

DANIEL 8

“THE INDIGNATION”

(Intro reading v1-2, 19, 20-27) (Key v. 19)

The prophetic revelation given to Daniel in chapter 7 left him with

- A Troubled Mind.
- A Changed Countenance.
- An Occupied Heart (v 7:28).

What he sees in chapter 8 leaves him: (8:27)

- Faint
- Sick
- Faithful
- Astonished
- Without Understanding (but see 9:2 where “understanding” begins).

Daniel is seeing in advance the:

- Trouble of the world.
- Nations in conflict
- Pagans in power
- Worship in ruin

He is seeing the unfolding of the ages in which paganism is allowed to run its course because the nations including Israel have turned from God.

This chapter is a severe prophecy. The record of its revelation is precise.

Let me mention a few things to follow as we go through the chapter.

First: The concise nature of its revelation. (We will study in careful detail.)

Second: The limited subject. This chapter deals with only the 2nd and 3rd kingdoms of Gentile Pagan power.

But that is significant

-- The first kingdom was that time when Gentiles isolated Israel – God’s nation, God’s people, God’s city, God’s Temple, and God’s law.

-- The fourth Kingdom is the kingdom time when Gentile and Jew shall violate God’s only begotten Son.

-- Kingdoms two and three form the sequence that brings Israel to one of the most ferocious times of INDIGNATION in its history.

Third: Israel remembers the INDIGNATION growing out of, and foretold by Ch. 8 v. 19.

The time of their Remembrance they call “Hanukah.”

Fourth: THE INDIGNATION of Chapter 8 is a continuing reminder of another prophecy that which will be fulfilled in the final stages of the Fourth Kingdom, which shall involve the Anti-Christ, the Great Tribulation, The Final Judgment.

Now for the study of chapter 8 I shall approach it under these three broad headings:

I. THE PROCESS OF ITS REVELATION – V. 1-2.

II. THE DETAILS OF ITS REVELATION – V. 3-14.

III. THE EXPLANATION OF ITS REVELATION – V.15-25.

IV. RESPONSES TO ITS REVELATION – V. 26-27.

V. THE VISION IN HISTORY

I. THE PROCESS OF ITS REVELATION

1. It is precise.

v. 1 “In the third year of the reign of Belshazzar...” (+ or – 551 BC)

v. 2 Continue that preciseness. “And I saw in a vision; and it came to pass, when I saw, that I was in Shushan (the capital city of Elam) in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.”

(Daniel wrote prophecy with more preciseness than some with History.)

-- But the process of this revelation is not only PRECISE –

2. It is also personal.

-- “A vision appeared unto me, me Daniel...”

-- Daniel takes responsibility for what he sees. By this time Daniel is approximately 88 years old. He knows full well the meaning of credibility – and he is so confident here – he puts his name to it.

3. It is also progressive.

v. 1 – “...A vision appeared unto me...after that which appeared unto me at the first.”

This thing, and these things that Daniel is seeing and telling, are not just quick and unconnected stories. They are connected. They form one large body of truth.

This vision, said Daniel, was like the other. They relate. They build. They move to a common goal and possess a common purpose.

Now that leads us to look at

II. THE DETAILS OF THE REVELATION.

The kingdom of the Medes began no later than 539 BC (Whitcomb – p45)

-- What exactly was it that Daniel saw?

1. He saw a Ram – v 3-4. (At least eight things are said about ram.)

- (1) The Ram had two horns – v 3.
- (2) One horn was higher than the other – v 3.
- (3) The highest horn came up last – v 3.
- (4) The ram pushed westward, northward, and southward v 4.
- (5) No other beasts could stand before the ram – v 4.
- (6) No other beasts could deliver out of the ram's hand. v 4.
- (7) The ram did whatever it wanted to do – v 4.
- (8) The ram became great – v 4.

-- But not only did Daniel see the ram,

2. He saw a Goat – v 5.

(At least 21 things are said about the goat.)

- (1) The goat came from the west – v 5.
- (2) The goat did not touch the ground – v 5.
- (3) The goat had “a notable horn between his eyes.”
- (4) He came to the ram that had the two horns. – v6.
- (5) The goat ran into the ram “in the fury of his power.” v 6
- (6) The goat “moved with choler.” (Bitterness) against the ram. v 7.
- (7) The goat smote the ram and broke his two horns. v 7
- (8) The ram had no power to stand against the goat. v 7
- (9) The goat cast the ram to the ground and stamped upon him. v7.

