

FIFTEEN REASONS WHY DANIEL 8 IS NOW

(FROM THE TEXT ITSELF)

EVIDENCE OF DUALITY #1:

ON FOUR DIFFERENT OCCASIONS DANIEL EIGHT DIRECTLY STATES OR IMPLIES THAT ITS PRIMARY APPLICATION IS AT THE END OF THE WORLD. THIS IS IN ADDITION TO ITS PAST PARTIAL APPLICATIONS.

Verse 17: "Understand, O son of man: for at the time of the end shall be the vision."

Verse 19a: "Behold, I will make thee know what shall be in the last end of the indignation,"

Verse 19b: "for at the time appointed the end shall be."

Verse 23: "And in the latter time of their kingdom, when the transgressors are come to a full..."

The world's cup of transgression is not yet "full." Wickedness is still greatly increasing.

The Bible in Today's English Version is perhaps the most thought provoking translation of this final time period. It simply states:

Verse 17: "Mortal man, understand the meaning. The vision has to do with the end of the world."

(At this point, it is worthwhile to study the additional documentation concerning this in the appendix. See: "A Special Prophecy for the Last Days.")

EVIDENCE OF DUALITY #2:

SINCE THE ENTIRE VISION IS "SHUT UP" "FOR MANY DAYS", THIS INDICATES THAT ITS MAJOR FULFILLMENT IS NOT UNTIL THE ENTIRE BOOK OF DANIEL IS UNSEALED AT "THE TIME OF THE END" OR "THE END OF THE DAYS."

Verse 26 states:

"And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days."

When, according to Daniel 12:4 and 9, are the prophecies of the book of Daniel unsealed?

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end and many shall run to and fro, and knowledge shall be increased....

And he said, Go thy way, Daniel: for the words [of the book of Daniel which include all of chapter 8] are closed up and sealed till the time of the end."

According to the context of Daniel 12, the time period known as "the time of the end" takes place shortly before the "time of trouble" or "the end of the days." See Daniel 12:1 and 13.

EVIDENCE OF DUALITY #3:

THE CONFLICT BETWEEN "THE RAM" AND "THE HE GOAT" TAKES PLACE IN THE VICINITY OF THE ULAI OR MODERN KARUN RIVER. ALEXANDER THE GREAT NEVER FOUGHT ANY BATTLES ANYWHERE NEAR THIS LOCATION.

In verse 2, by means of a seldom used prophetic medium which we shall call "visionic transport," God takes Daniel from the Shushan palace to another location. Suddenly, Daniel recognizes that he is standing about 120 miles south of the Shushan palace in the vicinity of the Ulai River which empties into the head of the Persian Gulf. Why?

This unusual type of "visionic transport" is never used unless the exact location of the vision is crucial to a correct understanding of the specific events described in the vision. In this case, it is events which take place "by the river Ulai.... at the time of the end."

Historically, when Alexander the Great of Greece conquered Persia, no battles were ever fought near the Ulai River. Then where and when did Alexander defeat Darius III of Persia?

FIRST:

In 334 B.C. Alexander defeated Darius III's Greek mercenary troops at the Granicus River which is 100 miles west of the Dardanelles or Hellespont. Thus Alexander freed all Western Asia Minor forever from the Persian yoke. This was about 1,500 miles north-west of where Daniel was taken in vision!

SECOND:

Alexander defeated Darius III's Persian troops at the Battle of Issus in 333 B.C. This was just east of the Cilician Gates and north of Antioch which was near the coast of the Mediterranean Sea. This was over 800 miles northwest of the area which Daniel was shown in vision! From there he demolished Sidon and Tyre. Jerusalem and Egypt caught on and surrendered! Then he conquered Egypt and established Alexandria and Hellenism. Only then did Alexander return north and east, around the Fertile Crescent, to continue battle against Persian troops.

THIRD:

Lastly, Alexander defeated Darius III's Persian troops for a third and final time at the Battle of Arbella in 331 B.C. This famous battle took place immediately west of the Great Zab River which is 25 miles west of modern Mosul or ancient Nineveh. In other words, the closest which any of these three great Alexandrian victories came to the location which Daniel saw by the Ulai River was distanced by over 500 miles!

Any Christian would immediately correct anyone who would dare teach that Christ was born in Egypt instead of Bethlehem. Yet, there is no more evidence to believe that Alexander the Great is the fulfillment of the Ulai River battle of Daniel 8:2 than there is to believe that Christ could have ever been the fulfillment of Micah 5:2 if he had been born hundreds of miles away in Egypt instead of Bethlehem!

