

A Ram, a Goat, and Another Little Horn

As we mentioned in our introduction to Daniel, chapter 8-12 differs from chapters 2-6 in several ways:

- 1) Chapters 2-7 focuses on future history from a **Gentile** perspective. Chapters 8-12 focus on future history from **Israel’s** perspective.
- 2) Daniel 2:4-7:28 is written **Aramaic**, the international language of Daniel’s day. Daniel 8-12, however returns to **Hebrew**. This is appropriate given the change in audience and content.
 - **Daniel 7** – provides a broad summary of the “times of the Gentiles” and culminates in Christ’s 2nd coming to earth.
 - **Daniel 8** – focuses on the empires of Persia and Greece as they relate to Israel. Under Persian government, Israel returned to Palestine to rebuild their land, temple, and city. Under Grecian rule, especially Antiochus Epiphanes, however, the city and temple were once again desecrated.
 - **Daniel 9** – presents Israel’s history from the time of Ezra and Nehemiah until the time of the Great Tribulation and inauguration of Christ’s kingdom at his 2nd coming.
 - **Daniel 10-11** – reveals events related to Persian and Greek rule over Israel. Emphasizes Gentile oppression and persecution of Israel.
 - **Daniel 11:36-12:13** – prophecies about the end of time, the revived Roman Empire, and Israel’s future deliverance by God.
- 3) Chapter 7 provides a general view of history under 4 great kingdoms: Babylon, Medo-Persia, Greece, and Rome. Chapter 8 narrows that vision to Medo-Persia and Greece, with special focus on an obscure Greek ruler who will arise at the latter end of Greece’s reign.

Background

Daniel’s second vision came to him about two years after the vision of chapter 7, during the third year of Belshazzar’s reign (c. 551/0 BC), and right before the rise of the Persian Empire (550 BC). Remember! The visions of Chapter 7-8 chronologically take place *before* chapter 5.

Setting:

- While Daniel’s vision likely came to him while he was in Babylon, the content of the vision places Daniel in a castle within Susa, the capital of Elam (Persia / modern day Iran)...¹
- *Susa* -- Notice that Daniel takes great care to describe the exact location of the city and his vision. This was necessary because at the time of the vision, Susa was located in obscure, little-known town 370 km east of Babylon and 230 km north of the Persian Gulf. This area was outside of Babylonian control at the time.

¹ Some believe that Daniel actually *was* in Susa at the time of the vision (Josephus, etc).. Others that he was *transported* to Susa in his vision (ob: Ezek 8:3; 40:1; Revelation 4-5). Others believe that Daniel merely *saw* himself in Susa. In either case, Daniel is viewing the prophetic future of the Persian and Greece empires to come.

- The region has several rivers, one of which is the Sha'ur River, known to Daniel as the Ulai River.
- In summary, Daniel finds himself inside a castle, in a small, little-known town that will one day become the glorious capital of Persian empire. This is the city in which Nehemiah and Esther's stories take place (Neh. 1:1; Esther 1:2, 5; 2:3-5) and the palace in which they worked and lived. This likely explains part of Daniel' fear at the end of chapter 8.
- **Isaiah 21:1-2, 9** prophesied of Persia's victory over Babylon (ყელამ = Persia).
 - (1) წინასწარმეტყველება ზღვისპირეთის უდაბნოზე. როგორც გრიგალები მძინვარებენ სამხრეთზე, ისე მოდის ის უდაბნოდან, სამხნელი ქვეყნიდან.
 - (2) სასტიკი ხილვა მეჩვენა მე: მოლაღატე ღალატობს და მძარცველი ძარცვავს. ამოდი, ყელამ! ალყა შემოარტყი, მიდია! ახლა ბოლოს მოვეუღებ ყველა მის ოხერას.
 - (9) აჰა, მოდის ეტლიონი, დაწყვილებული ცხენოსნები! და შემდეგ შესძახა: „დაეცა, დაეცა ბაბილონი! მისი კერპები დაიმსხვრა, მინაზე ყრია დანარცხებული.“

The Ram and Goat (9:3-8) God, who knows the future, predicts the rise of Medo-Persia, Greece, Alexander the Great, and Antiochus IV

Epiphanes. These visions are intended to warn Israel of a period of severe suffering and to comfort them in fact that even the worst of human rulers are subject to God's sovereignty, power, and will.

