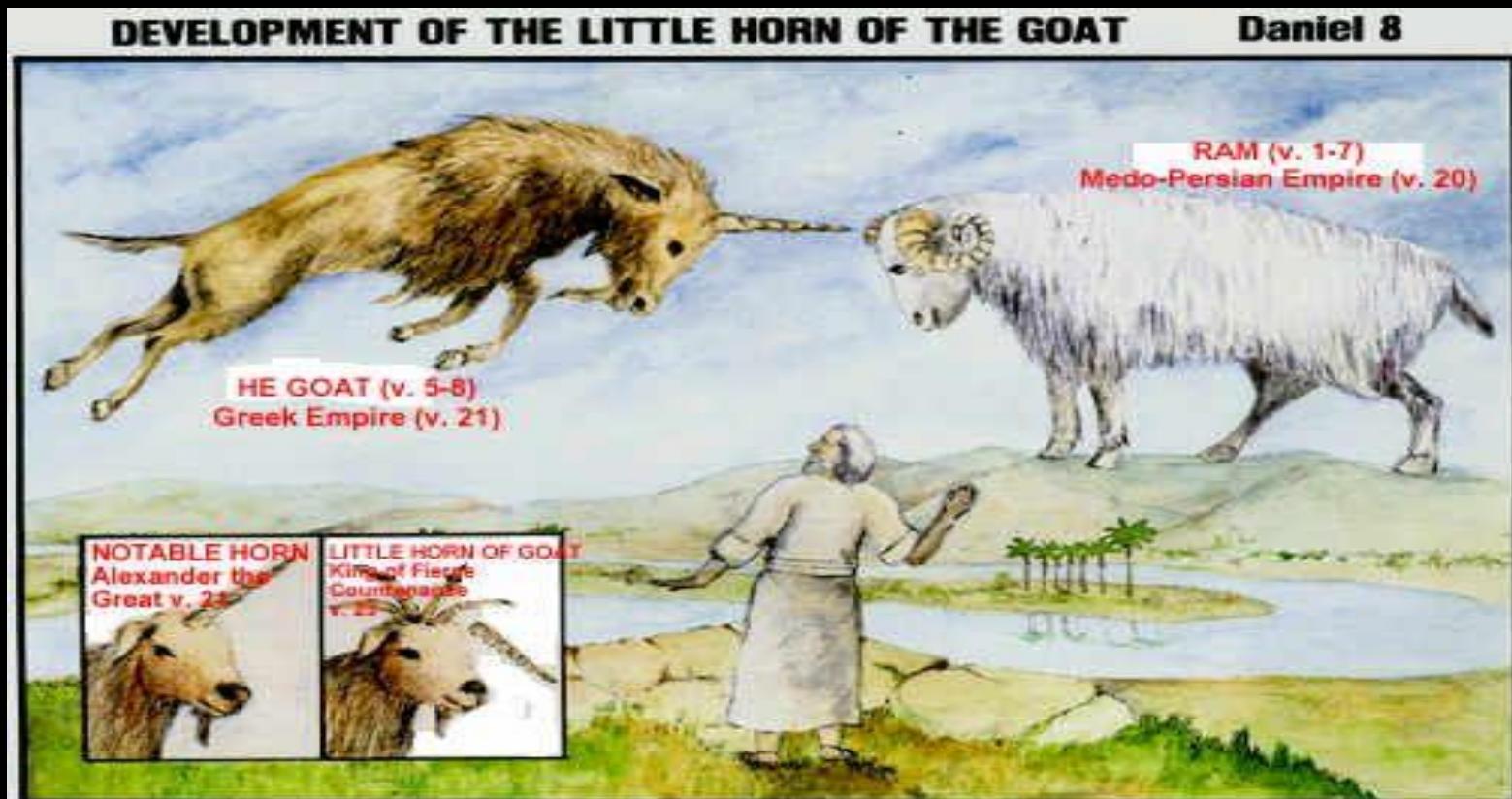


# *Daniel Chapter 8 – Part 3*

## *The Vision Interpreted*



Past > Present > Future



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Compiled by:  
Robert W J  
Thottimpuri

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# ***Enter The Ark of Hope***

