people. “...the term probably refers to the many important persons throughout the world, military and otherwise, who were killed by Antiochus and his armies. The evil tyrant would also destroy the “holy people,” an allusion to his severe persecution of the Jews. Many of the Jewish believers, who would not follow Antiochus’s commands to accept the Greek gods, were slaughtered.”⁵⁸

8:25 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.

Through his cunning or crafty scheming.... Verse 8:25 is a list of the evil achievements and ultimate failure of Antiochus. “Antiochus would be a shrewd individual who would employ deceit to achieve his goals. This Syrian king was known for his deceptive tactics.”⁵⁹

He shall cause deceit to prosper or he will make treachery succeed.... The nature of ***deceit*** and ***treachery*** is that it is often not visible.

And he shall exalt himself in his heart. “Antiochus was a proud, self-exalting ruler; in his own opinion, he was great. ...Antiochus’s coins were inscribed *theos epiphanēs* (“God manifest”), by which the king...did understand himself to be the earthly representative of deity.”⁶⁰

⁵⁵ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 234.

⁵⁶ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 234.

⁵⁷ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 234–235.

⁵⁸ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 235.

⁵⁹ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 235.

⁶⁰ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 235.

He shall destroy many in their prosperity [or in time of peace]. “Antiochus attacked the people and destroyed “many” of them when the people were at “ease” because they felt “secure.” They may have been lulled into a feeling of security by the deceitful tactics of Antiochus. Then he attacked without warning in the spring of 167 B.C. and slaughtered many of them....”⁶¹

He shall even rise against the Prince of princes [or King of kings].... “The Greek ruler gave homage to the Greek gods, but his actions against God’s holy people, the Jews, and their religion constituted an assault upon the true Deity.”⁶² “In defiling the Temple, Antiochus made war not just against the Jews, but against God himself. Christ is called the “King of kings” in Revelation 17:14; 19:16.”⁶³

“These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and those who are with Him are called, chosen, and faithful.” (Revelation 17:14, NKJV)

But he shall be broken without human means. “This refers to Antiochus’s untimely death by disease in late 164 B.C.”⁶⁴ “Although the Seleucid line of kings was eventually overthrown by the Romans, the angel reveals that the destruction of Antiochus would be by the hand of God. Antiochus did not die in battle. According to 1 Maccabees, Antiochus died in a fit of melancholy in 164 B.C. after having repented of his mistreatment of Jerusalem and the Jews. “This, I am convinced, is why these misfortunes have overtaken me, and why I am dying of melancholy in a foreign land” (1 Maccabees 6:13 NJB)”⁶⁵

**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.”**

And the vision of the evenings and mornings.... This refers to the 2300 days of Daniel 8:14. “the detail concerning the “evenings and mornings” evidently was singled out because it told the exact length of the persecution period, information that would be of great interest to those suffering this ordeal.”⁶⁶ But it is information that, at this late date, that we cannot reconstruct with precision.

Which was told is true or certain.... “This very important concept in biblical doctrine gives clear evidence of the biblical meaning of “faith” in contradistinction to the many

⁶¹ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 235.

⁶² Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 235–236.

⁶³ Jay Rogers, *In the Days of These Kings*, (Clermont, FL: Media House International, 2017), 62.

⁶⁴ John H Walton, *Zondervan Illustrated Bible Backgrounds Commentary (Old Testament): Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel*, vol. 4 (Grand Rapids, MI: Zondervan, 2009), 556.

⁶⁵ Jay Rogers, *In the Days of These Kings*, (Clermont, FL: Media House International, 2017), 62.

⁶⁶ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 236.

popular concepts of the term. At the heart of the meaning of the root is the idea of certainty. ... The basic root idea is firmness or certainty.”⁶⁷

Therefore seal up the vision.... ““Seal up” is a translation of the verb sātam, which means “stop up, shut up, keep closed.” ... ancient documents were sealed for their preservation, and this is the idea here. Daniel, therefore, was being instructed to take measures to ensure that the vision’s contents would be available for generations in the “distant future.” Antiochus IV lived almost four hundred years after Daniel. Here it should be noted that the writer claimed to be predicting the future. This prophecy cannot be “true” as Gabriel declared unless it actually was delivered to Daniel and written many years before the events took place.”⁶⁸

For it refers to many days in the future. “Although Daniel lived to see the reigns of Darius the Mede and Cyrus the Persian, the Greek Seleucid line of kings from Alexander to Antiochus would not be completed until 370 years after his death.”⁶⁹

Daniel Fainted (8:27)

8:27 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.

I was astonished by the vision, but no one understood it. “Although the angel explained the vision concerning Media, Persia, and Greece, none understood the identity of the Little Horn because the vision was not yet fulfilled.”⁷⁰

A Summary of Daniel’s Third Vision in 553 B.C.

This is the third vision of Daniel in the third year of the reign of Belshazzar.

“This vision of Daniel is interpreted by two angels. It describes the Medo-Persian Empire, the conquest of the world by Alexander the Great, the Seleucid and Ptolemaic succession, and the reign of Antiochus IV Epiphanes in Syria.

Medo-Persian Empire from 539 to 330 B.C.
Alexander’s invasions from 330 to 323 B.C.
Ptolemies Rule Egypt & Seleucids Rule Syria . from 323 to 167 B.C.
Antiochus Epiphanes from 167 to 164 B.C.”⁷¹

⁶⁷ Jack B. Scott, “116 מַח,” ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 51.

⁶⁸ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 236.

⁶⁹ Jay Rogers, *In the Days of These Kings*, (Clermont, FL: Media House International, 2017), 62-63.

⁷⁰ Jay Rogers, *In the Days of These Kings*, (Clermont, FL: Media House International, 2017), 63.

⁷¹ Jay Rogers, *In the Days of These Kings*, (Clermont, FL: Media House International, 2017), 48.

