

A photograph of two rams running in a mountainous landscape. The ram on the left is dark brown with large, curved horns, while the one on the right is lighter brown with straighter horns. They are running across a green field with a river in the background and mountains in the distance under a blue sky with clouds.

Daniel 8: Israel Ruled by Gentile Nations

Future Events Sunday School
November 19, 2023

Review of Daniel 2 & 7; Intro to Daniel 8

Daniel chapters 8-12 are written in Hebrew and focus on God's purposes for Israel during the time she is dominated by Gentile nations.

Empires Ruling Over Israel and the Earth (Daniel 2, 7, 8)

Daniel 2 Materials	Daniel 7 Beasts	Daniel 8 Animals	Empires/Kingdoms
Gold	--	--	Babylon (Daniel 2:38)
Silver	--	Ram	Medo-Persia (Daniel 8:20)
Bronze	--	Goat	Greece (Daniel 8:21)
Iron (and iron and clay)	--	--	Rome (Daniel 2:40)
			<ul style="list-style-type: none"> • Standing Lion • Crunching Bear • Bird-winged Leopard • Iron-teethed beast
<p>STONE</p>			

Selected Timeline of Daniel's Life (~620BC to ~535BC)

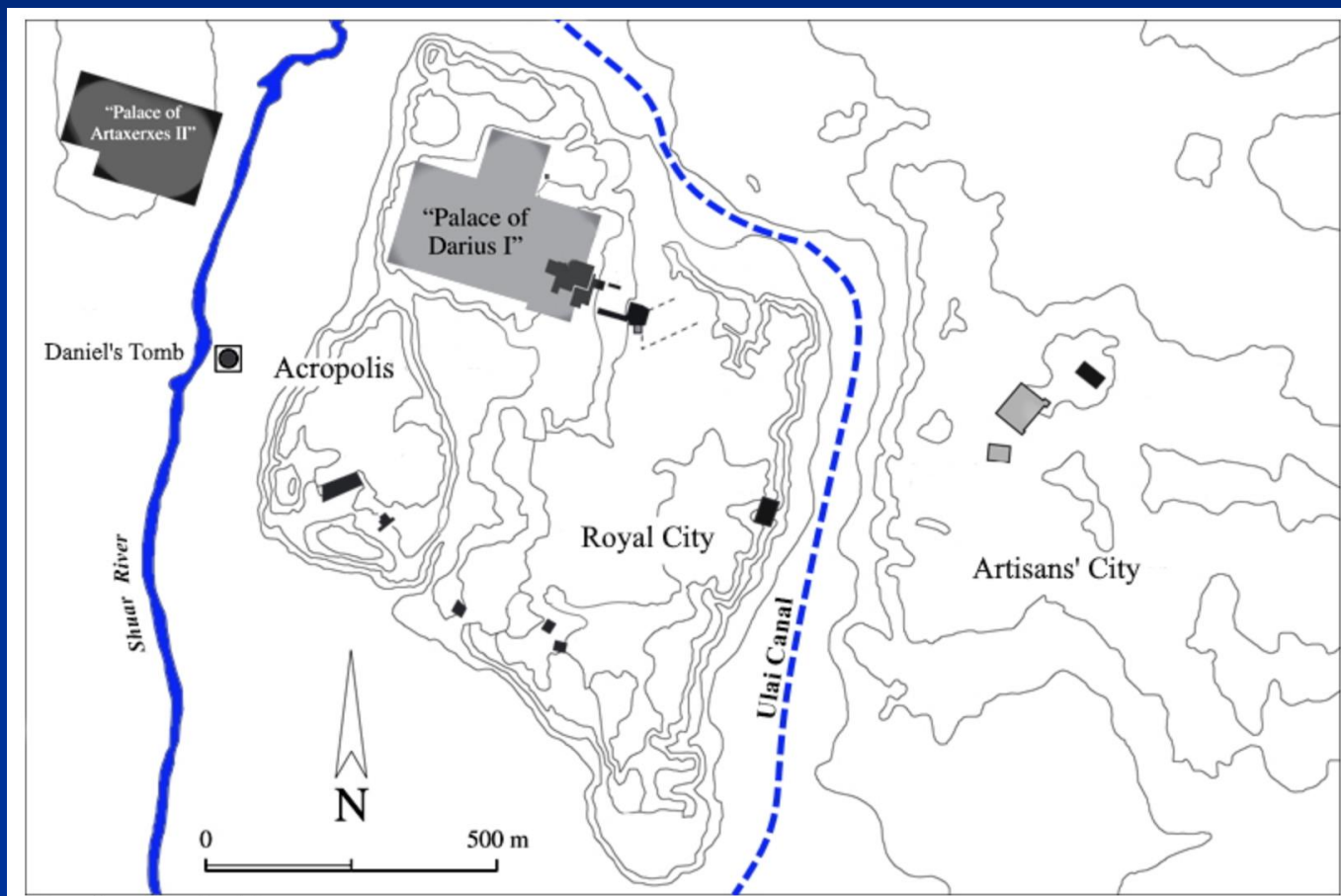
Daniel 1:1	Daniel 2:1	Daniel 7:1	Daniel 8:1
606-605 BC (taken captive as a youth in the third year of reign of Jehoiakim, king of Judah)	~603BC (second year of the reign of Nebuchadnezzar, his dream about the statue)	~553 BC (first year of the reign of Belshazzar, Daniel's vision of the four beasts)	~551 BC (third year of the reign of Belshazzar, Daniel's vision of the ram and the goat)

