

Lesson Four

Introduction Because it is important to master the basics of prophetic language and become thoroughly familiar with God’s prophetic chart as He communicated it to Daniel, we will review the insights we have gained from Daniel chapters two and seven, and then begin our study of the symbols of Daniel chapter eight.

The Message of Prophetic Symbols in Daniel (Part Three)

Review Nebuchadnezzar’s Dream Image

1. Nebuchadnezzar’s dream image provides an overview outline of prophecy from the golden age of Babylon to the end of the kingdoms of the earth. It’s “God’s prophetic chart.”⁶⁶
2. It reveals six stages in the development of the kingdoms of this world from Babylon to the end. Can you name them? *Babylon, Persia, Grecia, Roma in its strength, Roma divided, Roma weakened.*
3. The mixture of iron with clay holds three significant meanings. Do you remember what these are? It signifies a divided Empire, a weakened Empire, and an attempt to mingle “themselves” with the seed of men.
4. All the kingdoms represented in the image are present at the time of the end.

Review Daniel’s Four Beasts

1. The four beasts are four kings and their corresponding kingdoms. We know they are four kings because of Daniel 7:17. We know they include the corresponding kingdom of these kings from Daniel 7:23-24, where the Spirit clearly identifies the fourth beast as a kingdom.
2. We are sure the four beasts do have some correspondence to the four successive empires represented in the dream image of Nebuchadnezzar from Daniel 7:23, where the fourth beast is identified as “the fourth kingdom upon earth.”
3. However, we also know that these four kings arise out of the earth at a time future from when Daniel received the vision [Daniel 7:17].
4. We know that these four kings all reign at the same time on the earth; that is, these kings are contemporaries [Daniel 7:11-12].
5. The four beasts show how the kingdoms represented in Nebuchadnezzar’s image will be constituted during the historical period represented by the feet of that image, at the time *little horn* rises to power.⁶⁷
6. We know the fourth beast is destroyed because of the blasphemies of *little horn* [Daniel 7:11-12].

The Vision of the Ram and He Goat (Daniel 8)

In the first year of king Belshazzar, Daniel received the “night visions” of the four beasts. These were his first visions [Daniel 8:1]. In the third year of the reign of this same king, Daniel received another vision; it is one vision, and it is called “the vision of the

⁶⁶ Note: It is interesting to note the prominence of Babylon in John’s prophecy regarding the end of this world [Revelation 18]. The Times Of The Gentiles begin and end with Babylon in the foreground.

⁶⁷ Note: Consider that the beast of Revelation 17 has seven heads and ten horns. Count the number of heads represented on the four beasts, and the number of horns. You have heard of “globalism”?

evening and the morning” [Daniel 8:26]. Daniel was told that the matter of this vision was what would be in “the last end of the indignation” [Daniel 8:19]. This Belshazzar [Daniel 8:1] is without doubt the same as that Belshazzar identified in Daniel 5, who is called the son of Nebuchadnezzar [Daniel 5:18]. Daniel was at Shushan, in the palace in the province of Elam. It is important to note that his statement that he was by the river Ulai is part of the vision, and not merely part of his description regarding where he was when he had the vision [Daniel 8:2].

The river Ulai is apparently located at or immediately near Shushan the palace. This would be located in modern day Iran, near the border of Iraq, about 200 miles west of the ancient city of Babylon. There is a river there called Khersan, which is likely the river Daniel refers to here. This is instructive since this river is located in what was ancient Persia.

The Description of the Vision First, it is important to identify what is the “vision.” Usually, we assume this vision is about the ram and the he-goat. Actually, that information is important to the vision, but it is not, itself, “the vision.”

