

SALVATION IN SYMBOLS & SIGNS

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Corresponds to Programs 96-98

Unless otherwise noted, all Scripture quotations are from the NKJV and KJV.

Daniel 8 – Parts 1-3 STUDY GUIDE

DANIEL 8 – PART 1

Daniel 8:1

The vision in Daniel 8 was given before Babylon fell to Medo Persia, as recorded in Daniel 5. In historical order, Daniel 8 belongs between Daniel 4 and Daniel 5, even though chronologically Daniel 8 comes after Daniel 7. In short, Daniel's prophetic chapters listed in historical order are as follows: 1, 2, 3, 4, 7, 8, 5.

The phrase "after that" indicates "of the same kind," rather than chronological order. Daniel is informing us that the vision of Daniel 8 is like the vision of Daniel 7, even though the images seen are different. We know this because the angel tells Daniel in verses 20 and 21 that the powers symbolized in Daniel 8 are Medo Persia and Greece. Again, these are the same powers that were represented in Daniel 7, as well as in Daniel 2.

We can divide Daniel 8 into two parts: in verses 1 through 14, we have the basic vision that Daniel sees. From verses

15 to 27, we have an interpretation given to Daniel from heaven to help him (and us) understand the vision. This is how God works with prophecy. He often gives us an interpretation right in the context of the prophecy to help us understand. We see this throughout the books of Daniel and Revelation (Daniel 7:17, 23; Revelation 1:20). We are also promised the Holy Spirit to teach us to understand Bible prophecy (John 16:13, 14).

Daniel 8:3

This verse points out that on the head of the ram symbolizing Medo Persia, one horn was higher than the other and that

this horn came up last. Historically, the Medo-Persian power was a combination of two powers combined into one, with one greater than the other. The Medes were the first to rise to power, and even though the Persians grew greater than the Medes, they remained a united power. This same characteristic of Medo Persia was also noted in Daniel 7 (Daniel 7:5), only in Daniel 8:3 do we have the added insight that the "higher came up last."



"Then I lifted my eyes and saw, and there, standing beside the river, was a ram which had two horns, and the two horns were high..." **DANIEL 8:3**

Daniel 8:4, 5, 8, 9

These verses reveal the directions where the earthly powers come from in Daniel 8. There are three directions:

- 1) Medo Persia from the east
- 2) Greece from the west
- 3) Little Horn from the north

The first power in verse four is Medo Persia coming from the east. We know this because its conquering path is described as "westward, and northward, and southward." The direction left out is eastward. So we can conclude that this power comes from the east, where the Medo-Persian power originated.

The second one is Alexander the Great of Greece, who is simply identified as coming from the west. History confirms the earthly power he represented emerged from the west.

The third one is the little horn power in verse nine. This power goes south and east and toward "the pleasant land." Notice "the pleasant land" is used here instead of west. West was already indicated, as the direction from which Alexander or Greece came. This little horn power is identified as going toward "the pleasant land," specifically, rather than toward the west. This emphasis on the "pleasant land" is likely because it would have a huge impact on God's people in relation to Bi-

KEY SCRIPTURES

Daniel 8:4 I SAW THE RAM PUSHING WESTWARD

Daniel 8:8 THE MALE GOAT GREW VERY GREAT

Daniel 8:12 HE CAST TRUTH DOWN TO THE GROUND

Daniel 8:22 FOUR KINGDOMS SHALL ARISE

ble prophecy. So the little horn goes south, east, and toward “the pleasant land,” not just west, indicating its prophetic impact on God’s people.

In this third directional description, the direction left out is the north, which indicates that this is where the little horn originates. This basic outline of directional descriptions in Daniel 8 gives us the first mention of the king from the north. The king of the north, identified here as Rome, will soon be the main focus of Daniel 11, the fourth vision in this repeat-and-enlarge sequence.