Truly, specific geographical locations, especially when they are identified in prophetic vision, are most important to a correct understanding and fulfillment of prophetic writ. Because the battle which Daniel witnessed on the Ulai had absolutely nothing to do with Alexander the Great's conquering of Persia, this momentous prophetic battle has been patiently waiting to be fulfilled for almost 2,500 years!

Thus, on the basis of this unquestionable historical fact alone, the major focus of the entire vision and time prophecy of Daniel 8 must be "at the time appointed" for "the end." Daniel 8:19. Moffat translates these verses with words which have now become familiar as they relate to continued Middle East crisis:

"Understand the vision [of Daniel 8], O son of man, for it relates to the crisis at the close". . . . "Come, I will let you know what is to happen during the closing days of the wrath divine, for the vision relates to the crisis at the close". . . . But keep the vision a secret, for it relates to the far future." Verses 17, 19; 26, Moffat Translation.

EVIDENCE OF DUALITY #4:

ONLY ONE HORN ON THE RAM COULD EVER BE BROKEN BY ANCIENT GREECE OR ALEXANDER THE GREAT.

In verse seven, the "he goat" kingdom brakes the "two horns" on the head of "the ram" kingdom which represents two specific kings in the interpretation of verse twenty. These two kings must both be living at the same time for they are both killed by the same power and fatal blow described in verse seven. This has never happened.

When Alexander the Great conquered Darius III of Persia, there was only one king ruling over the empire of Persia which included the country which had formerly existed as Media. In fact, the Persian Empire had only been ruled by single Persian kings of the Persian dynasty for over two hundred years.

EVIDENCE OF DUALITY #5:

NEITHER ALEXANDER THE GREAT NOR HIS GRECIAN TROOPS EVEN KILLED ANY KING OF PERSIA.

According to verses 7 and 20 two "kings," not kingdoms, are specifically broken or killed by the "he goat" which is specifically identified as "the king of Grecia" in verse 21. This never happened.

After the remaining troops of the Persian army were defeated at Arbela, Darius III of Persia fled into the eastern mountains. There he was stabbed to death by his own disloyal attendants in 330 B.C. Upon hearing of the murder, Alexander the Great and a few of his officers rode up to view the body. Alexander then had Darius' murders killed and sent the body to the deceased king's mother and sister for honorable burial. Thus, not even one "horn" was truly broken by Alexander the Great.

EVIDENCE OF DUALITY #6:

IN VERSE 4, THE RAM FIRST PUSHES WESTWARD, THEN NORTHWARD AND THEN SOUTHWARD. THIS SEQUENCE OF DIRECTIONS IS NOT HOW CYRUS THE GREAT ESTABLISHED THE PERSIAN EMPIRE.

Two kings from Media and Persia never went "northward." Instead, Cyrus the Great who established the Persian Empire first went north, not "westward", to Ecbatana in 549 and captured the Median capital. Secondly, Cyrus went west, not "northward," to conquer Lydia and Asia Minor. Thirdly, Cyrus turned east, not "southward" and conquered as far as the frontier of India. Fourthly, Cyrus again returned toward the west and entered the city of Babylon in 539 B.C. See *Civilization Past and Present*, p. 33, by T. Walter Wallbank and Alastair M. Taylor, Copyright 1956 by Scott, Foresman and Company.

Thus it is most questionable that this sequence of conquests by the "ram" ever happened in ancient times.

EVIDENCE OF DUALITY #7:

IN VERSE 5, THE "HE GOAT" POWER WHICH CONQUERS "THE RAM" INVOLVES COUNTRIES FROM "THE FACE OF THE WHOLE EARTH."

When ancient Greece conquered the Persian Empire, at best, Alexander the Great enlisted troops from the former Greek city states. In no way did his support come from "the whole earth."

EVIDENCE OF DUALITY #8:

IN VERSE 5, THE "HE GOAT" POWER WHICH CONQUERS "THE RAM" POWER DOES NOT EVEN "TOUCH" "THE GROUND" AS HE TRAVELS TO THE ULAI RIVER "FROM THE FACE OF THE WHOLE EARTH."

Alexander the Great and his Grecian troops literally walked thousands of miles over a period of years in order to conquer the Persian Empire. This has never been fulfilled. Only modern sea and air power could make this kind of an attack possible.