Time and Place

- Two years after vision in chapter 7 (~553BC); Belshazzar's third year (8:1) (~551BC). Chapter 8 occurs about 12 years before the events of chapter 5 (539BC)
- Daniel was about 70 years of age
- Physically in Babylon, but saw himself in the future in the palace in Susa/Shushan, a Persian royal city by the Ulai Canal about 150 miles east of Babylon
- 100 years later became the leading city of Persian Empire and location of king's palace (Nehemiah 1:1, Esther 1:2)



Susa (Greek) /Shushan (Babylonian) and the Ulai Canal



The site of ancient Susa.

“In 8:1-2 and 16 Daniel further specifies that he was ‘beside the Ulai Canal.’ Some older versions take this to be the Ulai River (KJV), but the word (uval, אוּבַל) is not the normal word for a river (nahar, נַהַר). Daniel seems to be referring to the (now dry) canal that separated what became the royal city at Susa from the lower city. That canal performed two functions. It provided water into the heart of the city, for both the royal residence (the ‘citadel’) and for the lower city; it also formed something of a barrier that protected the royal city on its eastern side.”

*From <https://www.theharvestearthsend.com/The-Prophecies-of-Daniel-Part-7.html>

God's Sovereign Purposes for Israel

- God has not suffered defeat in allowing Israel to go into captivity in Daniel 1, but He is working out His purposes for Israel toward revealing her King—the Lord Jesus Christ.
- God allows four Gentile nations to dominate Israel and discipline her:
 - *Babylon (605-539 BC)*
 - *Medo-Persia (539-331 BC)*
 - *Greece (331-146 BC)*
 - *Rome (146 BC - 476AD)*
- Vision given to Daniel almost 400 years before “the little horn” of chapter 8 would appear in 175BC

Outline of Daniel 8

- Revelation of Daniel's Vision—vv. 1-14
 - Daniel's Location—vv. 1-2
 - The Ram and the Goat—vv. 3-8
 - The "Little Horn"—vv. 9-14
- Interpretation of Daniel's Vision—vv. 15-26
 - Introduce Gabriel and the Purpose of the Vision—vv. 15-19
 - Meaning of the Ram and Goat—vv. 20-21
 - Meaning of the "Little Horn"—vv. 22-26
- Daniel's Response – v. 27

Vision of the Ram (8:3-4, 20)

