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MINISTRIES

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The Exiled Prophet, Part 9: The Ram and the Goat (Daniel 8)

Welcome back to our study on the book of Daniel. In our last teaching, we covered Daniel chapter 7, where Daniel saw a vision of four beasts, which represented kingdoms that ruled both Israel and the world. Then, in the vision, the Son of Man took their dominion away, and established God’s eternal kingdom.

In this teaching, we’re going to cover Daniel chapter 8. In chapter 8, Daniel has another vision where he sees a two-horned ram who dominated the other beasts and became great. However, this ram is then trampled to the ground by a one-horned goat who comes flying in from the west. The goat becomes great himself, but then his horn is broken and replaced by four other horns. Finally, another small horn grows up that overthrows the sanctuary and throws truth to the ground. But, a holy one says that after 2,300 evenings and mornings, the sanctuary will be restored. Finally, Daniel receives an interpretation of this vision.

Let’s dig into the details, starting in verse 1.

Daniel 8:1

[In the third year of the reign of King Belshazzar a vision appeared to me, Daniel, after that which appeared to me at the first.](#)

Daniel received his vision from chapter 7 in the “first year of Belshazzar” (Daniel 7:1). So, this vision in chapter 8 occurred two years later. When Daniel had this vision, he was physically in Babylon, but in the vision he sees himself in the city of Susa:

Daniel 8:2

[And I saw in the vision; and when I saw, I was in Susa the citadel, which is in the province of Elam. And I saw in the vision, and I was at the Ulai canal.](#)

Susa was the capital of Persia (cf. Esther 1:2). Let’s recall that, at this point, Daniel already knows that

Persia is going to conquer Babylon. He was told about that back in chapter 7. So, when Daniel sees himself in Susa, he probably understands that this vision is of a time after Persia has come to power.

The Ulai canal was a source of fresh water for Susa. The historian Strabo considered the canal to be a symbol of the Persians' extravagant wealth (Strabo, *Geographica* 15.3.21-22). Daniel goes on to describe how the Persians obtained that wealth:

Daniel 8:3-4

I raised my eyes and saw, and behold, a ram standing on the bank of the canal. It had two horns, and both horns were high, but one was higher than the other, and the higher one came up last. I saw the ram charging westward and northward and southward. No beast could stand before him, and there was no one who could rescue from his power. He did as he pleased and became great.

We know from later in the chapter that this ram represents the kingdom of Persia, and its two horns represent two kings. It's not totally clear who these kings are, but it could be that the shorter horn represents Cyrus, whose conquests created the Persian empire, and the longer horn represents Darius the Great, who reigned about twelve years after Cyrus died, and under whose rule the empire reached its largest and most powerful. The ram charged "westward and northward and southward," which is exactly how the Persian empire expanded out of southwestern Iran: they conquered the Lydians in Turkey to the west, the Medes in the mountains to the north, and Babylon in Mesopotamia to the south. These three regions are likely equivalent to the "three ribs" in the mouth of the bear from chapter 7, which also represented Persia (Daniel 7:5). For two hundred years, nobody could contest Persia's rule over the world. But then, a man named Alexander arrived on the scene. We read about him in these next few verses:

Daniel 8:5-7

As I was considering, behold, a male goat came from the west across the face of the whole earth, without touching the ground. And the goat had a conspicuous horn between his eyes. He came to the ram with the two horns, which I had seen standing on the bank of the canal, and he ran at him in his powerful wrath. I saw him come close to the ram, and he was enraged against him and struck the ram and broke his two horns. And the ram had no power to stand before him, but he cast him down to the ground and trampled on him. And there was no one who could rescue the ram from his power.

Later in this chapter, we find that this goat was Greece (Daniel 8:21). The horn between the goat's eyes represents Alexander the Great, the Macedonian king who in ten short years conquered all the land that Cyrus and Darius had taken about seventy-five years to acquire. He did indeed fly in from the west like the goat in Daniel's vision, and he destroyed the Persian empire. But his reign did not last long:

Daniel 8:8

Then the goat became exceedingly great, but when he was strong, the great horn was broken, and instead of it there came up four conspicuous horns toward the four winds of heaven.

