

## “From Fame to Shame” (Daniel 8:1–27)

This past Sunday, I preached two sermons, stayed at church until 2:00, played with my kids in the afternoon, lifted weights in the evening, and concluded my night by watching a movie with my wife. I felt strong, vibrant, and nearly invincible. However, Monday morning I woke up with an awful cold. My eyes were running, my nose was sprinting, and my head was pounding. Perhaps you’ve been there? All I wanted to do was sleep. I went from having vim, vigor, and vitality to having an empty tank. I was not the same person I was the day before. This was a classic case of, “It’s Sunday, but Monday’s coming!” I was reminded, yet again, of how very fragile my physical body is. Similarly, nations are far more fragile than we think. They rise, they fall. They are here today, gone tomorrow. To put it bluntly: *Every dog has its day*. Truly, as great as earthly empires and kingdoms are, they are all small time in God’s grand scheme. They are all little more than dogs—mere pawns in His hands. While *every dog has its day*, in the end God reigns supreme.

Previously, in Dan 7 we learned a great deal about four specific kingdoms. The bulk of the attention was given to the fourth kingdom (Rome). The prophecy in Dan 8 now provides more information about the second and third kingdoms.<sup>1</sup> Perhaps you’re wondering if this is really necessary. Maybe you met your history quota in Dan 7. I can appreciate this. However, we need to remember that history is *His story*. When we see things predicted in the Bible that have already come true, it gives us great assurance that those things *yet to happen* will also come true. God chose to devote a special chapter in His book to the details about the Medes, Persians, and Greeks because these nations were vital to the history of Israel and the life of the Jews. God is going to uniquely show how He will deal with His people.<sup>2</sup>

**Act 1: Daniel receives a vision (8:1–14).**<sup>3</sup> Our account begins in 8:1 with these words: **“In the third year of the reign of Belshazzar the king a vision appeared to me, Daniel, subsequent to the one which appeared to me previously.”**<sup>4</sup> This vision occurs two years after Daniel’s dream in Dan 7. This is a case of *déjà vu*. Daniel is in his mid sixties, and he’s still dreaming dreams. In 8:2 he writes, **“I looked in the vision, and while I was looking I was in the citadel of Susa, which is in the province of Elam; and I looked in the vision and I myself was beside the Ulai Canal.”** Susa stood about 200 miles east of Babylon.<sup>5</sup> It’s unlikely that Daniel left Babylon and traveled to Susa to receive the vision. Most likely Daniel envisioned himself to be in Susa or was physically transported there by God.<sup>6</sup>

The vision that Daniel receives seems rather bizarre.<sup>7</sup> It consists of a two horned ram, a one horned goat, and a small horn that grew. What are to make of this? Fortunately, the vision is interpreted by the angel Gabriel in 8:15–26. However, for now, it’s important to note that “horns” are used to represent kings and their kingdoms. The horns of an animal were seen as its strength and its glory. Thus, horns came to communicate the concepts of power, authority, and honor.<sup>8</sup> The first vision in 8:3–4 of a two horned ram represents the Medo-Persian kingdom.<sup>9</sup> Daniel writes, **“Then I lifted my eyes and looked, and behold, a ram which had two horns was standing in front of the canal. Now the two horns were long, but one was longer than the other, with the longer one coming up last. I saw the ram butting westward, northward, and southward, and no other beasts could stand before him nor was there anyone to rescue from his power, but he did as he pleased and magnified himself.”** Interestingly, in the Bible, the ram is a symbol of oppressive rulers.<sup>10</sup> The one horn that is longer than the other is a possible allusion to Persia being more powerful than Media. Soon we don’t hear any more about the Medes, for the Persians assimilated the whole Median kingdom, just as prophecy says. Cyrus the Persian and his son, Cambesius II, built the largest empire the world had ever seen to that day. It moved in every direction, and no other kingdom could stand before them. History tells us that this conquering ram, Medo-Persia, would dominate the world for about two hundred years. Indeed, *every dog has its day*. But the Medo-Persian kingdom made the mistake of magnifying and glorifying itself. This is a grave danger! There is nothing inherently wrong about doing great things, but our aim must be to please and glorify God.