- (10) There was none that could deliver the ram from the goat. v 7.
- (11) The goat became very strong. v.8 says he “waxed very great.”
- (12) But when he was strong, his “great horn” was broken. v 8.
- (13) In the place of the great horn there came four notable ones (horns) that were “toward the four winds of heaven.” v 8.
- (14) From the four horns there came another “little horn.” (Notice with care these next characteristics of this little horn.)
- (15) The Little Horn “waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.” v 9
- (16) It “waxed great” to the host of heaven, cast down the host and some of the stars to the ground, and stamped upon them. v 10.
- (17) This “little horn” of the goat magnified himself even to the prince of the host. v 11a.
- (18) He took away the daily sacrifice and the place of the sanctuary was cast down. v 11.
- (19) A host was given to the little horn against the daily sacrifice because of the reason of the transgression. v 12.
- (20) The little horn cast down the truth to the ground. v 12.
- (21) The little horn “practiced” (did its thing” or did its own will – the word is omitted in NIV) and prospered. v 12

-- That is the GOAT and the story of what it did and the horns upon its head.

-- But not only, in the DETAILS OF THIS REVELATION did Daniel

- 1 See a Ram, and
- 2 See a Goat.

3. He heard two saints. vv 13-14

-- And here is what he heard:

-- v 13 – “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?”

-- The second saint replied –

-- v 14 – “Unto two thousand three hundred days then shall the sanctuary be cleansed.”

-- NOW HERE ARE SOME LESSONS WE DRAW FROM THIS VISION:

1. God speaks in great detail about the truth He sees upon THE EARTH – THE EVIL AND THE GOOD.
2. Evil shall prosper the Affairs of Evil Men.
3. That which is good and right shall often suffer with evil times and because of evil people.
4. Particular times of evil have particular limits of time. (8:14)
5. Prophetic Revelation has particular consequences.

-- AND WITH THAT WE MOVE TO THAT PART OF THE VISION WHERE WE GET

III. THE EXPLANATION OF ITS REVELATION – vv15-27.

1. The Prophet’s Desire

-- v 15 – “And it came to pass, when I, even, I, Daniel, had seen the vision, and sought for the meaning...”

2. **The Messenger's Assignment.** v 15b-16.

- v 15b-16 – "...then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision."
- Gabriel is given four specific assignments in scripture.
 - The first is here in Dan. 8. He is simply referred to as Gabriel. His name means in both Hebrew and Greek – "man of God" – The Hebrew may also mean "warrior of God" or "mighty man."
 - He is told to "Make this man understand the vision."
 - The second is also to Daniel to explain one of the most complex and significant prophecies of the Bible – (Daniel 9:21).
 - The third, where Gabriel is referred to as an angel, is, as the messenger to Zacharias, announcing the birth and mission of John the Baptist. (Lk. 1:5 – 25)
 - The Fourth, to the Virgin Mary – (Lk. 1-26 to announced her virgin birth of Jesus.)
 - Gabriel is never given an insignificant assignment.

3. **The Vision's Meaning**

(There are three things that are accented for our understanding of the meaning of this Vision:

(1) Its Historical Placement.

- v 17 "He (Gabriel) said unto me, 'Understand, O son of man: for at the time of the end shall be the vision.'"
- The time of what end?"

v 19 “I will make you know what shall be in the last end of the indignation: for at the time appointed the end shall be.”

The second major element in understanding the Meaning of the vision is

(2) Its Historical Powers

-- There are two

i. v 20 – “The Rams which you saw, having two horns, are the kings of Media and Persia.

-- This Media-Persia Empire is on the Science of History by 539BC – Whitcomb, p. 45)

-- Gabriel does not say much about the Medes and the Persians. But what he does say affirms what the prophetic message is all about—and that is that history is headed toward a climax. History will develop in sequence. There will be notable signs along the way as the world approaches its destiny.

ii. The Second Power is described in V. 21. “And the rough goat is the king of Grecia.”

-- The historians of Chronology tell us that Daniel’s vision occurred in 551 BC. YET the first victorious attack by this rough goat against the ram did not occur 334BC – 217 years after Daniels vision had revealed the name of the rough goat.

-- Now Understanding The Meaning of this Vision.

-- There is not only

(1) Its Historical Placement.

-- v19 “...in the last end of the indignation...”

AND

(2) Its Historical Powers.

- v 20-21 – The Medes, the Persians, and the Greeks

There Is Also –

(3) Its Historical Personalities.

