

Daniel

Chapter 8

Vision of a Ram and a Goat

8 In^[a] 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,^[b]the ^[c]citadel, which *is* in the province of Elam; and I saw in the vision that I was by the River Ulai. **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 animal could ^[d]withstand him; nor *was there any* that could deliver from his hand, but he did according to his will and became great.

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, ^[e]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. **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 ^[f]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.

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 ^[g]of desolation, the giving of both the sanctuary and the host to be trampled underfoot?”

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

Gabriel Interprets the Vision

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*. 20 The ram which you saw, having the two horns—*they are* the kings of Media and Persia. 21 And the ^lmale goat *is* the ^lkingdom 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.

23 “And in the latter time of their kingdom,
When the transgressors have reached their fullness,
A king shall arise,
Having fierce ^lfeatures,
Who understands sinister schemes.
24 His power shall be mighty, but not by his own power;
He shall destroy ^lfearfully,
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 ^lrule;
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* ^lmeans.
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*.”

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

NOTES

Notes For Verse 1

a [third year of the reign of king Belshazzar a vision appeared unto me] This vision came two years later than the one in Dan. 7, giving additional information on some questions. Each vision was complete in itself, but both were helpful to an understanding of the whole truth of the future. This vision was originally recorded in Hebrew, the Aramaic section (Dan. 2:4--Dan. 7:28) having been completed. The time of the vision was at the end of the reign of Belshazzar which corresponds to the time of the handwriting on the wall of Dan. 5, for he only reigned a little more than two years. If Babylon had not fallen yet, then it must be understood that Daniel was on official business in Persia (Dan. 8:2). Shushan was the chief city of Persia.

Notes For Verse 2

a [Elam] The Hebrew name of a region lying east of Babylonia and extending to the mountains of Media to the northeast, and along the Persian Gulf to the borders of ancient Persis in the south. Its two divisions were Elam proper in the north and Anshan in the south, the latter being an independent kingdom until it was annexed by Persia about 600 B.C. Cyrus the Great was hereditary "Prince of Anshan." The capital of Elam was Susa or Shushan. The Elamites were from Shem (Gen. 10:22). Elam was a rival of Babylonia. They were allies for a long period due to a common enemy, the Assyrians, who under Assurbanipal conquered Elam and Babylonia about 645 B.C. Susa was taken and many Elamites and others were deported to Samaria (Ezra 4:9; 2Ki. 17:24). Upon the breaking up of the Assyrian Empire by Nebuchadnezzar and the Medes about 616 B.C., the Assyrian Empire was divided among the Medes, Lydians, and Babylonians. About 553 B.C., Cyrus the Great, king of the Persians and a subject of the Median king, revolted and captured the Median king. The Persians conquered Lydia, Babylon, and Egypt and held sway over them until Alexander the Great, about 336 B.C.

b [river of Ulai] The Eulaeus canal which divided Shushan from Elymais (or Susa); now called the Kerkah river.

Notes For Verse 3

a [Then I lifted up mine eyes ...] The 12th prophecy in Daniel (Dan. 8:3-14 Dan. 8:3-8 are fulfilled; Dan. 8:9-14 are unfulfilled). Next, Dan. 8:17.

c [two horns] The kings of Media and Persia, Darius (Dan. 5:31) and Cyrus (2Chr. 36:22-23).

d [came up last] Referring to Cyrus the Persian who was king of the Medes and Persians after Darius the Mede. Under him and his successors Persia attained to a greater power than ever under the Medes.

Notes For Verse 4

a [westward, and northward, and southward] The Medes and Persians conquered Lydia to the north, Babylon and other countries to the west, and

Egypt to the south. Subduing all, they did according to their own will and became great.