The second vision in 8:5–8 of a one horned goat represents the kingdom of Greece (cf. 8:21–26).<sup>11</sup> The Grecian Empire followed that of the Medo-Persians. Intriguingly, the first Greek colony was established by an oracle that sent a goat for a guide to build a city. The goat came to the region of Greece, and in gratitude for the goat’s leading them in the right direction, they called the city Agae, meaning “The Goat City.” The name of the sea upon whose shores the city was built was called the Aegean Sea, or the “Goat Sea.”<sup>12</sup> Amazing, huh? God gave this vision to Daniel two hundred years prior to the event taking place.

In 8:5–8, God makes five prophecies that were fulfilled in history down to the minutest detail. First, the goat, the Greek Empire, set world records for bringing the known world under its dominion. In 8:5a, Daniel writes, **“While I was observing, behold, a male goat was coming from the west over the surface of the whole earth without touching the ground.”** History tells us that Greece built a kingdom like no other kingdom before it. In twelve brief years, the Greeks conquered the entire civilized world without losing a battle. Greece became the dominant force in the world faster than any other kingdom before it, and God had said that was how it was going to happen some two hundred years before.

The second amazing prophecy has to do with the reputation of the king. He is called “a conspicuous horn.” In 8:5b–6 Daniel writes, **“. . . and the goat had a conspicuous horn between his eyes. He came up to the ram that had the two horns, which I had seen standing in front of the canal, and rushed at him in his mighty wrath.”** This is a reference to Alexander the Great. When Alexander was growing up, his mother taught him that he was the descendant of Achilles and Hercules. No wonder the kid was motivated. When he was just a little boy there was a horse that everyone in his family had tried to break, but no one could do it. Alexander said, “I’ll do it!” And he did. According to historians, that was the horse that he rode in all of the great campaigns as he led the Greeks in their conquest of the world. His father, Philip of Macedon, was a great military man, and we are told that Alexander used to spend most of his time worrying that there wouldn’t be anything left for him to conquer because his father was such a great military leader. After a particularly significant victory by Philip, he pulled his son aside and said, “Alexander, my son, seek out a kingdom worthy of yourself. Macedonia is too small for you.” What an encouraging dad! He was saying, “Son, you’re greater than I am. Go for something big!” And Alexander thought, “I’ll go for the world.” I wonder how much of his success was built into him because of the faith his parents had in him. Philip of Macedon certainly wasn’t a Christian, but he knew how to inspire his son.<sup>13</sup> Do we? Kids need to know we believe that they can do great things, better than we ever did or hoped to do. As parents is our goal, “transferring truth to the next generation”?

The third prophecy has to do with the ruin of the Medo-Persian Empire. In 8:7 Daniel writes, **“I saw him come beside the ram, and he was enraged at him; and he struck the ram and shattered his two horns, and the ram had no strength to withstand him. So he hurled him to the ground and trampled on him, and there was none to rescue the ram from his power.”** When Alexander decided to take the Medes and the Persians down, he came with thirty–five thousand troops and obliterated the Persian army. The Greeks deeply resented the Persians for their invasion of Greece in the days of the Persian King Xerxes, and Alexander saw his role as avenging that invasion. This, in part, explains why the goat “rushed at him in his mighty wrath” (8:6b) and why he “was enraged at him” (8:7a). Retaliation against Xerxes’ actions was the reason why Alexander plundered, vandalized, burned, and massacred the Persian people. Even when Darius III of Persia sought to make peace with Greece, Alexander staunchly refused.<sup>14</sup>

The fourth prophecy has to do with the death of Alexander. In 8:8a Daniel writes, **“Then the male goat magnified himself exceedingly. But as soon as he was mighty, the large horn was broken.”** After Alexander had conquered the Medo-Persians, he swept on to India, but his tired army had had enough and they returned to Babylon. Alexander died there at the ripe young age of thirty-three. He was nursing some battle wounds and succumbed to eating and drinking. He also had a bout of Malaria. Not to mention, he struggled with depression because there weren’t any more worlds to conquer. Two hundred years before Alexander died, God described in the minutest detail exactly how history was going to be written.

A story was told that when Alexander was on his way to Jerusalem to conquer that city, one of the Jewish priests gave him a copy of the book of Daniel and said, “You’ve got to read this. You’re in here!” Alexander read the prophecy, and it was said that he got down on his knees and worshiped. However, he did not save himself from an early death, just as it was foretold. As Alexander was sweeping over the civilized earth, he thought he was doing his own work. He believed that all of his achievements were products of his own genius, but he was just fulfilling the outline of prophecy that God had given. Great as he was, he was nothing more than a tool, an instrument of God. Although he didn’t realize it, Alexander accomplished certain feats that God had sent him to do. These achievements needed doing before Jesus Christ could come.