EVIDENCE OF DUALITY #9:

IN VERSE 7, THE HE GOAT "SMOTE THE RAM AND BRAKE HIS TWO HORNS." IN THE ORIGINAL LANGUAGE THE WORD FOR "SMITE," "NAKAH," MEANS TO STRIKE WITH A KILLING BLOW FROM THE AIR.

An instant death, military blow from the air, to entire nations, could never take place in ancient times. It most certainly wasn't done to Darius III by Alexander the Great.

EVIDENCE OF DUALITY #10:

HISTORICALLY, NO LITTLE HORN POWER EVER CAME OUT OF THE AREAS OF LAND CONQUERED BY ALEXANDER THE GREAT AND WHICH WERE LATER DIVIDED AMONG HIS FOUR GENERALS.

Historically,

- 1) the "he goat" of Daniel 8 has been interpreted as being the literal kingdom of "Grecia;"
- 2) the "notable horn" of Daniel 8 has been literally interpreted as being "the first King" of "Grecia" who was Alexander the Great;
- 3) the four horns of verses 8 and 22 have been literally interpreted as being the four generals who succeeded Alexander the Great who has historically been identified as the "notable" or "great horn" of verses 5, 8 and 21.

Yet, all major translations of verses 8-9 and 21-22 (the KJV RSV, NIV, NASB and etc.) explicitly teach that "out of one of them" or out of one of these four horn divisions of "Grecia" "came forth the little horn."

It is a well established historical fact that no little horn power has ever come out of the area conquered or occupied by Alexander or his generals. The farthest West Alexander ever conquered was Macedonia. He never entered Italy which is west of Macedonia.

Therefore, what do these crucial translations actually teach? They specifically point out that when the notable horn is broken off from the head of the mighty he goat, four lesser horns come up "for it" or "in place of" the broken notable horn. They come up out of the same head of the still existing, mighty, he goat power—the same power which first produced the notable horn.

As commonly taught, the mighty goat power never gives up its power to four horns which supposedly take it place and, in turn, is replaced by a little horn power. Instead, the goat always remains as the support base of the sequential notable horn, four horn and little horn powers, that is until the little horn power or "king of fierce countenance" is "broken without hand."

This point is also supported by the fact that, for some mysterious reason, this mighty "he goat" power is never directly described as being broken, as is the "ram" power of "Media and Persia."

Yet, because no little horn power has ever come out one of these "four horns" or four divisions of Alexander's empire, efforts are made by some commentators to say that, instead, the four horns come out of the four winds. Some believe this position may be taken because the actual Hebrew is perhaps ambiguous on this point.

We need not be left in uncertainty regarding which interpretation is most likely correct. A basic rule of Biblical interpretation is that if a certain passage can be taken in one of two ways, other closely related textual evidence should be used to determine the best interpretation.

There is other strong textual evidence indicating that the four symbolic horns of Daniel 8:8 do indeed come out of the four horns of verse 7. If this is so, it is simply another proof that the primary application of this prophecy yet awaits is fulfillment. This evidence is fourfold:

- 1) In prophetic typology the four winds of strife never represent four nations. Instead they represent destructive global forces of change such as war, famine, pestilence and economic stress which cause kingdoms to rise and fall.

This truth is consistent with the fact that in the real world, the four winds never produce anything. They cannot bear horns. They only bring destruction. Thus it is that horns must ultimately originate from the head of an animal.

- 2) Thus, in the prophetic typology of Daniel 7 and 8 and Revelation 13, it is always the individual beasts or horns which ultimately produce or eliminate horns and or otherwise interact with each other. It is never winds. At best, winds are only the catalyst.
- 3) There is no question that the "little horn" power of Daniel 7 is the same "little horn" power of Daniel 8.

Thus a major purpose of both Daniel 7 and 8 is to equally and unmistakably identify the same little horn power which is specifically identified as such in both of these sister chapters.

* [Daniel 7 establishes the identity of this little horn power by a scenario of events related to four beasts.] *

In turn, Daniel 8 establishes the identity of this little horn power by a scenario of events related to four horns.

Since both Daniel 7 and 8 culminate in the same "little horn" scenario, consistency demands that the literal, quadruple roots of the little horn power in Daniel 8 come from the same, quadruple, religious/political turf as does the same little horn power in Daniel 7.

