

DANIEL - The 'Mareh and 'Chazown' Visions of Daniel 8

DN-21a

As we transition back to Daniel 8, we will be looking extensively at these two words, which describe the visions of Daniel 8 and subsequently Daniel 9.

But first some background history:

When God called William Miller to study and eventually preach the message which involved this very important prophecy for his day, it required much study on Miller's part. But something went wrong, for the movement was correct in the date of October 22, 1844, but wrong on the event. Why? This study will shed light on why they didn't have both right.

IMPORTANT: William Miller had no access to this vital information when he concluded in 1818 that Jesus was coming again in 1844 to cleanse it with fire; Miller had been studying the 2300-days prophecy of **Daniel 8** and arrived at this conclusion after 2 years of diligent study (**GC 329**)

QUESTION: How was Miller able to correctly understand the 2300-year prophecy, but not the cleansing of the sanctuary which is prophesied to take place at the expiration of that long time prophecy? In other words, how come Miller was able to correctly deduce that the 2300 prophetic time prophecy would terminate in 1844, but was unable to correctly interpret the meaning event to take place at the end of that period of time?

- a. Understand again that the prophecy of **Dan 8:14** has two parts:
 - i. the time element of the prophecy (2300 prophetic days), and
 - ii. the event component of the prophecy (cleansing of the sanctuary)
- b. William Miller was only able to nail down half of **Dan 8:14**, namely the time element, but not the event associated with its passing

ANSWER: The answer to the above question lies in **Dan 8:26**;

The "Mareh" and "Chazown" Visions of Daniel 8

1. **Dan 8:26**—Interestingly, there are two words in the Hebrew in this verse for "vision" (namely, "mareh and "chazown")
 - a. The vision (**mareh**) of the evening and morning is true—
 - i. a reference to the vision of the 2300 "evening and mornings" of **Dan 8:14** (**Dan 8:14** literally reads "*Unto 2300 evening mornings then shall the sanctuary be cleansed*" in the Hebrew);
 - b. the vision (**chazown**)- that was to be was for many days--
 - i. this vision would remain "shut up" or sealed for many days, that is, the events in the prophecy that were sealed up were not to happen for a very long time; these events belonged to the far distant future and therefore had no relevance to the Jews;

2. **IMPORTANT:** Notice it is the "**chazown**" vision that was to be "sealed up" and not the "**mareh**" vision; nothing is said about the **mareh** being sealed or "shut up"

a. **Dan 12:4, 9**--the **chazown** vision to be sealed up and closed until the time of the end

3. The question is, why did Daniel have to use two different words in the Hebrew for vision in **Daniel 8** ("**mareh**" and "**chazown**")? Was Daniel just being superfluous and extravagant with words? Daniel used two words for vision here to signify which vision is to be sealed and which one is not to be sealed;

The Chazown Vision Explained

4. The **mareh** vision of Daniel 8 has already been identified as the vision of the 2300 evening mornings of **Dan 8:14**, a vision relating to time; but what about the **chazown** vision? What vision is it referring to?

5. The **chazown** vision relates to the vision of the rise and fall of the kingdoms of Medo-Persia, Greece and Rome, all the way until the second coming of Jesus.

a. **Dan 8:1**—*in the third year of the reign of Belshazzar (about 551 BC), a vision (chazown) appeared unto me, even unto me Daniel. . .*

b. **Dan 8:2**—*And I saw in a vision (chazown), and it came to pass, when I saw, that I was in Shushan in the palace, which is in the prince of Elam; and I saw in vision (chazown), and I was at the river Ulai;*

c. What follows next is the delineation of the events included in the **chazown** vision

i. **Dan 8:3-4**—a **ram** with two horns which became great (Medo-Persia)

ii. **Dan 8:5-8**—a **goat** with a notable horn between his eyes which smote the ram and became very great (Greece under Alexander the Great)

iii. **Dan 8:8**—**4 notable horns** come up after the great horn is broken (Divided Greece under the 4 leading generals of Alexander)

iv. **Dan 8:9-12**—a **little horn** which waxed exceeding great (Rome in its two phases, pagan and papal)

d. **Dan 8:13**—in this verse, the question is asked, how long shall be the vision (**chazown**) concerning the daily (pagan Rome) and the transgression of desolation (papal Rome) to give both the sanctuary and the host to be trodden underfoot?