- The kings of Media and Persia are mentioned but nothing else said is about them.
- In v 21 Daniel describes the Personalities that come from the kingdom of the Greeks.

THESE PERSONALITIES ARE PRESENTED IN THREE STAGES.

- i - The Great Horn by v 21 (READ)
- ii - The Four that Stood when the Great Horn was broken.
 - v 22 (READ)
- iii - The king of fierce countenance in v 23-25 (READ)

NOTE:

1. Daniel did not recognize any of these personalities as being Jews.
2. Daniel did recognize that the Jews would be in for a time of tremendous trouble.

(Begin here after Mother's Day)

-- NOW WE LOOK AT THE VISION AND

IV. RESPONSES TO ITS REVELATION (v. 26-27)

1. The Messenger's Response (v 26)

(1) He Was Confident of Its Truth

- v 26 “And the vision of the evening and the morning which was told is true:...”

(2) He Was Patient with Its Time

- v 26 “...Wherefore shut up the vision for it shall be for many days.”
- An understanding patience with the timing of God is vital to an understanding of scripture.

Our impatience with God frequently leads us to disbelief and disobedience.

- There is a classic statement in the scripture which warns of this:

- 2 Peter 3:1 – “This second epistle, beloved, I now write unto you: in both which I stir up your pure minds by way of remembrance: That you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the Apostles of the Lord and Savior: knowing this, first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of His coming? For, since the fathers fell asleep, all things continue as they were from the beginning of the creation....

- v 8 “But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.”

- This unwillingness to be patient with God’s timing is illustrated in many ways, by today’s unbelievers.

One such illustration is in the writings of the late Episcopal Bishop for the State of California. Bishop Pike wrote of the reason for his unbelief in the return of our Lord, exactly what the Bible said unbelievers would be writing –

“Nineteen hundred years have gone by and such divine intervention has NOT occurred, and there is NO particular reason to assume that it is going to.”

(Pike, Janus, You And The New Morality, Harper & Row, NY. 1967, p22)

-- But of the Message of this Prophetic Revelation, messenger Was Confident of Its Truth and Patient With Its Timing.

-- What Now Of

2. The Prophet's Response – v. 27

(1) He Was Shaken In His Body –

-- v 27 “And I Daniel fainted, and was sick certain days; ...”

-- Compare that to the “so what” attitude we so often have to
(1) the ravages of sin,
(2) the manifestation of Holiness and
(3) the pronouncement of Judgment..

-- But not only was Daniel shaken in his Body –

(2) He Was Faithful to His Duty.

-- v 27 - “...afterward I rose up and did the king's business...”

-- There was no circumstance that would stop this faithful man from being faithful to his responsibility.

-- I Cor.: 15 “...Be steadfast, unmovable, always abounding in the work of the Lord.

-- Paul in 2 Cor. 4: “Seeing we have this ministry, we faint not...”

-- There is more to “Being A Daniel” than sleeping with Lions. It also means being able to hold the course when your insides turn against you.

-- But not only was Daniel –

- (1) Shaken in His Body and
- (2) Faithful to His Duty.
- (3) He Was Open in His Astonishment.
 - v 27 “And I was astonished (desolate, stunned, TWOT 8074)
 - At least three causes of this astonishment;
 - i The Extent of Evil. 8: 9-13, 23-25
 - ii The Object of Evil.
 - It was God’s People,
 - God’s Temple, and
 - God’s altar
 - iii The Judgment of Evil.
 - v 25 – “He shall be broken without hand.”
 - But not only was Daniel
 - (1) Shaken in His Body
 - (2) Faithful to His Duty
 - (3) Open in His Astonishment

HE WAS ALSO

- (4) Honest About His Lack of Understanding -
 - v 27 “...but none understood it.”
 - That’s all right. We don’t have to understand everything in order to be faithful. And Daniel teaches us clearly.
 - “Daring to Be a Daniel” not only means sleeping with the Lions, it also means going on in faithfulness when we do NOT understand what God is doing.

V. THE VISION IN HISTORY: THE REVELATION AND ITS FULFILLMENT.

- I mentioned earlier that the prophecies of this chapter had come to pass by the time Christ was born in Bethlehem.

What Daniel saw in the Prophecy of Chapter 8, we now see in the history of time.

Here is how it looks—

1. The Two Horns Of The Ram

Daniel lived to see the reign of the ram with two horns. (v 3)

- He tells us in v 20 that there were the Medes and the Persians - the two-horned ram- with the Persians (modern IRAQ) stronger than the Medes.
- This is the second kingdom of Daniel 2: 32, 39, and of Daniel 7:5.

