

PART 4

H. Daniel 8; 9:20, 21; & 10:1-21 (AAT with revisions)

INTRODUCTORY COMMENTS: These predictions cover the last days of the **Persian Empire** down to the time of the **Greek Empire** under **Alexander the Great** and his **successors**; then they finally end with the rise of **Antiochus IV Epiphanes** and the **Maccabean family** of Levites! In essence, these marvelous chapters *ultimately* speak to events more than **375 years** after Daniel received these prophecies.

DANIEL 8:

1 In the **third year of King Belshazzar's rule**, I Daniel saw a vision, „that is,„ after the one I saw earlier [**in Daniel 7**]. **2** This is what I saw: In my vision I was in Susa, the capital, in the province of E-lam. In the vision I saw myself at the U-lai River. **3** I looked up and saw a **single ram** standing alongside the river. It had two horns, both of them high, but one was higher than the other, and was growing behind it. **4** I saw **the ram pushing west, north, and south**, and no animal could stand before him, and nobody could escape from his power. He did anything he pleased and grew very great.

QUESTIONS: (1) Who/What is the “ram”? (2) Why is one horn higher than the other? (3) Why is the ram marching west, north, and south?

5 As I was watching closely, there was a **he-goat coming from the west** over the whole world **without touching the ground**, and the goat had a horn standing prominently between his eyes. **6** He was coming toward the two-horned ram that I saw standing alongside the river. With his furious power, he ran at him. **7** I saw him coming closer to the ram and in a bitter rage attack him. He struck the ram and smashed both of his horns. The ram did not have the strength to stand up against him. He was thrown down on the ground and tramped on, the ram having nobody to rescue him from his [the he-goat's] power. **8** The he-goat did some very great things, but when he had grown powerful, the big horn was broken, and in its place there grew prominently four horns pointing in the four directions of the sky.

QUESTIONS: (1) Who/What is the “he-goat”? (2) What does “without touching the ground” mean? (3) Who is “the big horn”? (4) Who are the “four horns”?

9 Out of one of them came **a horn** that started out small but grew very big toward the south, the east, and toward the **Beautiful Land.** **10** It grew bigger until it reached the **army of heaven** [**believers**], and some of the **army** and these **stars of heaven** it threw down on the ground and trampled on **them**. **11** Then it grew so big it reached the **Prince/Leader** of the **army** and took away from **Him** the **daily burnt offering** and wrecked **His Temple** and **army**. **12** And it reckoned the **daily burnt offering** as an offense and threw truth on the ground. So, this is the way it acted and was successful.

QUESTIONS: (1) Who is the little big “horn”? **(2)** What is “the **Beautiful Land**”?

13 Then I [Daniel] heard **a holy one** speaking. And **another holy one** said to **whoever** was speaking, “How far ahead does this vision reach—the one about the **daily sacrifice**, the **wrong** that destroys, the surrender of **the Holy Place**, and about the **army** being trampled on?”

14 “For 2,300 evenings and mornings,” he told me. “Then the **Holy Place** will be purified.”

15 Now when I Daniel saw the vision and tried to find out what it meant, there stood before me **one who had the appearance of a man**.

16 And I heard the voice of a **Man** between the banks of the U-lai calling [**being away at some distance**] and saying, “**Gabriel** [see Isaiah 9:6: “Mighty God”], tell this man [Daniel] what the vision means.”

17 He [**Gabriel**] came near where I stood, and when **he** came, I felt terrified, and I bowed down on the ground.

He told me, “Understand, son of man, that the vision is about the time of the end.” **18** As **he** spoke to me, I fell into a deep sleep on the ground, but **he** touched me and made me stand up straight. **19** He said, “I will tell you what will happen in the latter part of the time when God is angry, because the set time has an end. **20** The **ram** you saw with the two horns means **the kings of Media and Persia**. **21** And the hairy **he-goat** is **the king of Greece**, and the big horn between his eyes is the first king. **22** After it was broken, four horns grew in its place; so **four kingdoms** will arise out of the nation—but not as strong as **he** was.

QUESTIONS: (1) What description is added to the depiction of Greek Empire? **(2)** Who is the “he” in verse 22?

23 In the later part of **their** rule [**the rule of the Greeks**] when wrongdoers have finished **their** work, **a king**, bold and crafty, will come

forward. **24** He will be very strong—but not by his own strength—and will destroy in an *extraordinary* way. He will be successful in what he does and destroy those who are powerful and also some of the holy people. **25** He will succeed in all his clever and treacherous ways. In his own opinion he will do great things and destroy many when they do not expect it. He will stand up against the Prince of princes (cp. Isaiah 9:6: “Prince of peace”; Daniel 9:25: “Messiah a Prince”), but he will be broken and *not by a human hand*. **26** And the vision of evenings and mornings that was told is true. But you, keep the vision, because it is about something far into the future.”

(Compare Numbers 24:17” “I see Him who is not here now; I behold Him but not soon/near.”)

QUESTIONS: (1) Who is the “bold and crafty king”? (2) What does “when they do not expect it” mean? (3) Who controls this “crafty king”? (4) Was the fulfillment of the prophecy to be “near” or “remote”?

27 I, Daniel, was exhausted and sick for some days. Then I got up and worked for the king [the Babylonian King Belshazzar]. The vision amazed me, and nobody understood it.

