

Daniel 8:

THE SECOND VISION (8:1–27): During the third year of Belshazzar's reign

I. **The animals** (8:1–12)

1. *A two-horned ram* (8:1–4): It is able to defeat and utterly crush all its enemies.
2. *A one-horned male goat* (8:5–8)
3. Its destructiveness (8:5–7): The goat attacks and utterly destroys the ram.
4. Its death (8:8): At the height of its power, the goat's horn is broken and replaced by four smaller horns.
5. *Another creature that comes from the goat* (8:9–12)
6. The conquests (8:9–10): He invades and occupies much of the Holy Land.
7. The contempt (8:11–12): He even challenges God!

II. **The answers** (8:13–27)

1. *From a regular angel* (8:13–14)
2. The question (8:13): How long will it take for Daniel's vision to be fulfilled? How long until the defiled Jewish Temple will be purified, thus allowing the daily sacrifices to once again take place?
3. The answer (8:14): A period of 2,300 days!
4. *From a ruling angel* (8:15–27)
5. His identity (8:15–19): He is none other than Gabriel himself.
6. His information (8:20–27)
7. About the two-horned ram (8:20): It represents the Medo-Persian Empire.
8. About the one-horned goat (8:21–22): It represents Greece, which will break into four sections following the death of Alexander the Great.
9. About the third creature (8:23–27): This probably refers to a brutal Syrian king, Antiochus Epiphanes IV, who defiled the Temple in December of 167 B.C. Later, it would be cleansed by Judas Maccabeus.¹

Verse by verse analysis:

Dan 8:1 marks the switch from Aramaic (= 2:4b–7:28) back to Hebrew as the language in which the book is written in its present form. The remainder of the book from this point on (8:1–12:13) is in Hebrew. The bilingual nature of the book has been variously explained, but it most likely has to do with the book's transmission history.²

The Vision of the Ram, the Goat, and the Little Horn. In this vision, Daniel sees what is to come of the Medo-Persian Empire, Alexander the Great's empire, and the Hellenistic empires that

¹ H. L. Willmington, [*The Outline Bible*](#) (Wheaton, IL: Tyndale House Publishers, 1999), Da 8:1–27.

² Biblical Studies Press, [*The NET Bible First Edition Notes*](#) (Biblical Studies Press, 2006), Da 8:1.

*succeed it. The upheavals to come will mean terrible times for the people of God, but they must endure, knowing that God rules over it all.*³

THE SECOND VISION (8:1–27): During the third year of Belshazzar’s reign

I. **The animals** (8:1–12)

- a. *A two-horned ram* (8:1–4): It is able to defeat and utterly crush all its enemies.
Daniel 8:1–4 (NASB95)

Vision of the Ram and Goat

- 1 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.*
 - 2 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.*
 - 3 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.*
 - 4 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.*
- b. This is once again dated.
- c. *Belshazzar became co-regent with Nabonidus in 553 BC. Assuming Daniel was about fifteen when he was exiled to Babylon, he would have received this **vision** in **550 BC** when he was about seventy years old. Although the events in this chapter precede those described in Dn 5, they are included here because of the literary focus on Israel in the times of the Gentiles.*⁴
- d. This vision follows the previous vision, but it is interesting that the language changes to Hebrew.
- e. In verse 2 we see that he looked, and in the vision he was in the citadel of Susa, in the province of Elam. He was now beside the Ulai Canal.
- f. This was in the vision. Bodily he was still in Babylon.

³ Crossway Bibles, [*The ESV Study Bible*](#) (Wheaton, IL: Crossway Bibles, 2008), 1602.

BC before Christ

BC before Christ

⁴ Michael Rydelnik, [*“Daniel,”*](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1339.

- g. Daniel's vision places him in **Susa ... beside the Ulai Canal**, a location not under Babylonian control but which would become the future capital of Persia. As in the previous chapter, Daniel sees a vision of animals that stand for world empires.⁵

The Empires of Daniel's Visions: The Persians

c. 538–331 B.C.