When Alexander amassed all these kingdoms, he was concerned about the many different languages and cultures. He decided that he would Hellenize the world, which meant he would bring it all under Greek culture. Consequently, he established the Greek language we know today as Koine Greek. He taught all of the people he had conquered this language and the culture of Greece, so they would understand how they were supposed to live. He probably didn’t know he was preparing the way for the Scriptures to be written in Greek. (This is the reason many seminaries teach Greek, so those of us in the ministry can more accurately interpret the meaning in the Scriptures.) Then Alexander became concerned with the ability to have access to his great kingdom, so he built vast highways and roads to all the provinces which he controlled. When he died, the roads had been prepared upon which missionaries would travel and the language had been established in which the gospel could be written and preached. Alexander never knew how he was being used to prepare the world for the coming of Jesus Christ and the dissemination of the gospel. He thought he was doing his own thing!<sup>15</sup> Every dog has its day . . . but God has the final say!

The fifth and final part of this prophecy has to do with four horns that replaced the great horn but would not have the same power. In 8:8b Daniel writes, “. . . **and in its place there came up four conspicuous horns toward the four winds of heaven.**” When Alexander died, his kingdom was divided, and history tells us that four of his generals literally fulfilled that prophecy. These four fellows formed separate kingdoms out of the empire Alexander had created. Even though Alexander had many great military conquests, he failed to create a unified kingdom. No sooner was he dead than his generals began to quarrel over the government of the empire. What a leadership lesson: It matters how you end. Despite your success, if your kingdom divides after your rule, your legacy is tarnished. I’ve seen far too many pastors leave churches poorly; I’ve seen too many CEO’s leave their companies in the lurch. Finishing well means ensuring your church or business is unified. That is a large element of one’s final success.

In 8:9–14, Daniel introduces the most intriguing character in this chapter—“the small horn.” Now don’t confuse “the small horn” with “the little horn” of Dan 7. The small horn is not the Antichrist. We know this because “the small horn” rises up out of the Greek Empire, whereas “the little horn” in Dan 7 rises up out of the Roman Empire. Are you following me? I know this can be a bit confusing. But in a nutshell “the small horn” is the warm-up act for “the little horn,” who is the ultimate bad guy who comes after him. The small horn is a madman by the name of Antiochus Epiphanes.<sup>16</sup> Daniel writes, “**Out of one of them [the four horns = Greek generals] came forth a rather small horn [Antiochus Epiphanes] which grew exceedingly great toward the south, toward the east, and toward the Beautiful Land [Jerusalem<sup>17</sup>]. It grew up to the host of heaven and caused some of the host and [even]<sup>18</sup> some of the stars [Jews<sup>19</sup>] to fall to the earth, and it trampled them down. It even magnified *itself* to be equal with the Commander of the host;<sup>20</sup> and it removed the regular sacrifice from Him, and the place of His sanctuary was thrown down. And on account of transgression the host will be given over to the horn along with the regular sacrifice; and it will fling truth to the ground and perform *its will* and prosper. Then I heard a holy one speaking, and another holy one said to that particular one who was speaking, ‘How long will the vision *about* the regular sacrifice apply, while the transgression causes horror, so as to allow both the holy place and the host to be trampled?’ He said to me, ‘For 2,300 evenings *and* mornings; then the holy place will be properly restored.’”**

The small horn is the wicked Antiochus Epiphanes.<sup>21</sup> His name means “Antiochus, God Manifest.” Diabolical arrogance was his nature. After trying to conquer the world and being stopped by Roman armies, he turned his fury on Jerusalem and sacked the city. He killed some eighty thousand Jews and sold another forty thousand into slavery. He exchanged worship for idolatry. He refused to allow the Jews to read the Torah, observe Sabbath, or practice circumcision. When Daniel writes of the desecration of the temple,<sup>22</sup> it is a reference to the moment when Antiochus walked into the sacred place of the Jews with a pig and slit its throat as a sacrifice on the altar of the Jewish people. Then he took the blood from that animal and sprayed it all over the inside of the temple. There was nothing more horrible to the Jews than to have their sacred place profaned by the blood of an unclean animal. This terrible event came to be known as the “abomination of desolation.” In Matt 24:15, Jesus used the same term to describe the end-time blasphemies of the Antichrist.