6. The **chazown** vision therefore, relates to the kingdoms of this world which are opposed to God and persecute God's people

7. **Dan 8:15**—Daniel seeks for the interpretation of the **chazown** vision he just saw in the previous verses; In this, Daniel serves as the model of all truth-seekers who earnestly seek for light in the last days; these are those who are described as being "wise" and "run to and fro" in their Bibles seeking for light; these are the "wise who understand" (**Dan 12:4, 10**)

a. *"And it came to pass, when I, even I Daniel, had seen the vision (chazown) and sought for the meaning, then behold there stood before me as the appearance of a man"*

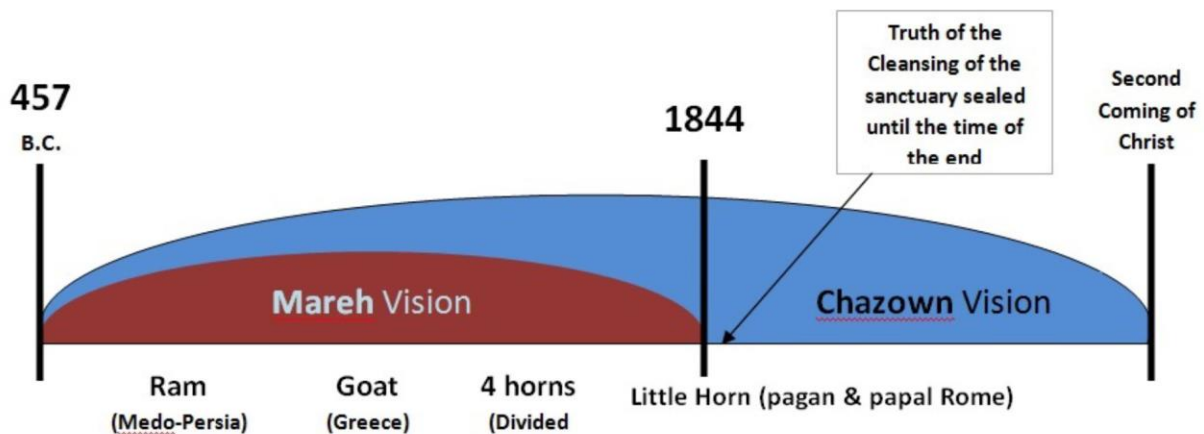
8. **Dan 8:16**—Gabriel is told to make Daniel understand that he needs to be aware that there is a **mareh** vision as well

a. *"And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision (mareh)."*

9. **Dan 8:17-25**—Gabriel begins to tell Daniel the interpretation of the **chazown** vision in response to his request for understanding; the **chazown** vision extends to the time of the end
- Verse 20**—the ram with two horns are the kings of Medo-Persia (Darius and Cryus)
 - Verse 21**—the rough goat is the king of Grecia and the great horn that is between his eyes is the first king (technically, Philip of Macedonia, but Alexander the Great may be referred to in prophecy because of his prominence)
 - Verse 22**—the Greek empire is divided into four parts after Alexander’s death, led by Alexander’s 4 leading generals, Cassander, Lysimachus, Seleucus and Ptolemy
 - Verse 23-25**—the rise of the Roman power is delineated here, both pagan and papal; the events mentioned here parallel those in **Dan 7:16-25** which talk about the oppressive Roman power;

The Time of the End Is a Time of Indignation

10. The Time of the end is characterized as a time of Satanic indignation; in other words Satan’s indignation or wrath will be manifested more fully during the time of the end;
- Dan 8:19**--the last end of the indignation
 - Rev 12:12**--as his time gets shorter and shorter his wrath intensifies
 - Rev 12:17**--His wrath reaches a boiling point at the time when Jesus makes His final atonement and God’s image is reflected in His commandment-keeping people (**Rev 12:17**);
 - Dan 3:19; Dan 11:44**--Nebuchadnezzar's wrath is a type of the wrath that Satan will manifest against those who refuse to do his bidding in the final conflict to break the commandments of God



Part 2 Next Week