

Vision of the Ram & Goat  
And  
Gabriel's Explanation

Daniel 8:1 -27

As with Daniel 7, this chapter is a vision about animals that represent kingdoms/kings. Yet, there are a number of differences.

1. The history is truncated; instead of Daniel seeing and being told about four kingdom, this time it's only two.

2. The little horn grows from the goat (Greece) and is distinct from the little horn that uproots three horns from the fourth beast (Rome).

3. There is a change of language; Aramaic to Hebrew.

## Why the change of language?

From Chapter 8 through Chapter 12, Daniel will be writing to the exiles and will be dealing with the fate of Israel after the Exile.

בשנת שלוש למלכות בלאשצר המלך חזון נראה  
אלי אני דניאל אחרי הנראה אלי בתחלה ואראה  
בחזון ויהי בראתי ואני בשושן הבירה אשר  
בעילם המדינה ואראה בחזון ואני הייתי על  
אובל אולי ואשא עיני...



This chapter continues the theme of the Book of Daniel: *God governs history for the benefit of His people, and He even uses evil kings and their persecution of His people as a part of His plan to bring His people to salvation in His eternal Kingdom.*





The historical setting is in the third year of King Belshazzar of Babylon. This vision also occurred after the vision of the Four Beasts which we studied in Chapter 7.

*Also of historical significance:*

Cyrus the Great has now united the Medes and Persians. This is also close to the time when Cyrus defeats the Lydian king, Croesus, which was his last major conquest before defeating Babylon.

## Vv.2-4, 19, 20

*[V.2]* The vision unfolds in Susa. Susa was the winter capital of the Persian Empire. The province mentioned is not the Babylonian district, but the Persian district. The Ulai Canal ran to the northeast of the city.



# Susa

Persian City





## Vv.2-4

What Daniel saw first was a ram. The ram was standing beside the canal. The ram had two horns which stood out prominently from his head. Both are large, with the last horn taller than the first. The ram was firmly standing on the ground where it could butt someone. Thus, we see that the first animal in the vision is an animal which was known for its ability to butt and to harm other animals. Thus, it had the power to do as it pleased. With this unrestrained power, it's clear why it "*magnified himself*" or "*made himself great!*"

As we have seen, the seeds of a fall  
are sown in success!



## Vv.19, 20

**INTERPRETATION:** Verse 19 begins the section that explains what verses 2-4 discuss. Prior to v.19, in verses 15-18, Gabriel is told to explain the vision to Daniel. It's very similar to his explanation in Ch. 7. God is about to show Daniel what's to occur in these two future kingdoms and how that history will fit into God's plan for His people.

## Vv.19, 20

INTERPRETATION: Gabriel tells Daniel that his explanation will focus upon the *“latter part of the indignant anger”* that will be discussed in verse 14 and 23-26.

*In verse 20, the ram is the Medo-Persian Empire.*





## Vv.5-8

The “Goat” is another of the beastly symbols Daniel saw used to symbolize a world empire. This symbol is described as having a “startling” appearance. Daniel also records that he was paying close attention when the he-goat arrives. The he-goat comes from the west. The Hebrew makes note of this fact as Daniel uses the word for sunset.



## Vv.5-8

The he-goat's movement is so swift that he was not "*touching the ground.*" This corresponds to the wings of the leopard (7:6) and serves to identify the he-goat as Greece (Alexander the Great).



The he-goat had a “*conspicuous horn between his eyes.*” The he-goat runs at the ram with powerful anger and tramples the ram, breaking his horns and the ram could not be rescued from the he-goat.





## Vv.5-8

The final observation Daniel makes about the he-goat is his success. This success, however, was short lived, since the large horn is broken...Alexander the Great suddenly dies in June, 323 BC.



# DANIEL 8

"...NO PROPHECY WAS EVER MORE ACCURATELY  
FULFILLED THAN THIS."

Antiquities of the Jews by Josephus.

Antiochus IV Epiphanes came to power

"In the latter time of their kingdom."

He came to power in 175 B.C.

7 years before the demise  
of the Grecian Empire.

Antiochus IV Epiphanes

only sought to enlarge his

territories, "toward the south,

toward the east, and toward the  
pleasant land."