Daniel 8:9-12

These verses describe the kingdom of Rome in both its imperial and papal forms. Imperial Rome begins the prophecy, moving from the north to the south, to the east, and towards “the pleasant land,” as noted earlier. In verse 10 it transitions toward heaven. This would indicate a move, not only against God’s people but against God Himself. Verse 11 confirms this when it describes this little horn power as magnifying himself against “the Prince of the host,” taking away the “daily sacrifice” and casting down the “place of the sanctuary.” In addition, this little horn power gained a “host,” or following, because of transgression. It also “cast truth down to the ground” and “practiced and prospered.”

This means that this power gained support and prosperity by creating a religious system that allowed people to transgress God’s Law and cast His truth aside. While professing religiosity, they continue to sin and transgress God’s Law. A little money in the collection plate, a quick request for absolution, a few extra rote prayers, then a continuation with a comfortable life of sin. People want to continue in transgression and still go to heaven, therefore allowing this power to prosper by establishing a religious system that allows them to do just that.

REPEAT AND ENLARGE

As we look at the collective evidence of Daniel’s prophecy, a picture begins to appear. This little horn is the church-state power symbolized by the clay mixed with iron in Daniel 2. It is then represented as the little horn in Daniel 7 on the head of the fourth beast that thinks to change God’s times and law. In Daniel 8, we see this little horn again representing Rome, but this time it is attacking God’s sanctuary.

- In Daniel 2, Rome—including Papal Rome—takes up 4 verses (33, 34, 41-43).
- In Daniel 7, Rome—again Papal Rome—continued further in the prophecy with nine verses (verses 8, 11, 20-27).
- In Daniel 8, Imperial Rome, and again Papal Rome, takes up yet more of the prophetic picture with 14 verses (verses 9-19, 22-26).

DANIEL 8 - PART 2

In our previous study, we noted that in Daniel 7 the little horn power attacks God’s Law. Now, in Daniel chapter 8, the little horn power attacks God’s Sanctuary. Both the law and the sanctuary are vital elements of God’s everlasting covenant, described as the holy covenant in Daniel 11:30. Hebrews 10:16-18 describes God’s covenant, with the law and the sanctuary as key elements of the new-covenant experience promised to God’s people (Jeremiah 31:33, 34). This twofold attack is significant because the law is what convicts us of sin and leads us to Jesus so that we can be justified by faith (Romans 7:7; Galatians 3:24).

By the time we get to Daniel 11, there is one word that describes the attack of the king of the north against God. Repeated four times in the context of the power of Rome, it is the word “covenant” (Daniel 11:22, 30, 32). If you were to summarize the entire book of Daniel, we could describe it as “the book of covenant relationship with God.” From Daniel chapter 1 through Daniel chapter 12, the principles of the everlasting covenant are foundational to Daniel’s experience, and they become the focus of these prophetic visions.

TAKING AWAY THE “DAILY”

This Covenant experience promised to God’s people in both the Old and New Testament is also represented by the word “daily,” as it is used in Daniel 8 and understood by the rest of Scripture.

The Hebrew word for “daily,” defined in Strong’s Concordance #8548 as the Hebrew תָּמִיד, (“*taw-MEED*”) meaning “continually,” is found throughout the Bible describing how we are to worship and follow God:

- The Bible directs us to say “continually, the Lord be magnified” (Psalm 40:16).
- The Bible says that we should “seek His face continually” (1 Chronicles 16:11).
- “His praise shall continually be in” our mouths (Psalm 34:1).
- God’s “loving-kindness” and “truth” is to “continually preserve” us (Psalm 40:11).
- God alone is to be our “strong habitation” where we “continually resort” (Psalm 71:3).
- We will keep His law “continually” on our hearts (Psalm 119:44; Proverbs 6:21).