Thus, in Daniel 7:17 we read: "These great beasts, which are four, are four kings [kingdoms, verse 24] which shall arise out of the earth."

Likewise, in Daniel 8:22 we read: "whereas four [horns] stood up for it, four kingdoms shall stand up out of the nation."

Thus, in its primary application, the four horn powers of Daniel 8 must be the same as the four beasts of Daniel 7.

- 4) Thus it is that Daniel, in chapter 8, verse one testifies that the "vision which appeared unto me" in chapter 8 is "after that which appeared unto me at the first" in chapter 7.

EVIDENCE OF DUALITY #11:

HISTORICALLY, THE LITTLE HORN OF VERSE NINE NEVER "WAXED EXCEEDINGLY GREAT, TOWARD THE SOUTH, AND TOWARD THE EAST, AND TOWARD THE PLEASANT LAND."

Historically, no "little horn" religious power has ever significantly ruled or "waxed exceedingly great, toward the south, and toward the east, and toward the pleasant land" which is the Biblical term for the area of Palestine.

EVIDENCE OF DUALITY #12:

SINCE DANIEL 7 IS A DUAL TIME PROPHECY FOR THE END OF THE WORLD, DANIEL 8 IS LIKELY THE SAME.

The previous study titled, "Fourteen Reasons Why Daniel 7 Is Now", thoroughly documents that Daniel seven is a dual time prophecy. Since, according to Daniel 8:1, the "vision" of chapter eight is compared to the similar vision of Daniel seven, they are both likely dual time prophecies. This seems to be especially true for the purpose of both visions is to unmistakably identify the terrible "little horn" power which fights against God and his people at the end of the world.

EVIDENCE OF DUALITY #13:

IN THE INTERPRETATION OF THE VISION OF DANIEL 8:2-14, A SPECIFIC KING, "A KING OF FIERCE COUNTEenance, AND UNDERSTANDING DARK SENTENCES" IS SPECIFICALLY IDENTIFIED BY AT LEAST FIVE CHARACTERISTICS OR SATANIC ACTIVITIES:

- 1) This "king" does not likely apply to any historical person, event or religious power for no king of terribly "fierce countenance" has ever come out of the areas conquered by Alexander or his generals.
- 2) This "king" does not likely apply to any historical person, event or religious power for this "king" can only arise when "transgressors" or sin "are come to the full" or when this world's cup of iniquity is completely "full." Because this world is still getting more and more wicked by the day, this "king" cannot yet have come.
- 3) This "king" does not likely apply to any historical line of kings or religious rulers for the remainder of the text identifies this specific "king" in terms of very specific activities such as would be done by one person.
- 4) The language and typology which describes this particular "king" is identical to that which is often used to describe Satan himself and his personal, end

time activity. Is it possible that, "in the last end of the indignation," at "the appointed time" of "the end," that Satan himself will "stand up" for a short period of time, as the direct ruler of this world?

Much inspired writ indicates that this will indeed be the final scenario. Yet, because Satan "stands up" to "destroy wonderfully" and "shall destroy the mighty and the holy people" when he will "stand up against the Prince of princes," is this possibly why, in Daniel 12:1, that "Michael" or Christ himself will also "stand up, the great prince which standeth for the children of thy people"?

As the "king of fierce countenance" and the "Prince of Princes" "stand up" and finally meet face to face, is this when Satan will finally "be broken without hand" "and at that [same?] time thy people shall be delivered, every one that shall be found written in the book"? Daniel 12:1.

- 5) It is very possible that, because Daniel 8 follows Daniel 7, that the "little horn power of Daniel 8 is progressive or more mature or completely wicked than is the little horn power of Daniel 7. This is possibly why the little horn power of Daniel 7:8 is only described in terms of an earthly "man" while the fully mature little horn power of Daniel 8 is described as a "king."

These slight yet important differences between Daniel 7 and 8 seem to parallel the similarly progressive sister chapters of Revelation 13 and 17. In Revelation 13, only "a beast" power which has almost completely devoured the "lion," "bear" and "leopard" nations is described without a rider. Then, in Revelation 17, this same beast power is apparently pictured as having completely devoured the "lion," "bear" and "leopard" powers. In addition, it has a woman on its back. If the "queen" who rides on the back of the beast of Revelation 17 is the "queen" of "Babylon," is it possible that "king of fierce countenance" is Satan himself, the real "king" of Babylon?

If these parallels and scenarios are correct, it strongly indicates that the fulfillment of Daniel 8 is yet future.