The Spirit plainly tells us that the ram is the Empire of Persia and the he-goat is the Empire of Grecia [Daniel 8:20-21]. The horn on the he-goat is the first king of the Grecian Empire, who was broken when at his strength, and his kingdom divided to four kings. Everyone agrees this depicts the history from the rise of the Persian Empire to when it was conquered by Alexander the Great (the notable horn of the he-goat) and on to the division of Alexander’s Grecian Empire to his four generals. All of this history occurred from 539 BC, when Cyrus, the Persian, the larger of the two horns on the ram, and Darius, the Mede, the smaller of the two horns, conquered Babylon,⁶⁸ to 334-331 BC when Alexander conquered Persia, and on to his death in 323 BC. It is obvious to any Bible student that none of this history occurred in the period the Bible would identify as the “time of the end.” Biblically, the prophetic period called “the ends of the earth” [1Corinthians 10:11; see Hebrews 9:26] or the “last days” [Acts 2:17; Hebrews 1:2] began at Pentecost. The specific period called “the time of the end” is consistently used for that period that includes the rise of *little horn* and the return of the King. That is important, because, according to Daniel 8:17, “...at the time of the end shall be the vision.” While the information provided in the symbols of the ram and he-goat provides important background for “the vision,” and, in fact, continues the revelations of God to Daniel about the times of the Gentiles, “the vision” itself refers to a specific part of this revelation.

It is specifically called “the vision of the evening and the morning” [Daniel 8:26-27]. The language is a bit enigmatical. Searching throughout the prophecy given in Daniel 8, the only place where a reference is made to “the vision” (with the definite article) is Daniel 8:13-17. Here it is called “the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot” [Daniel 8:13]. Three observations compel us to conclude this vision of the “daily sacrifice...” is “the vision” of Daniel 8.

⁶⁸ Note: Cyrus engaged the bulk of Babylon’s armies in Persia while Darius the Mede, a.k.a. Gubaru, conquered the city of Babylon [Daniel 5].

First, you will notice that at the end of “the vision” Daniel was perplexed and could not understand it [Daniel 8:27]. The only part of “the vision” that was not explained very expressly was that mentioned in Daniel 8:13-14, “the vision concerning the daily sacrifice, and the transgression of desolation.” The rest of the vision was explained in detail. The angel expressly identified the kingdoms represented by the ram and he-goat [Daniel 8:20-21]. He gave details about what the horns represented, and what it meant when the “notable horn” of the he-goat was broken, and what it meant when four horns rose up in its place. He described in detail the activities of the *little horn*, which is the subject of particular interest in all of Daniel’s visions. All of this was explained so clearly, it is not reasonable to suppose Daniel was confused about this part of the revelation. However, there is one part of the vision that was “told” and was not explained in any detail. That is the part the angel refers to at the end of Daniel 8, when he summarized the revelation: “And the vision of the evening and the morning which was told is true....” This “vision... which was told” refers to Daniel 8:13-14; it is the only part of the vision that is “told” and not “shown.” Daniel hears one saint speaking. While this saint is speaking, he is interrupted when another saint asks, “How long shall be the vision concerning the daily sacrifice...?” The saint who was speaking then addresses Daniel, and answer, “Unto two thousand and three hundred days ...” [Daniel 8:13-14]. When you study the angel’s interpretation of the revelation recorded in Daniel 8, given in Daniel 8:15-27, you will notice that everything is explained except this part of the vision. The vision concerning the daily sacrifice is “the vision” of interest to us in Daniel 8.

The second observation that compels us to conclude that the referent for “the vision” in Daniel 8:26 is “the vision” mentioned in Daniel 8:13-14 requires close examination of the language used in both passages. Notice that in the expression “unto two thousand and three hundred days” [Daniel 8:14] the word *days* translates the same Hebrew words that are translated “evening” and “morning” in Daniel 8:26.⁶⁹ A careful reading of the passage will show that the only place in the passage to find “the vision of the evening and the morning” mentioned in verse 26 is in verses 13-14. Clearly, the “vision of the evening and the morning” is “the vision concerning the daily sacrifice, and the transgression of desolation ...” [Daniel 8:13-14]. Furthermore, it is clear that it has particular reference to the 2300 *days* mentioned in verse 14.

The third observation supporting my conclusion is that when the angel declared to Daniel, “the vision of the evening and morning which was told is true” he was referring to some part of the revelation that was *told*. That can only refer to Daniel 8:13-14 as it is the only place where any part of the Revelation was presented as being *told*. Daniel was

