

DANIEL 8

Daniel's dream about the future
(548 B.C – 3rd year of Belshazzar)

Gabriel's interpretation of the
symbolism in the dream

The historic fulfillment of the dream
(Josephus, Book of Maccabees)

Ram with two horns butting from Susa westward, northward, and southward overcoming all beasts (v. 4)	Two horns represent the kings of Media and Persia (v. 20)	The Medio-Persian kingdom expanded vastly under Cyrus the Persian (see map)
Male goat swiftly comes from the west and conquers the ram (vv 5-7)	Goat represents the kingdom of Greece (v. 21a)	Greece conquered the Persians in 333 B.C.
Male goat had a large horn (vv 5,8)	The large horn represents the first king of Greece (v. 21b)	Alexander the Great was the first king of the Grecian empire and conquered most of the known world over a twelve year period.
The large horn was broken and in its place there came up four horns (v. 8)	The four horns represent four kingdoms that will arise from Greece but will not be as powerful as the first king (v. 22)	After Alexander the Great's death in 323 B.C. his four generals divided the empire into four, each ruling one territory.
The four horns pointed toward the four winds of heaven (v. 8b)		The four kingdom were: West – Macedonia (General Cassander) East – Babylonia (General Seleucus) North – Syria (General Lysimachus) South – Egypt (General Ptolemy)
Out of one of the four horns came a little horn which grew very large (v. 9a)	In the latter period of the four kingdoms a king will arise (v. 23)	Antiochus Epiphanes came to power ruling the Eastern kingdom 174 B.C. – 163 B.C.
The little horn grew toward the south, east and toward the Beautiful land (v. 9b)	This latter king will destroy (lit. corrupt, bring to ruin), to a great degree (v. 24a)	Antiochus Epiphanes seized the throne by force and launched successful military campaigns against Egypt and Jerusalem.
The little horn will cause some of the host of heaven and some of the stars to fall to earth and it trampled them down (v. 10)	This latter king will destroy (lit. corrupt, bring to ruin) mighty men and the holy people, the saints (v. 24b)	Many Jews saw Antiochus as more powerful than God and so abandoned the Jewish faith. The faithful Jews eventually fought back.
The little horn magnified itself to be equal with the Commander (lit. Prince) of the host (v. 11a)	He will magnify himself in his heart and stand against the Prince of princes (v. 25)	Antiochus' original name was Mithradates and he changed it to Antiochus when taking the throne; then he exalted himself as Theos Epiphanes, meaning "God manifested." He worked to abolish Judaism in Israel demanding people to conform to his religion.
The little horn will remove the regular sacrifice from the Commander and throw down His sanctuary (v. 11b).		Antiochus attacked Jerusalem sometime before 15 th of Chislev 167 B.C., put a stop to the daily sacrifices, desecrated the temple by erecting a statue of Zeus on the altar of burnt offering and later sacrificed a pig on the altar. He eventually removed the altar of burnt offering.
One asks how long the vision would apply to the regular sacrifices, allowing the holy place and the host to be trampled, to which another one answers: <i>for "2300 evening morning" then the holy place will be made right.</i> (v. 14).	The vision of the "evening morning" which has been told is true (v. 26)	A new altar of burnt offering was built and the daily sacrifices were resumed on 25 th day of Chislev, 164 B.C.

Special Notes on Daniel 8

Verse 2 - Susa was the winter residence for the kings of Persia and was also where Alexander the Great set up his headquarters.

Verse 9 – *the beautiful land* (pleasant – KJV; glorious – NKJV); the word “land” was added by translators because of a subsequent vision which has the word “land” in the original Hebrew (Dan 11:16,41).

Verse 11 – *the regular sacrifice* (daily sacrifice – KJV & NIV; literally “ongoing”) refers to the sacrifices that were made twice per day. Once in the morning and once in the evening a lamb was to be sacrificed on the altar of burnt offering. The Mosaic law stated this was to be done every day, twice per day, forever (Ex 29:38-42; Num 28:3-8).

Verse 14 – *for 2300 evenings and mornings* (KJV and NKJV – *days*). The KJV and NKJV interpret here rather than translate. Yet the same Hebrew is in verse 26 and the KJV and NKJV translate as *evening and morning*. The Hebrew is not “days” as it is in Daniel 12:11,12. But many think the term “evening and morning” refers to a day because of the terminology in Gen 1:5,8,13,19,23,31 – *there was evening and there was morning, the first day, second day, etc.* But if that is what is meant in Daniel we would expect the Hebrew to read *for 2300 evenings and mornings*. But it does not. The literal Hebrew is: *for 2300 evening morning* (there is no “and” connecting the two words). So it is better to understand that we are to count 2300 sacrifices, evening as one, morning as two.

Verse 17 – *the time of the end*. This does not necessarily mean the end of all time but the end of a period of time (the end of the Medio-Persian empire, the end of the desecration of the temple).

Verse 21 – *the kingdom of Greece* (KJV and NIV – *king*); the literal Hebrew is *king*. However, as we have seen before, the word can mean kingdom (Dan 7:17 states in the Hebrew that the four beasts are four kings, but then in verse 23 it states that the fourth beast represents a fourth kingdom). Here in this verse, since the first king is represented by the horn of the goat, it follows that the goat must not represent the king of Greece but the kingdom of Greece.

Verse 26 – *the vision of the evening morning which has been told is true*. This is the same language as verse 14 (the underlined words are in the singular without “and” connecting them). Gabriel does not interpret it as symbolic. It stands as presented, literally *for 2300 evening morning* or 2300 sacrifices, making 1150 days (3 years and 55 days). In this time of history, the Hebrews adjusted their calendar of 354 days in a year every two years as the High Priest determined.

Historic Timeline related to the 2300 evening morning:

169 B.C. – Antiochus attacks Jerusalem, steals sanctuary furniture, leaves altar of sacrifice (I Macc 1:20-23)

167 B.C. – Antiochus attacks Jerusalem and burns it, but refortifies the city (I Macc 1:29-33)

He puts lawless men in charge of the sanctuary (I Macc 1:34-37)

The daily sacrifices cease - the righteous flee and the sanctuary becomes desolate (I Macc 1:38-40)

He issues a decree to everyone to adopt his religion or die (I Macc 1:41-51)

Note: Josephus dates this attack on the 25th day of Chislev, but must not be speaking of the date the attack began but the date of its completion; for the idol of Zeus was erected on the altar 10 days before this date and a pig was sacrificed on the altar to Zeus on this date (see the two events below). Yet Josephus states that Antiochus stole the altar of burnt offering in this attack (Josephus Antiq XII: V:4). Therefore Antiochus’ campaign against Jerusalem BEGAN long before the 25th day of Chislev.

167 B.C. (15th day of Chislev) - an idol of Zeus was erected on the altar of burnt offering (I Macc 1:54)

167 B.C. (25th day of Chislev) – a pig was sacrificed on altar to Zeus (I Macc 1:47,59)

167 B.C. – The priest, Mattathias, leads a revolt against Antiochus, lasting several years (I Macc 2:1, 41-50)

164 B.C. (25th day of Chislev) – **the daily sacrifices were resumed** on the newly built altar (I Macc 4:52-60)*

163 B.C. – Antiochus dies by a disease.

*The holy place or sanctuary was restored (lit. *made right*, see verse 14) on the 25th day of Chislev 164 B.C. This was made an annual celebration, known as the Feast of Dedication or Hanukkah, which Jesus observed (Jn 10:22). This restoration occurred 1150 days after the daily sacrifices were stopped by Antiochus.