If you were a Jewish patriarch and you saw a vision concerning the desolation we’ve just described, wouldn’t you ask, “How long can God let this go on?” The answer was given and fulfilled historically, for it was approximately twenty-three hundred days from the time that the Jewish religion came under persecution by Antiochus to the time of his death. God told Daniel through his vision that the days were numbered. This story is not found in the Bible, but is a favorite of mine, for it explains a special celebration of the Jews that exists to this day. In those days of terrible persecution, there was a priest, Mattathias, who lived in a town outside of Jerusalem. He was a great patriarch and grieved over the sorrow of his people. One day an emissary from Antiochus came to the place where Mattathias lived and said, “You are ordered to bow down before the altar of Jupiter, our Greek god.” Mattathias was so incensed over this order that when a Jew came to worship Jupiter, the old priest killed the Jew, then killed the officer who made the Jew bow. This was the beginning of the Maccabean revolt. The old priest died, but he passed the torch of liberty and revolution to Judas Maccabeus, his son, who was known as Judas the Hammer. He won the victory over Antiochus and independence for his people. When Judas went back to cleanse the temple in 144 BC, the first thing he wanted to do was find oil to light the lamps. According to tradition, the ceremony that would reconsecrate the temple would take eight days, but when he found only one jar of oil, he knew he didn’t have enough to last for all that time. However, as the story goes, that small amount of oil lasted for the entire eight days. To this day the Jewish people celebrate the feast of reconstruction and dedication of their temple. They call it the feast of Hanukkah, celebrated during our Christmas season.<sup>23</sup> On the first day of Hanukkah, devout Jews light a candle, the second day they light another, and so on until after eight days there are eight candles burning. It is a sign of victory and deliverance, which goes right back to this period in history in the book of Daniel.<sup>24</sup>

A persecutor of the Jews in Russia asked a Jew what he thought the outcome would be if the wave of persecutions continued. The Jew answered, “The result will be a feast! Pharaoh tried to destroy the Jews, but the result was the Passover. Haman attempted to destroy the Jews, but the result was the Feast of Purim. Antiochus Epiphanes tried to destroy the Jews, but the result was the Feast of Dedication. Just try to destroy us and we’ll have another feast.”<sup>25</sup> God has demonstrated throughout history the special place the Jewish people have in His heart. Despite the setbacks they have experienced, they will prevail because they are God’s chosen people.

Notice the question in 8:13b: “How long . . .?” Is that not the question we always ask in the midst of a trial? How long do I have to stay in this job? How long do I have to remain in this horrible marriage? How long do I have to wait for a job since I have been out of work so long? How long until I know the outcome of this disease? How long? Usually God does not tell us how long, but in this case He did. He told Israel how long it would be so that they would trust Him during this terrible day. He could tell us how long our difficulties will last if He wanted us to know. Instead, He wants us to learn from Daniel that He has things under control, and He is working them out in His time for our good. So in the meantime we must trust Him in quiet submission.<sup>26</sup> Remember, God is large and in charge.

**Act 2: Gabriel interprets Daniel's vision (8:15–27).** The second half of Dan 8 gives us the opportunity to “check our work.” This is the prophetic “answer key.” In 8:15–17 Daniel writes, **“When I, Daniel, had seen the vision, I sought to understand it; and behold, standing before me was one who looked like a man. And I heard the voice of a man between *the banks of Ulai*, and he called out and said, ‘Gabriel [“man of God”],<sup>27</sup> give this *man* an understanding of the vision.’ So he [Gabriel] came near to where I was standing, and when he came I was frightened and fell on my face; but he said to me, ‘Son of man,<sup>28</sup> understand that the vision pertains to the time of the end.”** These verses are comforting to me, and hopefully are to you as well. Even though Daniel was one of the wisest and godliest men to ever live, he didn’t understand his own vision, so He sought help to understand it. What a great lesson for you and me as we seek to understand the prophetic Scriptures. We must call out to God and wait for Him to enlighten us. Regardless of our biblical literacy or education, we cannot interpret and apply Scripture without the Lord. Most likely, if you are reading this message you realize this spiritual principle. Yet I talk with people (sometimes on a weekly basis) who exclaim, “I don’t understand the Bible!” The first question I pose is: “Are you presently meeting with a group of believers?” In most cases, the person says, “No, I’m not.” I then have to tell such a person that I believe the best way to learn the Scriptures is in community with other believers. It is in this context that the Lord loves to download His truth into our lives. I am in a small group that I absolutely love. My shepherds are Mike & Heidi Jones. They pastor their pastor. It’s wonderful. I learn a great deal from Mike & Heidi and every member of our group. Our family goes expecting that the Lord is going to speak to us through other believers. If you’re not involved in a small group of some kind with other believers, you are missing out on one of the greatest blessings in the Christian life.