- The ram with two horns (shorter horn refers to the Medes and their ruler; the latter longer horn refers to the Persians and their ruler). The Persians considered a ram with sharp, pointed horns to be their guardian spirit, and their king wore the head of a ram instead of a crown when he led his armies into battle. Description of Persian king Shāpūr in 337BC: “And he himself, mounted on his charger, and being taller than the rest, led his whole army, wearing instead of a crown a golden figure of a ram’s head inlaid with jewels...” Persian army included more than 2 million soldiers.
- “The ram's pushing in every direction except east reflects the historical reality that Persia's eastern campaigns were inconsequential as compared to its other conquests. Though they did conquer as far east as the Indus River, subjugating Asia Minor, Babylon, Egypt and Armenia was much more significant. “Nor was there anyone to rescue from his power...” (8:4; prophesied 150 years earlier in Isaiah 45:1-7)

* From <https://www.bibletools.org/index.cfm/fuseaction/Library.sr/CT/PW/k/589/nebuchadnezzars-image-part-2-chest-arms-of-silver.htm>

Vision of the Goat (8:5-8, 21)

- “A male (shaggy) goat was coming from the west...without touching the ground...the ram had no strength to withstand him. So he hurled him to the ground and trampled on him.” The entire Persian Empire collapsed in six years (336-330BC) under the relentless onslaught of Alexander's troops (~40,000), who never lost a battle against the larger Persian forces. Now “there was none to rescue the ram from his hand” (8:5,7).
- “Alexander personally led his Companion Cavalry (the Hetairoi ‘those closest to the king’)—a group of elite horsemen (8 x 300)—who fulfilled the role of both a royal household guard and elite mounted shock-troops of the Macedonian army. They were the true spear-point of the Macedonian combined forces—traditionally deployed on the right of the battle line and frequently at the point of maximum offensive impact...charging (often in wedge or diamond formation) at weak points in the enemy line or outflanking and cutting off their rear.



*From <https://www.thecollector.com/most-admired-ancient-elite-military-units/>

Alexander's (Greek) Empire



The Goat's Horn Broken; Comparison

- “Then the male goat magnified himself exceedingly. But as soon as he was mighty, the large horn was broken...” (8:8)
- In Babylon, Alexander became ill after a several day period of feasting and drinking (in combination with chronic malaria); he died on June 13, 323, in his 33rd year.

Jesus and Alexander died at thirty-three. One lived and died for self; one died for you and me;

The Greek died on a throne; the Jew died on a cross; One's life a triumph seemed; the other but a loss. One led vast armies forth; the other walked alone. One shed a whole world's blood; the other gave His own. One won the world in life and lost it all in death; The other lost His life to win the whole world's faith.

Jesus and Alexander died at thirty-three. One died in Babylon, and one on Calvary. One gained all for himself; and one Himself He gave, One conquered every throne; the other every grave. The one made himself God, the God made Himself less, The one lived but to blast, the other but to bless. When died the Greek, forever fell his throne of swords; But Jesus died to live forever King of Kings and Lord of lords.

Jesus and Alexander died at thirty-three. The Greek made all men slaves; the Jew made all men free. One built a throne on blood; the other built on love. The one was born of earth; the other from above. One won all this earth, to lose all earth and heaven. The other gave up all, that all to Him be given. The Greek forever died; the Jew forever lives. He loses all who gets, and wins all things who gives.

By Charles Ross Weede

***Alexander won the whole world in life and conquered every throne.

***Jesus said “My Kingdom is not of this world” John 18:36.

Horns Arise from the Goat (9-14, 21-22)

- “and in its place there came up four conspicuous horns toward the four winds of heaven...The broken horn and the four horns that arose in its place represent four kingdoms which will arise from his nation...” (8:8b, 22; see also 7:2)
- After 22 years of fighting, four of Alexander’s generals divide the empire (“although not with his power”):
 - Lysimachus-Asia Minor
 - Ptolemy-Egypt
 - Seleucus-Syria, Israel & Mesopotamia
 - Cassander-Macedonia
- “Out of one of them came forth a rather small horn which grew exceedingly great toward the south, toward the east and toward the Beautiful Land” (8:9). This small horn came from Seleucus’ family line.