In the Torah (the first five books of the Bible), specifically in Numbers and Leviticus, the “daily” is identified with the earthly sanctuary service. The sacrifices for sin, the incense, the lamps of light, the shewbread, and the ministrations of the priests were all identified as “daily” or “continual”

[Strong's #8548] aspects of the sanctuary service (Leviticus 6:13; 24:2; Exodus 28:29; 29:42; 30:8; Numbers 4:7). The earthly sanctuary and its divine ordinances all pointed to Jesus as the ultimate sacrifice, incense, light, bread, and priest (Hebrews 7:24-27; Ephesians 5:2; John 1:9; John 6:51). The "daily" is a representation of the types and symbols of Jesus. All these verses point to Jesus as our complete and only hope of salvation.

So now we can understand that the taking away of the "daily" is the taking away of Jesus as our foundation for salvation and replacing Him with something else. Whatever replaces Jesus is an abomination causing desolation because it takes away our dependence on Jesus for salvation, putting man in Christ's place. It points to self-worship, to "I" worship instead of God worship, the very thing Satan claimed he wanted for himself (Isaiah 14:12-14).

We see from the Bible that the word "daily" describes this covenant relationship that God has promised us in His Word. Everything the "daily" represents in Daniel points to our dependence on God for salvation instead of depending on man. We will touch on this again when we get to Daniel 11 and 12 and look at the "daily" in connection with the abomination of desolation.

DANIEL 8 - PART 3

Daniel 8:20, 21

The type of beasts God uses as symbols in Daniel 8 is significant. Unlike Daniel 7, this chapter refers to symbols that are connected with the sanctuary—the ram and goat. These are sacrificial animals. The goat specifically is "day of atonement" language. In the Hebrew mind, the use of these animals as symbols automatically connects them to the sanctuary and its services. And more especially to the day of atonement when a goat was sacrificed for the final blotting out of sins (Leviticus 16:7-10).

Daniel 8:13, 14

In Daniel 8, we have a time prophecy of 2,300 days. Taking this prophecy to represent years according to Ezekiel 4:6 and Numbers 14:34, allows us to understand why Babylon is left out of this prophetic vision. The time prophecy begins with the release of God's people under the Medo-Persian power and then takes us all the way down past the little horn power that desecrates the heavenly sanctuary by setting up a counterfeit sanctuary service on Earth. In other words, this time prophecy cannot be a literal day prophecy because it is

connected with three kingdoms: Medo Persia, Greece, and Rome. The time prophecy itself begins in the time of Medo Persia, hence Babylon is not mentioned in this vision. It ends in the time of the little horn power when the sanctuary is finally cleansed. If this were referring to 2,300 literal days, the prophecy would not have spanned these three powers that are connected with this prophetic time cycle. This is significant evidence in favor of the day-for-a-year principle applied to the 2,300-day prophecy. The question asked in verse 13 concerning the vision is "how long?" The vision referred to has its beginning point with Medo Persia. It moves on past Greece and finally finds its endpoint in the time of Papal Rome. Simply put, the 2,300-day prophecy begins in the time of Medo Persia and ends in the time of Papal Rome.

Daniel 8:25

The book of Daniel is all about Jesus:

- Jesus is the Rock that smites the image (Daniel 2).
- Jesus is the son of man with the three Hebrews (Daniel 3).
- Jesus is the center of Nebuchadnezzar's salvation testimony (Daniel 4).
- Jesus is the source of life and breath and judgment (Daniel 5).
- Jesus protects Daniel from the lions (Daniel 6).
- Jesus makes a judgment in favor of the saints (Daniel 7).
- Jesus is the Prince of princes who breaks the little horn (Daniel 8).
- Jesus is the Messiah who takes away sins (Daniel 9).
- Jesus helps Gabriel prevail over the powers of darkness (Daniel 10).
- Jesus is the Prince of the covenant who is broken (Daniel 11).
- Jesus is the great Prince which stands for God's people (Daniel 12).

Appeal

When we study Bible prophecy, may we not only find dates, history, and Bible facts, but may we look for and find Jesus, the solid foundation stone, the Son of Man, the Prince who still delivers His people and will continue to deliver His people. In Jesus' name, amen. ★