THE RAM (VV 3-8)

1. **Identification:** Medo-Persia (იბ: 8:20)

ორი რქა...ერთი რქა მეორეზე ვრძელია...ვრძელი უფრო გვიან ამოუვიდა

- 1) One horn is dominant and chronologically follows the other. The longer, dominant horn signifies Persia's dominance. Persia was the more prominent and powerful of the two kingdoms.
 - 2) Compare this with the bear of chapter 7 with one shoulder higher than the other (7:5).
 - 3) The ram pushes in every direction except east. This is consistent with the Medo-Persian empire which expanded north, west, and south.
 - 4) This ram conquers and is unconquerable. No one can stop it. This unrivaled power was especially evident during the conquests of Cyrus and Cambyses.
2. **Historical Information:** Historians tell us that the Persians often used the symbol of a ram when marching into battle. Persian kings would often wear the head of a ram instead of a crown when standing at the head of the army.

THE MALE GOAT (VV 5-8)

1. **Identification:** Greece (იბ. 7:6, 8:21-22)

- a. *დასავლეთიდან ერთი კაცი მოდიოდა მთელი დედამიწის ზურგზე გამოეცანა, მინას ფეხს არ აკარებდა (5)* -- The goat comes so fast that he does not touch the ground. The picture is one of tremendous speed (Compare - 7:6).
- b. The large horn between its eyes represents Alexander the Great, the first and greatest king of Greece. Alexander's life was brief (356-323 BC), but he managed to capture the known world

including Medo-Persia (334 - 331 BC) in record time. The influence of Greek culture continues to this day.

- c. The invincible ram is smashed by an even greater and more invincible goat who attacks with a powerful, savage fury (6-7). Notice the verbs here!

Historical Fact: Part of Alexander's motive for attacking Persia was retaliation and revenge for Persia's former attacks on Greece. The Greeks hated the Persians and from the time of Cyrus until the invasions of Darius (490 BC) and Xerxes I (480 BC) were involved in frequent "squabbles/fights."

Historical Fact: this prophecy was fulfilled when the large and powerful Persian army was defeated by Alexander in October 331 BC at the Battle of Gaugamela, near Nineveh.

- d. *The great horn was broken* - Following Alexander's unexpected death at 33 years of age, the kingdom was divided up between four of his generals (323 to 312 BC; v8, 22). These kingdoms continued until the Roman empire, just before the coming of Christ.

- Cassander – West (Macedonia / Greece)
 - Lysimachus – North (Thrace/Bithynia/Asia Minor)
 - Ptolemy – South (Egypt)
 - Seleucus – East (Syria/Babylonia)
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Why does the Bible takes so much time to give us these details...

- e. **This section provides us with a remarkably accurate view of history**
Daniel's prophecy is detailed and remarkable accurate! He is seeing future events unfold centuries before they actually occurred! But God is not done revealing the future to his prophet. In verses 9-10, the focus narrows a bit more to describe one particular horn from the Greek empire, by whose hand God's people will suffer horrible atrocities.

- f. **This section provides us with a humbling view of history**
These verses are full of conquest, upheaval, war and destruction (Verse 4 alone summarizes 400 years of history!). The Persian ram is invincible (4)...until it's not (7). The goat kingdom – despite all it's power and glory - quickly fades away.

From God's perspective, *this world's nations are both furious and fragile* – and it is in the midst of these nations that God's people have to live. It is a solemn reminder that human superpowers aren't safe places – they either die off or fall apart.

Example: On October 16, 1946, 14 Nazi leaders were executed for their role in the Holocaust. Following the execution, their bodies were sent to a crematorium to be burned. That same evening a container containing their bodies was driven through the rain into the countryside. After an hour's drive, the vehicle stopped and the ashes were poured into a muddy ditch. Five or six years before, these men dominated and intimidated...that evening a rain drizzle washed them away!

- g. **This section provides Israel with a sobering view of history and a roadmap for enduring that history.**

Isaiah, Jeremiah,, Ezekiel – all prophesied that the Jewish temple, land, and nation would be restored. These were wonderful promises!

But although though the 70 years of captivity was close to an end, Daniel realizes that there are deep, dark waters/valleys ahead! Israel will be back in the “beautiful land” (8:9), but they will continue to suffer for a long, and difficult period of time. *Returning to the land will not mean that the kingdom of God will immediately appear!* They will have to trust God’s faithful sovereignty for many more generations and thru many more crises. They will have to trust God’s power as Gentile nations around them continue to rise, fall, and dominate. They will have to believe that in spite of all the troubling events about to happen to them, God’s plan is never in jeopardy!

Application: **Mark 13:7-8**** -- We too must live in this sobering reality as holy, faithful people of God.