As we mentioned, this "great horn" was Alexander the Great. This horn was broken when Alexander died suddenly in his early thirties (www.britannica.com/biography/Alexander-the-Great), while his kingdom was at its strongest. His newly conquered kingdom was divided among four of his generals (John Walvoord, *Daniel*, edited by Charles H. Dyer & Philip E. Rawley [Chicago, IL: Moody Publishers, 2012], p. 228), corresponding to the four horns that grew out of the broken horn. Everything about this symbology points directly to the life of Alexander, and virtually all scholars agree that he is

the figure represented by the great horn (ibid. 226-227).

Before we move on, it's worth noting just how impossible it would be for Daniel to guess that all of this would happen. Who would have imagined that Macedonia, a country the size of the state of Arkansas, would conquer the entire known world, and then that the one who led this conquest would die without an heir and leave his new kingdom to four of his generals? Alexander didn't conquer Persia until about two hundred years after the reign of Belshazzar, so there is no amount of education that would have helped Daniel to predict this. Also, this prediction is so specific, and so unusual, that there is no way Daniel could have guessed it accidentally. Basically, no human effort could produce this prediction in advance. This is why many modern scholars say that this wasn't a prediction at all. They say that Daniel 8 must have been written after Alexander had already conquered Persia. The author must have been someone pretending to be Daniel hundreds of years after the reign of Belshazzar. What else could it be? There's no way for any person to predict such things, so what other choice is there?

Now, of course, this conclusion simply assumes that God doesn't exist. Our choices are not limited to either Daniel making a lucky guess, or someone pretending to be Daniel copying from a history book. The other option is that, just like this chapter of Daniel says, Daniel really did have a vision from God, and that's why this prediction was so accurate. He wasn't looking into the past through human eyes, but seeing a vision of the future through God's eyes. We covered this controversy in some detail in the first teaching of this series, so we won't dwell on it too much here.

As we move on to the next part of this chapter, there is some more history that's important to have, so we will delve into some of that history now. After Alexander's empire was split into four parts, one of those parts became known as the Seleucid kingdom. The Seleucid capital was the city of Antioch, which is in modern day Turkey, a few hundred miles north of Israel (www.britannica.com). In 175 BCE, about 150 years after Alexander died, a man called Antiochus Epiphanes became king over the Seleucids.

Antiochus expanded his kingdom southward into Egypt. In 168 BCE, on his way back from one of his military campaigns in Egypt, Antiochus entered Jerusalem (1 Maccabees 1:18-22). His army sacked the city and plundered the temple (1 Maccabees 1:23-25). Several years later, his army returned to Jerusalem, saying that they came in peace, but they lied. Once they were allowed inside the city, they attacked again, and established Jerusalem as a military outpost (1 Maccabees 1:30-35). Antiochus wanted to have a consistent culture and religion throughout his kingdom, and he persecuted the Jews who refused to change their religion. He outlawed sabbath-keeping, circumcision, and sacrificing to YHWH, and anyone who did these things was put to death (1 Maccabees 1:42-49). He defiled the altar with unclean sacrifices to pagan gods, and he even set up a statue of Zeus in the temple itself (1 Maccabees 1:57; 2 Maccabees 6:2). After three years of horrible persecution, a group of Jews called the Maccabees miraculously managed to drive the Greeks out of the city and cleanse the temple (1 Maccabees 4:25-51). While this was happening, Antiochus was busy expanding his empire eastward into Iraq, but he became ill and died shortly thereafter. We will cover more of what Antiochus did over the course of this teaching, but for a closer look at this story, we recommend our teaching, [Mo'edim: Hanukkah](#).

Now that we know the history of Antiochus, let's see what Daniel says about him. Daniel describes Antiochus as a "little horn" that grew out of one of the four horns of the goat:

Daniel 8:9-11a

[Out of one of them came a little horn, which grew exceedingly great toward the south, toward the east, and toward the glorious land. It grew great, even to the host of heaven. And some of the](#)

host and some of the stars it threw down to the ground and trampled on them. It became great, even as great as the Prince of the host.

