

grant that one of its main purposes was to prepare God's people for the great crisis to be produced by Antiochus (IV) Epiphanes in the latter part of the Hellenistic period, but insist that Daniel 7 points to a different crisis, which has not yet occurred. A few Christian interpreters have made the same error in the opposite direction, considering that chapter 8, like chapter 7, points to the great enemy of God's people who will appear near the end of the fourth kingdom.

Though differing in some respects from chapter 2 and chapter 7, chapter 8 has features in common with each of them. Like chapter 2 it presents in its entirety a symbolic picture of future events and then gives an interpretation. Like chapter 7 it includes the interpretation as part of the vision. In chapter 2 the entire vision was symbolic and the entire interpretation was in plain language. In chapter 7 these elements were mixed at a few points. In chapter 8 most of the picture is symbolical (though a few elements in the vision are difficult to consider as merely symbols), and most of the interpretation is in plain language. The chapter has a rather unique feature, that several elements contained in the vision are not explained in the interpretation, while the interpretation adds a number of features not mentioned in the vision.

The first 14 verses of chapter 8 describe Daniel's vision. The rest of the chapter gives the interpretation. These two parts will be quoted in parallel columns below.

INTRODUCTION TO VISION	INTRODUCTION TO INTERPRETATION
(1) In the third year of King Belshazzar's reign, I, Daniel had a vision, after the one that had already appeared to me.	(15) While I, Daniel was watching the vision and trying to understand it, there before me stood one who looked like a man.
(2) In my vision I saw myself in the citadel of Susa* in the province of	(16) And I heard a man's voice from the Ulai calling, "Gabriel, tell this man the