

“Running Out of Time”
Daniel 8

Q. What is the historical commonality of 8:1 with 7:1? (Connect to the discussion of 7:1)

A. It is during the reign of _____, the last king (co-regent) of Babylon. It is _____ years after Daniel received the first vision. Placing this right before chapter five and the invasion of _____ (His general ~ Gobrius, a.k.a. Darius).

Q. Why is a second vision given to Daniel?

A. To _____ the first and to indicate its prophetic _____.

Q. What is the geographical significance of verse 2?

1. The region
2. The city
3. The canal (river)

A.

1. Daniel is in Babylon, but is transported in the vision to _____, which is southwest of Babylon, in what is now the southwest region of modern-day _____.
2. The city of _____ or Shushan was to be the capital city of the Persian Empire under Darius the Great. Daniel's _____ is still located there. The Persians still hold him in historically high regard.

3. The river or canal, Ulai, was the manmade waterway bringing water from the north and acting as a _____ to the East.

The Vision

The Ram: vv. 3-4

v. 3a ~

1. A ram with _____ horns.
2. Standing beside the _____.
3. And the horns were _____.

v. 3b ~ One of the horns was _____ than the other but grew up later.

v. 4a ~ I watched the ram as it _____ to the west, the north, and the south.

v. 4b ~ No animal could _____ against it and none could _____ from its power.

v. 4c ~

1. It did as it _____.
2. And became _____.

The Goat: Vv. 5-8

v. 5 ~

- a. _____
- b. A goat with a prominent _____ horn between its eyes...
- c. Came from the _____.
- d. Crossing the whole earth without touching the _____.

v. 6 ~

- a. It came toward the two-horned _____ I had seen by the standing beside the canal.
- b. And charged at it with great _____.

v. 7 ~

- a. I saw it attack the _____ furiously
- b. Striking the ram and _____ its two horns.
- c. The ram was _____ to stand against it
- d. The goat knocked it to the ground and _____ upon it.
- e. And _____ could rescue the ram from its power.

v. 8 ~

- a. The goat became very _____
- b. But at the height of its power the _____ horn was broken off.
- c. And in its place _____ prominent horns grew up toward the _____ winds of heaven.

The Little Horn: Vv. 9-12

v. 9 ~

- a. Out of one of them came another _____
- b. Which started _____
- c. But grew in power to the south, and to the east, and toward the _____ Land.

Q. What is meant by the directions? What do they represent? (v. 9)

A. Remember that the quadrants set forth after Alexander the Great's death was Macedonia, Egypt, _____, and Asia. So, this person does not come from...Egypt or Asia...or the homeland of

Greece. He comes from a smaller place, i.e. _____
(Syria, Palestine, Turkey). He moves toward Egypt, toward Asia, and
especially toward _____/Palestine.

v. 10 ~

- a. It grew until it reached the _____ of heaven.
- b. And it threw some of the _____ host down to earth and trampled on them.

Q. What is meant by “host of heavens”?

A. The Hebrew word, “tsebah” can mean:

1. Those who _____ at the temple. Cf. Ex. 38:8; Nu. 4:23.
Priests/women (but this is seldom connected to the qualifier, “heaven.”)
2. Good _____ – Cf. Ps. 103:21; divine servants or ministers; heavenly army. It is where we get the phrase, “Lord Sabaoth” = “Lord of Hosts.”
3. The “army,” “divisions,” = the _____ of Israel. Cf. Ex. 7:4 ; also Jewish rabbinical commentary.
4. The spiritual _____ of Israel, i.e. the priests and Levites.

The most common scholarly meaning is that this political person rises to take a high religious position over the _____ through arrogance and power.

Q. What is then meant by him “throwing the starry hosts down”?

A.

1. If this phrase is correct, “starry host,” it means that this person actually throws down other “_____ forces.” “Starry host,” with a few exceptions is always associated with false gods or demons.