Notes For Verse 5

a [he goat come from the west] The acknowledged symbol of Greece. Caranus, the first king going with many Greeks to seek a new habitation in Macedonia, was advised by an oracle to take goats for guides. Seeing a herd fleeing from a storm, he followed them to Edessa and there built the seat of his empire. He called the place Aegea, the goats' town and the people Aegeadae, the goats' people, names derived from aigeos (G122), goat. He chose a goat as the emblem on his standards. Aegea was the burying place of Macedonian kings. Alexander called his son by Roxana, Alexander Aegus--Alexander the goat.

b [the whole earth] Again we have a whole put for a part of the earth, as is the case so often when Gentile world powers are referred to (Dan. 2:38-40; 4:11-12,20-22; 7:19,23). The Antichrist's kingdom is as geographically limited as the others.

c [touched not the ground] Symbolizing the swiftness of Alexander's conquests (Dan. 8:5-6). In 13 years he conquered the whole known world.

d [horn between his eyes] First king, Alexander the Great (Dan. 8:21).

Notes For Verse 7

a [cholera] Hebrew: marar (H4843), to become bitter (Dan. 8:7; 11:11). This shows the hatred of Medo-Persia by the Greeks who had been invaded by Xerxes 144 years before and the growing enmity between the two powers.

Notes For Verse 8

a [great horn was broken] Alexander the Great died at age 33.

b [for it came up four notable ones] Four kingdoms were formed out of his empire. They would be known today as Greece, Turkey, Syria, and Egypt.

Notes For Verse 9

Dake: a [out of one of them came forth a little horn] Out of one of these four divisions of the old Grecian Empire will come the little horn or future Antichrist who will become great in Egypt, Iraq, Iran, and Palestine (Dan. 11:40-45).

b [pleasant land] Palestine (Dan. 11:16,41; Ezek. 20:6,15; Ps. 106:24; Jer. 3:19; Zech. 7:14).¹

Perry Stone:

1. Egypt
2. Turkey
3. Greece and Macedonia
4. Syria and Iraq

¹ Dake's Annotated Study Bible

The best choice among the four locations from a biblical and historical view is the Syria-Babylon territory. Scholars for centuries have observed numerous prophecies indicating the rise of a leader from the Assyrian territory, and biblical prophecy also links him to Babylon (see Isa. 14:4-25; Micah 5:5-7).

Notes For Verse 10

a [host] Hebrew: tsaba' (H6635), a mass of persons or things, especially organized for war. The words host and hosts are used 491 Times of various armies of earth and of heaven, as well as the mass of stars, etc. The term "host of heaven" is used of the sun, moon, and stars (Dt. 4:19; 17:3; 2Ki. 17:16; 21:3-5; 23:4-5 2Chr. 33:3-5); of the angels (1Ki. 22:19 2Chr. 18:18; Neh. 9:6); and here of the high priest, the priests and the Levites (Dan. 8:24-25; 12:7). It is a technical term for the ministers of the temple (Num. 4:23-43; 8:24-25). The host may also include the worshipers (Rev. 11:1-2). They are pictured under the figure of stars of heaven (Dan. 8:10). The fact that the host will be trodden under the foot of man proves it refers to the Jewish people on earth, and not literal stars of heaven (Dan. 8:10,13).

Notes For Verse 11

a [prince of the host] This refers to the high priest himself.
b [by him the daily sacrifice was taken away, and the place of his sanctuary was cast down] The daily sacrifice will be taken away by the little horn or Antichrist (Dan. 9:27; 12:11; Mt. 24:15; Rev. 13) and the place of his sanctuary will be cast down (2Th. 2:4; Rev. 11:1-2). The place where the sacrifices were offered (the altar) will be destroyed and taken away, and the image of the beast will be set up to be worshiped (Rev. 13:11-18; 14:9; 15:2; 16:2; 20:4).

Notes For Verse 12

a [And an host was given him against the daily sacrifice by reason of transgression] A great many people against the daily sacrifice will be given to him because of abounding sin.
b [and it cast down the truth to the ground; and it practised, and prospered] The little horn will cast down the truth to the ground and prosper in all his plans for a time.