DANIEL 9

20 While I [Daniel] was speaking and praying, confessing my sins and the sins of my people Israel, and humbly laying before the LORD my God my plea for mercy for the holy mountain of my God, **21** while I was expressing the prayer, the man Gabriel whom I had already seen in a vision [in Daniel 8], came to me flying swiftly about the time of the evening sacrifice.

DANIEL 10:1—11:1

God's Messenger

1 In the third year of Cyrus, king of Persia, a message was revealed to Daniel, who was called Belteshazzar. The message was true. He was under a great strain as he paid close attention to the message and understood the vision [a message given by means of a vision].

2 In those days I, Daniel, mourned three whole weeks. **3** I did not eat any tasty food or put any meat or wine in my mouth. I did not anoint myself until the three whole weeks were over.

4 On the 24th day of the first month, I was by the great river **Tigris**.
5 When I looked up, I saw a **Man** dressed in linen, and **He** had around **His** waist a belt of gold from U-phaz. **6** **His** body was like a precious stone, **His** face looked like lightning, **His** eyes were like flaming torches, **His** arms and **His** legs looked like gleaming brass, and when **He** spoke, **He** sounded like a noisy crowd (**cp. Revelation 1:13-15**). **7** I Daniel alone saw the vision. The men with me did not see the vision, but they started to tremble violently and tried to get away by hiding (cp. Act 9:7b with 22:9). **8** So I was left alone to see this grand vision, but there was no strength left in me. The healthy color left my face so that it looked deathly pale, and my strength slipped away. **9** I heard **Him** speak, and as I listened to **Him**; I fainted face down on the ground.

10 Then a hand [**Gabriel's**] touched me and roused me to get up on my hands and knees. **11** **He** said to me, "Daniel, a man of high value, pay attention to what **I** am telling you and stand up straight because **I** have now been sent to you." When **he** said this to me, I stood up trembling. **12** "Do not be afraid, Daniel," **he** told me. "From the first day when you made up your mind to understand, humbling yourself before your God, what you said was heard, and **I** have come because you spoke. **13** **The prince of the Persian kingdom** opposed **me** 21 days, but then **Michael**, one of the leading princes [**who will become the chief Prince after His resurrection**], came to help **me**, and **I** have left **Him** behind. to oppose the kings of Persia **14** and have come to help you understand what will happen to your people in the last days, because there is still a vision for those days" [**Daniel 11 & 12**].

15 When **he** said this to me, I looked at the ground and was silent. **16** And behold, **One** in the *likeness of the sons of men* was touching my lips [**One who looked like a human being was touching my lips – cp. Daniel 7:13**]. I opened my mouth to talk and said to **Him** who was standing before me, "My **Lord**, because of the vision my pains have overwhelmed me, and my strength has slipped away. **17** How can I, my **Lord's** servant, talk to my **Lord**? Now I have no strength left, and no breath remains in me."

18 Then the **one**, **who had the appearance of a man** (recall 8:15), touched me and strengthened me. **19** **He** said, "Do not be afraid, man of high value [recall 10:11], peace be with you. Be strong; yes, be strong!" And as **he** talked to me, I felt myself strengthened. "Speak, my **lord**," I said, "because **you** have strengthened me."

20 “Do you know why I have come to you?” he asked. “I will now go back to fight with **the prince of Persia**, but while I am out there fighting, **the prince of Greece** will come. **21** But I will tell you what is inscribed in the true writing. **Concerning these things there is nobody uniting His strength with mine but Michael, your Prince.***

1 In the first year of Darius the Mede, I stood to strengthen and defend him.

- *1.** Michael the Archangel **is not Jesus**: Church fathers Origen, Jerome, Augustine, Gregory the Great, most later Roman Catholics (because of their fascination with the worship of angels); conservative Lutherans like Luther, Brighton, Jeske, and Steinmann, plus conservative Presbyterians like J. Barton Payne and Edward J. Young.
- 2.** Michael the Archangel **may or may not be Jesus**: Lutherans Becker and Leopold.
- 3.** Michael the Archangel **is Jesus**: Church fathers Justin Martyr, Irenaeus, Eusebius, Chrysostom, and Ambrose; the Presbyterian John Calvin and the Geneva Bible; the Puritan Matthew Henry; Lutherans Melancthon and **Hengstenberg**; also Seventh Day Adventists (SDA) and the Jehovah Witnesses.
Mormons believe Adam was Michael the Archangel in a former time.
- 4.** Passages for further study that can *enhance* the belief that **Michael the Archangel is JESUS**: **Joshua 5:13—6:2** (“the **Angel** of the **LORD**” = “the **Captain/Prince** of the **LORD’s army**”); **Isaiah 63:9** (“the **Angel** of **HIS** presence”); **Daniel 9:25** (**Messiah a Prince**); **Zechariah 3:1, 2** (cp. **Jude 9** – “rebuke”); **Malachi 3:1** (“the **Angel/Messenger** of the Covenant” = **JESUS**); **Revelation 12:7-9** (“**Michael** and **His** angels”); *especially* **Hebrews 1:1, 2** (“has spoken”: think “**Archangel**” = “**Highest Angel/Messenger**” = **JESUS**), plus **Michael** is the **only Archangel** mentioned in the Bible and never in a *context* where the term “**Angel of the LORD**” or “**Jesus**” is mentioned at the same time. **Why?** Because all THREE are names used of our **Savior**, obviously each being employed in the place of the other two according to various Scriptural settings.