After Cyrus the Great united the Median and Persian empires, he overthrew the Babylonians and established the greatest power the world had ever known. Under later rulers the Persian Empire eventually extended from Egypt and Thrace to the borders of India, and Cyrus himself declared, "the LORD, the God of heaven, has given me all the kingdoms of the earth" (2 Chron. 36:23; Ezra 1:2). Consistent with his regular policies to promote loyalty among his subjugated peoples, Cyrus immediately released the exiled Jews from their captivity in Babylon and even sponsored the rebuilding of the temple.⁶



⁵ Michael A. Rydelnik, "[Daniel](#)," in *The Moody Bible Commentary*, ed. Michael A. Rydelnik and Michael Vanlaningham (Chicago, IL: Moody Publishers, 2014), 1301.

⁶ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 1603.



- h. **Susa.** *This was a chief city of the Medo-Persian Empire, about 250 mi. E of Babylon.*⁷
- i. *A one-horned male goat (8:5–8)*
- j. So, still looking at verse 1, Daniel gives the date and then says that a vision appeared to him, subsequent to the previous vision.

Verse 2: 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.

- k. Again, in the vision Daniel was in the city of Susa.
- l. NET: *Susa* (Heb. שֻׁשַׁן, *shushan*), located some 230 miles (380 km) east of Babylon, was a winter residence for Persian kings during the Achaemenid period. The language of v. 2 seems to suggest that Daniel may not have been physically present at Susa, but only saw himself there in the vision. However, the Hebrew is difficult,

⁷ John F. MacArthur Jr., [*The MacArthur Study Bible: New American Standard Bible*](#). (Nashville, TN: Thomas Nelson Publishers, 2006), Da 8:2.

and some have concluded that the first four words of v. 2 in the MT are a later addition (cf. Theodotion).⁸

- m. He was next to Ulai Canal (river).
- n. **Ulai.** *River near the Persian capital city of Susa where Daniel had his vision concerning a ram, a goat, and the “abomination of desolation” (Dn 8:2, 16). It is likely the same as the Eulaeus, which is described by both Greek and Roman geographers as a stream that flowed to the west of the citadel of Susa. Because of the frequent changes in the river channels of the seasonal streams in the region, identifying Ulai (Eulaeus) with any existing river or stream is difficult. Despite this difficulty, the Ulai was quite possibly a branch of the Kerkhah River which in ancient times flowed in a channel 1¼ miles east of its present course. In its ancient channel it would have flowed very near to the citadel of the city, thus fitting Daniel’s description quite accurately. Gabriel is reported to have spoken from “between the banks of the Ulai” (v 16). While this may indicate that Gabriel was in the middle of the river, it is also possible that he was standing on the west bank between two branches of the river.*⁹
- o. Extra info: The Hebrew word בִּירָה (birah, “castle, palace”) usually refers to a fortified structure within a city, but here it is in apposition to the city name Susa and therefore has a broader reference to the entire city (against this view, however, see BDB 108 s.v. 2). Cf. NAB “the fortress of Susa”; TEV “the walled city of Susa.”¹⁰
- p. The term אֵוַל (‘uval = “stream, river”) is a relatively rare word in biblical Hebrew, found only here and in vv. 3 and 6. The Ulai was apparently a sizable artificial canal in Susa (cf. NASB, NIV, NCV), and not a river in the ordinary sense of that word.¹¹

Verse 3: 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.

MT Masoretic Text (the traditional rabbinical text of the Hebrew Bible dating from the medieval period)

⁸ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Da 8:2.

v verse

⁹ Walter A. Elwell and Barry J. Beitzel, [“Ulai,”](#) in *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 2114.

BDB *The New Brown-Driver-Briggs-Gesenius Hebrew and English Lexicon*.

s.v. under the word (from Latin *sub verbo* or *sub voce*)

NAB The New American Bible

TEV Today’s English Version, also known as *Good News for Modern Man*

¹⁰ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Da 8:2.