The Little Horns of Daniel 7 and 8

- “In the first verse of the chapter 8, Daniel informs us that the second vision of Daniel, recorded in chapter 8, should be understood in relationship to the first vision in chapter 7. In both chapters, we find a “little horn,” having a number of things in common. A problem arises because they are so much alike, and yet there are some seemingly irreconcilable differences
- “One difference is that the little horn of chapter 7 emerges out of the fourth kingdom, while the horn of chapter 8 emerges out of the third kingdom. The little horn of chapter 7 is the eleventh horn, while the horn of chapter 8 grows out of one of four horns. The period of oppression by the horn of chapter 7 is 3 1/2 years; the period of oppression by the horn of chapter 8 is 2,300 (evenings and mornings) days (6 1/3 years) exactly the period of time Antiochus IV oppressed Israel (September 171 BC to December 165/4BC).

The Little Horn Daniel 8 and 11 (8:9-14, 22-26, 11:21-35)

- Antiochus IV came to power in 175 BC. Striving vigorously to restore the strength of the Seleucid Empire, Antiochus founded more new Greek cities than all his predecessors. He became the champion of an intense Hellenization. Antiochus plundered the Jerusalem Temple and carried off the sacred vessels—to help finance his campaigns
- “The conflict between the “little horn” Antiochus IV and God at this point becomes almost bigger than life. At verse 10, the little horn achieves things which are more than human. He “grows up to the host of heaven,” causing “some of the host and some of the stars to fall to earth,” where “he tramples them” (verse 10). Like the ram and the goat before him, he “magnified himself” (verse 11). While the others magnified themselves above men, this horn magnifies himself “to be equal with the Commander of the host.” He “removes the regular sacrifice from Him” and throws down “the place of His sanctuary” (verse 11). This king thinks himself equal with God, going as far as directly opposing God. The “little horn” seems to change before our eyes, from a mortal man to an incarnation of Satan himself. The focus seems to shift from the Israelites, Israel, Jerusalem, and the temple, to the “host of heaven” and the “stars of heaven.”
- He magnified himself against the “Prince of Princes”. Set up image of Zeus in Holy of Holies (used disguises, broke treaties, empowered by Satan-not by own power. He was known for his severe persecution of Jews, which led to the Maccabean revolt. Antiochus ordered all Jews to worship Zeus and made practicing Jewish rites and worshipping Yahweh illegal in an effort to extinguish Jewish culture. Tried to wipe out certain Jewish families to keep the Messiah from coming. Killed Jewish High Priest Eliezer and his 7 sons.
- Died from insanity. The Jews called him Antiochus Epimanes (the Insane One)

*From https://bible.org/seriespage/ram-goat-and-horn-daniel-81-27#P1519_441491

Looking Beyond Antiochus IV

- What was prophesied about Antiochus IV was fulfilled literally through him. So we can have confidence that what is predicted about the future Antichrist will be literally fulfilled as well.
- The coming future person is said to “stand against the Prince of princes [the Lord Jesus Christ]” (8:25).
- What we know about Antiochus shows certain facts about the future Antichrist:
 - Shows intelligence and ambiguously persuasive speech (8:23)
 - Achieves great power by subduing others (8:24)
 - Controlled by the power of another—Satan (8:24)
 - Enemy of Israel and subjugates Israel to his authority (8:24-25)
 - Rises to power by promising false security (8:25)
 - His rule will be broken by *God's* judgment (8:25)

Daniel, the Angels and Gabriel (8:13-19)

- Daniel hears two angels discussing the length of time the holy place would be trampled and then properly restored.
- Daniel, the man so gifted in understanding and interpreting visions and dreams, is completely baffled and seeks to understand the meaning of the vision he has seen. An angel who looked like a man was standing by Daniel in his vision. A voice from between the banks of the Ulai called out to the one standing by Daniel. He called the angel by name—Gabriel. This is the first time in the Old Testament an angel is identified by name.
- “The Book of Daniel is unique in that this is the only Old Testament book to name any angels. Gabriel is referred to twice by name in Daniel (8:16; 9:21) and Michael three times (10:13, 21; 12:1).”