The word “host” (Hebrew *tseva*) means an army. The phrase “host of heaven” is usually a reference to the stars (Deuteronomy 4:19; Jeremiah 33:22; Genesis 15:5). Since the stars were sometimes worshiped as deities, “host of heaven” is also used as a reference to these deities (2 Kings 21:5; Isaiah 24:21; Deuteronomy 17:3; Zephaniah 1:5). It also sometimes refers to angels (Nehemiah 9:6; 2 Chronicles 18:18; Luke 2:13). In this case, it could be referring to deities. As we mentioned earlier, Antiochus wanted to have a consistent culture and religion in his kingdom. In pursuit of this, Antiochus replaced the worship of certain Greek gods with others (W.W. Tarn, *The Greeks in Bactria and India* [London: Cambridge University Press, 1922] p. 191). This may explain how he threw some of the host of heaven to the ground and trampled on them (Daniel 8:10). Alternatively, if the “host of heaven” is meant to refer to angels here, trampling on the host could refer to how Antiochus managed to successfully attack Israel. Israel was supposed to be under angelic protection (see Exodus 14:19; 23:20; 33:2; Numbers 22:32; Psalm 34:7; 35:5-6; 91:11; Daniel 6:22; Zechariah 12:8; Luke 4:10), so perhaps Antiochus’s attacks can be seen as breaking through those angelic defenses.

Another phrase used here is “prince of the host” (v. 11). In Hebrew, this is *sar hatsava*. This phrase means the commander of an army, and this is how the phrase is translated in most other places in the Scripture. For example, we find it here in Genesis:

Genesis 21:22

At that time Abimelech and Phicol the **commander of his army** said to Abraham, “God is with you in all that you do.

(see also: Deuteronomy 20:9; Judges 4:2; 1 Samuel 14:50; 2 Samuel 10:16; 24:2; 1 Kings 16:16; 2 Kings 5:1; 2 Kings 9:5)

So, this “Prince of the host” is the commander of an army. Which army? The army of heaven, the “host of heaven” that was mentioned earlier. So, then, who is this heavenly commander? Who rules over the heavenly host? The Scriptures tell us it is YHWH:

Isaiah 45:11-12

Thus says the LORD [YHWH], the Holy One of Israel, and the one who formed him: “Ask me of things to come; will you command me concerning my children and the work of my hands? I made the earth and created man on it; it was my hands that stretched out the heavens, and I commanded all their host.

So, if the prince of the host—the commander of the heavenly army—is YHWH, then how did Antiochus become “as great as the Prince of the host”? Well, it’s not that he actually became that great, but rather that he considered himself to be that great. Antiochus called himself “Epiphanes,” which is Greek for revelation or manifestation. Antiochus considered himself to be the manifestation of God on the earth (Josephus, *Antiquities of the Jews* 12.5.5). Specifically, he considered himself to be the manifestation of the Greek god Zeus (W.W. Tarn, *The Greeks in Bactria and India* [London: Cambridge University Press, 1922] p. 191), who was the head over all of the other Greek gods. So, in Antiochus’s mind, he was the physical manifestation of the commander, or prince, over all of the gods. He also clearly considered himself to be greater than YHWH, because he attacked Jerusalem and defiled YHWH’s temple. As we read on, Daniel describes this defiling:

Daniel 8:11b-12

And the regular burnt offering was taken away from him, and the place of his sanctuary was overthrown. And a host will be given over to it together with the regular burnt offering because of transgression, and it will throw truth to the ground, and it will act and prosper.

Antiochus defiled the temple by, among other things, setting up an idol in it, and he also defiled the altar and caused the daily sacrifice to cease. He “threw truth to the ground” by lying to the Israelites, but also by prohibiting them from obeying God’s word, which is the truth (John 17:17; Psalm 119:160; 1 John 2:4; Psalm 86:11). He defied YHWH and exalted himself above YHWH in basically every possible way.

Daniel continues:

Daniel 8:13-14

Then I heard a holy one speaking, and another holy one said to the one who spoke, “For how long is the vision concerning the regular burnt offering, the transgression that makes desolate, and the giving over of the sanctuary and host to be trampled underfoot?” And he said to me, “For 2,300 evenings and mornings. Then the sanctuary shall be restored to its rightful state.”