The Little Horn

(8:9-10) While there is near unanimous agreement on the identity of the goat and ram, there is considerable disagreement over the meaning of the little horn (8:9-10). It is important to realize that while chapter 7 and 8 both mention a little horn, they are *separate* visions referring to *separate* individuals and should not be thought of as identical prophecies.

The prophecies concerning this little horn are so detailed and accurate that liberal scholars refuse to accept it as true 6th-century prophecy. In their view, such detailed revelation must have been written *after* the events had taken place and not hundreds of years before!

1. His Identity:

- The little horn originates as one of the four horns of the Greek empire. At first it is small and obscure; however, in time it grows exceedingly great toward the south (Egypt), east (Persia), and the Beautiful Land (Israel); 8:9).
- Scholars unanimously agree that this little horn represents ანტიოქე IV ეპიფანე. ვინ იყო ანტიოქე IV ეპიფანე and why does God take so much time to tell us about this little-known obscure king who arose at the end of the Greek empire.
 - ანტიოქე IV ეპიფანე was a Hellenistic king of the Seleucid Empire (Syria) who came to power several years after Alexanders death (ძვ.წ. 175-164/3 წ.). [იხ: მაკაბელოთა 1:10; 6:16].
 - In his lifetime Antiochus conquered lands (8:9; 1 მაკაბელოთა 1:20)...
 - Toward the south (Egypt)
 - Toward the East (Medo-Persia/Armenia)
 - Toward the Beautiful Land (Israel/Palestine)
 - Antiochus persecuted the Jews severely and attempted to systematically eradicate every trace of Israel’s faith, worship, and religious life.

- a. Note: This is **not** the same little horn of Daniel 7, although there are several similarities between their actions and attitudes. This is likely due to the Satanic influence upon both men and their harsh treatment of God's people.

Daniel 7:8	Daniel 8:9
Rises from the 4 th Kingdom / Rome	Rises from the 3 rd Kingdom / Greece (8:21)
10 Horns	4 horns
Rises from <i>among</i> / <i>between</i> the 10 horns (ბეზ) - 10+1 = 11	<i>Rises out of/from</i> one of the four existing horns (მიწ) – i.e. it is still part of the male goat/Greek empire. 4+1 = 5
AntiChrist	Antiochus Epiphanes
Associated with the terrible Beast (Rome)	Associated with the Male Goat (Greece)
Continues 3 ½ years; 7:25	Continues 1150 or 2300 days; 8:14
Associated with the times of the Gentiles or the end times just prior to the eternal kingdom	Associated with the Greek Kingdom or just before the rise of the Roman Empire
Horn and kingdom are destroyed and replaced by an eternal kingdom – i.e. Christ's kingdom; 7:26-27)	Horn is broken but nothing is said about the kingdom; it continues (8:25b)

2. His Wicked Deeds – (10-14)

- a. He will make himself great, and even claim divine status for himself
- The verb “great” (*gadal*) is used 1X each of Persia (4) and Greece (8), but four times in regard to this little horn (9, 10, 11, 25).
 - Antiochus minted coins with his image imprinted upon them along with the self-given title: Epiphanes meaning “God (Zeus) revealed / God made manifest.” *His enemies, however, nicknamed him „ეპიმანე“ – i.e. madman ☺
- b. He will deliberately and systematically seek to crush and eradicate God's people (10, 12)
“იგი ცის მხედრობამდე გაიზარდა”
- “ამდე“ = against / in opposition to
 - „ცის მხედრობა“
 - Note the frequency of the word „მხედრობა“ and the nature of its activity:
 - 10b – „მხედრობისა და ვარსკვლავების ნაწილი“
 - 11 – „იგი ამ მხედრობის მთავრამდე გაიზარდა“
 - 12 – „მხედრობა მიცემულ იქნა...დანაშაულის გამო“
 - 13 – „საწმინდარზე და მხედრობაზე“
 - 24 – „გაანადგურებს ძლიერებს და წმიდა ერს“