Antiochus IV Epiphanes came

"out of one of them." He "ruled

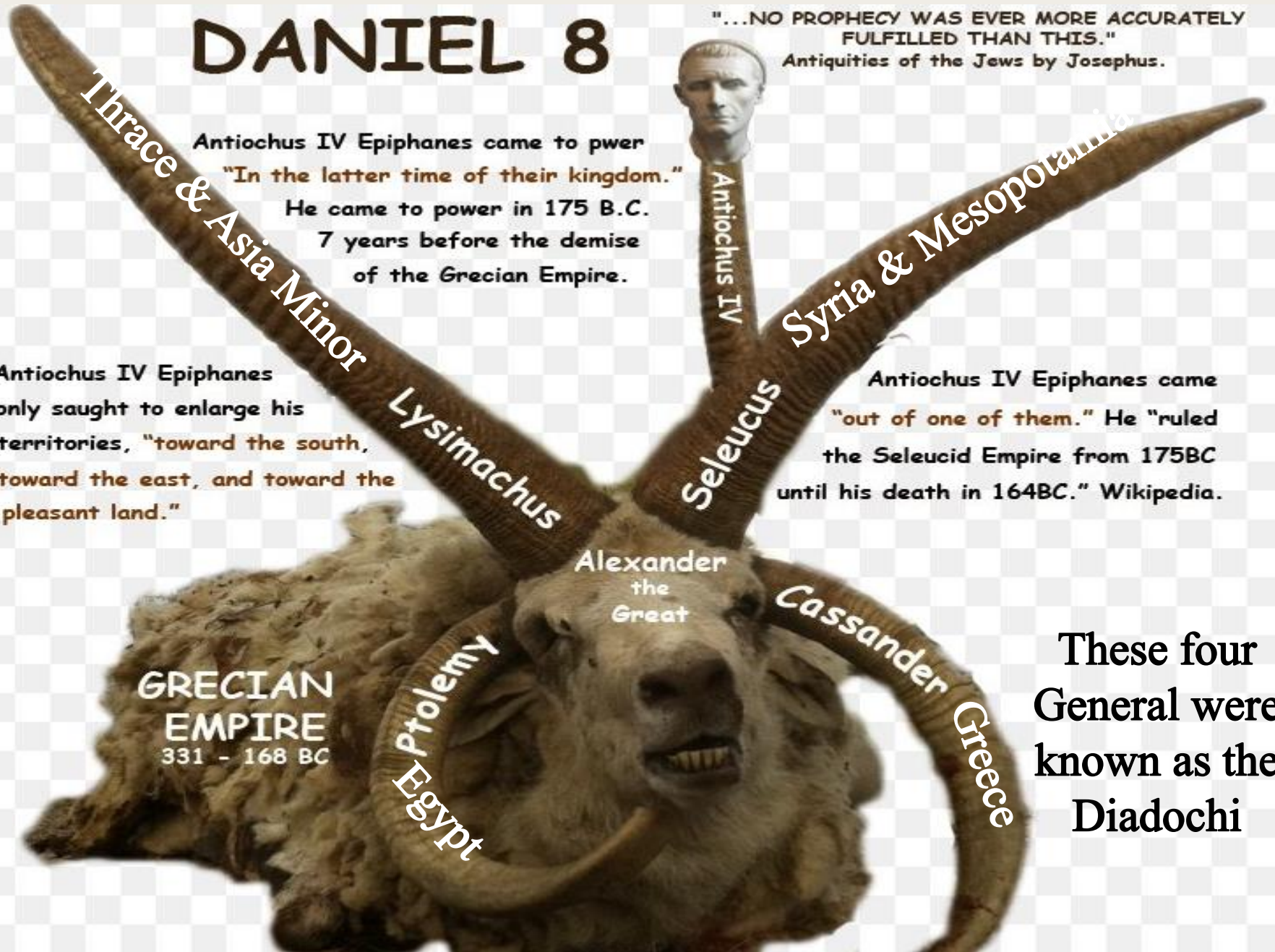
the Seleucid Empire from 175BC

until his death in 164BC." Wikipedia.

GRECIAN  
EMPIRE  
331 - 168 BC

Alexander  
the  
Great

These four  
General were  
known as the  
Diadochi



## Vv.5-12

The one horn splits and four new horns grow up to replace it. These four horns point in every direction of the compass, as you saw on the previous slide, which is also symbolized in the four wings of the leopard (7:6). Ultimately, a small horn will grow from one of the horns; it will be small, but will eventually become large. It will attack Egypt (south), Persia & Armenia (East) and Israel (the beautiful land).