When we examined chapter 4, we determined that the “holy ones”, in the book of Daniel, are angels. So, these angels tell Daniel that the sanctuary would be defiled for “2,300 evenings and mornings.” If this was a count of days, then 2,300 days corresponds to about six and a half years. However, the regular burnt offering was actually offered twice a day: once in the morning, and once in the evening (Numbers 28:1-8). So, if the number 2,300 is counting sacrifices, rather than days, then at two sacrifices per day, that would bring the number of days down to 1,150—about three and a quarter years. Why does this matter? Well, it just so happens that Antiochus caused the daily sacrifices to cease for three and a quarter years, as Josephus recorded:

Antiochus, who was named Epiphanes, took Jerusalem by force, and held it three years and three months, and was then ejected out of the country by the sons of Asamoneus.

-Josephus, Preface to *Wars of the Jews*, Section 7

Josephus also mentions Antiochus being “ejected out of the country,” which is a reference to when the Maccabees defeated the Greek armies and restored the temple. This would be when the sanctuary was, as Daniel said in verse 14, “restored to its rightful state.”

So, when we consider the history, it appears that Antiochus Epiphanes is the king that is represented by this little horn from Daniel 8. He emerged from one of the four Greek kingdoms that followed Alexander, he grew exceedingly great in the south and the east, and also in Jerusalem; he exalted himself as the commander or prince of the heavenly armies, and he both subverted the worship of other gods, and also successfully attacked Israel. He defiled the sanctuary and cancelled the offering of 2,300 morning and evening sacrifices, and his armies were driven out of Jerusalem after that time, with the sanctuary being restored to its rightful state. It appears very clear that Daniel is describing the same events that were recorded in the books of Maccabees some three and a half centuries later.

Daniel is about to be given the understanding of this vision, so we’ll see if that understanding lines up with what we just described.

Daniel 8:15-17

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."

This phrase, "time of the end" is quite interesting, and it is why some do not think that Antiochus is the little horn. It is often assumed that this phrase means "the end of history," but it's important to note that it cannot mean that. Daniel prophesied about events that would occur after this "time of the end." The goat in chapter 8, which grows four horns, is Greece. The little horn that comes from this goat has to be a Greek king. Furthermore, this goat corresponds to the leopard with four heads from chapter 7. That leopard is only the third out of four beasts; after that leopard, there is still a fourth idolatrous kingdom that will arise. So, we know that there will be more history to come after these events in chapter 8, after the events involving the goat and its horns. This "time of the end" cannot be referring to the end of history. So, then, if the "time of the end" does not mean the end of history, then what does it mean? What is this time the "end" of? Well, Daniel explains:

Daniel 8:18-19

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."

Here, we seem to have an answer to our question. This is the time of the "end of the indignation." The Hebrew word for "indignation" is *za'am* (H2194 & 2195), which means *anger* or *defiance*. Most of the passages that use this term refer to various periods of judgment for various nations, not to the end of history. For example, when Isaiah prophesied about the nation of Assyria, he used this term *za'am*, referring to a temporary period of time that God allowed the Assyrians to attack Israel:

Isaiah 10:5-6

Woe to Assyria, the rod of my anger; the staff in their hands is my **fury** [*za'am*!] Against a godless nation I send him, and against the people of my wrath I command him, to take spoil and seize plunder, and to tread them down like the mire of the streets.

Isaiah 10:24-25

Therefore thus says the LORD [YHWH] God of hosts: "O my people, who dwell in Zion, be not afraid of the Assyrians when they strike with the rod and lift up their staff against you as the Egyptians did. For in a very little while my **fury** [*za'am*] will come to an end, and my anger will be directed to their destruction."

(See also: Lamentations 2:6, Habakkuk 3:12, Jeremiah 50:25)

(Note: there is one passage, Zephaniah 3:8, in which the word *za'am* seems to be used in context of the end of history, but in most passages it clearly refers to temporary periods of wrath *throughout* history.)