- 25 – „მრავალს დალუპავს. წინ აღუდგება მაღალ ღმერთს“
- მხედრობა is used in the OT to speak of planets/stars (Deut 4:19; 2 Kings 23:4), angels (I Kg 22:19; Ps 103:21), or mankind (Judges 8:6; Isaiah 34:2)
- This მხედრობა is associated with “the commander” (11) – who is called the “High God” in verse 25.
- This მხედრობა is able to transgress (12)
- This მხედრობა is associated with the holy place (13)
- This მხედრობა will be persecuted by the horn (24-25)
- Interpretation:
 - მხედრობა = the people of God/saints (12:3; დაბადება 15:5; 22:17; გამოსვლა 12:41; მათე 13:43; დანიელი 8:24**)
 - მხედრობა = the Jewish people in general or priesthood in particular
 - „მინაზე დასცა მხედრობისა და ვარსკვლავების ნაწილი“
The two categories may refer to the people and their leaders. Or the terms may be synonyms for the same group of people (apposition).
 - The prophecy is about the Jews / Israeli nation who will be persecuted severely by Antiochus. History records that Antiochus blasphemed God and His divine power as well as God’s people.
 - Antiochus will not directly fight against God’s heavenly army, however an attack on God’s people, is an attack God himself.
 - Acts 9:1-6 - to persecute the church is to persecute Jesus Christ.
 - Dan 8 – to persecute Israel is to persecute God
 - “When believers are hurt, heaven is hurt.
 - „და გაქელა ისინი“-- The verb is used often used to speak of human aggression towards one’s enemies.
- c. He will **defile** the sanctuary and eradicate Jehovah-worship (11, 13)
- d. He will **deny** and **dishonor** the Scriptures (12)
- e. He will deliberately seek to oppose God Himself -- (11)
„იგი ამ მხედრობის მთავრამდე გაიზარდა“
 - „ამდე“ – against / in opposition to
 - This is a reference to the pre-incarnate Christ
 - შედარეთ 8:25 – „მაღალ ღმერთს“
 - შედარეთ საქმეები 9:1-6
- f. Historical Fulfillment: *This prophecy speaks to the violent and bitter persecution which Antiochus Epiphanes would later bring upon the Jews.*
 - 1) After invading Egypt in 169 BC, Antiochus entered Jerusalem and stole the temple treasures for himself (I Macc. 1:20-23) along with 1800 talents (2 Macc 5:11--16, 21). In addition, he slaughtered 40,000 Jews in 3 days, and sent 40,000 more into slavery (2 Macc 5:11-16, 21).
 - 2) Antiochus was violent and merciless in his treatment of Israel. In 168 BC, he devastated Jerusalem, slaughtered thousands of Jews who resisted Hellenization, defiled the temple,

offered a pig on its altar, erected a pagan shrine without the city, prohibited Jewish sacrifices, destroyed all available copies of the Law, ordered all towns to sacrifice to pagan gods, and killed anyone who practiced circumcision or was found in possession of the Law, In sum, he used torture and violence to promote a pagan, Hellenistic religion.

- 3) Antiochus deeds are recorded in the book of 1 Maccabees – a noncanonical, history book which details Antiochus' treatment of the Jews and the Jewish reaction against him.

1 მაკაბელთა 1:20-24, 29-30, 41-64

ევვიპტის დაპყრობის შემდეგ, ას ორმოცდამესამე წელს, გამობრუნდა ანტიოქოსი, ისრაელე გაილაშქრა და დიდძალი ჯარით მიადგა იერუსალიმს. ქედმაღლურად შევიდა სანმიდარში, აიღო ოქროს სამსხვერპლო, სასანთლე და ყოველი ღვამი მისი; სანირავი ტაბლა, სათხევი ფიალები, ოქროს საცეცხლური, ფარდა, გვირგვინები და ტაძრის გარეთა სამკაული ოქროსი -- ყველაფერი მიისაკუთრა. მიითვალა ოქრო-ვერცხლი, ძვირფასი ჭურჭელი და გადამალული განძი, რაც კი მოიხილათა. მოხვეტა ყველაფერი და თავის ქვეყანაში გაბრუნდა; ხოცავდა ხალხს და ქედმაღლურად ლაპარაკობდა.

ორი წლის შემდეგ წარგზავნა მეფემ მეხარკეთუხუცესი იუდას ქალაქებში და შევიდა იგი იერუსალიმში დიდძალი ლაშქრით. მზაკურულად ეუბნა ხალხს მშვიდობის სიტყვით და ერწმუნნენ მას, მაგრამ უეცრად თავს დაესხა ქალაქს, სასტიკად მოაოხრა და მუსრი გაავლო ისრაელის მრავალ მკვიდრს.