A final point. We have learned that this "king" cannot apply to a literal king arising out of the four literal divisions of the ancient Grecian empire. Therefore the word "Grecia" and the "four kingdoms which shall stand up out of the nation" of "Grecia," "in the latter time of their kingdom," at the end of the world, "when transgressors are come to a full," must somehow represent or symbolize something more than the kingdoms of the literal, historical, Grecian Empire. Grecia must therefore be a symbolical or possibly "sealed" word.

Thus, to take the position that the portion of this prophecy regarding "the king of fierce countenance" has truly been fulfilled, in every respect, certainly poses serious questions in relation to the actual text versus the record of history.

EVIDENCE OF DUALITY #14:

THE SANCTUARY IS NEVER ANNOUNCED AS CLEANSED UNTIL THE SINS ARE PUT ON THE HEAD OF THE SCAPEGOAT.

Daniel 8:14 prophecies:

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

According to the prophetic sanctuary typology of Leviticus 16, before the sanctuary can finally be declared as completely "cleansed," a process of cleansing the "sanctuary" must first take place. Thus, the heavenly sanctuary described in Hebrews eight cannot be completely "cleansed" until Christ places the sins on the head of the scape goat. This culmination of the cleansing process of the heavenly sanctuary has not yet taken place. Sins are still being sent to the sanctuary each day. There is tremendous truth yet to be unveiled in this prophecy which in no way diminishes its past or present importance.

EVIDENCE OF DUALITY #15:

"THE VISION OF THE EVENING AND THE MORNING" IN VERSE 26 IS A DIRECT REFERENCE TO DANIEL 8:14 AND SPECIFICALLY THE HEBREW "EREB" "BOQER" OF DANIEL 8:14. THIS STRONGLY INDICATES THAT A VERY SIGNIFICANT, LAST DAY TRANSLATION OF DANIEL 8:14 IS "2,300 EVENING MORNING." THIS IS ESPECIALLY TRUE SINCE THE SPECIFIC HEBREW WORD FOR DAY, "YOM," IS NOT EVEN USED IN DANIEL 8:14.

The way Daniel 8:14 has been traditionally understood from the reading of the King James Version has been used by God in a most significant way to indicate the beginning of the cleansing of the sanctuary: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Yet, the word "days" in the King James Version is not a translation of the original Hebrew text. In fact, the word "days" does not even exist in the Hebrew text. Instead, the word "days" is only an interpretation of two other separate Hebrew words: "ereb" meaning evening and "boqer" meaning morning. God could have easily used the Hebrew word for day which is "yom," if he had wanted to. But he did not. Apparently for an important reason.

Strangely, Daniel 8:14 is not even a grammatically correct sentence. The literal translation is "Unto two thousand and three hundred evening [singular] morning [singular] then shall the sanctuary be cleansed." According to verse 26, it is this "evening" and "morning" which is "true."

God did not make a mistake when he used this wording. A fuller understanding of this verse not only anchors the historic interpretation of the KJV, it equally sheds important future light on the primary questions of verse 13: "how long shall... both the sanctuary and the host be trodden under foot?" In other words, 1) how long will God's saints be trodden under foot by the final, terrible little horn power and 2) how long will it be until the sanctuary will actually be cleansed?

Apparently the answer to "both" these question has something to do with sanctuary typology, the time when the sanctuary is actually cleansed (not just the beginning of the cleansing process). Thus the final answer to these questions must also be in harmony with the final event of the day of atonement described in Leviticus 16. Only then will the sanctuary be truly "cleansed."

Appendix

A SPECIAL PROPHECY FOR THE LAST DAYS

Does Daniel 8 specifically prophesy of a last day war in the area near the Ulai River (modern Karun River) which empties into the head of the Persian Gulf? Is the text even emphatic on this point?

The highest angel of heaven, Gabriel, is commanded to answer these crucial questions so there will never be a mistake about the time frame of the entire vision of Daniel 8. To this "end", Gabriel tells Daniel that this vision is for the "end"—at three different times and in four different ways—all within this vision:

- 1) "Understand O son of man: for **at the time of the end** shall be the vision". *Verse 17*

Again, verse 19 twice repeats this emphasis of a last day time frame:

- 2) "Behold, I will make thee know what shall be **in the last end of the indignation**:"
- 3) "for **at the time appointed the end shall be**." *VERSE 19*

Therefore, according to the text itself, the primary or final fulfillment of the single vision of Daniel eight, in its entirety, "**pertains too many days in the future**". Daniel 8:26, N.I.V. Or, as Daniel 8:23 declares,

- 4) "**the latter time**... when the transgressors are come to a full".