Notes For Verse 13

a [How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?] Question 12. Next, Dan. 10:17.

Four Main Subjects of the Vision

1. The daily sacrifice cut off (Dan. 8:11-14)

2. The transgression of desolation (Dan. 8:13; 9:27; 11:45; Mt. 24:15; 2Th. 2:4; Rev. 13)
3. The sanctuary to be trodden underfoot (Dan. 8:13; 9:27; 11:45; 2Th. 2:4; Rev. 11:1-3) The host to be trodden underfoot (Dan. 8:13; note, Dan. 8:10)
4. [daily sacrifice] This refers to the daily offerings and animal sacrifices of the Jewish temple (Dan. 11:31; 12:11; Num. 4:16; 28:24; 29:6; Ezra 3:4; Ezek. 45:23). The passage cannot be fulfilled until the Jews have a temple in Jerusalem and begin to offer such sacrifices again. It could not refer to the past, for it has a latter-day fulfillment (Dan. 8:19,23-25; 9:27; 11:40-45 Dan. 12; Mt. 24:15-31 2Th. 2:1-12 Rev. 13 and Rev. 17).the transgression of desolation] This is the same as the abomination of desolation of Dan. 9:27; 12:11; Mt. 24:15; 2Th. 2:4; Rev. 11:1-3; 13:11-18.

The Sanctuary

Hebrew: qodesh (H6944), a sacred place or thing. Translated sanctuary 68 times and nearly every time of the earthly tabernacle and temple of worship. Not the same word as miqdash (H4720), (Dan. 8:11), a consecrated place or thing; translated "sanctuary" 64 times.

Notes For Verse 14

a [then shall the sanctuary be cleansed]

Time Passages of Daniel

At the end of the 2,300 evenings and mornings (3 years, 2 months, and 10 days; Dan. 8:11-13,26) the sanctuary shall be cleansed of the abomination of desolation (Dan. 8:13-14; 9:27; 11:45; 12:11; Mt. 24:15; 2Th. 2:4; Rev. 13:11-18). No scripture says that the abomination of desolation will actually be in the temple 1,260 days. So, if Dan. 8:14 says the daily sacrifices will be taken away after 2,300 evenings and mornings this settles the question, and we have to guess about the additional 110 days making up the 1,260 days of the whole period.

Note All the Time Passages:

War on the saints and having power to change the times and laws will last exactly 3 1/2 years (Dan. 7:25). The daily sacrifices (evening and morning, Dan. 8:26) being cut off and the transgression of desolation will last 2,300 evenings and mornings (1,150 days) or 3 years, 2 months, and 10 days (Dan. 8:14). In the midst of the week (7 years) Antichrist shall cause the sacrifice and the oblation to cease (Dan. 9:27). It seems that the sacrifices will cease by the middle of Daniel's 70th week or at the beginning of the 1,260 days. He shall make it desolate, "even until the consummation" (Dan. 9:27). This indicates until the age ends or until the full end of that which is determined to be poured out upon the one making the temple desolate; but it does not necessarily refer to the last day of the period. The end of cutting off the daily sacrifices could be