დიდების წილ იმრავლა მისმა უპატიობამ და გოდებად იქცა მისი გეობა. წერილით ამცნო მეფემ მთელ თავის სამეფოს, რომ ყველა ხალხი ერთი ყოფილიყო, ყველა ხალხს ხელი აეღო თავის ადათნებსზე, და მისი სიტყვის წინაშე ყველამ მოიდრიკა ქედი. ისრაელშიც ბევრი დაჰყვა მის ნებას, მსხვერპლს სწირავდნენ კერპებს და ბლალავდნენ შაბათს. გაგზავნა მეფემ წიგნი იერუსალიმში და იუდას სხვა ქალაქებში, რომ მათთვის უცხო წეს-ჩვეულებებს მიჰყოლოდნენ; აღეკვეთათ სრულადდასანველი და მსხვერპლშენიერვა, საღვრელი -- სამსხვერპლოზე, შეებლალათ შაბათი და დღესასწაული. შეებლალათ სანმინდარი და სინმიდენი, აღემართათ ბომონები, ნაკრძალები და საკერპოები, მსხვერპლად შეენიერთ ღოგები და უსურმაგები, წინადაუცვეთლად დაეტოვებინათ თავიანთი ძენი და ათასგვარი სიბილნით და უწმინდურებით შეებლალათ მათი სულეები, რათა დაევიწყებინათ რჯული და თავიანთი ადათ-წესები ხოლო ვინც ურჩობას გაუნეცდა მეფის სიტყვებს, სიკვდილით დაესაჯათ.

ამ სიტყვების მიხედვით მისწერა მთელ თავის სამეფოს, ზედამხედველნი დაუდგინა ყველა ხალხს და იძულებით დაუნესა ზორვა იუდას ქალაქებს. ხალხთაგან ბევრი შეუერთდა მათ, -- ყველა, ვინც ზურგი აქცია რჯულს და ბოროტისმოქმედად იქცა ამ ქვეყნად. და აიუღეს ისრაელი სამალავებსა თუ თავმესაფრებში მიმალულიყო.

ქისლევის მეთხოთმეტე დღეს, ასორმოცდამეხუთე წელს, წარყვნეს და წაბილნეს სამსხვერპლო და ბომონები აღმართეს იუდას ქალაქების ირგვლივ. საკმევლს აკმევდნენ სახლების კარნინ და ქუჩებში. სადაც კი წაანყდებოდნენ რჯულის წიგნს, ხევდნენ და ცეცხლში ყრიდნენ, ხოლო ვისაც უპოვიდნენ აღათქმის წიგნებს, ანდა ვინც აღიარებდა რჯულს, მეფის ბრძანებისამებრ, სიკვდილით სჯიდნენ. ასე მლავრობდნენ ისრაელე, ვისაც კი სახლში წაასწრებდნენ თვიდან თვემდე. თვის ოცდახუთში მსხვერპლს სწირავდნენ საკურთხეველის წინ აღმართულ კერპს. ქალებს, რომლებმაც გაბედეს თავიანთი შვილების წინადაცვეთა, დაუნდობლად აშთობდნენ. კისრით ჰკიდებდნენ ჩვილებს, არბევდნენ მათ სახლებს, მუსრს ავლებდნენ წინადაცვეთილით.

მაგრამ მრავალი გასალუკლდევდა ისრაელში და მტკიცედ იღვა, რომ არ ეჭამა უწმინდურება. სიკვდილი არჩიეს უწმინდური საჭმლით წაბილწვას და წმიდა ალთქმის შებღალვას, -- ასე დაიხოცნენ. და იყო დიდი რისხვა ისრაელის თავზე.

4) Antiochus' harsh and blasphemous activity led to the Maccabean revolt in 164 BC. **Judas Maccabees** ("the hammer") led the Jews to victory and restored their Temple and religious system. Today, the Jewish holiday, **Hanukkah** memorializes that event (John 10:22).

5) *The prophecy would have been terrifying to Daniel/Israel and yet encouraging at the same time.*

- **Encouragement:** Daniel views his people back in Israel in a restored Jerusalem with a rebuilt temple.
- **Mystery:** Why would God allow a tyrant to trample over His people?

3. His Duration (13-14) –

Question... How long will this horrible persecution continue?

Answer: „2300 საღამოსა და დილას გასტანს და ამის შემდეგ აღდგება საწმიდარი“

Interpretation #1)

- Length: **1150 days** [3 years 2 months 10 days – *almost* 3 ½ years (7:25) | 1 yr = 360 days]
- 2300 “morning and evening sacrifices” (Exodus 29:38-42) [2 sacrifices/day = 1150 days]
- Problems with this view:
 - Historical events do not match the 1150 days mentioned in Daniel 8.
In Dec 167 BC, Antiochus set up an altar to Zeus in Jerusalem. The temple was cleansed and restored under the leadership of Judas Maccabeus in Dec 164 BC.
The exact period time from when a pagan altar was erected in the Jewish temple until the rededication of the sanctuary was 3 years and 10 days (1105 days) - 1-1.5 months shorter than the 1150 days prophesied in Daniel (see: 1 Macc. 1:54; 4:52-53).
 - It is *possible* that the sacrifices were prohibited by Antiochus during the 45 days before he erected his pagan altar, but we have no historical record of such an action.
i.e. the 2300 evenings and mornings refer to times when an evening or morning sacrifice was not offered upon the altar.
- Conclusion: This prophecy was fulfilled *generally* / *approximately* within history. Daniel 8 refers to an *approximate* amount of time during which 2300 sacrifices were not allowed to be offered.

