



## Life More Abundant Bible Study

# Bible Prophecy: Daniel Chapter 8A

Daniel Chapter 8 continues in the Spirit of Daniel 7 (literally), by expounding upon previously revealed bible prophecies however, utilizing different imagery. Utilizing **Repeat & Enlarge**, the world empires of Mede-Persia, Greece, and Rome are expounded upon, as well as a parallel to the image of the heavenly court scene of Daniel 7:9, 10 and 26, 27. The chapter concludes with an in-depth interpretation of the prophecies, given by Gabriel, the Covering Cherub of God who is sent to give Daniel, you, and me understanding. This chapter introduces key questions to be answered that are necessary for unraveling subsequent bible prophecy. Answers to the following questions will be explored in more detail in subsequent studies:

1. What is an abomination [or transgression] that causes desolation
2. Who or what is the abominable world *power* that causes desolation?
3. What sanctuary is being spoken of in Daniel 8:14?
4. What is, and when does the cleansing of this sanctuary occur?
5. What is the time of the end?

Given the breadth of information to be covered, we have divided the study for Daniel Chapter 8 into three lessons.

Two years after the visions described in Daniel chapter 7, Daniel, on the banks of the River Ulai (Euphrates), is again given a panoramic vision chronicling world events and history. It is significant to note that in chapter 8, the prophecies of world empires begin with the Medes and Persians, though Belshazzar, the last king of the Empire of Babylon is still on the throne. This is to imply that Babylon is not worth mentioning in the tale of nations in that it will cease to remain a world power in short order, by consequence of the Mede-Persian conquest. The word “great” (*gadal* – Hebrew) is used to describe the nations to follow Babylon. Though the imagery of beasts exhibiting strength and might have been used prophetically to symbolize the temporal kingdoms of this world [in contrast to Jesus, the Lamb of God Whose kingdom is eternal], this word for great signifies not physical might but rather, **self-exaltation**, something particularly detestable to the God of heaven and earth (Proverbs 16:5) and a fundamental principle of all pagan beliefs:

- Man as center of the universe
- Man’s attempts through works to save himself (Genesis 11:3- 5)
- Man’s attempts to become like the divine (gods); striving to reach a higher level of consciousness and being through his own merit (contrast Jesus – Philippians 2:5-8)

This chapter focuses on ***spiritual aspects*** of the rising world empires.

1. How does the bible describe the kingdom of Mede-Persia? (Daniel 8:3, 4, 20)

Of its power, might and *self-exaltation*, how does the bible define the Mede-Persian Empire? See Daniel 8:4

2. How does the bible describe the kingdom of Greece? (Daniel 8:5-8, 21, 22)

Of its power, might and *self-exaltation*, how does the bible define the Greek empire? See Daniel 8:8

Consider that the bible illustrates the 4-way division of this empire towards the four directions of the compass (Daniel 8:8; Jeremiah 49:34-38) after the fall of its primary king, Alexander the Great, represented by the broken notable horn.

Before our discussion of the Little Horn, let us compare the biblical parallels (**Repeat & Enlarge**) that are found in this and preceding chapters.

World Empire	Daniel 2	Daniel 7	Daniel 8
<b>Babylon</b>	Head of Gold	Lion w/ eagle's wings	-----
<b>Media &amp; Persia</b>	Arms and Torso of Silver	Bear raised up on one side, having 3 ribs in his mouth	Ram w/ 2 horns, one greater than the other pushing Southward (Egypt), Northward (Lydia), and Westward (Babylon)
<b>Greece</b>	Waist of Brass	Leopard with 4 heads and 4 wings	Male goat w/ 1 prominent horn that conquers Ram; Horn is broken (Alexander the Great) and 4 horns arise towards 4 winds (4 Exceeding Generals: Ptolemy - Egypt, Lysimachus - Thrace, Seleucus - Babylon/Syria and Cassander - Macedonia)
<b>Rome (Pagan &amp; Papal)</b>	2 Legs of iron leading to Feet partly of iron and partly of clay	Dreadful beast w/ iron teeth & 10 horns; Rise of the Little Horn <i>among</i> the 10 horns	<i>The daily</i> vs. the Little Horn (conflict of pagan vs. Papal Rome)
<b>God's Everlasting Kingdom</b>	Stone cut without men's hands	An Everlasting Kingdom for the Son of Man, made up of all nations, tribes, languages, & peoples	-----

3. The rise and origin of the Little Horn in Daniel 8:9 is the source of confusion among bible scholars due to translational challenges when converting from Hebrew to English. Grammatically, the word "them" (*hem* - Hebrew) is masculine which indicates that, the antecedent is *winds* (Hebrew *-ruwach*) and not *horns* (Hebrew *-qeren*) - since the gender of the word "winds" can be either masculine or feminine, but "horns" is only feminine. On the other hand, the word for "one" (*achath*) is feminine, suggesting "horns" as the antecedent. From this translational confusion arise two interpretations for the origin of the Little Horn.

