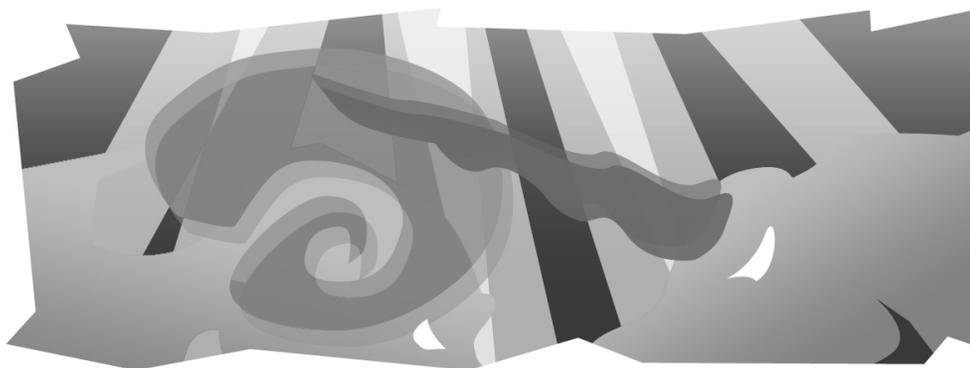


Daniel 8



SABBATH—JULY 22

READ FOR THIS WEEK'S STUDY: Daniel 8.

MEMORY VERSE: “And he [the angel] said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed” (Daniel 8:14).

DANIEL 8 COVERS MUCH OF THE SAME GROUND AS DANIEL 2 AND DANIEL 7. Daniel 8 shows a flow of history, from olden times up through the “time of the end” (Daniel 8:17). This is the first time the words “time of the end” appear in the book of Daniel. The earlier chapters of Daniel give strong proof of end-time events.¹ With this proof, Daniel 8 does not support the idea of people who want to limit the events of Daniel 8 to a historical period in the second century before Christ.

Also, the same as Daniel 2 and Daniel 7, Daniel 8 is divided into two parts: (1) a dream/vision, and then (2) an explanation of that dream/vision. Daniel 8:1-15 deals with a vision. In this vision, Daniel sees a ram, a goat, and a little horn, followed by the cleansing of the sanctuary. The rest of the chapter is the explanation about the ram, the goat, and the little horn. It is interesting to see that the part about the sanctuary being cleansed is not explained here. Daniel learns that the vision of the sanctuary being cleansed “is true” (Daniel 8:26 NIV). That is because the cleansing was not explained, even though other parts in the vision were explained. This point becomes important when we study Daniel 9. In Daniel 9, Gabriel finally explains the cleansing of the sanctuary to Daniel.

¹events—things that happen.

SUNDAY—JULY 23**ANIMALS, AGAIN (Daniel 8)**

Summarize the vision in Daniel 8:1-14. Focus on the series of events presented to Daniel.



Notice what happens in Daniel 8:15-18. Daniel says that he tried to understand the meaning of the vision. A “man’s voice” then calls out and tells the angel Gabriel to “make this man understand the vision.” Gabriel then goes to Daniel. Notice, too, that Gabriel twice tells Daniel that the vision is about “the end” (Daniel 8:17, 19).

What interpretation does Gabriel give Daniel (Daniel 8:20-27)?

Both Daniel 2 and Daniel 7 show Media-Persia and Greece as some of the great powers that would arise in world history. In Daniel 8, there is no question. Gabriel names them. (Unlike the other two visions, Babylon

is not shown in Daniel 8. Later, we will learn why.)

After naming Media-Persia and Greece (Daniel 8:20, 21), Gabriel explains the little-horn power that arises next. We will look at the little horn more carefully tomorrow. Notice how the little horn is destroyed (Daniel 8:25). The language is about the same as that of Daniel 2. God acted to bring an end to the world (Daniel 2:34).

So, in summary, the events of Daniel 8 could be listed like this:

Media-Persia
Greece
Little horn
Sanctuary cleansed

Daniel 8 is another place in the Bible that shows us that God is in full control. How does this knowledge give you hope, even though you may have many troubles?