Interpretation #2)

- Length: **2300 days** [6 years, 4 months, 20 days – *almost* 7 years | 1 year = 360 days]
- The phrase “evening and morning” is also used in Genesis 1:5, 8, 13, 19, 23, 31 to refer to a 24 hour day. These are the only times this phrase appears in the OT.
- **Problems with this View:**

- **Historical Fact:** Restoration of the Jewish temple by Judas Maccabeus occurred on Dec 25, 164 BC. If we count backward from that date 2300 days, we arrive at an initial date of Sept 6, 171 BC.
 - The question then becomes: what happened on Sept 6, 171 BC? Unfortunately, we do not have clear historical records about Ant. Epiphanes' early interaction with Israel, nor does history record any events from that date.
 - We do know, however, that during that year peaceful relations with the Jews came to an end (იბ: 2 მაკაბელოა 4:7-50). Approximately around that time, the high priest Onias III was murdered (171/170 BC).
- Conclusion: we are not able to clearly define from history the exact event that took place on Sept 6, 171 BC.

No matter our interpretation, the Bible is clear that the time of Antiochus' oppression of Israel will be limited by God and not indefinite.

Divine Explanation

(8:15-27) Daniel, who had before interpreted others' dreams, is now unable to interpret his own. The angel Gabriel is sent to explain the significance of the vision (15). Despite the explanation of the dream, Daniel is still unable to fully comprehend what he has seen (27). Even to this day, Christians disagree on their interpretations of the angel's interpretation! ☺

1. The Little Horn: It's Prophetic Fulfillment / Fulfilment in Prophecy (11-14, 20-26)

All Bible scholars agree on the identity of the little horn. However, there is much debate over when and how the prophecy was fulfilled...or will be fulfilled.

Question #1: From our perspective in history, is the vision speaking of something *historical* – referring to the end of A. Epiphanes' rule -- or *eschatological* – referring to the end of time as we know it?

3 Basic Interpretations

- 1) **Historical Record** – chapter 8 is a pseudo-prophecy, which was written in the 2nd century BC *after* the events recorded had already taken place.

The 2300 days are all historical (from *Daniel's* perspective) and refer to Antiochus IV Epiphanes. Liberal View.

- 2) **Genuine prophecy** – chapter 8 is genuine prophecy, written in the 6th century BC. It was fulfilled historically and *completely* during the reign of Antiochus Epiphanes.

The 2300 days are all prophetic from Daniel's perspective and all historical (from *our* perspective). The prophecy refers to Antiochus IV Epiphanes *only*. Conservative View #1.

Although the phrase „აღსასრული უამი“ causes us to think of the last days, the coming of Christ and the millennial kingdom, in this context, it references a particular, historical individual and the awful oppression of Israel as a result of his pride and defiance.

The little horn of Daniel 7 and 8 are not the same nor do they arise from the same kingdom (Daniel 7 – Roman; Daniel 8 – Grecian). Therefore it is impossible to associate Antiochus Epiphanes with the antichrist.

- 3) **Genuine prophecy with dual fulfillment** – chapter 8 is genuine prophecy, written in the 6th century BC, and fulfilled historically, *but not completely*, in Antiochus Epiphanes. The prophecy also looks ahead also to the time of Israel's persecution prior to Jesus' 2nd coming. [*Both historical and prophetic from our point of view*]. Conservative View #2.

From our perspective, the 2300 days are *both* historical and prophetic. While the events were fulfilled in Antiochus day, those events **typify** or foreshadow the future activity of the antichrist/beast during the final, great tribulation.

Notice the 3X mention of his destruction (24, 24, 25).

Question #2: Why does Daniel spend so much time focusing on a relatively unknown king that will arise out of a weakened and divided Greek empire?