The Great Controversy between God and  
Satan is primarily over

**“WORSHIP”**

**Who will you Choose?**



# ***Get into the Ark Sanctuary***



**And let them  
make me a  
sanctuary;  
that I may dwell  
among them.**  
– Exodus 25:8

**Psalms 77:13**



# **Health Snippet – Garlic**

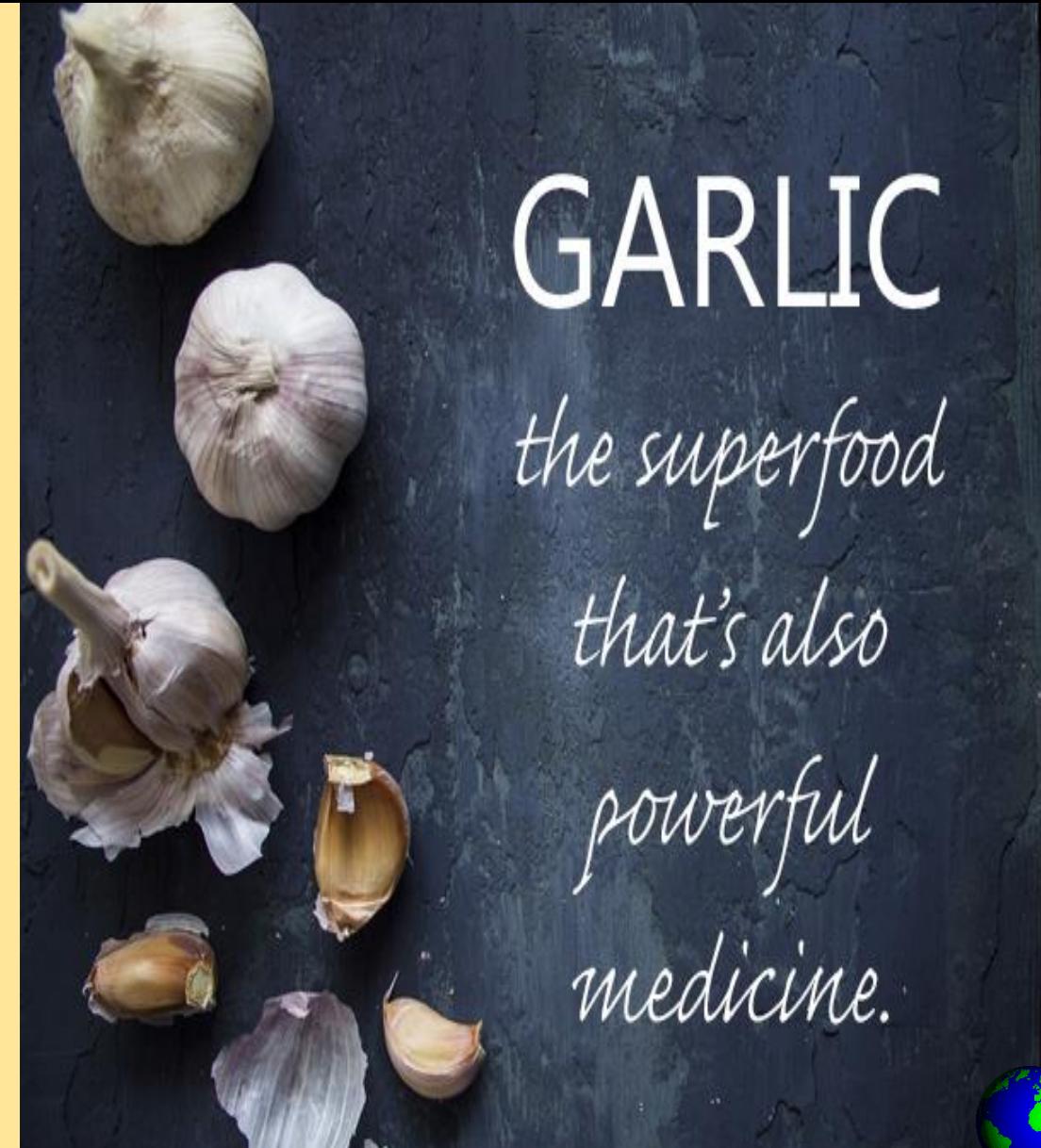
## Health Benefits of Garlic (Seek Medical Advise)