NASB New American Standard Bible

NIV The New International Version

NCV New Century Version (1991)

¹¹ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Da 8:2.

- q. Now, we get to the details of the vision.
- r. Ram with two horns
- s. It was in front of the canal
- t. 2 horns long, but one longer than the other
- u. Longer one coming up last...
- v. "Long" and "longer" could be translated as "high" and "higher."
- w. *The ram represents the Medo-Persian Empire (see map), with the **higher** horn representing the stronger, Persian part (see v. 20). (The horns of an animal, which it uses both for defensive and offensive fighting, are frequently found in Scripture as a symbol of the military power of a nation.)*¹²

Verse 4: 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.

- x. This ram is magnifying himself. NET: In the Hiphil the Hebrew verb גָּדַל (*gadal*, "to make great; to magnify") can have either a positive or a negative sense. For the former, used especially of God, see Ps 126:2, 3; Joel 2:21. In this chapter (8:4, 8, 11, 25) the word has a pejorative sense, describing the self-glorification of this king. The sense seems to be that of vainly assuming one's own superiority through deliberate hubris.¹³
- y. ***One was longer than the other, with the longer one coming up last, signifying the dominant status of Persia in the empire even though it originally was the weaker kingdom.** The ram in this text is comparable to the chest and arms of silver in the vision of the statue (2:32, 39) and the lopsided bear in the vision of the four beasts (7:5).*¹⁴
- z. Its destructiveness (8:5–7): The goat attacks and utterly destroys the ram.

Verse 5: While I was observing, behold, a male goat was coming from the west over the surface of the whole earth without touching the ground; and the goat had a conspicuous horn between his eyes.

- aa. Notice Daniel says "while he was observing." This is happening in time in his vision.
- bb. This is a male goat. Coming from the west.... A conspicuous horn between his eyes... why? We will see.
- cc. *Alexander the Great came from Greece, which was to the "west" of both Babylon and Persia. **without touching the ground.** Alexander conquered the mighty Persian Empire with amazing speed, from 334–331 B.C. (He is also represented as a leopard with four wings in 7:6.)*¹⁵

¹² Crossway Bibles, *The ESV Study Bible* (Wheaton, IL: Crossway Bibles, 2008), 1602.

¹³ Biblical Studies Press, *The NET Bible First Edition Notes* (Biblical Studies Press, 2006), Da 8:4.

¹⁴ Michael A. Rydelnik, "Daniel," in *The Moody Bible Commentary*, ed. Michael A. Rydelnik and Michael Vanlaningham (Chicago, IL: Moody Publishers, 2014), 1301.

¹⁵ Crossway Bibles, *The ESV Study Bible* (Wheaton, IL: Crossway Bibles, 2008), 1602.

Verse 6: 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.

dd. The goat rushes in mighty wrath.

Verse 7: 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.

ee. *Alexander's father was king of Macedonia (a land north of Greece) and brought all of Greece under his control by 336 B.C. Alexander was only 20 when his father was murdered, but managed to consolidate his hold on Greece and to unify the Greeks with "rage" over the way the Persians had been attacking them and meddling in their affairs for the previous two centuries.*¹⁶

ff. The ram is defeated with no one to rescue him.

Verse 8: Then the male goat magnified himself exceedingly. But as soon as he was mighty, the large horn was broken; and in its place there came up four conspicuous horns toward the four winds of heaven.

gg. This is self-explanatory.

hh. *Although **the male goat acted even more arrogantly**, at the height of his power **the large horn was broken**. This refers to Alexander's sudden death at the peak of his greatness (323 BC). His kingdom was divided by four of his generals (Cassander over Macedon and Greece, Lysimachus over Thrace and Asia Minor, Seleucus over Syria and Babylon, Ptolemy over Egypt), described in the vision as **four conspicuous horns** that replaced him.*¹⁷

ii. *The goat of Daniel's vision represents Greece; the large horn represents Alexander the Great. The ram stands for Media-Persia. Alexander's rapid conquest of the Persians involved three battles of major significance which he won against overwhelming odds: Granicus (334 B.C.), Issus (333 B.C.), and Gaugamela (331 B.C.).*¹⁸

jj. Its death (8:8): At the height of its power, the goat's horn is broken and replaced by four smaller horns.

kk. *Another creature that comes from the goat (8:9–12)*

ll. The conquests (8:9–10): He invades and occupies much of the Holy Land.

