

DANIEL: The Results of Prophecy Daniel 8ⁱ

INTRODUCTION:

Good morning, Trinity! For those of you that are guests, we want to say a special welcome to you. My name is Chris Wigley, and I serve as one of the Pastors here at Trinity. Whether you are in the room or you are joining us online, we are excited to have you with us today. And on behalf of our church family, and our staff team, we say welcome you today.

We would love the opportunity to connect with you. You can simply text the keyword, "TBCMP," that stands for Trinity Baptist Church Mt. Pleasant, to the number 94-000. When you do that, you will be sent a reply text that will have a link you can click on. That will direct you to a form that will then provide us with basic contact information to follow up with you. Again, we would love the opportunity to connect with and to pray for you.

MISSIONARY UPDATE:

Those of you that have been here the past couple of weeks have heard about a prayer concern regarding our Mission Partners in Honduras, Paul and Kay Newby. I want to thank you for praying and provide you with a little bit of an update.....

Thanks again, Church Family, for your prayers for this situation and for all future matters regarding our work in Honduras.

SERIES OVERVIEW:

We are in the middle of a series where we are working our way through the Old Testament book of Daniel. Today we come to chapter 8 of Daniel in a message I have entitled, "The Results of Prophecy." I want to invite you to turn in your copy of God's Word to Daniel chapter 8 as we work through the entire chapter this morning.

BACKGROUND:

By way of recap in our study in Daniel, last week, we turned a page as we moved from the historical happenings surrounding Daniel's life to the prophecy of Daniel. In Chapter 7, God gave Daniel a dream that spanned from his current day all the way to the second coming of Christ. We saw 4 kingdoms would arise. We know those kingdoms to be the Babylonian, Medo-Persian,

Grecian and Roman Empires. And out of the Old Roman Empire there would arise one that will serve as the Antichrist. And we talked about how all this dovetails with Revelation chapters 13-20. In Daniel chapter 8, God gives Daniel a vision with more detail concerning two of those kingdoms.

I want to begin today by sharing with you another tool in studying the Bible. We will see this tool utilized in our passage of study this morning. That is the tool of types in Scripture. A type is an event or person that serves as a foreshadow of what is to come. A type is a model or picture of something that will be like it but in a different and greater way.ⁱⁱ

ILLUSTRATION: Passover is a Typeⁱⁱⁱ

Take the Passover for example. The Passover is an observance that dates back to the Jews being enslaved in Egypt. When Moses went to Pharaoh and demanded that the Jews be freed, the Pharaoh resisted. Then there was a series of plagues. The last plague was the death of first-born males. But God made a provision for the Jews. They were to sacrifice a perfect lamb and paint the blood over the doorpost of their home thereby causing the angel of death to pass over their family.

The Passover lamb is a type of what would happen years later when, as John the Baptist said of Jesus, "*Behold, the Lamb of God, who takes away the sin of the world!*" So, the Passover was a type of Jesus, the greater Passover Lamb.

It is important to understand types in the Bible. And that is especially the case when we come to Daniel 8. So, with that background, let's jump in. Read along with me Daniel chapter 8 verses 1 and 2.

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. 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.

Based on what we know about Belshazzar's reign, the third year of his reign is be 550 B.C.^{iv} Remember, Babylon didn't fall until 539 B.C. So, again, Daniel is receiving a vision that will come to pass years later.

Daniel also tells us that he was in Susa, in the citadel. The citadel, a fortress, in Susa, the province of Elam, was about 200 miles southeast of Babylon and

became the capital of the Persian empire.^v As a result, most scholars believe that Daniel was not physically there, but was transported there in the vision he received.^{vi} We also see the mentioning of the Ulai canal. This was a canal that ran through Susa and was about 900 feet wide. Today the canal is dried up.^{vii}

That is the background for our message today. Now, let's examine Daniel's vision in chapter 8 by looking at the contents of the vision, the clarification of the vision, and the consequence the vision had on Daniel. Then I want to turn to some application points.

MESSAGE:

So, let's first look at...

1) The Contents.

Again, for the sake of time, I am going to sum up for us what Daniel saw and then look at the detail when we look at the interpretation.

Daniel saw a ram with two horns, one of which became larger than the other. The larger horn came up after the first horn. This ram charged to the west, north, and south and no other animal could stand in its way.

Then, Daniel saw a goat that came from the west and went across the entire earth without touching the ground. The goat had a horn between his eyes. Then Daniel saw the goat charge at the ram and broke the ram's horns and overcame the ram. The goat then grew to be strong, but the horn was broken off and 4 other horns came up out of the goat.