110 days before the actual judgment upon the Antichrist who is making the temple desolate. All things shall be finished at the end of 3 1/2 years or the 1,260 days (Dan. 12:7), but the cleansing of the temple of the abomination could be 110 days before this (Dan. 8:14). From the time the daily sacrifice shall be taken away shall be 1,290 days (Dan. 12:11) and 1,335 days (Dan. 12:12). This is an additional 30 and 75 days to the 1,260 (see notes, Dan. 12:7-13). It is again emphasized that the daily sacrifices will be taken away at the beginning of the 1,260 and 1,290 day periods. When you shall see the abomination of desolation spoken of by Daniel (Mt. 24:15; Dan. 8:14; 9:27; 12:7-11), THEN let the Jews flee into the mountains (Mt. 24:16-21). They will flee for the whole 1,260 days (Rev. 12:6,14). Again it is clear that the daily sacrifices will be taken away at the beginning of the 1,260 days, so the 110 days before the end of this period for the cleansing of the sanctuary must be at the end of the 1,150 days (Dan. 8:14). The two witnesses will prophesy and do miracles to protect Israel and win her to God again for 1,260 days (Rev. 11:3-11). With their help, it can be seen how the Jews could get control of Jerusalem again for the last 110 days of this period. They will be the leaders of Israel during this time like Moses and Aaron were when Israel came out of Egypt (Ezek. 20:33-38 Mal. 4:5-6 Rev. 11). Israel will flee into the wilderness for 1,260 days (Rev. 12:6). This will exclude the remnant of the woman who remain in the land (Rev. 12:17) and many of the Jews who will return to get control of the city the last 110 days while Antichrist is in a death struggle with his enemies in the north and east (Dan. 11:44). The time Israel flees from Judea into the mountains is stated as being a time (1 year), times (2 years), and half a time (1/2 year). She is helped by the Arabs/inhabitants during this time (Rev. 12:14). One thing is certain: Judah will have an army fighting at Jerusalem when Antichrist comes down from the north (Ezek. 38-39) to retake Jerusalem (Zech. 14:14). Antichrist will be given power over the nations for 42 months (Rev. 13:5).

The 12 scriptures of this study are all that mention a definite time element in Daniel and Revelation. All refer to the 3 1/2 years, 1,260 days, or 42 months except Dan. 8:13-14, which gives 3 years, 2 months, and 10 days, or 110 days short of the 1,260-day period of the other passages. With these facts in mind we can see how the sanctuary could be cleansed 110 days earlier than the complete liberation of Jerusalem at the end of the 1,260 days. At least, nothing is said in any one of these 12 passages to indicate that the daily sacrifice will be cut off and the abomination of desolation placed in the sanctuary for the full 1,260 days.

Notes For Verse 15

a [sought for the meaning] Daniel, as usual, sought for the true meaning of his vision so as to pass on to us a picture of world events at the end time. Gabriel was sent to give him the interpretation, and no man has a right to interpret the

interpretation. He has only the right to comment upon it and relate facts to counteract the many false interpretations about it.

b [as the appearance of a man] All angels have the appearance of a man (Appearances of Angels to Men). God also has the same kind of appearance (Ezek. 1:26-27), for man was made physically in the image and likeness of God (Gen. 1:26-28; 9:6; Jas. 3:9). See Anthropomorphism.

Notes For Verse 16

a [man's voice between the banks of Ulai] This is a peculiar place to have a voice speak. Whoever it was it sounded exactly like a man and could have been, for there were at least two men in heaven--Enoch and Elijah--whom God could have used; or it could have been God or an ordinary angel. God used redeemed men to impart the Revelation to John (Rev. 19:10; 22:8-9), and the same could have been true of part of Daniel.

b [Gabriel] One of God's chief angelic princes (Dan. 9:21; Lk. 1:19,26).

c [make this man to understand the vision] If Gabriel had the ability to make the vision clear to Daniel, who had the ability to write it clearly, then we should have the ability to understand the vision without change or interpretation of it.

Notes For Verse 17

a [I was afraid, and fell upon my face] Note the effects of angelic and the Divine Presence (Dan. 8:17-18; 10:5-11 Gen. 15:12; Ezek. 1:28; Mt. 17:6; Rev. 1:17).

b [Understand, O son of man: for at the time of the end shall be the vision] The 13th prophecy in Daniel (Dan. 8:17, unfulfilled). Next, Dan. 8:19. This proves that the main object of the vision is to predict events at the end of this age in which we live, or just before the second coming of Christ and His eternal reign (cp. Dan. 8:19,23-26; 2:40-45; 7:23-27; 9:27; 11:36-45; 12:7-13 Rev. 4:1--Rev. 19:21).