Verse 9: 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.

mm. ***A little horn** grows out of one of the four horns and expands his realm. Scholars are almost unanimous in recognizing this little horn as the eighth ruler of the Seleucid dynasty, Antiochus IV Epiphanes (ruled 175–164 B.C.; see notes*

¹⁶ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 1602–1603. BC before Christ

¹⁷ Michael Rydelnik, ["Daniel,"](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1339.

¹⁸ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Da 8:7.

on vv. 23 and 25). The **glorious land** most likely refers to Palestine as God's primary center of operations and the location of his people. This horn **grew great, even to the host of heaven, and some of the stars it threw down to the ground**. This almost certainly refers to saints who were killed during Antiochus IV's reign. It began with the assassination of the high priest Onias III in 170 B.C. and continued to the death of Antiochus IV in 164. Within those few years, he executed thousands of Jews.¹⁹

Verse 10: It grew up to the host of heaven and caused some of the host and some of the stars to fall to the earth, and it trampled them down.

nn. *The little horn, Antiochus Epiphanes, persecuted the faithful Jews and profaned the temple (168 B.C.; see 8:23). He prefigures the man of lawlessness, the final Antichrist, the great opponent of God's people (2 Thess. 2:3–4, 7–12; Rev. 12:4).*²⁰

oo. NET: *In prescientific Israelite thinking the stars were associated with the angelic members of God's heavenly assembly. See Judg 5:20; Job 38:7; Isa 40:26. In west Semitic mythology the stars were members of the high god's divine assembly (see Isa 14:13).*²¹

pp. The contempt (8:11–12): He even challenges God!

Verse 11: It even magnified itself to be equal with the Commander of the host; and it removed the regular sacrifice from Him, and the place of His sanctuary was thrown down.

qq. NET: *The prince of the army may refer to God (cf. "whose sanctuary" later in the verse) or to the angel Michael (cf. 12:1).*²²

rr. **the place of his sanctuary was overthrown.** *According to the Jewish history recorded in 1 Maccabees (in the Apocrypha), Antiochus IV tried to unify his realm by forcing the Jews to forsake their law and cultural distinctives, but when they refused he punished them severely (see note on Dan. 8:23). The **Prince of the host** probably refers to God, because of the similar expression "Prince of Princes" in v. 25, though some have argued that it is the high priest Onias III.*²³

Verse 12: 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.

ss. **Remember this is apocalyptic literature.** There is a lot of symbolism.

tt. NET: *Truth here probably refers to the Torah. According to 1 Macc 1:56, Antiochus initiated destruction of the sacred books of the Jews.*²⁴

uu. **ESV SB on vs 12-14:** Because of renewed **transgression** on the part of God's people, the saints and the temple sacrifices were handed over into the hands of Antiochus IV, but only for a limited period: **2,300 evenings and mornings**, or a little over six years (perhaps signifying the period from 170 B.C., the death of Onias III, the high priest, to December 14, 164, when Judas Maccabeus cleansed

¹⁹ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 1603.

²⁰ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 1603.

²¹ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Da 8:10.

²² Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Da 8:11.

²³ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 1603–1604.

²⁴ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Da 8:12.

and rededicated the temple; cf. 1 Macc. 4:52). In the end, the little horn would be judged and the sanctuary restored to its rightful state. Unlike the less precise “time, times, and half a time” of Dan. 7:25, this period is measured in days, suggesting that God has a precise calendar for the times of his people’s suffering, even though it is utterly inscrutable to human wisdom.²⁵

The Empires of Daniel’s Visions: The Greeks

c. 335–303 B.C.