MONDAY—JULY 24**THE LITTLE HORN—PART 1
(Daniel 8:9)**

So far in our study of Daniel, we learned about five kingdoms. Four of the kingdoms are Babylon (Daniel 2:38), Media-Persia (Daniel 8:20), Greece (Daniel 8:21), and God’s eternal² kingdom (Daniel 2:44; Daniel 7:14, 18, 22, 27). The only kingdom not named in all three visions is the one that arises after Greece and

²eternal—forever; without beginning or end.

continues until the time of the end. Below is a chart with all the earthly kingdoms shown:

Daniel 2	Daniel 7	Daniel 8
Babylon	Babylon	————
Media-Persia	Media-Persia	Media-Persia
Greece	Greece	Greece
Next kingdom	Next kingdom	Next kingdom
Destruction by God at the end	Destruction by God at the end	Destruction by God at the end

From what you have studied so far, who is the little-horn power in Daniel 8? What reasons can you give for your answer?

The clear answer is both pagan Rome³ and papal Rome.⁴ Here are just a few of many reasons why:

Looking at the comparisons⁵ between the visions, it was Rome in Daniel 2, Rome in Daniel 7, and it is Rome in Daniel 8.

The little-horn power comes up after Greece and continues until the time of the end, when it is destroyed by an act of God. What power rising after Greece still continues today?

Notice too, that Media-Persia was shown as “great” (Daniel 8:4), and that Greece was shown as “very great” (Daniel 8:4). But the little-horn power is shown as “exceeding [very, very] great” (Daniel 8:9). People argue if “exceeding” great is more than “very” great. But “exceeding great” does

mean more than just “great.” So this little-horn power was greater than the Medo-Persian Empire. What country, coming up after Greece, could be shown as greater than Media-Persia? We saw last week how that little-horn power in Daniel 7 was papal Rome. We have the same symbol in Daniel 8. Both are described as powers that try to control people.

Study some of the traits of the little horn. In what ways can each one of us show the same traits as the little horn?



The little horn

³pagan Rome—the political Roman Empire from 27 B.C. to A.D. 395.

⁴papal Rome—Rome during the Middle Ages (A.D. 500 to A.D. 1500); when Rome was ruled by the church of the Middle Ages; having to do with the pope, who is head of the Catholic Church.

⁵comparisons—how things are the same.

TUESDAY—JULY 25**THE LITTLE HORN—PART 2
(Daniel 8:9)**

We have strong proof for believing that the little-horn power arising after Greece in Daniel 8 is the same power that arises after Greece in Daniel 2 and Daniel 7. The little horn is Rome, beginning as pagan Rome and then changing into papal Rome.

Pagan Rome and papal Rome are seen in the symbols of Daniel 2, Daniel 7, and Daniel 8. In Daniel 2, we saw the iron that arises after Greece (the bronze) and continues until the end. But the iron changes in the feet, when it mixes with clay. The main idea here is political more than religious because focus is on the different nations themselves. But this change in Rome took place at the same time and location when the Roman Catholic Church took control of Rome. In Daniel 2, we see the idea of Rome changing form at some point in history.

In Daniel 7, the fourth beast came first. The little horn soon followed. It was another part of the same power.

Review the details of the little horn in Daniel 8. What are the religious parts of the little horn in the religious part of Rome?

In Daniel 8:8, Greece is broken up into different kingdoms. Afterward, the little horn is pictured as coming from one of “the four winds of heaven” (NIV). Right after this, the two parts of the little horn’s activity (work) are shown.

What is the work of the little horn as shown in Daniel 8:9? How is that work different from what the little horn does in Daniel 8:12?

In Daniel 8:9, the little horn spreads across the earth. This shows military or political growth (read Daniel 8:4). In the next few verses, the little horn goes upward or heavenward. This means the little horn is attacking the “host of heaven,” the “Prince of the host,” or even the sanctuary itself. Clearly, the little horn did not really reach into heaven itself. But this does show the religious nature of the little horn’s attack.

So, in Daniel 8, we see two parts of the same Roman power: (1) the pagan part and (2) the religious activity of the papal part.

WEDNESDAY—JULY 26**SANCTUARY CLEANSED
(Daniel 8:14)**

Here is what we have studied in Daniel 8 so far:

Media-Persia
Greece
Rome
Sanctuary cleansed

Gabriel interpreted everything in Daniel 8 except for the cleansing of the sanctuary. But Daniel 8 does give us a clue about this cleansing.

Daniel 8:14 ends with the sanctuary being cleansed. This takes

place after the little horn's work in a historical time frame is explained. Afterward, the explanation (Daniel 8:22-25) ends with a special event (Daniel 8:25). What is that event? How does this event help us understand what the cleansing of the sanctuary means?