Gabriel now gives Daniel the interpretation of his vision in 8:18–22. In these verses, you will be able to check whether or not my interpretations of Daniel’s vision were accurate. **“Now while he [Gabriel] was talking with me, I sank into a deep sleep with my face to the ground; but he touched me and made me stand upright. He said, ‘Behold, I am going to let you know what will occur at the final period of the indignation, for *it* pertains to the appointed time of the end. The ram which you saw with the two horns represents the kings of Media and Persia. The shaggy goat *represents* the kingdom of Greece, and the large horn that is between his eyes is the first king. The broken *horn* and the four *horns that arose in its place represent* four kingdoms which will arise from *his* nation, although not with his power.”** The historical accuracy of these verses causes liberal scholars to argue that Daniel must have written this book in the first century before Christ. For them, that is the only explanation for the uncanny accuracy of Daniel. They don’t believe this is prophecy. They think it is recorded history, because it is so accurate.<sup>29</sup> Dan 8 is just one more reason we can have confidence that the Bible is the Word of God.

The next three verses (8:23–25) are rather disputed; however, they seem to suggest that Antiochus Epiphanes foreshadows “the little horn” (the Antichrist) of Dan 7. He is the prototype of another horn. Daniel writes, **“In the latter period of their rule [the four Greek generals], when the transgressors have run *their course*, a king [the small horn] will arise, insolent and skilled in intrigue. His power will be mighty, but not by his *own* power, and he will destroy to an extraordinary degree and prosper and perform *his will*; He will destroy mighty men and the holy people. And through his shrewdness He will cause deceit to succeed by his influence; and he will magnify *himself* in his heart, and he will destroy many while *they are* at ease. He will even oppose the Prince of princes, but he will be broken without human agency.”** This prophecy was fulfilled in 167 BC. Antiochus made great strides in his godless purge, until finally the Jews revolted. They cast the image of Jupiter out of the temple, where he had placed it, which made him so angry that he claimed Jerusalem would become a common burial place for all the Jews. As soon as he made this declaration, he was afflicted with an incurable disease. His suffering was unbearable and the stench from his own body was so horrible that he couldn’t stand himself. He died in misery, a foolish man, who thought he could resist God and get by with it. He was brought down supernaturally without one human hand touching him. *Every dog has its day.*

In 8:26 Daniel writes, **“The vision of the evenings and mornings which has been told is true; but keep the vision secret, for it pertains to many days in the future.”** The NASB badly translates 8:26: “keep the vision secret” (see also NLT). A more accurate rendering is: “seal up the vision” (e.g., NET, ESV, NIV). Daniel needed to seal up the vision in the sense of recording, finishing, and preserving it, not in the sense of making it secret.<sup>30</sup> 1 Cor 10:11 reminds us: “Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come.” We are responsible to heed the warning, not to hide it!

Our chapter concludes in 8:27 with: **“Then I, Daniel, was exhausted and sick for days. Then I got up again and carried on the king’s business; but I was astounded at the vision, and there was none to explain it.”** Daniel was not the kind of man to let spiritual things interfere with his secular responsibilities.<sup>31</sup> He just “carried on the king’s business.” This ought to be our mentality as well. We need to live our lives in light of Jesus’ coming and carry on the King Jesus’ business! Like the kingdoms of this world, our lives are fragile. They are transient. The Bible calls our lifespan: a breath, a vapor, and a shadow. Stop for just a moment and grab a hold of your elbow. Now release your grasp and touch the tips of your fingers. The average span between your elbow and your fingertips is a cubit (18”). The Bible describes this as your lifespan (Ps 39:5)! In light of this sobering reality, we must hear Paul’s words and make the most of our time, because the days are evil (Eph 5:15).