2. If it is symbolic, it probably means that this person assumes the place of religious _____ and casts the other religious leaders down. (Probable interpretation).

To further understand this verse, we need to go to the next two verses.

v. 11a ~ 11 “It set itself up to be as great as the commander of the _____ of the LORD; [as the Prince of the host]

Note: If this is connected to the probable interpretation above, this had to do with the political/religious leader of the _____ people. This ruler takes over this position.

Note: The “Prince of the host” is also called the captain of the LORD’s host in Joshua 5:15. In Joshua, it is the pre-incarnate _____.

It could also be the _____ of that time, i.e. the chief spiritual leader of the people since there was no king or royalty reigning.

Note: The NIV goes with “the Prince” = the LORD. Other translations have him being the High Priest. Both seem to be interchangeable as in the High Priest stands in for the LORD as his _____ on earth.

v. 11b ~ “it took away the daily sacrifice from the LORD”

Note: Antiochus IV Epiphany, the Seleucid ruler, established laws against anyone practicing Judaism and went so far as to desecrate the Temple by slaughtering a _____ on the altar and setting up a statue of Jupiter/Jesus.

v. 11c ~ “and his sanctuary was thrown down.”

Note: This is another difficult section as Antiochus (who this historically is), did not throw down the sanctuary as later, the Romans would do. Some believe the phrase simple means that it became _____ for its purpose – of which the word, “_____” in the biblical sense can also mean.

v. 12 ~ ¹² Because of rebellion, the LORD's _____ [the host; the army] and the daily sacrifice were given over to it. It _____ in everything it did, and _____ was thrown to the ground.” (Dan. 8:11-12 NIV)

(Alternate literal translation = “An army was arrayed iniquitously against the regular offering...”]

The Masoretic Text (the authoritative Hebrew/Aramaic text of the Bible) reads, “and a host will be given upon the daily offering in iniquity (sin).”

The LXX (a.k.a Septuagint – the Greek translation of the Hebrew) reads, “And profane sacrifices were offered on [the altar] of the daily offering.”

It could also allude to the spiritual _____ that was undertaken against the daily sacrifices.

“Truth was thrown down” ~ This probably means that the divinely established Jewish religious _____/law of Yahweh were stopped, altered, or paganized.

Whatever this person does (a type of Antichrist) he does with _____/judgment of God. He prospers.

A Holy Conversation

Q. What was the question being asked between angels? (v. 13)

How long will it take for the _____ to be fulfilled:

- a. Concerning the _____ sacrifice
- b. The rebellion that causes _____
- c. The surrender of the _____
- d. The trampling underfoot of the Lord's _____

Note: The “rebellion that causes desolation” will be connected to Daniel 11:31 and 12:11 using the language of “_____ that causes desolation.” This is the language that Jesus used in Matthew 24:15 describing the end-time Antichrist setting himself up in the Temple and declaring himself to be God.

A. (v. 14)

Q. What’s with the number?

A.

- 1. It can mean 2300 _____.
- 2. According to 1st Maccabees 1:54 (Apocrypha) and 4:45-53, the evening and mornings are referring to _____ and so the total days would be 1150. Cp. Exodus 29:39

Note: We know that this account is referring to the future person of Antiochus IV Epiphanies of Seleucia. The Temple was _____ by him in 168 B.C. and _____ in 165 B.C. by Judas Maccabeus, (Hannukah) approximately 1115 days apart. But remember that this is the number for Antiochus' larger rampage against the Jews. It would be better to hold to the first and _____ reading.

The horrific attack on Jerusalem and the desecration of the Temple are recorded in 2 Maccabees 1 and 5; also, Josephus, *Antiquities of the Jews*, XII.

Interlude: Vv. 15-19

Q. What happened next in Daniel's vision? V. 15

A.

¹⁵ "While I, Daniel, was watching the vision and trying to _____ it, there before me stood one who looked like a man." (Dan. 8:15 NIV)

Q. Who was this man and what was he to do? (v. 16)

A.