So, here in Daniel, the "end of the indignation" seems to refer to the end of God allowing Antiochus to bring wrath and fury upon Jerusalem. It was the end of defilement of the sanctuary and the persecution of Israel. It was not the point in time that ended all history, but rather it was the point in time that the Maccabees took back the city and the temple. While this is perhaps not as significant as the end of the world, it is still a very significant historical event, which is why it is being shown to Daniel.

Getting back to Daniel 8, the angel's explanation continues:

Daniel 8:20-21

As for the ram that you saw with the two horns, these are the kings of Media and Persia. And the goat is the king of Greece. And the great horn between his eyes is the first king.

This corroborates what we said about verses 3 and 4: the Ram is Medo-Persia, and the goat is Greece under the rule of the great horn, Alexander. Continuing on:

Daniel 8:22

As for the horn that was broken, in place of which four others arose, four kingdoms shall arise from his nation, but not with his power.

Again, this is referring to the four-way split that occurred in Alexander's empire after his death. These four kingdoms did not rule with Alexander's power; the kingdoms remained split, and none of them ever ruled over Alexander's entire empire.

Next, Daniel is given some additional details about the little horn:

Daniel 8:23-25

And at the latter end of their kingdom, when the transgressors have reached their limit, a king of bold face, one who understands riddles, shall arise. His power shall be great—but not by his own power; and he shall cause fearful destruction and shall succeed in what he does, and destroy mighty men and the people who are the saints. By his cunning he shall make deceit prosper under his hand, and in his own mind he shall become great. Without warning he shall destroy many. And he shall even rise up against the Prince of princes, and he shall be broken—but by no human hand.

Here we have some elements that we have already seen line up with Antiochus. He causes fearful destruction, destroys the saints, is deceitful, is great in his own mind, and stands against the prince of princes. We've already gone over all of these events and shown how they connect to Antiochus. However, we also have some new elements here. This passage says that this king will "understand riddles." It also says that he will have great power, but "not by his own power." The passage also says that this king will be "broken," but not by any human hand. Do these elements line up with Antiochus Epiphanes?

Well, in fact they do. "Understands riddles" may be a play on words, equating Antiochus with king Solomon. Even though he was king, Antiochus would sometimes hold trials where he was the judge over low-level court cases—things that would make more sense for a local judge to handle (Polybius, *The Histories* 26). This reminds us of King Solomon, who also would sometimes preside over such cases (1 Kings 3:16-28), and Solomon was a king who could answer "riddles" (1 Kings 10:1-3). Solomon had answers for everything, from the problems of international politics, to the problems of the common man. Antiochus seems to have construed himself in the same way. Also, Antiochus was, by reputation, something of a riddle himself. He would drink and play music with the common people. He would meet them in the market and discuss their crafts with them. He would socialize with them in the public baths and bring them gifts. This made him an intriguing figure, but also resulted in many being "entirely puzzled" about him (Polybius, *The Histories* 26). So, it doesn't seem like too much of a stretch to associate Antiochus Epiphanes with riddles.

What about having great power, but not by his own power? Well, Antiochus inherited a kingdom that was already powerful from his father. He was not like Nebuchadnezzar or Cyrus or Alexander, who expanded their kingdoms from relative obscurity into world-spanning empires. Antiochus came into a well-established empire, and while he did use his power to expand his territory, he started out having a huge amount of power and territory that he did not have to work for.

So, what about being broken, but not by a human hand? Well, Antiochus died of a painful disease just a few years after the Maccabean revolt (Appian, *The Syrian Wars* 66; 2 Maccabees 9:1-6). He was only about fifty years old. So, he wasn't killed by men in war, nor did he die of old age, but he was broken, and not by human hands. It appears that every feature of this little horn lines up quite conveniently with the features of Antiochus Epiphanes.

So, in this chapter Daniel was given a vision of Greece defeating the Persians under Alexander the Great's leadership, Alexander's kingdom being split into four parts, Antiochus Epiphanes rising out of one of those parts, Antiochus persecuting the Jews, defiling the temple, and interrupting the sacrifices, the Maccabees restoring the temple (the "end of the indignation"), and then Antiochus meeting his premature death. Daniel's vision was accurate to an amazing degree, so much so that atheist scholars see no way that it could have been written prior to all of the events that it describes. Unlike the events in chapter 7, it appears that all of the events described here in chapter 8 have already come to pass. But, in Daniel's time, these events were still hundreds of years in the future. Daniel was told to keep this vision to himself, since it wasn't relevant to the people of his day:

Daniel 8:26-27

The vision of the evenings and the mornings that has been told is true, but seal up the vision, for it refers to many days from now." And I, Daniel, was overcome and lay sick for some days. Then I rose and went about the king's business, but I was appalled by the vision and did not understand it.