Purpose of the Vision of the Ram and Goat (8:15-19)

- When I, Daniel, had seen the vision, I sought to understand it. And behold, there stood before me one having the appearance of a man. And I heard a man's voice between the banks of the Ulai, and it called, "Gabriel, make this man understand the vision." So he came near where I stood. And when he came, I was frightened and fell on my face. But he said to me, "Understand, O son of man, that the vision is for the time of the end."
- And when he had spoken to me, I fell into a deep sleep with my face to the ground. But he touched me and made me stand up. He said, "Behold, I will make known to you what shall be at the latter end of the indignation, for it refers to the appointed time of the end" (Daniel 8:15-19).
- One might say the period of indignation precipitates the time of the end. "The vision is for the time of the end' needs to be interpreted in connection with prophetic use of 'the end', for it does not necessarily mean the end of all things, but may refer to the question asked in verse 13; verse 19 supports this interpretation because it refers to a final period of indignation.

The Final Period of God's Indignation with Israel

- “The final period of the indignation” v. 19
 - ‘Indignation’ means a period of time in which God is angry with Israel-chastening her because of her continued rebellion against him
 - The time of indignation started with Assyrian captivity (700sBC and continues all the way to the end of the 7 year Tribulation.
 - The former indignation refers to 2 captivities (Assyria and Babylon) (730 BC to 539 BC)
 - The final indignation starts from the Medo Persian empire in 539BC all the way through 7 year Tribulation period (all of the indignation shown by God after captivities). God's indignation with Israel won't end with end of Babylonian captivity. Israel still experiencing the final period of indignation.
 - The “little horn” in chapter 8 was not allowed to rise to power until sin had run its full course, and the time for God's indignation to be poured out through this king had come. The sins of the Jews are in view here, for it is against the Jews and against Jerusalem that this king pours out his wrath. Through this king, God gives His people what they deserve, in full measure.

Daniel's Response (8:27), Our Response

“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” (v. 27)

- Daniel was told to seal the vision, preserve the record of it (8:26). This vision exhausted Daniel and he was sick for days, astonished at seeing God's chosen people being trampled by Gentiles. Daniel knew God was righteous. “Does it puzzle us that God revealed this vision to Daniel? Why reveal a vision to a prophet he cannot understand, even with the help of an angel? Why reveal a vision which caused such physical and emotional distress—and then instruct him not to tell anyone?”
- Then 12 years later (539BC) in chapter 9:1, Daniel realizes 70 years of captivity are closing. Important to realize that current and future events for Daniel and Israel in chapters 5,7, 8 are now past events that actually occurred. The little horn in chapter 8 also predicts a future little horn for Israel described in Revelation 13. We continue to search the Scriptures to understand current events.
- What can we learn? Why do such events and leaders arise?
 - *God's wrath to His people who were stubborn. God warned the people. God leaves warning in Galatians 6:7 to Christians. What a man sows, he will also reap. God pleaded with His people. Sow the wrong seed and reap a bad harvest.*
 - “Through many tribulations we must enter the kingdom of God.” (Acts 14:22)

*From <https://bible.org/seriespage/9-ram-goat-and-horn-daniel-81-27>

*From <https://gbcmt.org/sermons/search/?sapurl=LytjMzBjL21IZGhL21pLytmMzIxYzRiP2VtYmVkpXRydWUmcMvJZW50Um91dGU9YXBwLndiYi1hcHAubGlicmFyeS5saXN0JnJIY2VudFJvdXRlU2x1Zz0lMkJoYjZyY253>