The ascension of Alexander the Great to the throne of the Macedonian kingdom (in northern Greece) spelled the end for the mighty Persian Empire. After gaining the loyalty of the other city-states of Greece, Alexander’s astounding military prowess and success enabled him to systematically overtake virtually all of Persia’s former territory within 12 years. Soon after he died in Babylon at age 33 (323 B.C.), Alexander’s conquered territory was divided among his generals, who constantly vied for power among each other until their territories resembled those shown here (c. 303).²⁶



II. The answers (8:13–27)

a. From a regular angel (8:13–14)

²⁵ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 1604–1605.

²⁶ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 1604.

Daniel 8:13 (NASB95)

13 *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?"*

- b. The question (8:13): How long will it take for Daniel's vision to be fulfilled? How long until the defiled Jewish Temple will be purified, thus allowing the daily sacrifices to once again take place?
- c. Notice it says, "a holy one speaking..." I think this was an angel.
- d. Another "holy one" responds.
- e. **CSB regarding vs 13 and 14.**
- f. **See also ESB SB from above**
- g. *An angel announced that Antiochus's defilement of Israel would last only **2,300 evenings and mornings**, until the temple was rededicated by Judas Maccabeus in 164 BC. This event is still celebrated by Jewish people today during the festival of Hanukkah (Eng "Dedication," see Jn 10:22–23).²⁷*
- h. The answer (8:14): A period of 2,300 days!

Daniel 8:14 (NASB95)

14 *He said to me, "For 2,300 evenings and mornings; then the holy place will be properly restored."*

- i. **See notes above-**
- j. **Also**
- k. **NET:**
- l. *The language of evenings and mornings is reminiscent of the creation account in Genesis 1. Since "evening and morning" is the equivalent of a day, the reference here would be to 2,300 days. However, some interpreters understand the reference to be to the evening sacrifice and the morning sacrifice, in which case the reference would be to only 1,150 days. Either way, the event that marked the commencement of this period is unclear. The event that marked the conclusion of the period is the rededication of the temple in Jerusalem following the atrocious and sacrilegious acts that Antiochus implemented. This took place on December 25, 165 B.C. The Jewish celebration of Hanukkah each year commemorates this victory.²⁸*
- m. *From a ruling angel (8:15–27)*
- n. His identity (8:15–19): He is none other than Gabriel himself.

BC before Christ

Eng English

²⁷ Michael Rydelnik, ["Daniel,"](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1340.

²⁸ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Da 8:14.

Verse 15: When I, Daniel, had seen the vision, I sought to understand it; and behold, standing before me was one who looked like a man.

- o. We see that Daniel is trying to interpret the vision.
- p. ESV SB: *The angel Gabriel explains to Daniel that the vision concerns the future of the region, which God rules over for his purposes. The vision is given to prepare God's people for the coming events, even the severe persecutions under Antiochus IV Epiphanes.*²⁹
- q. CSB: *Daniel received the interpretation of the vision from the angel **Gabriel**, only one of two angels (along with Michael) who are named in Scripture. Gabriel would also give the message of Daniel's seventy weeks (9:24–27) and announce the birth of John the Baptist to Zechariah (Lk 1:19) and the birth of the Messiah Jesus to Mary (Lk 1:26).*³⁰

Verse 16: And I heard the voice of a man between the banks of Ulai, and he called out and said, "Gabriel, give this man an understanding of the vision."

- r. Now we find out that the one who looked like a man is Gabriel. But a voice calls out.
- s. Daniel will receive the interpretation of the vision.

Verse 17: So he 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, understand that the vision pertains to the time of the end."