⁶⁹ In Daniel 8:14 the word *days* translates עֶרֶב בֹּקֶר (read right to left, *erev* [Strong 6153—means evening, or night] and *boker* [Strong 1242—means break of day, or morning]). Used this way, the expression refers to a *day* or *days*. In Daniel 8:26, the expression *evening and morning* translates הָעֶרֶב וְהַבֹּקֶר (*ha-erev* [Strong 6153—same as above, means evening or night, only with *ha* indicates *the morning*] and *veh-ha-boker* [Strong 1242—same as above, means day-break, or morning, only with *veh-ha* it indicates *and the evening*). The expression used in Daniel 8:14 confirms that the meaning is twenty-four hour days, not eras. Another word that is also translated *day* is used when the sense is generic (יּוֹם *yowm* [Strong 3117]—*a day*). When *erev boker* is used, it is an express reference to a 24-hour period. The expression *evening and morning* in Daniel 8:26 is clearly a reference back to Daniel 8:14. It speaks of a specific vision of the *evening* (*erev*) and *morning* (*boker*), which can only refer back to the 2300 days (*erev boker*) mentioned earlier in the text.

shown the ram, the he-goat, the horn and all of that. But one part of the vision was *told* to him. Daniel 8:13-14 says,

“Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

The cleansing of the sanctuary, obviously, has to do with “the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot” [Daniel 8:13]. A careful study of Daniel 8:9-14 reveals that the saint *told* Daniel that it would be 2300 days (evenings and mornings) from the arrival of *little horn* to the removal of the daily sacrifice, and the transgression of desolation which results in a cleansing of the sanctuary [John 2:15].⁷⁰ Therefore, “the vision” revealed in Daniel 8 is specifically *the vision of the 2300 days*.

It is clear, therefore, that Daniel 8 is about the arrival of little horn, and particularly, about him taking away the daily sacrifice [Daniel 8:11] and the transgression that secures for him a host (army) “against the daily sacrifice” [Daniel 8:12]. But, even more particularly, it is about the number of days that will pass from the time *little horn* arrives out of one of the four horns of the goat to the time he removes the daily sacrifice by the power of the host he received by reason of the “transgression of desolation” [Daniel 8:9-14]. The number of days given is 2,300. This removal of the daily sacrifice is the part of the revelation given to Daniel in chapter eight that he did not understand. (This part of the revelation is explained in chapter nine. But, more on that later.) For the present, it is only important that we understand rightly what is “the vision” given to Daniel in chapter 8. Specifically, the focus of the revelations he recorded for us in Daniel 8 is the period from the rise of *little horn* to the removal of the daily sacrifice [Daniel 8:9-14; see Daniel 9:27]. The part of “the vision” that is of particular interest to us is the revelation that from the rise of *little horn* to the removal of the daily sacrifice is a period of 2300 days.

⁷⁰ Note: We generally show the abomination of desolation to be the event that marks the middle of Daniel’s 70th Week [Daniel 9:27]. The arguments supporting this conclusion are very sound, and we will be visiting them in detail later. Here, note that, however, Daniel points consistently to the “removal of the daily sacrifice” as the event that marks the middle of the week, and refers the “overspreading of abominations” (plural) that make the sanctuary desolate at that time [Daniel 9:27]. Jesus refers to the “abomination of desolation spoken of by Daniel the prophet” [Matthew 24:15; Mark 13:14], and indicates that after this event, such trouble will come upon the earth as has never been, nor ever shall be. Because Daniel mentions this unparalleled trouble as occurring coincident with an event we are sure occurs at the middle of the week [See Daniel 12 with Revelation 12], and because Daniel does refer to “the transgression of desolation” in connection with the removal of the daily sacrifice [Daniel 8:13], it is generally accepted that this particular transgression of desolation occurs at the middle of the week. However, these facts do not require us to conclude the “abomination that maketh desolate” does not appear until the middle of The Week. As we shall show in detail later, the abomination *that maketh desolate* will very likely be in place before the middle of the week. When the abomination that maketh desolate is seen standing where it ought not, that is, in the holy place [Matthew 24:15; Mark 13:14], that is what signals that the unparalleled trouble spoken of by our Lord and by his prophet Daniel is near at hand. It is important to note that Daniel points to the removal of the daily sacrifice as the event that marks middle of the Week [Daniel 9:27].

Now that we rightly understand what is “the vision” of the revelations recorded by Daniel in Daniel 8, let us study the content of that revelation.

Daniel saw a ram before (which is to say, at the bank of) this river. It had two horns; one of them was larger than the other. The higher of the two horns came up last, or *after* or *behind* the other horn. Daniel saw the ram push westward, northward, and southward. No beast (kingdom, king) could stand in its way. None could deliver from its attack [Daniel 8:3-4].

