



Daniel 7 and 8

Two Important Chapters of Prophecy

Daniel 2



Daniel 7



Daniel 8—ram, goat, little horn



The third year of Belshazzar's reign (the date of Daniel's vision recorded in chapter 8) is BC 538, the same year that he was killed and the Babylonian Kingdom was overthrown by Medo-Persia.

(1895 lesson quarterly)

Daniel 2	Daniel 7	Daniel 8
Babylon <i>Head</i>	Babylon <i>Lion</i>	_____
Media-Persia <i>Arms</i>	Media-Persia <i>Bear</i>	Media-Persia <i>Ram</i>
Greece <i>Thighs</i>	Greece <i>Leopard</i>	Greece <i>He goat</i>
Pagan Rome <i>Legs</i>	Pagan Rome <i>Dreadful</i>	Pagan Rome
Papal Rome <i>Feet</i>	Papal Rome <i>Little Horn</i>	Papal Rome <i>L horn</i>
_____	Judgment in heaven	Cleansing of sanctuary
Second Coming	Second Coming	_____

2020 quarterly

The four beasts of **Daniel 7** are in that chapter explained to be the four great kingdoms that have successively ruled the whole world. The ten horns of this fourth beast are the ten kingdoms into which the fourth empire is divided. The **little horn** arises in the midst of these ten kingdoms, a different power from these, ruled by a priest-king and warring against the cause of God. Paul, in 2 Thessalonians 2, presents us this great monster of iniquity as “that **Man of Sin**,” and as “**that Wicked**,” “whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming.” (J. N. Andrews, *Sermons on the Sabbath and the Law* 128.1)

(Think to change times and laws)

Here are the actors in these two prophecies — Christ and Antichrist. . . . One shall magnify the law and make it honorable; the other shall think himself able to change it. One shall act in perfect subjection to its precepts; the other shall deem himself superior to the law, and able to change it to suit his own purpose. (*SOSL* 129.1)

It is the work of Christ to **magnify the law and make it honorable**. Our Lord did this when he testified that not one jot or one tittle should pass from it till heaven and earth should pass away. He did it when he taught that those who do and teach the commandments should be highly esteemed in the kingdom of Heaven, and those who break them and teach men so should not be thus esteemed. Matthew 5:17–19. (*SOSL* 129.2)

1—not one jot or tittle should pass

2—those who do and who teach the commandments should be highly esteemed

He magnified the law when he showed that it extends even to the intents of the heart. Matthew 5:21, 22, 27, 28. He also magnified the law when he founded the golden rule upon it. Matthew 7:12. In like manner he did this when he made the keeping of the commandments the condition of entering eternal life. Matthew 19:17. He did it when he taught that any worship which makes void God's commandments is vain in his sight. Matthew 15:1-9. (*SOSL* 129.2)

3—extends even to the intents of the heart

4—golden rule founded upon the law

5—any worship which makes void God's commandment is vain

He did not only magnify the law by such teaching as all this; he did it by his acts. He kept the law of God in every particular. 1 John 3:4, 5. And well he might, for this law was written upon his heart. Psalm 40:8, 10. And yet, by something greater than all this did he honor the law of God. He took the sins of men upon himself, and let the law of God strike him down in the place of the sinner. And by this act he attested his sense of the absolute perfection of the law, and that it was unchangeable and eternal. (*SOSL* 129.2)

6—by his acts

7—by his death on the cross

Such was the work of Christ toward the law of the Father. There is no fellowship between him and the Man of Sin, and no connection between the work of the one and that of the other respecting the law of God. Whatever, therefore, is done by way of striking down the law of God, or changing it, pertains solely to the Antichrist, and not, in any degree or in any sense, to the Son of God. The following propositions are worthy of the attention of all thoughtful persons: (*SOSL* 129.2)

1. It was no part of the work of Christ to change the law of God.
2. It was his express mission to magnify the law of his Father.
3. The record given in the New Testament shows not one trace of changing the commandments of God on the part of the Saviour.
4. But it does show that by his doctrine his obedience, and his death, he did in the highest degree magnify the moral law.
5. The change of God's law is the work of Antichrist alone; and with that change Christ has no connection.

6. The apostasy which produced this Antichrist began, according to Paul's testimony, in the days of the apostles.

7. We may, therefore, expect to find early traces of the grand heresy which distinguishes Antichrist; viz., the doctrine of the change of the law of God, or of its repeal.

8. In the beginning, the work of apostasy pertained to efforts to change or set aside the second and the fourth commandment as ceremonial; but when the power of Antichrist had reached its greatest height, he was declared to be able to change even virtues into vices and vices into virtues.