### **Scripture References**

Daniel 8:1–27

Matthew 24:9–21

Isaiah 10:5–11, 25

Isaiah 40:28–31; 55:6–11

Jeremiah 10:10

Romans 11:33–36

1 Peter 1:10–12

### **Study Questions**

1. Why does God allow such wicked people like Antiochus Epiphanes to have significant success and prosperity in their lives? Why doesn't God judge them quickly for their evil actions? Would not an immediate judgment cause people to have a greater fear and respect of God? How have I responded to God's discipline in my life? What is the appropriate response? Read Hebrews 12:4–11.
2. While it is true that humankind is sinful, it is nevertheless evident that there are levels of wickedness in the world. Why does God allow those sold out to sin to have victories and domination over the righteous? Read Psalm 73. How can I adjust my perspective so that I better comprehend God's thoughts and His ways?
3. What does Daniel 8 reveal about the ways and character of God? What role does the historical data gleaned from this chapter play in helping me live my life today? How can I explain to others the relevancy of this extremely difficult passage? Read 2 Timothy 3:16–17.
4. In what ways does Daniel 8 reinforce my view of the inspiration and authority of the Scriptures? Am I confident in the accuracy of the Scriptures? Why or why not? How would I go about making a case for the Bible's reliability? How have the Scriptures changed my life?
5. How does God want me to respond to the prophecies of Daniel 8? What lesson have I learned that I can apply to my life today? How will my newfound understanding affect my thoughts concerning my country, my church, and my personal life?

## Notes

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<sup>1</sup> King Belshazzar's third year was 551, so this vision came to Daniel before the fateful banquet described in Dan 5. This explains why the Babylonian Empire isn't mentioned, for within a dozen years Babylon would be taken by Cyrus, who would usher in the rule of the Medes and Persians.

<sup>2</sup> In Dan 7, God had given a preview of Gentile world history with emphasis on the end times, particularly the evil activities of the Antichrist (the "Little Horn"). The Jews also needed to be warned of another crisis that would come in less than four hundred years after Daniel's lifetime—the persecutions of a madman named Antiochus IV Epiphanes (175–164 BC). It would be one of the most horrible periods in history for Jews. God knew that for those 2300 days His people would need a supernatural revelation to encourage them as they faced their "great tribulation." This historical event also serves as a foretaste of the end times Great Tribulation about which Jesus had warned His disciples in the Olivet Discourse in Matt 24–25.

<sup>3</sup> Benware notes, "In chapter 7, Daniel apparently received information in a night dream/vision, while in chapter 8 he appears to have been fully awake as is seen by his emphasis on 'looking' at the animals and events which he describes." Paul Benware, *Daniel's Prophecy of Things to Come* (Clifton, TX: Scofield Ministries, 2007), 154.

<sup>4</sup> Dan 8:1 marks the switch from Aramaic back to the Hebrew language. From this point on (8:1–12:13) the book is written in Hebrew. (Dan 2:4b–7:28 is written in Aramaic.)

<sup>5</sup> Susa was the leading city of Elam. Tremper Longman III, *Daniel*. The NIV Application Commentary (Grand Rapids: Zondervan, 1999), 202. Susa is also mentioned in Neh 1:1 and Est 1:2.

<sup>6</sup> It is also possible that God transported Daniel to the capital of Persia, just as He transported Ezekiel to Jerusalem (Ezek 8, 40), and the Apostle John to the wilderness (Rev 17:3) and to the high mountain (Rev 21:10).

<sup>7</sup> Longman writes, "As we read this chapter, we cannot help but think of Ezekiel. Daniel finds himself at the Ulai canal outside of Susa when he receives his vision (1:2), reminiscent of Ezekiel beside the Kebar River (Ezek. 1:1). Ezekiel too symbolically represented people through the use of animal and shepherd imagery (Ezek. 34). This connection with Ezekiel will help us to understand the nature of Daniel's vision." Longman, *Daniel*, 202.

<sup>8</sup> Dan 7:24; Ps 89:17; 92:10.

<sup>9</sup> This vision corresponds with the dream of the bear in Dan 7:5 and the chest and arms of silver in 2:32.