While Daniel was considering this ram and its activities, a he goat appeared from the west. It did not touch the ground as it moved across the whole earth. It had a notable horn located between its eyes [Daniel 8:5]. This he goat traveled to Persia, to the ram, headquartered at the river, Ulai. It attacked the ram in fury and in its power [Daniel 8:6]. It sustained its attack, and came close to the ram; and in choler, destroyed him, breaking both his horns and stamping the ram into the ground. Though others might have thought to come to the aid of the ram, none could deliver from the fury of the he goat [Daniel 8:7].

Because of this achievement, the he goat became very great [Daniel 8:8]. At the peak of its power, the great horn between its eyes was broken. In its place, four notable horns arose toward the four winds of heaven [Daniel 8:8]. From one of these four horns, a little horn arose [Daniel 8:9]. It became very great toward the south (Egypt) and toward the east (Persia), and toward the pleasant land (Israel?).

This little horn became extraordinarily powerful and took on spiritual dimensions unlike any before it [Daniel 8:10-12]. *Little horn* extended its influence all the way to the host of heaven. It cast down some of the host, and some of the stars to the ground. It stamped upon these stars! Yea, he even magnified himself to the prince of the host [Daniel 8:11]. When he reached this place of self-magnification, he took away the daily sacrifice and cast down the place of his sanctuary. A host was given to the little horn against the daily sacrifice by reason of transgression. It cast down truth to the ground, and it practiced and prospered [Daniel 8:12].

Then Daniel heard a saint talking [Daniel 8:13-14]. Another saint interrupted the talking saint with a question: “How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?” We may assume the saint to whom this question was asked answers but we notice that he gives his answer to Daniel. The answer given was, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed” [Daniel 8:13-14].

The Interpretation of the Vision (Part One) The angel Gabriel is commissioned to explain the vision to Daniel [Daniel 8:15-19]. The first point the angel makes in the interpretation is that this vision is about the “last end of the indignation” [Daniel 8:19]. Then, the angel proceeds to explain the symbols.

The ram is Persia and the he goat is Grecia [Daniel 8:21]. The great horn between the eyes of the he goat is the first king of Grecia. That would be Alexander the Great.

The vision of the great horn broken and the four horns which arose in its place is explained to represent the sudden end of the first horn, or sudden death of Alexander the Great; and the subsequent division of his empire into four kingdoms by his four generals.

We are told these four kingdoms will never attain to the full power and glory of Alexander the Great [Daniel 8:22]. However, their kingdoms will continue all the way to the end time. In fact, in the “latter end of their kingdom” [Daniel 8:23] little horn will come from one of these four horns. It occurs when transgressors are come to the full [See Daniel 2:43].⁷¹ This little horn represents a king of fierce countenance, understanding dark sentences [Daniel 8:23]. He will be an extraordinarily powerful king; however, his power will not be his own [Daniel 8:24]. He will destroy so easily it will be the wonder of the world; he will prosper, and practice and destroy many [Daniel 8:24].

It is noteworthy that this king will craft policies that will encourage the prosperity of craft; that is, witchcraft. He will magnify himself in his own heart. He will use peace as a tool to destroy many who will be deceived by him.

This king will stand up against the Prince of princes, but he will be broken without hand; that is, he will be destroyed, but not by the hand of men.

This vision made Daniel sick for many days. He was deeply troubled by it; no one understood the vision [Daniel 8:27].

END of LESSON FOUR

⁷¹ Note: Consider Amos 4:4 when God is displeased with His people and offended by their sacrifices, they multiply their transgressions—note that this prophecy is cast in the context of the time when Israel is challenged to “prepare to meet thy God” [Amos 4:1-13]. See Proverbs 23:27-28 where we are warned that the whore “increaseth the transgressors among men”—which is the reason the spirit of antichrist labors so ardently to promote whoredom. See Proverbs 29:15-16 where we learn that “when the wicked are multiplied, transgression increaseth.” By these means, Satan succeeds to bring the “transgressors to the full.”

Lesson Five

Introduction Our last lesson concluded with Daniel sick, disturbed by the vision he recorded in Daniel chapter eight [Daniel 8:27].