Then a little horn grew up out of one of the horns and became the largest horn. It was so mighty that it threw stars to the ground and trampled them.

It was at this point that Daniel heard holy beings speaking and asking a question. The question was, "How long will this terrible time last?" The other angel answered and said, "2,300 evenings and mornings and at the end of that time the sanctuary will be restored."

Now, there's so much in this vision. "Horns" in Biblical prophecy often refer to strength, power and dominion. So, while these two animals normally have horns, they are indicative of much more than just that. This leads me to our second point in outlining Daniel 8.

2) The Clarification.

In the first 6 chapters of the book, Daniel interprets and explains things for both Nebuchadnezzar and Belshazzar. But in the last two chapters we've studied, he had to ask an angel for the meaning.^{viii} In chapter 8, Daniel sees "holy ones" and they clarify the meaning behind the vision.

Read with me verses 15 through 19 as we gain insight as to who these holy ones are. *¹⁵When I, Daniel, had seen the vision, I sought to understand it. And behold, there stood before me one having the appearance of a man. ¹⁶And I heard a man's voice between the banks of the Ulai, and it called, "**Gabriel**, make this man understand the vision." ¹⁷So 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**." ¹⁸And 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.*

So, we have two holy ones here. We know one of them is Gabriel, but there is another who had the appearance of a man. He told Gabriel to explain the vision to Daniel. Let's first talk about Gabriel and then look at this other being.

There are only 2 angels ever named in the Scripture, Gabriel and Michael.^{ix} Gabriel appears a few times. He was the angel that appeared to Zechariah to announce the birth of John the Baptist. He also told Mary that she would give birth to Jesus. Michael is the angel assigned to watch over the nation of Israel.^x

Now, the voice that commanded Gabriel to explain the meaning behind the vision may very well be The Lord.^{xi} I tend to think it is for a couple of reasons. 1) Daniel fainted and hit the ground. This is the same response of the Apostle John described in Revelation chapter 1. And it was not in response to Gabriel, but this other holy being. 2) He had the authority to command a very important angel. 3) He is described as having a human appearance. This could be a foreshadowing of the Messiah, we know to be Jesus, God incarnate, flesh.

Gabriel calls Daniel, "son of man." Jesus often referred to himself this way. However, here, it does not carry the connotation of Messiah. Instead, it is to point out Daniel's weakness and humanness in the presence of holy beings.^{xii}

Gabriel then says that what he is about to explain deals with, "the time of the end." As we are going to see, this vision in Daniel 8 differs from the one in Daniel

7. Daniel 7 deals with eschatology, end times. Chapter 8 is not apocalyptic. So, this phrase refers to the time that the prophecy will be fulfilled.^{xiii} Let's look at the interpretation.

Daniel 8:20. ***20 As for the ram that you saw with the two horns, these are the kings of Media and Persia.*** Gabriel says that the two-horned ram represents Medo-Persia. The two horns demonstrate how the nation formed a coalition, but the outgrowing of the second horn refers to the Persian empire as they ended up in a position of dominance. That's the ram.

Now look at verses 21 through 22. ***21 And the goat is the king of Greece. And the great horn between his eyes is the first king. 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.*** The Goat is Greece. The sweeping across the earth without touching the ground refers to the speed at which Alexander the Great conquered the world. The single horn points to him. The four horns coming up represent what we talked about last week, the dividing of Greece among four generals at Alexander the Great's death.

Now let's look at verses 23 through 25. ***23 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. 24 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. 25 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.***

This explanation is tied to the little horn. We learn here that the little horn that rises up is one that will be bold, intelligent, and cause destruction. This little horn is different from the little horn in Chapter 7. But it is a type.

Remember, the little horn in chapter 7 refers to the Antichrist. But in chapter 8, the little horn is not the Antichrist. We see the difference between the two horns in a few ways. 1) Daniel doesn't mention this one has eyes and a mouth. 2) This horn comes out of Greece, not the old Roman Empire in 7. 3) The detail regarding what this little horn does tells us exactly who this is. This person was not around when Daniel was writing so he didn't know who this was, but we do.

This horn represents Antiochus Epiphanes. Who is Antiochus? He is the Grecian leader that sought to destroy Judaism. He took away burnt offerings, he threw the truth, the Law of God, to the ground, he desecrated the temple by setting up an altar to Zeus. He sacrificed a pig on that altar. He smeared swine broth all over the sacred articles in the temple, a direct defiance of the dietary laws of the Jews. Furthermore, he turned the temple into a brothel and refused Jews to observe the Sabbath. He wouldn't allow the practice of circumcision under the threat of having the baby killed. He indeed is the person mentioned in verse 25, and he rose up against the Prince of princes, Almighty God. So, while he is not the Antichrist in chp. 7, he is a foreshadowing of the future Antichrist.