2. The He-Goat From The West (v.5)

- In v 21 – This he-goat is clearly identified as the king of Greece.
- Here is Alexander The Great – with his high-speed conquering power. Read again, now that he is identified, what Daniel said he would do. READ vv 5-8a.
- This is the kingdom of 2:32 –
 - “His belly and his thighs of brass.”
 - and of 7:6....” (Entire Verse)

(Here is one of the most interesting details of prophecy and history I think you will ever see.

Daniel clearly says that from this vision he gets the message that the first king of the Grecians will run against the Medes and the Persians.

How did it happen that this vision of Daniel, around 551 BC, so clearly came to pass in great detail around 334 BC, nearly 220 years later?

God was in it. Here is the story. It comes from the famous Jewish historian Josephus who lived around 37 AD to around 100 AD.

Alexander the Great, the first great Greek General, lived from 356-323 BC. He is probably the most noted military general and conqueror of all of history. His trademark in battle tactics was the speed with which he moved his troops. THEREFORE Daniel's prophecy describes him in 8:5 as the goat "which touched not the ground."

There was at the time of Alexander a high priest in Jerusalem by the name of Jaddua. Alexander became enraged against Jaddua when Jaddua refused to break his alliance with the Mede's ruler by the name of Darius. Alexander determined to destroy Jerusalem and Jaddua.

Through an unusual sequence of events that centered on dreams, which both Alexander had had while he was still in Macedonia, and that Jaddua had shortly before Alexander was to attack, Alexander instead honored Jaddua upon his entrance into Jerusalem.

When asked by his associate Parmenio why the change, why he instead adored the high priest, Alexander replied, "I did not adore him, but that God who hath honored him..."

"And when he had said this to Parmenio, and had given the high priest his right hand, he came into the city; and when he went up into the temple, he offered sacrifice to God, according to the high priest's direction, and magnificently treated both the high priest and the priests."

NOW NOTE THIS

"And when the book of Daniel was showed him, wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended." (Remember that Daniel's prophecy was given around 551 BC. It was not until 334 BC, 217 years later, that Alexander led his troops across the Ganicus River to hand the Persians their first defeat.) (*The Works of Josephus, The Antiquities of the Jews*, translated by William Whiston, Chapter 8, paragraphs 325-337.)

HERE IS GOD RAISING UP A FAITHFUL JEWISH PROPHET TO TELL THE JEW AND THE GENTILE WHAT IS GOING TO HAPPEN AT LEAST TWO HUNDRED YEARS IN ADVANCE.

HERE IS GOD ORCHESTRATING THE DETAILS TO BRING IT TO PASS TWO HUNDRED YEARS LATER.

HERE IS GOD RAISING UP AN UNBELIEVING JEWISH HISTORIAN TO TELL THE STORY FROM HISTORY.

But Both Daniel And History Go Further.

3. The Great Horn, The King of the Greeks, is broken – (v 21)

-- So suddenly, so quickly –

The year was 323 BC when Alexander was in his 33rd Year.

4. The Rise of Four Horns. (v 22)

-- And here they are, just as God’s prophet and God’s Bible said –

-- Cassander had the Western parts – Greece and the neighboring countries.

-- Lysimachus had the Northern regions of Asia Minor.

-- Seleucus possessed the Eastern Countries of Syria and Babylon.

-- Ptolemy had the Southern portion, the Egyptian.
(See Smith on Daniel, - p. 171)

5. The Rise of “A king of fierce countenance”

-- Read vv 23-25.

-- This is the part of the goat described in v 9-12.

Who Was This Fierce King?

-- In 175 BC there came to power a Selucid king known as Antiochus IV Epiphanes.

He plunged Israel into one of Israel’s darkest times.

His ways and his terror still grab the attention of Jews and Gentiles alike.

-- It was his reign of terror that prompted the famous Maccabean revolt and the Maccabean Wars.

-- Here is how history describes this time and this king.

(Refer to the Pages about the MACCABEES and Alexander the Great, Antiochus Epiphanes, the occupation of Jerusalem, Installation of Gentile Cults, and Antiochus IV Epiphanes for a study of Daniel 8)

Read – Hanukkah: The Festival of Lights

-- And then, in v 25, Daniel says:

“He shall be broken without hand.”

-- Here is how history describes the death of this Antiochus IV Epiphanes.

(See printed copy of I Maccabees 6:1-16)