The Interpretation of the Vision: (Part Two)

The Indignation

The Spirit clearly states that He is revealing what will happen at the "...time of the end..." [Daniel 8:17; see 11:40], which is the appointed time [Daniel 8:19; Cf 11:27, 35]; He refers to this particular period as the "...last end of the indignation..." [Daniel 8:19]. The Spirit emphasizes this vision is about the end, and that the end was not for many days [Daniel 8:26]. Perhaps the Spirit wanted to insure that neither Daniel, nor any who would study his prophecy after him, would make the mistake of applying his prophecy to the end of the Babylonian captivity [Consider Lam. 2:6 & Ezek. 22:31]. What is the "...last end of the indignation...?"

The "last end of the indignation" refers to the end of God's burning jealousy against Israel in which she has provoked Him to jealousy by her whoredoms [2Chronicles 21:13; Ezekiel 16:20-36; 23:18-43; Hosea 4:12; Nahum 1:2; see Exodus 20:5 and 34:14; see Psalm 78:58; 79:5; Deut. 32:31 with Romans 10:19 and 11:11]. It's not referring to a specific moment in time; rather, it speaks to a period of time that is identified by the Spirit as "the time of the end." The beginning of the "time of the end" is marked by the appearance of little horn [Read Daniel 7-11]. Daniel eight speaks of events that mark the beginning of the "last end of the indignation."

The Indignation is about God's displeasure with the house of Israel [Is. 10:1-25; 13:5; see above]. Yet, it extends to all the nations [Is. 34:2]. Many believe the indignation of the Lord against Israel began in 606 BC, when Babylon conquered Jerusalem. Jeremiah declared that God had given Nebuchadnezzar all the kingdoms of the world in the first year of Jehoiakim, which was 608 BC [Jeremiah 27]. He made it clear; this was because of the extreme wickedness of Manasseh, and Judah's refusal to repent from his sins. The loss of the kingdom to Nebuchadnezzar should not be confused with the captivity. The captivity formally ended after 70 years [Jeremiah 25:12]. God promised that after the end of the captivity, He would visit the Jews and restore Jerusalem [Jeremiah 29:10]. Some take this visitation to refer to Cyrus' decree to restore and build Jerusalem [Ezra 1; Daniel 9:24]; but most Bible students recognize it has particular reference to when Christ the Messiah came and offered to restore the kingdom to Israel [Matt. 3:2; 4:17; 11:3-6; Luke 4:17-19; see Luke 19:42].

We notice that the disciples continued to anticipate the restoration of the kingdom to Israel even after Christ's resurrection and ascension [Acts 1:6; 3:19; with Isaiah 28:11-12; etc.]. It seems obvious that the disciples did not reckon the restoration of Jerusalem recorded in the books of Ezra and Nehemiah and prophesied by Jeremiah, and Daniel was the same thing as the restoration of the kingdom to Israel. Jesus prophesied that the kingdom He offered to them would be taken from them and given to a Gentile nation bringing forth the fruits of it [Luke 19:42 with Matthew 21:33-46; especially v. 43]. Jesus spoke of a fierce indignation that would come upon Israel because of their murdering the heir of the kingdom [Matthew 21:43; Luke 21:20-27; see Acts 5:28; see Acts 2:23-24].

He prophesied this would begin with the destruction of the city and sanctuary prophesied by Daniel the prophet [Daniel 9:26; see Lu. 21:20-27].

Some believe the “indignation” Daniel speaks of has particular reference to the time of “wrath upon this people” [Lu. 21:23]. Others believe it refers to the times of the Gentiles and that it began with Jeremiah’s declaration that the kingdoms of the world were given to Babylon [Jer. 27]. We will explore the merits of these two views more later. It is enough for us to know that when little horn arises, he will be sent against the “people of my wrath” [Isaiah 10:6; Daniel 8:9-14]. Daniel shows that the time of the end begins with the rise of little horn, and the last end of this indignation begins with an event we call the Abomination of Desolation [Daniel 8:13-14; Matt. 24:15].

The Removal of the Daily Sacrifice and the Abomination of Desolation

Daniel 8:9-11 describes the rise of little horn to a power so great that it extends into the very heavens, so that he casts angels to the ground. The Spirit indicates that when the little horn magnifies himself to the prince of the host [2Thess. 2:4], he removes the daily sacrifice, and his sanctuary is cast down [Daniel 8:11]. The removal of the daily sacrifice indicates such sacrifices will at that time be offered. The Temple will be rebuilt and the Jewish sacrifices reinstated; but the worship of the Jews will be vain, even hypocritical [See Isaiah 10:6; Cf Is. 2:1-6,12; Micah 4:1-5]. Their worship cannot be acceptable to God until they come in the Name of Jesus [Acts 4:12; see Isaiah 52:6].