***“Let food be thy medicine, and medicine be thy food.”***

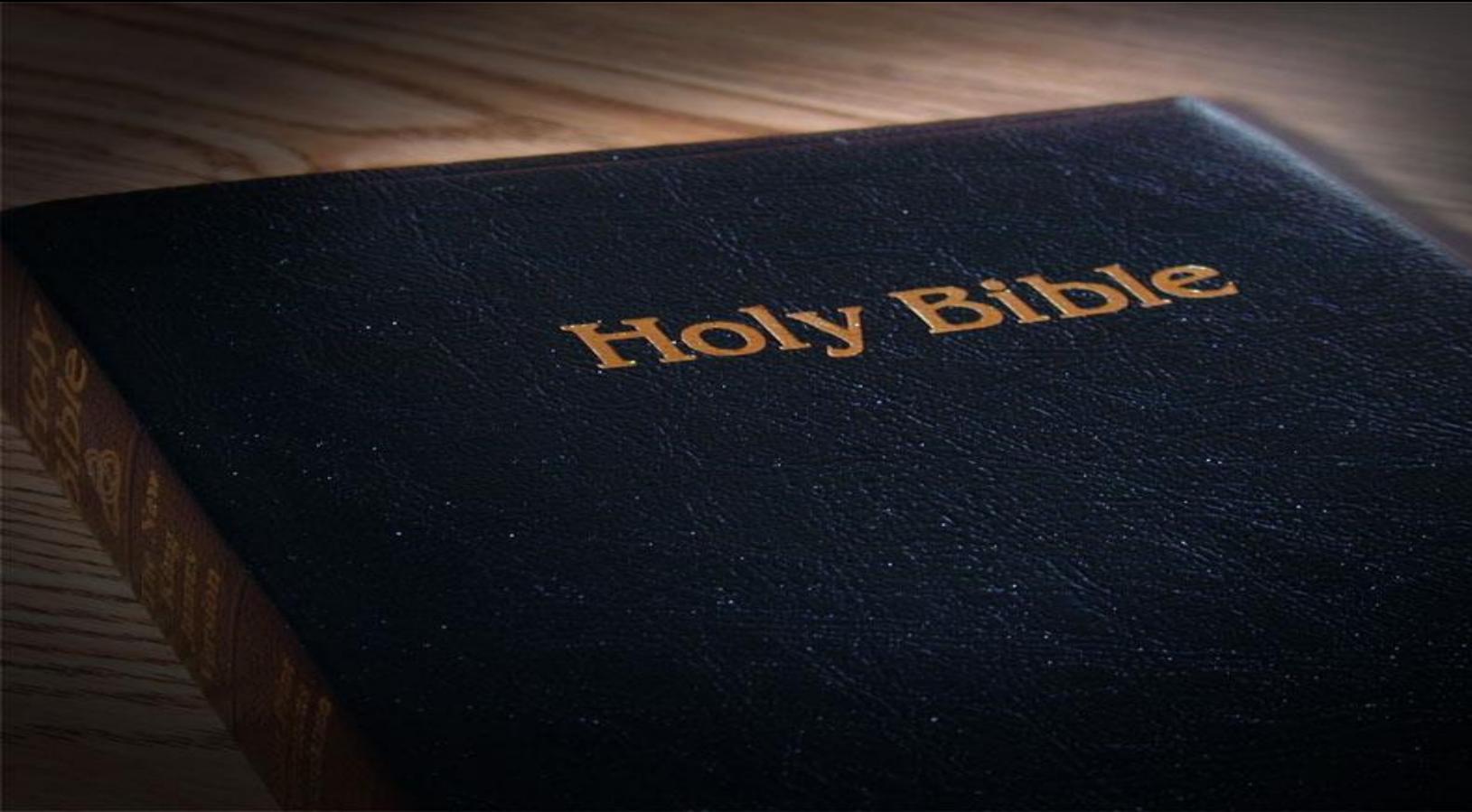
Those are famous words from the ancient Greek physician Hippocrates, often called the father of Western medicine. He prescribed garlic to treat a variety of medical conditions — and modern science has confirmed many of these beneficial health effects. Here are 11 health benefits:

### **1. Garlic contains compounds with very potent medicinal properties:**

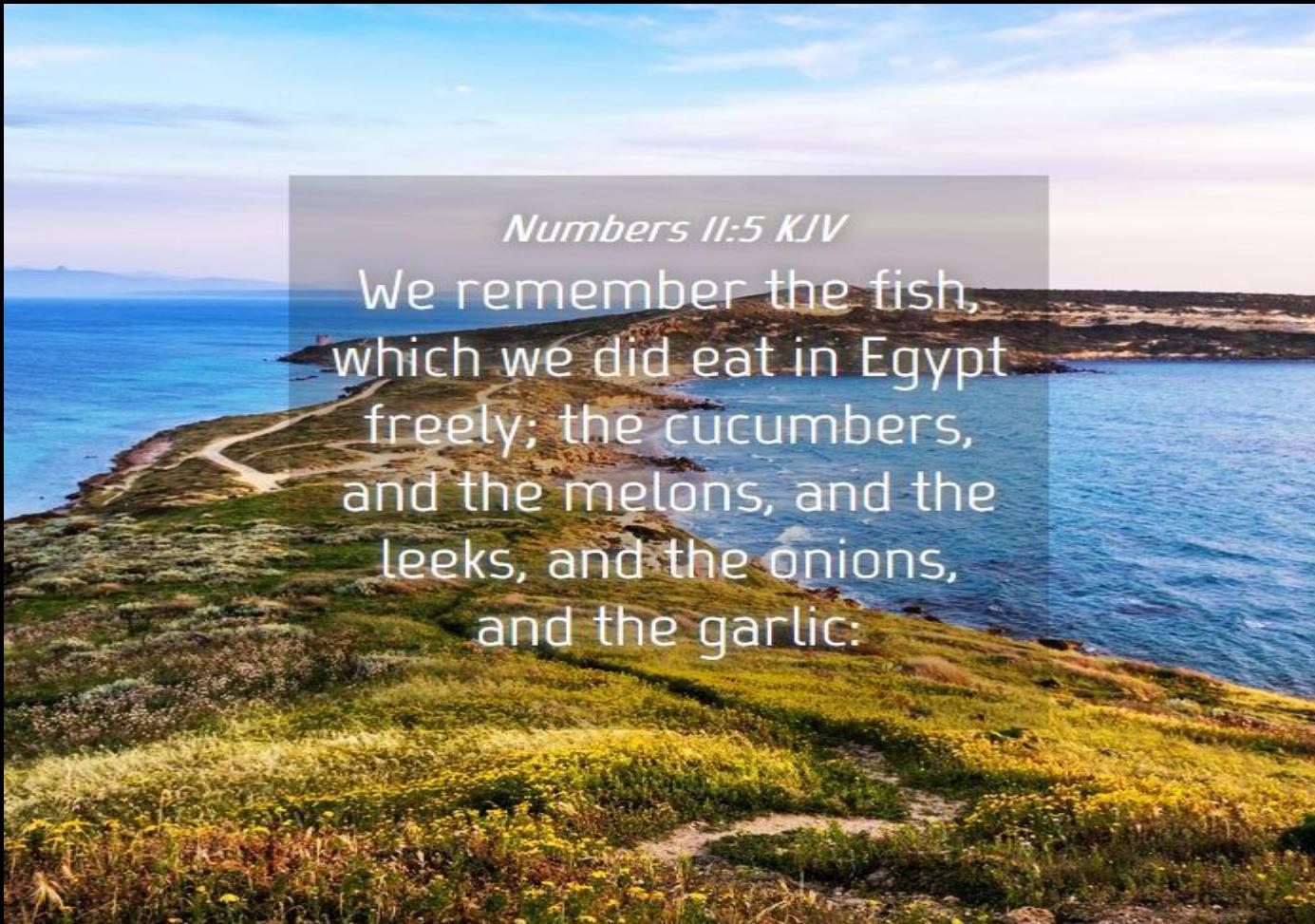
- Garlic is a plant in the Allium (onion) family. Its use was well documented by many major civilizations, including the Egyptians, Babylonians, Greeks, Romans, and Chinese. Scientists now know that most of garlic's health benefits are caused by sulphur compounds formed when a garlic clove is freshly chopped, crushed, or chewed. Other compounds that may play a role in garlic's health benefits include diallyl disulfide and s-allyl cysteine. The sulfur compounds from garlic enter your body from the digestive tract. They then travel all over your body, exerting strong biological effects.
- It is closely related to onions, shallots, and leeks.