- t. Daniel appears quite amazed at what he is seeing. He is frightened.
- u. I think we would be as well.
- v. Daniel is told "son of man" but that is not used the same way it is used of Jesus in the previous chapter (Daniel 7:13).
- w. CSB: VERY IMPORTANT:
- x. *Gabriel addressed Daniel as **son of man**, but he did not use the Hebrew equivalent of the Aramaic title given to the Messiah, which points to Messiah's divinity (7:13). The phrase used here emphasizes the human weakness and mortality of Daniel. Gabriel also indicated that the vision referred to the time of the end. This is surprising because all the events predicted took place between the sixth and second centuries BC and do not appear to be end-time events. Readers through the ages have identified Antiochus as the little horn of chap. 8 but also have recognized that he typifies the coming end-time antichrist. So, although this chapter does directly refer to Antiochus, it also pertains to the end times. Thus there is a double-fulfillment of this vision.*³¹
- y. This vision is about the end.

²⁹ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 1605.

³⁰ Michael Rydelnik, ["Daniel,"](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1340.

BC before Christ

chap. chapter

³¹ Michael Rydelnik, ["Daniel,"](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1340.

Daniel 8:18: Now while he 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.

z. He falls asleep, or is overwhelmed?

aa. The angel Gabriel touches him, and he is awakened.

Daniel 8:19: 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.

bb. Now, we move forward to the final period...

cc. His information (8:20–27)

dd. About the two-horned ram (8:20): It represents the Medo-Persian Empire.

Daniel 8:20 (NASB95) *"The ram which you saw with the two horns represents the kings of Media and Persia.*

ee. About the one-horned goat (8:21–22): It represents Greece, which will break into four sections following the death of Alexander the Great.

Daniel 8:21–22 (NASB95) *"The shaggy goat represents the kingdom of Greece, and the large horn that is between his eyes is the first king.*

Verse 22: *"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.*

ff. As has been shared- ESV SB: *Unlike the vision of ch. 7, this vision of 8:3–14 is precisely interpreted by the angel: the two-horned **ram** represents the **kings of Media and Persia**, of whom Cyrus, king of Persia, became the dominant partner (c. 550 B.C.). The **goat** was **the king of Greece** (v. 21), Alexander the Great, who defeated the Persians and conquered most of the then-known world. When he died in 323 B.C., his empire was divided among his four generals, fulfilling the prophecy in v. 22: **four kingdoms shall arise from his nation, but not with his power** (cf. v. 8).³²*

gg. About the third creature (8:23–27): This probably refers to a brutal Syrian king, Antiochus Epiphanes IV, who defiled the Temple in December of 167 B.C. Later, it would be cleansed by Judas Maccabeus.³³

Daniel 8:23–27 (NASB95)

23 *"In the latter period of their rule,
When the transgressors have run their course,
A king will arise,
Insolent and skilled in intrigue.*

24 *"His power will be mighty, but not by his own power,*

c. about, approximately

³² Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 1605.

³³ H. L. Willmington, [The Outline Bible](#) (Wheaton, IL: Tyndale House Publishers, 1999), Da 8:1–27.

And he will destroy to an extraordinary degree
 And prosper and perform his will;
 He will destroy mighty men and the holy people.
 25 “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.

CSB:

After his summary explanation of Daniel’s vision, Gabriel expanded his description of Antiochus. He would take the throne through deceit against the rightful heir, his nephew Demetrius. His great power would **not be his own** but would have a satanic source. He would **succeed** at first, defeating **powerful** rulers and generals and destroying many of God’s **holy people** Israel and deceive himself, thinking himself great enough to oppose God. Nevertheless, he would ultimately and suddenly be **broken**, not through assassination or battle but through some ailment sent by God.³⁴

26 “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.”

CSB:

Gabriel instructed Daniel to **seal up the vision** not for the purpose of hiding its meaning from faithful readers of Scripture but rather to secure the document for safekeeping into the distant future, meaning the time of Antiochus (some four hundred years after the vision was given) and the time of the antichrist which is yet future and is typified by Antiochus.³⁵

27 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.

CSB:

Antiochus IV as a Type of the Antichrist

- symbolized by horns that were “little” or small at the beginning (8:9); like antichrist (7:8).
- was “a ruthless king” (8:23); antichrist will have an imposing look (7:20).