The advocates of the sacredness of Sunday suppose they have gained their cause if they have found some evidences that this day was observed with some respect in the early ages of the church. They seem to be certain that the day was then regarded as the Christian Sabbath, and that it had taken the place of the Sabbath of the Lord. They even argue that the testimonies which they produce out of the so-called fathers of the church are ample proof that the apostles changed the law of God, though the New Testament bears testimony in every way to the contrary of this. (*SOSL* 131.3)

1872 & 1889

XIII – That as the man of sin, the papacy, has thought to change times and laws (the law of God, Dan. 7:25), and has misled almost all Christendom in regard to the fourth commandment, we find a prophecy of a reform in this respect to be wrought among believers just before the coming of Christ. Isa. 56:1, 2; 1 Peter 1:5; Rev. 14:12, etc.

The publication of Fundamental Beliefs in the 1931 *Yearbook* contains no reference to the man of sin or to the papacy or the pope.

How does man receive
knowledge from God?

The ancient Babylonians, Assyrians and Hittites all engaged in seeking divine knowledge. For example, there was a prolonged plague in the Hittite land of Emperor Mursili II. People were dying and he did not know why. Of course, he didn't. Bacteria, viruses, and vectors of disease were unknown. All he could do was to ask the gods he worshipped for help, and so he did and said, "let me see" the reason, either by a "dream" or an "oracular inquiry," by a "prophet," or "as I have instructed all the priests" by "incubation." (Summarized from Harry A. Hoffner, Jr., "Ancient Views of Prophecy and Fulfillment," *Journal Evangelical Theological Society*, September 1987.)

Oracles, Incubation

- ✦ *Oracle* comes from the Latin *orare*, “to pray,” or “to speak” and it means a divine communication delivered in response to a petitioner’s request. Oracles were associated with a definite person or place.
- ✦ Oracular shrines were numerous in antiquity, and at each the god was consulted by a fixed means of divination. The method could be simple, such as the casting of lots or the rustling of tree leaves, or more sophisticated in the form of a direct inquiry of a so-called inspired person who then gave the answer orally.
- ✦ One of the most common methods was incubation, in which the inquirer slept in a holy precinct and received an answer in a dream. Invalids, for example, slept in the hall of Asclepius, the Greek god of medicine, and they claimed to receive cures through dreams.

- ✦ Attempts to predict the future have included signs in nature, such as lightning, thunder, flocks of birds overhead, the cries of birds, and bird entrails.
- ✦ Things which occurred casually, such as the unexpected appearance of animals connected to false gods—a bear, a wolf, an eagle, a serpent, or an owl—or the accidental spilling of salt, sneezing, stumbling, or the creaking of furniture. Such things were thought to be a communication from the gods to them.
- ✦ Casting lots, astrology, dreams, numerology, and other ways were considered to try to know the will of the gods.

Beloved, believe not every spirit, but try
the spirits whether they are of God:
because many false prophets are gone out
into the world. (1 John 4:1)

Some trust in chariots, and some in horses:
but we will remember the name of the
LORD our God. (Psalm 20:7)

When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him. (Deuteronomy 18:22)

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. (Isaiah 8:20)

Thy word is a lamp unto my feet, and a light
unto my path. (Psalm 119:105)

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; (Hebrews 1:1-2)

With illustrations—Jeremiah 13:1–5

Jeremiah 27, 28

- ✦ Jehoiakim's reign started 609 BC; died natural causes
- ✦ Zedekiah's started 597 BC, 12 years later; died in prison. During his reign the second rebellion against Nebuchadnezzar (588–586 BC) took place. Jerusalem was captured after a lengthy siege. The temple was burned and Zedekiah was blinded and taken into exile.

Kings often took prophets or diviners with them on military expeditions. (Hoffner)

When faced with a dangerous Philistine attack, King Saul sought dreams, the Urim and Thummim, and prophets to know what to do. He was afraid. When these failed, he went to the witch of Endor. (1 Samuel 28:4-7).

Non-royal persons also wanted predictions. Business plans were dependent upon good weather, international peace, security on the roads, and the availability of resources and markets. Some Mesopotamian omens predicted the rise or fall of prices. (Hoffner)

They used fortune telling, dreams, nature, etc.

But we have a more sure word of prophecy.

2 Peter 1:16–2:2
Deuteronomy 18:9–22

The little horns of Daniel 7 and 8

Daniel 7

The little horn grows out of, and among, the other horns of the terrible animal that represents the Roman Empire. Indeed, it uproots three of the ten kingdoms that grow out of pagan Rome. The little-horn power is an extension of pagan Rome and thus shares essential characteristics of the former empire. It usurps the prerogatives of Christ, persecutes God's people, supposes to change God's law, speaks against God, and acts as it pleases for three and a half times (which is 1,260 calendar years). (Elias Brasil de Souza, Teacher's comments, *ASBSG*, 2020 Quarter 1)

These activities indicate that this entity holds both political and religious power, which fits with the papacy. History shows that the conversion of the emperor Constantine, the official recognition of Sunday as a day of worship, the fall of Rome to barbarians, and the foundation of Constantinople in the East were important factors that favored the rise of the papacy. With the demise of the pagan western Roman Empire, the bishop of Rome filled the power vacuum that was created in Rome with the transfer of the capital of the Roman Empire to Constantinople. (Ibid.)