<sup>10</sup> See Ezek 34:17; 39:18 (cf. Jer 51:40; Zech 10:3).

<sup>11</sup> This vision corresponds with the dream of the leopard in Dan 7:6.

<sup>12</sup> David Jeremiah, *The Handwriting on the Wall: Secrets from the Prophecies of Daniel* (Dallas: Word, 1992), 160.

<sup>13</sup> Jeremiah, *The Handwriting on the Wall*, 161.

<sup>14</sup> Benware, *Daniel's Prophecy of Things to Come*, 158.

<sup>15</sup> Jeremiah, *The Handwriting on the Wall*, 162–63.

<sup>16</sup> Archer writes, "The 'small horn' arising from the third kingdom serves as a prototype of the 'little horn' of the fourth kingdom. The crisis destined to confront God's people in the time of the earlier little horn, Antiochus Epiphanes, will bear a strong similarity to the crisis that will befall them in the eschatological or final phase of the fourth kingdom in the last days (as Christ himself foresaw in the Olivet Discourse [Matt 24:15])." See Gleason L. Archer, Jr., "Daniel," *The Expositor's Bible Commentary*, vol. 7, ed. Frank E. Gaebelin, (Grand Rapids: Zondervan, 1985), Electronic ed.

<sup>17</sup> See Dan 11:16, 41, 45; Jer 3:19; Ezek 20:6, 15.

<sup>18</sup> Many scholars regard the stars and the host of heaven as synonymous: "the host *even* the stars" (cf. Dan 8:13; Exod 12:41). This is the appositional use of "and," which is quite common. See Archer, "Daniel," Electronic ed.

<sup>19</sup> God predicted the children of Israel would be as numerous as the stars of heaven (Gen 15:5; 22:17; 37:9-10; cf. Dan 12:3).

<sup>20</sup> Antiochus had coins printed during his reign that contained four words: *Theos Antiochus Theos Epiphanes*. That means "Antiochus the Great, God Manifest." He said he was god, just like the Antichrist will do when he comes. Amusingly, the Jews called him Antiochus Epimanes, a play on words meaning Antiochus the Madman.

<sup>21</sup> Antiochus came onto the scene about 150 years after Alexander's death.

<sup>22</sup> This man of lawlessness is described in 2 Thess 2:4: "He who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God."

<sup>23</sup> This is referenced in John 10:22 when Jesus went up to Jerusalem to celebrate Hannukah, the winter festival. Hannukah celebrates the historical account of the priests lighting the candle in the temple after it was reconsecrated. The candle was only supposed to last one day, but this time it burned for eight days.

<sup>24</sup> Archer, "Daniel," Electronic ed.

<sup>25</sup> Donald K. Campbell, *Daniel: Decoder of Dreams* (Wheaton: Scripture Press/Victor Books, 1977), 96.

<sup>26</sup> Rodney Stortz, *Daniel: The Triumph of God's Kingdom*. Preaching the Word Commentary Series (Wheaton:

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Crossway, 2004), 136. “How long” is reminiscent of a frequent lament in the Psalms (cf. Pss. 6:3; 13:1–2; 35:17). See Longman, *Daniel*, 204.

<sup>27</sup> This is the first time in Scripture where a good angel is designated by name. Gabriel also explained to Daniel the vision as well as the vision about the seventy weeks (Dan 9:21–22). Centuries later, Gabriel would be sent to Zechariah to announce the birth of John the Baptizer (Luke 1:11–20), and to Mary to announce that she would give birth to the Messiah (Luke 1:26–38). The only other angel who is named in Scripture is Michael (“Who is like God?”) who has been especially assigned to care for the nation of Israel (Dan 10:13, 21; 12:1; Jude 9; Rev 12:7).

<sup>28</sup> “Son of man” in Dan 8:17 is not the same in the original language as in 7:13 and has a different meaning. In the former, it is a reference to Daniel’s weakness and mortality; in the latter, it is referring to the Messiah.

<sup>29</sup> Stortz, *Daniel*, 134.

<sup>30</sup> The NASB does get this right in Dan 7:28; 12:9.

<sup>31</sup> John Phillips and Jerry Vines, *Exploring the Book of Daniel: An Expository Commentary* (Neptune, NJ: Loizeaux Brothers, 1990), 134.