

## THE VISION OF DANIEL 8: INTERPRETATIONS FROM 1700 TO 1900

Author and Degree: **Samuel Nuñez, Th.D.**

Date When Dissertation Completed: January 1987.

Adviser: Gerhard F. Hasel.

*(Samuel Nuñez is currently a member of the Religion Faculty of Montemorelos University, Montemorelos, N. L., Mexico.)*

This study attempts to trace the history from about 1700 to 1900 of the interpretation of the vision of Dan 8, particularly its five animal symbols, the temporal phrase of the 2300 "evening-mornings," and three cultic expressions. The main objective specified in chap. 1 is to discover the different interpretations that were given to these symbols and expressions, the exegetical and/or historical arguments that were offered, and the approaches that were used.

Chap. 2 covers the period from about 1700 to 1800. In this century interpreters of the preterist and historicist schools were more involved in the interpretation of Dan 8 than were representatives of any other school of interpretation. It was in this century that the traditional historicist view of the little horn was challenged.

Chap. 3 covers the period from about 1800 to 1850. In this period interpreters of the historical-critical school and futurist school proposed new methods and applied them to the interpretation of Dan 8. Nevertheless, the historicist school still remained dominant, at least in England and in the United States of America. It was in this period that historical-critical scholars began to revive a less-known view of the four world empires of Daniel, and when historicists became more concerned with the temporal expression "2300 evening-mornings."

Chap. 4 covers the period from 1850 to 1900. Interpreters of the same four schools of interpretation continued to deal with the vision of Dan 8. At the beginning of this period the historical-critical method reached new frontiers. English expositors also began to apply it in the interpretation of Daniel. About the end of the century it had many followers in Great Britain and it began to be used in the United States. The futurist school also grew in this period, partly because of the failure of historical fulfillment of certain prophetic interpretations that had been set forth by the historicists, and due also to the growing inroads of modernism. At the same time the traditional view of the little horn recovered lost ground, and the traditional view of the four world empires (Babylon, Medo-Persia, Greece, and Rome) continued to be the most popular one concerning these empires.

Finally, the last chapter of this dissertation presents certain conclusions and implications regarding the interpretations of the vision of Dan 8, the schools of interpretation, and some issues in interpretation.