Daniel is told the length of time that this tyrant would persecute the Jews. Verse 26 builds on verse 14 which says, ***“And he said to me, ‘For 2,300 evenings and mornings. Then the sanctuary shall be restored to its rightful state.’”*** 2,300 days^{xiv} is the 6 years and 4 months that Jews were persecuted under Antiochus' reign.^{xv} He murdered the high priest in 170 B.C. and on December 14, 164 B.C. Judas Maccabeus led a revolt that brought an end to Antiochus' oppression and rededicated the Temple. Jews still celebrate this event in what is known as Hanukkah.

So, we've looked at the contents and the clarification. Now, let's look at...

3) The Consequence.

A consequence is an effect of something. How did this vision affect Daniel? Read with me beginning in the second part of verse 26 and 27 of Daniel 8. ***but seal up the vision, for it refers to many days from now.”*** ***27 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.***

The sealing of the vision was for the purpose of preservation. In other words, God wanted the Jews to know this revelation. Not only the current generation to know, but also for future generations to know what would happen. Antiochus lived 400 years after Daniel, so this prophecy was held onto for that time.^{xvi}

Daniel was “appalled” by the vision and its meaning. Why? Well, I think Daniel had questions. The same questions we have today. When is this going to go down? What are the details? Is this going to happen while I am alive? Needless to say, it did not happen in Daniel's time, but it did come to fruition just the way he recorded the prophecy.

APPLICATION:

Just like we talked about last week, prophecy is applicable to us today. And this particular prophecy, Daniel 8, applies to us in at least three ways. I want to mention those in the time I have remaining. First, the result of prophecy is...

1) Centering on God's Truth.

Prophecy like what we read in Daniel should result in a greater respect for the validity of God's Word. If God's Word is reliable, we should then center our lives around it. The amazing detail Daniel wrote regarding future events that didn't occur until 400 years later proves the validity of Scripture. What is recorded in Holy writ is not mere human words, but God's.

I want you to see, in our passage of study, the abandoning of God's truth. Look with me at verses 11 and 12 and then verse 25. ***11**It [meaning the little horn, we know to be Antiochus] **became great, even as great as the Prince of the host** [That is a divine reference to God or Jesus]. **And the regular burnt offering was taken away from him, and the place of his sanctuary was overthrown.** **12**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.** Skip down to verse 25. **25** **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...**"*

We talked about the actions of Antiochus earlier, but I want you to see what I believe to be his greatest action. He threw truth to the ground in verse 12 and made it to where deceit prospered, verse 25. **Where you see God's truth thrown to the ground, you will always see deceit prosper.**

Consider what happened when Antiochus succeeded in minimizing God's truth. Corporate worship stopped, religious practices were condemned, and life was trivialized by the killing of innocent babies. Beloved, we live in a culture that is seeking to silence God's Truth, to throw it to the ground, and as a result, deceit and false information is prospering, devout believers are being persecuted and life is being trivialized. And we are seeing people walking away from the truth.

Here's the question we must ask of ourselves to this point of application. What informs your moral compass? God's Word or Culture's opinions? God has sealed His word and preserved it for us today that we might hold strongly to His

truth. Allow Scripture to inform your lifestyle, not culture. When culture is trying to throw truth to the ground, we ought to embrace it more and more.

So, the result of prophecy is the centering on God's truth. Secondly, the result of prophecy is a...

2) Developing of Holiness.

Reading and studying prophecy should produce in us a cleanness of lifestyle, a holiness.

ILLUSTRATION: Wait Until Your Dad Gets Home

Let me see if I can illustrate this for you. Do you remember when you would act ornery around your mom and she would say those famous words, "Wait until your Father gets home." I don't know what it is, but that phrase changes things. Know what I mean? It produced a holy fear in us. We got the message.

Guess what, beloved? Biblical prophecy reveals to us that Jesus is coming soon and we will be in the presence of our Heavenly Father. Look at what happens to Daniel, a man of God, when he comes into the presence of God. Verse 18. **18** **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.** As was the case when Daniel encountered God, there is an ultimate holiness coming for you and me, dwelling with God. Therefore, we are to take heed and love God more than the things of this world.

Listen, we live in a culture that tells us to seek ourselves above others. If it feels good, do it. If you want it, get it. And we teach our kids this early when we give them whatever they want. But holiness is the opposite of selfishness. We should not seek what we want but what God wants in and through our lives.