¹⁶ "And I heard a man's voice from the Ulai calling, '_____', tell this man the meaning of the vision.'" (Dan. 8:16 NIV)

Q. What did Gabriel say? (v. 17b)

A.

Note: The book of Daniel is the only place where we find this phrase. It is used _____ times. From Daniel 12 we understand that it is speaking about the of this _____ age – prior to the millennium or the

eternal state depending on one's views.

It is not the "_____ ."

Q. Describe Daniel at this point. V. 18

A. Daniel was in a deep _____.

The Hebrew word here means, "a sleep unto _____." It is very similar to the word that is used in Genesis 2:21 when God put Adam to sleep." It was so deep that only the touch of an _____ would wake him.

Q. Look at verse 19. What is included in this text that is not included in verse 17?

A.

Note:

This is important because it classifies what those "_____ - _____" are. They are times of God's _____ on the unbelieving Gentile nations and unbelieving Jews.

The word is "_____ " in Hebrew and describes the _____ period of time classified as the "end-times." (Technical phrase meaning the tribulation and Great Tribulation found in Revelation 6:1ff).

Note:

Historically, the time of the end did not "_____ " with Antiochus IV Epiphanies. The next major oppressor would be Rome, followed by Islam, followed by the Ottoman Empire followed by the British followed by the Nazis and will be followed by the end-time _____.

As followers of Jesus, we have been in the “end-times” or the overlapping “times of the _____” since the ascension. But there is a specific “time” (Kairos and Chronos) where the Church age believers will not be a part of – the _____ of God. Cp. 1 Thess. 1.10; 5:9

The Interpretation

Q. What is the interpretation of the vision? (vv. 20-25)

A.

v. 20 ~ ²⁰ The two-horned ram that you saw represents the kings of _____ and _____. (Dan. 8:20 NIV)

v. 21 ~ ²¹ The shaggy goat is the king of _____, and the large horn between its eyes is the first king. (Dan. 8:21 NIV)

v. 22 ~ ²² The four horns that replaced the one that was broken off represent four _____ that will emerge from his nation but will not have the same power. (Dan. 8:22 NIV)

v. 23 ~ ²³ "In the latter part of their reign, when rebels have become completely wicked, a fierce-looking king, a master of _____, will arise. (Dan. 8:23 NIV)

v. 24a ~ He will become very _____, but not by his own power.

v. 24b ~ He will cause astounding _____ and will _____ in whatever he does.

v. 24c ~ He will _____ those who are mighty, the _____ people. (Dan. 8:24 NIV)

v. 25a ~ He will cause _____ to prosper,
and he will consider himself _____.

v. 25b ~ When they feel _____, he will destroy many
and take his stand against the _____ of princes.

v. 25c ~ Yet he will be _____,
but not by _____ power. (Dan. 8:25 NIV)

Finality

Q. What was Daniel supposed to do with the dream? (v. 26)

A. ²⁶ "The vision of the evenings and mornings that has been given you is true, but _____ the vision, for it concerns the _____ future." (Dan. 8:26 NIV)

Q. How did the vision affect him? (v. 27)

A.

a. I, Daniel, was worn out. I lay _____ for several days.

b. Then I got up and went about the king's _____.

c. I was _____ by the vision; it was beyond understanding. (Dan. 8:27 NIV)

Q. Why do you think Daniel (Holy Spirit) used the word "appalled" to describe this vision? What does the word mean?

A.

A. The word means, “to be _____” or “to be awestruck.”

This had to do with the future of _____ people, so it was very upsetting.

Q. What is a present-day application of this chapter as touching the sovereignty of God over the nations?

A.

Q. What model does Daniel offer us as Gentiles toward our “own” people?

A.

Q. What argument can you make for a “pre-Tribulation” rapture of the Church from this chapter?

A.