The first interpretation, which suggests that the Little Horn arises from one of the four *horns* or divisions of the Greek Empire, commonly associates the Little Horn power with the Seleucid Dynasty King, Antiochus IV Epiphanies (215BC-163BC). The second interpretation for the origin of the Little Horn is that it arises from one of the four *winds*, or rather, one of the four directions of the compass, and is a power outside of the divisions of the Greek Empire. Based on the historical record and the contextual interpretation of parallel prophecies (Daniel 7:7), the interpretation of four winds seems most accurate and reasonable. (For an in-depth analysis of the historical and contextual basis of the latter interpretation, see the study *Rome & Antiochus*)

Of its power and *self-exaltation*, how does the bible define the pride and arrogance of the Little Horn? See Daniel 8:9

Notice, unlike the interpretations and specific identifications made for the Medo-Persian and Greek empires (Dan 8:20-22), no specific name is given for the power represented by the Little Horn. This is by *Divine Design*. Herein lies part of the *mystery* that we will continue to unravel. Consider also that the narrative speaks of *the daily* and a Little Horn which symbolically represent the two phases of Rome, pagan and papal Rome respectively [compare the two legs of iron versus the feet of iron and *miry clay* in the image of Daniel Chapter 2]. Daniel, in the original Hebrew language of verses 9-12, utilized two distinct pronouns in describing the “*horn*”, a masculine and a feminine word that are used to juxtapose the descriptions for *the daily* [*paganism*, the religious practices under Pagan Rome] and the Little Horn. The pronoun used in the Hebrew feminine form gives reference to the Little Horn of Daniel 7:8, 24, 25, or the papal phase of the Roman Empire; whereas the masculine Hebrew pronoun refers to the preceding pagan phase of Rome, or the daily (*tamiyd*). To easily distinguish between the two phases below, the letter *f* is used prior to the verse signifying *feminine*, for *papal Rome*, whereas the letter *m* is used signifying *masculine* for *the daily* under pagan Rome.

Let us briefly consider the works of *the daily* in contrast to the Little Horn and its works:

1. (*m* - v9) Came from out of the 4 winds of heaven – from the East
2. (*m* - v9) Grew *Exceedingly Great* towards south, east, and Pleasant Land [Palestine] (Daniel 8:9)
3. (*f* - v10) Cast down some of the stars (saints – Ephesians 2:6) of heaven through persecution (Daniel 8:10)
4. (*m* - v11) Exalted himself as high as the Prince of Hosts (Jesus) –(See Dan 8:11; Matthew 2:16; 20:18, 19; 27:21-37)
5. (*m* - v11) The daily (*tamiyd*- *paganism*) is lifted up (*ruwm* - Hebrew root *rum* meaning exalt, raise up, offer, lift up, pick up, take up, serve, elevate, extol)
6. (*m* - v11) The *place* of its sanctuary/temple [the Roman Pantheon] is cast down [*naphal* - Hebrew]
7. (*f* - v12) Through a union of civil government and the church of Rome [*transgression*], power is given to the horn (Dan 8:12, 11:40)
8. (*f* - v12) Opposes the *daily* [*paganism*]
9. (*f* - v12) Casts truth to the ground and prospered

Notice that the juxtaposition between *the daily* and the Little Horn commences with *the daily* subduing three territories – the south, the east, and the Pleasant Land (Daniel 8:9). The subduing of these three territories, the east being the sum of Seleucus' territory [General Seleucus, shortly after the division of Greece would annex the territories of Lysimachus to the west and Cassander to the North], the south being the remains of Ptolemy's territory, and the Pleasant Land or Palestine, the land of the people of God (the Jews), all parallel the conquests of the three barbarian tribes (Heruli, Vandals, and Ostrogoths) at the rise of the Little Horn (Daniel 7:24).

The prophetic vision ends with the question being asked by a heavenly messenger:

***“How long the vision, the daily, and the transgression (sin) making desolate, to give both the sanctuary and the host to be trodden under foot?” (v13) KJV***

In response, another messenger answers:

***“Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” (v14) KJV***

Based on our understanding of the cleansing of the earthly sanctuary we studied in Daniel chapter 7, we will further examine the timeline spoken of and the meaning of this cleansing with our study of Daniel Chapter 9.

*For a better understanding of prophetic imagery, terms and symbols used in this bible study, refer to the study, [Interpreting Bible Prophecy](#), also located on the Life More Abundant Bible Study website.*