³⁴ Michael Rydelnik, “Daniel,” in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1340–1341.

³⁵ Michael Rydelnik, “Daniel,” in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1341.

- was a master of “intrigue” (8:23); the brilliance of antichrist is suggested by the “eyes” of the horn (7:8, 20).
- had great power (8:24); antichrist will have even greater power (11:39; 2Th 2:9; Rv 13:7–8).
- was energized by Satan (8:24), just as antichrist will be empowered by Satan (2Th 2:9; Rv 13:2).
- destroyed thousands (8:25); antichrist will destroy more (Rv 13:15; 16:13–16).
- prospered for a short time (8:25); likewise with antichrist (11:36; Rv 13:7).
- persecuted the Jews (8:24), as will antichrist (7:21, 25; Rv 12:13).
- was a deceiver (8:25); antichrist will be a master deceiver (2Th 2:9; Rv 13:4, 14; 19:11).
- was proud (8:25); antichrist will be a megalomaniac (7:8, 11, 20, 25; Rv 13:5).
- blasphemed God (8:25); as will antichrist (7:25; 11:36).
- was not killed by human hands (8:25); the antichrist will not be either (2Th 2:8; Rv 19:19–20).³⁶

Moody:

*The message of Dn 8 to the faithful of Israel was that God would indeed allow Gentile nations to be instruments of discipline of His chosen people. Nevertheless, God promised that He would also deliver them from the oppression of these Gentile nations. Followers of Messiah Jesus ought to remember this lesson, never siding with the anti-Semitism of the nations but always with the Lord, in His love and protection of His people.*³⁷

ESV SB:

*The “little horn” of v. 9 then corresponds to a **king of bold face**, who was completely wicked (see note on vv. 20–22). This describes Antiochus IV Epiphanes (reigned 175–164 B.C.). He was king of the Seleucid Empire, one of the four kingdoms that emerged from Alexander the Great’s former territory (stretching from Asia Minor through Persia). He seized the throne from his nephew and enlarged his kingdom through military power. Antiochus IV was a tyrant who tried to unify his kingdom by forcing all of his subjects to adopt Greek cultural and religious practices. He banned circumcision, ended sacrifice at the temple in Jerusalem (fulfilling v. 11, “the regular burnt offering was taken away”), and deliberately defiled the temple by sacrificing a pig on the altar and placing an object sacred to Zeus in the Holy of Holies (fulfilling v. 13, “the giving over of the sanctuary ... to be trampled underfoot”; cf. v. 11, and 1 Macc. 1:37–59; 2 Macc. 6:2–5). He burned copies of the Scriptures and slaughtered those who remained true to their faith in God (cf. Dan. 8:10, 24–25).*

8:25 he shall even rise up against the Prince of princes. *This title refers to God and indicates the rebellion of Antiochus IV against even God’s legitimate sovereignty. Antiochus IV’s coins even have the phrase “god manifest” (Gk. theos epiphanēs) on the back of them (see note on 11:37–38), which probably means that he thought he was the gods’ representative on earth.*

³⁶ Michael Rydelnik, [“Daniel,”](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1341.

³⁷ Michael A. Rydelnik, [“Daniel,”](#) in *The Moody Bible Commentary*, ed. Michael A. Rydelnik and Michael Vanlaningham (Chicago, IL: Moody Publishers, 2014), 1302.

8:27 Daniel's Response. Even though Daniel **did not** fully **understand** the **vision**, he was nonetheless **overcome**, **appalled**, and sickened by it, for he recognized and understood the severity of the future suffering coming on his own people. Like the other prophets, he identified with his people when they faced the judgment of God (see Ezek. 3:14–15). Yet in spite of his deep concern for the future, he **went about the king's business**: Daniel did not isolate himself from the culture around him but continued faithfully in his service of Babylonian society.³⁸

³⁸ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 1605.