## Vv.13-14; 24-26

Antiochus IV Epiphanes (God Manifest) is the little horn and is a foreshadowing of the little horn in Daniel 7. He persecutes the Jews, which is a precursor to the great persecution of the church throughout the Church Age. However, they are distinct.

Little Horn of Daniel 7	Little Horn of Daniel 8
Arises from the 4 <sup>th</sup> Beast	Arises from the 3 <sup>rd</sup> Beast
Uproots 3 of the 10 horns	Sprouted from one of three horns





Antiochus IV Epiphanes comes to power in the latter half of the Greece Empire (175-164 BC). He magnifies himself against “the Prince of the army,” against God, more specifically the Promised Messiah. In his vanity, he even calls himself a god as reflected on his coinage!



## Vv.13-14; 24-26

Gabriel describes Antiochus as “merciless” as one who understands “enigmas.” He was a brilliant tactician and merciless on the battlefield; yet, even more ominous was his cunning and his ability to deceive and seduce people, especially the Jews, into sin and apostasy!

**Even so, this wasn't by “his own power.” We have already seen (Dan 2:21; 4:35) that governing power comes from God. God's design is that rulers use this power for good; yet, due to sin, evil rulers will abuse their power and authority. God may allow them to do so, for a time, in order to serve His plan of salvation!**

## Vv.13-14; 24-26

One of the most evil acts of Antiochus was the profaning of the Temple: “he will destroy wonderful things, and will succeed....” This is the prophecy of the sacking of Jerusalem in 167 BC. It was by way of cunning and deceit that Antiochus sacked Jerusalem and “destroy[ed] many who are at ease” (v.25).





## Vv.13-14; 24-26



Antiochus did “magnify himself in his heart” and defied “the Prince of princes” (God). Yet, this lasted only “a short time,” since he dies just three years later (December, 164 BC).

Antiochus does not die “by human power” (25). The accounts of his death vary as to the cause, but they all agree that he died by natural causes (which was rare, given the political intrigue and the propensity for assassination)!



## Vv.13-14; 24-26

When Gabriel completes his explanation, he tells Daniel that the vision “is true!” In other words, what Daniel has seen will come true...it will happen...and it did!!!

Then Gabriel says something that’s rather baffling. Daniel is to “close up” the vision.

In Hebrew, the phrase “close up” is an imperative...a command! We will see this again in Dan 12. Daniel is to keep the vision safe and protect it from abuse until the proper time. Jesus does the same in Matt. 13:10-17 in regard to His use of parables.

## Vv.14 and 26

He said to him, *“Until two thousand three hundred evenings [and] mornings, and then the Holy Place will be consecrated”* (14); *“...because it concerns many days [in the future]”* (26).

A great deal of ink [most of it false teaching] has been spilled over these two verses.

It's very important for us to properly exegete these verses and not use them for our own purpose or agenda. There are a couple of keys: “evenings” and “**mornings!**”

And the Book of 1 Maccabees!

## Vv.14 and 26

**In other words, we don't have to guess!**

1 Maccabees 1:54 is very clear that Antiochus desecrated the altar of the temple on 15 Kislev 145 (Dec 6, 167 BC).

Then sacrifices on a newly consecrated altar commenced on 25 Kislev 148 (Dec 14, 164 BC) (2 Macc 10:50).

So from the time of the desecration to the time of the resumption of sacrifice was 1,150 days! How do we arrive at that number? Especially when Daniel wrote that it would be 2,300 evening and morning.



## Vv.14 and 26

The context is the evening and morning “sacrifices,” since Daniel uses a very important Hebrew word which is the “key” that unlocks this mysterious saying.

The word is: **הַתְּמִיד**! This word means the “continual sacrifice” offered twice daily (v.11).

Then in 1 Macc 1:41-43, we discover that Antiochus’ order to ban the “hat ta mid” was issued on 28 Tishri 145 (Oct 22, 167 BC).

Therefore, what Daniel writes is true!!!!

## Vv.14 and 26

Date	Time
October 22, 167 October 22, 166	365 Nights and Days
October 22, 166 October 22, 165	365 Nights and Days
October 22, 165 October 22, 164*	366 Nights and Days
October 22, 164 December 14, 164	54 Nights and Days
<b>TOTAL</b>	<b>1,150 DAYS</b>

**Since there was an evening and morning sacrifice, there were two sacrifices daily. Therefore,  $1,150 \times 2 = 2,300$  “evenings” “mornings”**

\*Note: 164 BC was a leap year!