If we were to compare⁶ the vision of Daniel 8 with its explanation, it would look like this:

Vision	Explanation
Ram	Media-Persia
Goat	Greece
Little horn	Rome
Sanctuary cleansed	God's destruction of the little horn

The cleansing of the sanctuary leads to the destruction of this last earthly empire (the little horn). This is what happened in Daniel 2 and Daniel 7, when God sets up His eternal kingdom. This shows that the cleansing of the sanctuary is not just a human event. For example, the cleansing is not the removing of enemies from the temple grounds in the second century B.C. This is a false idea many people believe. It is clear from comparing Daniel 2 and Daniel 7 that this cleansing of the sanctuary is a very important event. The fact that the cleansing is connected to the rise and fall of three world powers shows how important the cleansing is.

What things in your own life need to be cleansed? What is the only way they can be cleansed?

⁶compare—show how things are the same.



Are these some of the things that need to be cleansed from your life?
What else would you add?

THURSDAY—JULY 27

JUDGMENT IN HEAVEN
(Daniel 7; Daniel 8; Daniel 9)

Below is a chart about what we

have studied so far in the past few weeks. What does this chart tell us about what the cleansing of the sanctuary is?

Daniel 2	Daniel 7	Daniel 8
Babylon	Babylon	_____
Media-Persia	Media-Persia	Media-Persia
Greece	Greece	Greece
Pagan Rome	Pagan Rome	Pagan Rome
Papal Rome	Papal Rome	Papal Rome
_____	Judgment in heaven	Cleansing of the sanctuary
Second Coming	Second Coming	_____

There are many connections between Daniel 2, Daniel 7, and Daniel 8. The nations are connected to one another. And the judgment scene in Daniel 7 is connected to the cleansing of the sanctuary. This takes place after the 1,260-year period of papal Rome’s control. In Daniel 8, the cleansing of the sanctuary arises after Rome, too. The heavenly judgment in Daniel 7 is the same thing as the cleansing of the sanctuary in Daniel 8. Here, we have two different pictures of the same thing: the judgment, also known as the cleansing of the sanctuary in Daniel 8.

What does the chart say about the time frame of this judgment in relationship to the Second Coming?

The very important point is the comparison between this great judgment scene in Daniel 7 and the cleansing of the sanctuary in Daniel 8. The judgment scene in Daniel 7 is just another way of explaining the cleansing of the sanctuary in Daniel 8. In the same way, the bear in Daniel 7 is another

way of explaining the ram in Daniel 8. Each picture adds to the other, giving more details. Together, they give us a lot of information about the judgment and the sanctuary. It is very clear that it is a pre-Advent judgment. It is a judgment that happens before the Second Coming. It is this judgment itself that leads to the Second Coming.

What things in your life can be solved only by Jesus’ second coming? What things can be solved here and now? Why is it so important to know the difference between what the Second Coming can solve and what it cannot solve?



What problems will the Second Coming solve for you?

FRIDAY—JULY 28

ADDITIONAL STUDY: Look at the comparisons between Daniel 7 and Daniel 8. With them are the dates for the events described in the two chapters.

<u>Daniel 7</u>	<u>Daniel 8</u>
Babylon (Ends early-mid-sixth century B.C.)	_____
Media-Persia (From early-mid-sixth century to early-mid-fourth century B.C.)	Media-Persia
Greece (From early-mid-fourth century to mid-second century B.C.)	Greece
Pagan Rome (From mid-second century B.C. to fifth-sixth century A.D.)	Pagan Rome
Papal Rome (Period of persecution: ⁷ From sixth century A.D. to eighteenth-nineteenth century A.D.)	Papal Rome
Judgment in heaven	Cleansing sanctuary
Second Coming	Destroyed without hands

The chart shows that the judgment in Daniel 7, which happened after the 1,260 years, is the same as the cleansing of the sanctuary in Daniel 8. For this reason, the cleansing of the sanctuary in Daniel 8 also happened after the 1,260 years. So, this fact puts the cleansing of the sanctuary sometime after the late eighteenth to early nineteenth century but before Jesus' second coming. These points help narrow down the time of the pre-Advent judgment. But these points do not give us an exact date. More information is needed. So, that is why more information is given.

⁷persecution—forcing people to obey religious laws made by men.

DISCUSSION QUESTIONS:

1. As a class, go over the main points of this week's lesson. Be sure everyone understands the comparison between Daniel 7, Daniel 8, and Daniel 9. Try to answer whatever questions that come up as best as you are able.
2. Daniel 8:27 teaches that Daniel did not understand certain parts of the vision. What lesson does this have for us about going ahead in faith when we do not understand some things?