With the decree of emperor Justinian in AD 533, made effective only in AD 538, declaring the pope the head of all the churches, the door was open for the papacy to implement its rule. Now the bishop of Rome held not only religious authority but also political power. The popes soon began to call themselves pontifex and adopted other customs and laws of the pagan Roman Empire. By means of alliances with temporal powers, the persecuted church became the persecutor. Through the Crusade and the Inquisition, the Roman church inflicted tremendous pain on many who wanted to remain faithful to biblical teachings. So, already during the Middle Ages the pope came to be identified with the Antichrist (*Matthew 24; 2 Thess. 2:3, 4; Rev. 13:1-10*). In 1798, Napoleon put the pope in prison, bringing to an end the 1,260 years of papal rulership. (Ibid.)

Daniel 8

While in chapter 7 the little horn grows out of the fourth animal (pagan Rome), the little horn of chapter 8 originates from one of the quadrants of the compass. Some commentators argue that this horn represents Antiochus IV, a Seleucid king, who came from one of the four divisions of the Grecian Empire of Alexander and invaded Jerusalem, defiled the temple, and persecuted the Jews. A close look at the biblical text, however, points to another referent, an interpretation that holds more validity for two main reasons.

(Ibid.)

First, we must note that some Bible translations convey the impression that the little horn comes from one of the four horns that succeeded the big horn of the Grecian goat. If so, that might fit with Antiochus. However, the Hebrew text indicates that the little horn comes from one of the quadrants of the compass. The Hebrew text says: “Therefore the male goat grew very great; but when he became strong, the large horn was broken, and in place of it four notable ones came up toward the four winds of heaven. And out of one of them came a little horn which grew exceedingly great toward the south, toward the east, and toward the Glorious Land” (*Dan 8:8, 9 NKJV*). There are clear indications in the Hebrew grammar to suggest that in the phrase “out of one of them” the antecedent of “them” is “the four winds of heaven.”

(Ibid.)

That being the case, the little horn must have originated from one of the quadrants of the compass. **Second**, the horn starts little but becomes exceedingly great. Antiochus was never such a great king. In spite of his attack on the Jews, he was subsequently defeated by the Romans and had to return home humiliated. Third, because of the recapitulation principle operative in the visions of Daniel, we know that the scene depicted in Daniel 8:9–14 corresponds to the heavenly judgment scene of Daniel 7:9–14. **Therefore, the sanctuary attacked by the little horn must be the heavenly sanctuary, not the temple of Jerusalem desecrated by Antiochus.**

(Ibid.)

Because Antiochus does not fit the specifications of the little horn, the question emerges: to what entity does the little horn refer? At this point, we keep in mind the parallelism between the prophetic visions of Daniel. Thus, the little horn of Daniel 8 must correspond to the little horn of Daniel 7. That being the case, papal Rome emerges as the most obvious referent for the little horn of Daniel 8. However, there seems to be a subtle difference worth noticing between the horns of Daniel 7 and 8. The little horn of Daniel 7 emerges from the fourth beast, which indicates that papal Rome is the continuation or extension of imperial Rome. (Ibid.)

In contrast, the little horn of Daniel 8 apparently does not emerge from any beast, which may suggest that it represents two continuous phases of Roman oppression: first, the imperial Roman phase, the horizontal expansion (Dan. 8:9); and then the papal Roman phase, the vertical expansion (Dan 8:10–13). It is interesting to note that in Daniel 7 the little horn attempts to change God's law; in Daniel 8 it aims its attack at the prince of the sanctuary and at the foundation of the sanctuary itself. Such symbols indicate that the papal system puts in place a counterfeit of the plan of salvation. It attacks both the law of God and God's plan of salvation. (Ibid.)

- ✦ Ram—the kings of Media and Persia
- ✦ The Medo-Persian Empire covered much more territory than its predecessor, Babylon. So successful were Persian arms that in the days of Ahasuerus (Esther 1:1) the empire extended from India to Ethiopia, the eastern and southern extremities of the then-known world. A frequent title of the Persian monarch was “king of kings” or “king of the countries.”
- ✦ Goat—represents Greece
- ✦ Notable horn—Alexander the Great
- ✦ Four notable ones—the four kingdoms into which Alexander’s empire was divided
- ✦ Little horn, king of fierce countenance
- ✦ How long—2300 years, ended in October 22, 1844 (the daily)