Certainly "transgressors" had not "come to a full" as late as even the last century. The new breeds of wickedness which have developed in the last few years take one's breath away. Thus the primary application of Daniel eight is for the last days or "the end" time of this world's history.

Because this point is so vitally important to a correct understanding of this prophecy, it is made even more pointed by the following translations:

"Son of man, understand that the vision [of chapter 8] pertains to the time of the end. . . . Behold, I am going to let you know **what will** occur at the final period of the indignation, for it pertains to the **appointed time** of the end. . . . But keep the vision secret, For it pertains to **many days in the future**." *Verses 17, 19, 26, N.A.S.B.*

"Understand, O man: the vision [of Daniel 8] points to the time of the end, . . . And he said, 'I shall make known to you what is to happen **at the end of the wrath**; for there is **an end to the appointed time**. . . . but you must keep the vision secret, for it points to days far ahead.'" *Verses 17, 19, 26, N.E.B.*

"Understand the vision [of Daniel 8], O son of man, for it relates to the crisis at the close". . . . "Come, I will let you know what is to happen **during the closing days of the wrath divine**, for **the vision relates to the crisis at the close**". . . . But keep the vision a secret, for it relates to the far future." *Verses 17, 19, 26, Moffat.*

"Understand the vision [of Daniel 8], O son of man, for it relates to **the crisis at the close**". . . . "Come, I will let you know what is to happen **during the closing days of the wrath divine**, for the vision relates to **the crisis at the close**". . . . But keep the vision a secret, for it relates to the far future." Verses 17, 19, 26, *Moffat*.

"Behold, I am making known to you **what shall be at the end of the time of wrath**; for the vision [of Daniel 8] relates to **the appointed end of all**. . . . but keep the vision a secret, for it relates to the distant future." Verses 17, 19, 26, *Smith and Goodspeed*.

"Understand, O Son of man; for **at the time of the end shall be the vision** [of Daniel 8]. . . . Behold, I will show you **what shall be at the latter end of the indignation**; for **at the expiration of the time appointed the end shall be**. . . . keep the vision a secret, for it shall not be for many days." Verses 17, 19, 26, *Lamsa Translation from Ancient Eastern Manuscripts*.

"Mortal man, understand the meaning. The vision [of Daniel 8] has to do with **the end of the world**....The vision refers to **the time of the end**....But keep it secret now, because it will be a long time before it **does come true**." Verses 17, 19, 26, *The Bible in Today's English Version*.

Therefore, to what final period of time is the entire vision of Daniel eight referring? It is:

"the final period of the indignation",
 "the appointed time of the end",
 "the time of the end" (Compare with Matt. 24:3),
 "the end of the wrath" (Compare with Rev. 14:10),
 "an end to the appointed time",
 "the crisis at the close",
 "the closing days of the wrath divine",
 "the end of the time of wrath",
 "the appointed end of all",
 "the time of the end",
 "the latter end of the indignation" (Compare with Rev. 14:10.),
 "the end shall be" "at the expiration of the time appointed"?
 "the end of the world."

In other words, it is, just as *The Bible in Today's English Version* says, "the end of the world."

Christ himself uses these identical words, "the end of the world", to specifically identify this "final" "appointed" "end" "time of wrath" which is "the appointed time" of the end of all "at the expiration of the time appointed". He closed the first gospel with them:

"... and, lo, I [Christ] am with you alway, even unto **the end of the world**. Amen." *Matthew 28:20*

Thus, the primary intent and focal point of the entire unbroken and uninterrupted vision of Daniel eight is not for the time of Daniel.

Why? None of these men lived during the short period of time described by Daniel as "the end of the time of wrath" and by Christ as "the end of the world".

Truly, the carefully identified military crisis by the Ulai River marks the beginning of the final, relatively short series of five events which culminate in "the appointed time of the end" or "the end of the world."

Daniel eight could not be more explicit regarding the primary timing of the fulfillment of this vision. It is so very explicit that anyone who would try and change or reinterpret the wording to say that it doesn't primarily apply to "the end of the time of wrath; or **"the appointed end of all"** certainly risks the unhappy end described in Revelation 22:19-20:

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

"He [Christ] which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

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