So, prophecy should lead to a centering on God's truth and a developing holiness in our lives. Thirdly, prophecy results in a...

3) Dependency on God.

I see this taught in a couple of ways in our text this morning. First, I find it fascinating that God gave Daniel a spiritual gift to interpret dreams and visions but when it comes to Daniel 7 and 8, he must ask for God's help. Even though he was gifted, there was still a limitation to his gifting and required dependency upon God.

I think we, myself included approach life with this sense of reliance on our own strengths and abilities at the expense of depending upon God. Listen, don't live your life only knowing what you are able to accomplish. Instead, live your life dependent on God and see what He can accomplish. Daniel demonstrated a dependency upon God.

Secondly, we see that our victory cannot be accomplished in our own strength. Verse 25 of Daniel 8. ***25 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.***

Evil may have its way for a season, but it will be defeated, but by no human hand. See, our victory ultimately comes from God, not our own abilities, resources, or self help talk. Our victory comes from the one that conquered death and the grave! Therefore, we are to live our lives dependent on Him.

CONCLUSION:

As we conclude our time together and come to a time of response, I want to ask the band to come back up and lead us. I want to pose the question to us, "What does biblical prophecy do in you?" Does it result in centering on God's truth? Does it lead you to develop holiness in your life? Does it create a dependency on The Lord?

Perhaps you are here today, and the study of prophecy has stirred something different in your heart. You realize that you have not begun a relationship with God. You've never given your life to Jesus as Lord.

The perfect Word of God says that we all have sinned and fallen short of the glory of God. And that the wages of our sin is eternal death. But there is a free gift of God, in the person and work of Jesus Christ, who took your place and my place upon the cross so that we might have eternal life. We are saved, rescued, by God's grace through faith in Jesus as Lord.

If you don't have a moment in your life where you have done that, or if you are unsure about that, you come this morning. Our elders will be here at the front. Simply come, grab our hands, and say, "I need Jesus." That's it. We would love nothing more than to talk with you about how to begin a relationship with Jesus Christ.

Perhaps you're here today and you are in need of prayer. You come this morning and allow us to pray with you and over you. There is a peace knowing that God is in control and that He's got whatever it is that's causing you angst. Come, and allow our elders to pray over you this morning.

I'm going to pray, we're going to stand and sing, but let's also respond. [Pray].

ENDNOTES:

ⁱ Works consulted in preparation of this message: Travis Agnew, “*Daniel [Series Overview]*”, article published on travisagnew.org on August 13, 2020; Stephen R. Miller, *The New American Commentary: Daniel*, B&H Publishing, Nashville, 1994; Warren W. Wiersbe, *Be Resolute: OT Commentary on Daniel*, David C Cook Publishing, 2000; Gene Whithurst, “*The Book of Daniel Commentary*,” document sent to me via Gene; Troy Rackliffe, “*Daniel part 9*,” preached at Glade Community Church in Daniels, WV, October 2020; Mark Driscoll, “*Kingdom Down #8: Possibly the Most Amazing Prophetic Chapter in the Bible*,” preached at Trinity Church in Arizona on March 11, 2020; Skip Heitzig, “*I Dare You: Be Great*,” taught at Calvary Church Albuquerque on Sunday, April 28, 2013. Skip Heitzig, “*I Dare You: Be Shocked*,” taught at Calvary Church Albuquerque on Sunday, May 19, 2013; Dr. Robert Jeffress, Pathway to Victory Podcast, episodes include: *The Coming World Dictator parts 1 and 2*, accessed via apple podcasts <https://podcasts.apple.com/us/podcast/americas-coming-storm-part-1/id611239356?i=1000550759488>.

ⁱⁱ Definition taken from Skip Heitzig, “*I Dare You: Be Shocked*,” taught at Calvary Church Albuquerque on Sunday, May 19, 2013.

ⁱⁱⁱ This example of a type was also mentioned in Skip Heitzig’s message referenced above.

^{iv} Stephen R. Miller, *The New American Commentary: Daniel*, B&H Publishing, Nashville, 1994, page 220.

^v Warren W. Wiersbe, *Be Resolute: OT Commentary on Daniel*, David C Cook Publishing, 2000, page 118.

^{vi} Miller, 220.

^{vii} Miller, 221.

^{viii} Wiersbe, 118.

^{ix} Rackliffe.

^x Wiersbe, 118.

^{xi} Ibid.

^{xii} Ibid, 119.

^{xiii} Miller, 231.

^{xiv} Discussion on this can be found in detail in Wiersbe page 123.

^{xv} Miller, 229-230.

^{xvi} Ibid, 236.