Notes For Verse 18

a [deep sleep]

Six Examples of Deep Sleep

Adam (Gen. 2:21) Abraham (Gen. 15:12) Saul and his army (1Sam. 26:12)

Israel (Isa. 29:10) Daniel (twice, Dan. 8:18; 10:9) Eutychus (Acts 20:9)

Compare Job 4:13; 33:14-16 Prov. 19:15

Notes For Verse 19

a [Behold, I will make thee know ...] The 14th prophecy in Daniel (Dan. 8:19-26 Dan. 8:20-22 are fulfilled; Dan. 8:19,23-27 are unfulfilled). Next, Dan. 9:24.

b [the last end of the indignation]

The Last End of God's Wrath

The last end of the wrath of God upon the one (the little horn) that will cause the wrath of God to be poured out.

1. Antichrist's wars (Dan. 8:9; 7:23-24; 9:24; 11:36-45 Rev. 19)

2. His martyrdom of saints (Dan. 8:10-14,24; 7:21; 9:27; 11:36-45 Rev. 13:11-18) His taking away the daily sacrifices in the future Jewish temple (Dan. 8:11-14; 9:27; 12:7-11 Mt. 24:15; Rev. 13)
3. His placing the abomination of desolation in the temple (Dan. 8:11-14; 9:27; 11:45; 2Th. 2:4; Rev. 11:1-2 Rev. 13)
4. His casting down the sanctuary or sacred place of sacrifice (Dan. 8:11-13)
5. His causing many to rebel against God (Dan. 8:12; Rev. 13:11-18; 16:2, Rev. 10--Rev. 11)
6. His increasing sins among men (Dan. 8:12,23; 2Th. 2:8-12 Rev. 13; 16:10-11)
7. His casting down the truth to the ground (Dan. 8:12; 7:25; 2Th. 2:4, 8-12)
8. His trampling the host under his feet (Dan. 8:13,24-25; 7:21; 9:27; 11:40-45 Rev. 13)
9. His fierceness against God and man (Dan. 8:23; Rev. 13)
His yieldedness to the devil (Dan. 8:24; 11:36-39 2Th. 2:8-12 Rev. 13)
10. His ruthless destruction of life and property (Dan. 8:24; 11:36-45 Rev. 13)
11. His deceptions (craftiness, Dan. 8:25; 2Th. 2:8-12 Rev. 13; 19:20)
12. His self-exaltation (Dan. 8:25; 7:25; 11:36-45 2Th. 2:4; Rev. 13)
13. His stubborn stand against Christ (Dan. 8:25; 2Th. 2:8; Rev. 19:19-21).

c [for at the time appointed the end shall be] At the end of this age and at the second coming, the time for the fulfillment of the vision is appointed (Dan. 8:19,23-25; 2:44-45; 7:23-27; 9:27; 11:36-45 Zech. 14; 2Th. 2:8-12 Rev. 19:11-21). The time of the end is stated in Dan. 8:25 as being when the little horn stands up against Christ.

That Antichrist will bring universal peace and prosperity is false. He will not see peace from the time he comes until he is slain by Christ at Armageddon. In his rise he will overthrow 3 kingdoms (Dan. 7:7-8,20,Dan. 7:23-24), then make war on Palestine and overthrow many countries (Dan. 11:40-43). In the last 3 1/2 years of this age he will use the 10 kingdoms to fight against the countries north and east of his Roman Empire territory kingdom (Dan. 11:44). After conquering Russia and other northern and eastern countries he will lead them against Christ to destroy the Jews, and be defeated by Christ at Armageddon (Ezek. 38-39 Zech. 14; Rev. 16:13-16; 19:11-21). No statement is made showing that he will bring universal prosperity. The statement "by peace ... destroy many" (Dan. 8:25) refers to his covenant of peace to Israel (Dan. 9:27). Among the nations he is to go forth "conquering, and to conquer" (Dan. 7:8,23-24; 11:36-45 Rev. 6:1-2).²

² Dake's Annotated Reference Study Bible