- Until the time of Antiochus, God's people had never met such terrible opposition or persecution. Antiochus engaged in a systematic program designed to eradicate the Jewish faith, sacrifices, culture and worship system.
- God was preparing Israel for a future emergency crisis (see: 8:26) when their faith in God's goodness, presence, and control would be in question.
- Remember! Israel is about to go into a period of 400 silent years between the OT/NT. Until Christ comes, there will be no more revelation from God, including during the time of Antiochus' atrocities. This prophecy is to be preserved by Daniel in order to sustain God's people and provide a quiet assurance and comfort that God is control and their woes will shortly come to an end. ...
- Without this warning about the future, the people would ...
 - 1) ...have been plunged into despair by the severity of Antiochus' heavy persecutions or
 - 2) ... would have thought themselves deceived by the wonderful promises of their return into Israel (Israel, Jeremiah, Ezekiel, Micah, Habbakkuk, etc)

APPLICATION:

- Jesus gave NT believers a similar message of warning and comfort: John 15:18-27 (compare with 16:1-4).
- The Bible never hides the reality of suffering from us. (There is no fine print about persecution in the Bible)

2. Gabriel's Explanation of the Vision (11-14, 20-26)

The Time of the End / „აღსასრულის უამს“ –

2X Gabriel mentions that the ხილვა შეეხება „აღსასრულის უამს“ (17, 19). What time is the angel referring to?

- 1) **Option #1)** The end of time (just before Jesus' 2nd Coming” – (უკანასკნელი დღეები)

- In the Bible, “end times” is almost always used in an eschatological sense.

2) **Option #2)** The end of the 2300 morning and evening sacrifices – (8:13-14)

- According to this view, the phrase „აღსასრულის უამი“ does not refer to the coming of Christ in the Tribulation/Millennial, but rather is connected to the question “how long?” (8:13. The verse is not referencing the end of time, but rather then fulfillment of the time of oppression (2300 days).
- “Indignation” – (19a; *zaam*) – used 22 X in OT, all but once in regard to God’s anger. The verse could describe God’s anger on Israel, but more likely speaks to his disgust for the godless, ruthless behavior of Antiochus.
- In short, „აღსასრულის უამს“ refers to the end of Greece’s dominance over the Jews.
- The message from Gabriel is clear – the suffering of God’s people is not indefinite. There is a time set and determined by God and he is in absolute control of that clock. **Our trials and troubles may be many and even intense, but they are not eternal.**

<The following verses expand our understanding of the main characters in v1-15>

The Identity of the Male Goat and Two-Horned Ram (20-22)

- Ram = Medo-Persia (8:20) | Goat = Greece (8:21-22).
- The four kingdoms which arose after Alexander’s death were “mini-empires”, far less powerful than Alexander’s united Greek kingdom.

The Identify of the Little Horn (23-26)

- The little horn will arise during the latter portion of the Greek empire = Antiochus Epiphanes (175-163 BC).
- He will be a ruthless king, skilled in intrigue and deception.
 - The word ურცხვინო (v23) – literally means “hard or strong face; having a fierce countenance” [Dt 28:50]; Antiochus fearlessly defied man and God as evidenced by his desecration of the temple.
 - ორპირობაში განეუელი (23) – the noun translated ორპირობა is often translated as “riddle”, or refers to something hard to understand. Antiochus will use fraud, deception, and shrewdness to accomplish his agenda.
- His rise will come when the time of the transgressors is come to the full (23). This could refer to the sin of the Gentiles against God and his people. Or it could refer to the rebellion of God’s people – when they have reached the full measure of their sin.
- განმტკიცდება მისი ძლიერება, ოღონდ არა მისი საკუთარი ძალით -- He will be a satanically empowered puppet.
- უღაბნობად აქცევს ქვეყნებს...გაანადგურებს ძლიერებს და წმიდა ერს -- He will be victorious in his battles, power and wealth. Antiochus entered Jerusalem without a battle. His slaughter and plunder of Jerusalem was overwhelming.
- He will be brutal in his treatment of Jewish leaders and saints.

- He will be arrogant, proud, and even deify himself.
- მრავალს დაღუპავს -- he is ruthless and a calloused murderer who will exercise his violence in times of peace (Daniel 8:25; 1 Maccabees 1).
- He will oppose even the Most High God, believing himself to be a god (Zeus in the flesh!).
- შეიმუსრება, ოღონდ არა კაცთა ხელით (8:25) -- His fall will be sudden, final, and divinely orchestrated.

Compare: Ezek 38:18-22; 39:1-4; Daniel 11:45. Due to the similarity in language/terms, some assume v25 is speaking of the antichrist who, like Antiochus, will also be broken without human hands. However, it is very possible that God can divinely cause the fall of more than one human ruler in history.

2 მაკაბელთა 9:4-10 records Antiochus' horrible / tragic end:

განრისხებულმა გადანწყვიტა იუდაელებზე ყყარა ჯავრი, თან რომ სდევდა უკუქცევულს; ამიტომაც უბრძანა მეეტლეს მთელი გზა შეუსვენებლივ ეჭენებინა ცხენები, მაგრამ ზეციური მსჯავრი მოსდევდა უკან, რადგანაც ქედმაღლურად დაიქადნა, იერუსალიმში რომ ჩავალ, მას იუდაელთა სასაფლაოდ ვაქცევო.