Here, at the end of the chapter, we have a very interesting thing, something that did not happen in any of Daniel's previous visions. Daniel is so appalled by this vision that he becomes sick for days. But why is this? Why does this vision distress him so much?

Well, let's consider the situation Daniel was in. As we mentioned when we covered chapter 1, Daniel was in exile because of the idolatry and sin of generations of Israelites. This is also why the temple was destroyed. Daniel knows the prophecies of Jeremiah, which say that Israel will eventually return to the promised land, and another temple will be built. Daniel has lived most of his life hoping and waiting for that restoration to happen. But this vision that he just received indicates that, after Israel returns to the land, they are going to be attacked and defeated again—they will face "fearful destruction." Also, this new temple that will be built—it's going to be defiled, it will be "trampled underfoot." The restoration that Daniel has been longing and praying for is, one day, going to be ruined. How demoralizing would that be? How appalling! Daniel is sick with grief over this; he doesn't understand. Why are these horrible things going to happen?

We'll find out in the coming chapters that God does not leave Daniel in this state of grief and horror. He gives him more information, comforting information, that shows that the return from exile and rebuilding of the temple will not be in vain; that everything is going to ultimately fulfill God's purpose, and that purpose will be for the good of his people. But this chapter ends with Daniel confused and appalled by what he has seen.

Lessons for Us

So, what can we learn from this chapter? What relevance does it have for us today? There are three points that stand out to us.

The first point is the accuracy of Daniel's vision. This chapter has shown that Daniel is a reliable prophet. Remember, Daniel has some other prophecies that have not yet been fulfilled. The fact that these prophecies from chapter 8 were so accurate gives us confidence in Daniel's other prophecies. So, we can trust that his other prophecies, prophecies about our future, are accurate as well.

The second point is the value of the temple. We might find it strange that God would give Daniel this vision about a time when the temple is defiled and then restored. That may not seem like such a big deal to us. But, the fact that God thought it was worth giving Daniel an entire vision about it indicates that it is a big deal to him. It would be worthwhile for us to understand why the temple was so significant to God and to his people. Examining the temple in detail is beyond the scope of this teaching, but we would encourage you to look into that in your own studies. One thing we can mention is that we are a kind of temple for God:

1 Corinthians 3:16-17

Do you not know that you are God's temple and that God's Spirit dwells in you? If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you are that temple.

When we learn about how God relates to the temple, we are also learning about how he relates to us. And that brings us to the third point: Daniel's distress over what was going to happen to God's people. When Daniel heard about the terrible things that were going to happen during the reign of Antiochus, it made him sick. Even though God told him that things would be restored afterward, Daniel was still concerned for their well-being, and grieved by their suffering. We, too, should have concern and compassion for those who are suffering. Messiah Yeshua did just that after the death of his friend Lazarus:

John 11:33-36

When Jesus [Yeshua] saw her weeping, and the Jews who had come with her also weeping, he was deeply moved in his spirit and greatly troubled. And he said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus [Yeshua] wept. So the Jews said, "See how he loved him!"

There was no need for Yeshua to weep here; after all, he was about to raise Lazarus from the dead. But he grieved with those who were grieving just the same. And he gives us an example of what we should do. As Paul said:

Romans 12:15

Rejoice with those who rejoice, weep with those who weep.

Like Daniel, let's have concern for those who are suffering and facing trials.

In the next teaching in this series, we will examine chapter 9 of the book of Daniel. We hope to see you there.

We pray you have been blessed by this teaching.

Remember, continue to test everything. Shalom!

For more on this and other teachings, please visit us at www.testeverything.net

Shalom, and may Yahweh bless you in walking in the whole Word of God.

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