After the daily sacrifice is removed, the little horn will destroy his own sanctuary [Daniel 8:11]. I think this indicates the Temple the Jews will be using at this time will be named after him in a fashion similar to how the Temple in Jesus’ day was referred to as Herod’s. According to Daniel’s prophecy, little horn will remove the daily sacrifice, and then he will destroy the Temple and make it desolate.

A host (an army) is given to little horn against the daily sacrifice by reason of transgression [Daniel 8:12]. The transgression named in the context of this reference is “the transgression of desolation” in verse 13. Jesus called it the “abomination of desolation” in Matthew 24:15. What is this transgression? See 2Thessalonians 2:4. Little horn, the man of sin, enters into the Temple of God and sets up his throne in the Holy Place and declares himself to be God. This specific transgression is the quintessence of the overspreading of abominations that occur at this time [Daniel 9:27]. When the little horn commits this transgression, he is given the host he requires to implement his cancellation of the daily sacrifice.

The 2300 days

Daniel 8:13-14 concludes the description of this vision with one saint talking. Another saint interrupts him with a question: “How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?” The saint who was speaking declares to Daniel, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” (For help understanding what cleansing the sanctuary indicates, see John 2:13-17 and 2Chron. 29:16. Remember at this time, “...his sanctuary will be cast down...” [Daniel 8:11 with 2Thess. 2:4]. Think about it!) Notice that after Gabriel interpreted this vision for Daniel, the prophet laments that he was “...astonished at the vision, but none understood it.”

Surely he understood that the ram is Medo-Persia, the he-goat is Grecia, the notable horn between the eyes of the he-goat represents the first king of Grecia, that this king will die and his kingdom will be divided into four lesser kingdoms, and that from one of those kings would come the little horn. What did Daniel not understand?

It is interesting to note that when we study the Spirit's interpretation offered in 8:19-26, no apparent reference to the 2300 days is found, unless it's in verse 26. What does the Holy Spirit mean by "...the vision of the evening and the morning which was told..."? The only part of this vision which had someone telling, or speaking, is the "...one saint speaking..." [Daniel 8:13]. Gabriel called this part of the vision "...the vision of the evening and the morning..." It's worth our attention to note that the English word *days* in verse 14 translates the Hebrew expression "evening and morning" used in Genesis 1 to define one earth day. Daniel 8:26 refers very particularly to this part of the vision saying, "And the vision of the *evening and the morning* which was told is true..." Without any question, verse 26 refers specifically to the 2300 days and is the only part of the vision which was not interpreted by Gabriel, but only affirmed. We need Daniel 9 to understand it.

Introduction to Daniel Nine

Daniel was so deeply disturbed by the vision of chapter eight that he became sick for some days [Daniel 8:27]. He recovered sufficiently to resume the king's business, but continued in a state of astonishment at the vision; he lamented that no one, including himself, could understand it. I have pointed out the only part of the vision that was not explained was Daniel 8:13-14, 26. I intend to show that the interpretation of this portion of Daniel's vision is given in Daniel 9:20-27.

Read Daniel 9 very carefully. We notice that Daniel is moved to some serious Bible study, perhaps over his perturbation about this vision he had received [Daniel 9:19]. He was examining the prophecies of Jeremiah, and he found that passage which indicated the captivity would conclude after 70 years. He calculated that the time was drawing near. He presents himself before the Lord to supplicate for his people. After this thorough cleansing of his heart and spirit through repentance, Daniel's prayer is interrupted [Daniel 9:20]. Gabriel, the one who interpreted Daniel's second vision, returns to Daniel. What is particularly interesting to us is that Daniel does not have a vision this time; however, the angel declares he is there to provide to Daniel understanding of "the vision" [Daniel 9:23]. What vision? It is obvious he is referring to the vision that Daniel recorded in chapter eight which the saint called "the vision concerning the daily sacrifice." Notice that the prophecy of the 70 weeks concentrates on the removal of the daily sacrifice, and the abomination of desolation [Daniel 9:27]. More next time.

END of LESSON FIVE