მაგრამ ყოვლისმხილველმა უფალმა, ღმერთმა ისრაელისა, უკურნებელი და უხლიავი დარტყმით დაამხო იგი: ამ სიტყვების წარმოთქმისთანავე მუცლის აუტანელი გვრება აუტყდა და საშინელმა ტკივილმა დაუარა მთელ შიგანში. ღირსიც იყო: აკი თვითონ ურიცხვი და აუტანელი ტკივილით მუსრავდა სხვების შიგანს. მაგრამ მისი მზვაობა ოდნავადაც არ დამცხრალა, არამედ უფრო ქედმაღლობდა, მრისხანების ცეცხლს აფრქვევდა იუდაელებს და ბრძანებას იძლეოდა, უფრო სწრაფად ევლოთ, რასაც შედეგად ის მოჰყვა, რომ გაქანებული ეტყლიდან გადმოვარდა და ისე მძიმედ დაეცა, რომ მთელი სხეული დაეღვენა.

ვინც სულ ცოტა ხნის წინათ ზეადამიანური კადნიერებით ცდილობდა მბრძანებლად მოვლენოდა ზღვის ტალღებს და აპირებდა სასწორზე აეწონა მთის მწვერვალები, ახლა ძირს განრთხმული და საკაცებზე გაშოტილი თვალნათლივ უმონმებდა ყველას ღვთის ძალმოსილებას. ასე რომ, მატლები დაფუთფუთებდნენ უწმინდურის სხეულში და ჯერ კიდევ ცოცხალსა და ტკივილებით განამებულს ნანილ-ნანილ სცვიოდა ხორცი, ხოლო მისგან ადენილი სიმყრალე მთელ ბანაკს სულს უხუთავდა. ვინც ცოტა ხნის წინათ იმაზე ოცნებობდა, რომ ცაში ვარსკვლავებს მისწვდომოდა, ახლა საკაცითაც ვერავის დაჰყავდა აუტანელი სიმყრალის გამო.

**The entire prophecy was a reminder to the Jews that the national emergency to come would only be temporary. No matter how vile Antiochus would be, or vicious his activities, he and his pride would eventually be crushed by God in the end!

Gabriel's Closing Comments

1. Confirmation (26) – As bad as this sounds, Daniel, it's all true!
2. Preservation (26) – Israel will need this one day!
3. Confusion (27) – The chapter ends with us, like Daniel, asking for more information. We read from the advantage point of history and can fill in the blanks, but Daniel was stunned with no

history book to consult.

Similar to his first vision (7:28), Daniel is in shock - physically sick, mentally overwhelmed, and emotionally terrified at the thought of what he has just sin. Despite the angel's explanation, he cannot comprehend the full meaning of the vision.

- Certainly there was comfort in knowing God knows and controls the future.
- Certainly there was comfort in knowing God's people would return to their land.
- Certainly there was fear in knowing that evil and suffering for God's people would reach such horrific levels.

After a time, however, he recovered and went back to attending to the king's business. ***This suggests that he was physically present in Babylon the entire time... and viewed Susa via his vision.*

Application #1: God's promise of a kingdom "tomorrow", should stir us up to live today for that kingdom.

Application #2: Daniel did not allow his lack of understanding in some of what God said, keep him from obeying what he already knew God had said.

Remember!

***The purpose of the book of Daniel was to encourage Jewish people living under Gentile captivity that God was still in control of history and that His plan for His people was not complete. God intended to stabilize and prepare His people for the end (chapter 7), but also along the way (ch 8).*

***Since the book was written during Jewish captivity to the Jewish people regarding Gentile rulers that would rule over them, we should not rush to identify all these events or individuals ("little horn" with future end times unless the text gives us reason to do so.*

Looking Ahead to Christ:

1. ***In Daniel 7, we read about Christ -- the Son of Man (7:13). Daniel 9 also speaks of Christ, the Anointed One who will be cut off (9:26). Does this help us identify the individual in 8:11, 25? What other parallels can you find in chapter 8 that allude to Christ?*
2. Compare: 8:11, 25 / Matt 2:13; 4:1-10; Luke 4:28; 22:2; Matt 27:26; 30-35; 2 Thess 2:8
3. *** The final word of history will not be written by a lion, bear, ram, or goat, but by a Lamb! (Revelation 4-5).*