# Can We Trust Bible Prophecy?



# Yes we Can!



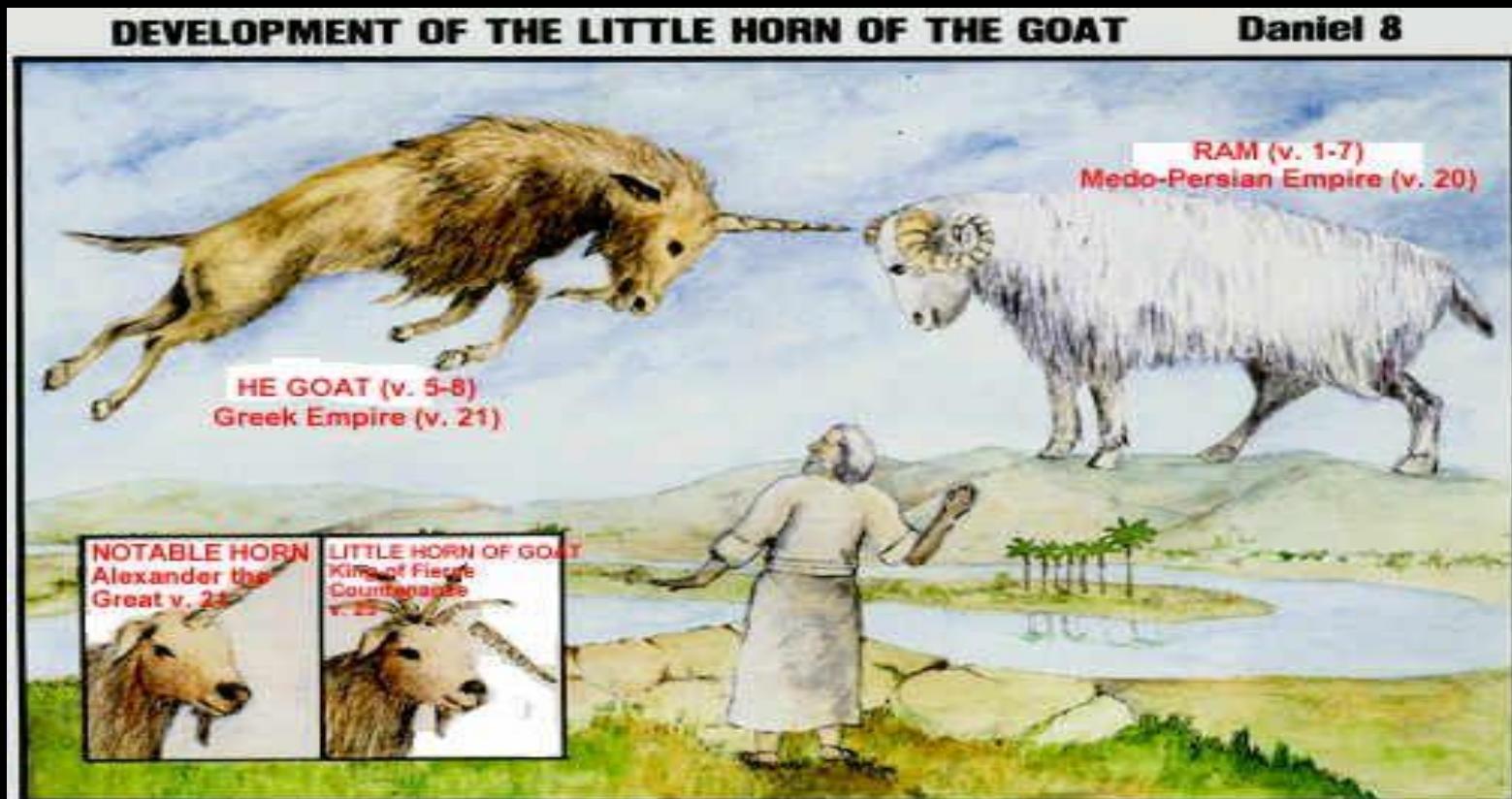
*Numbers 11:5 KJV*

We remember the fish,  
which we did eat in Egypt  
freely; the cucumbers,  
and the melons, and the  
leeks, and the onions,  
and the garlic:



# *Daniel Chapter 8 – Part 3*

## *The Vision Interpreted*



Past > Present > Future



# ***Introduction***

After the devastating attack of the horn, the announcement is made that the sanctuary will be cleansed. In order to understand this message, we must bear in mind that the cleansing of the sanctuary mentioned in Daniel 8:14 corresponds to the judgment scene depicted in Daniel 7:9-14. And since that judgment takes place in heaven, the sanctuary must be located in heaven, too. Thus, while Daniel 7 portrays God's intervention in and relationship with human affairs from a judicial perspective, Daniel 8 describes the same event from a sanctuary perspective.

The earthly sanctuary was modelled after its heavenly counterpart and served to illustrate the broad contours of the plan of salvation. Every day, sinners brought their sacrifices to the sanctuary, where the people were forgiven their confessed sins as the sins were, in a sense, transferred to the sanctuary. As a result, the sanctuary became contaminated. Therefore, a periodic process of purification was needed in order to cleanse the sanctuary from the sins recorded therein. It was called the Day of Atonement and took place once a year (see Leviticus 16).



# **Introduction (cont'd)**

Why should the heavenly sanctuary need cleansing? By analogy, we can say that the confessed sins of those who have accepted Jesus have been “transferred” to the heavenly sanctuary, just as the sins of the repentant Israelites were transferred to the earthly sanctuary. On the earthly Day of Atonement, numerous animals were slain, symbolizing the future death of Jesus, which is how sinners were able to stand in the Day of Atonement.

And just as that happened in the earthly Day of Atonement when the sanctuary was cleansed, how much more so in the heavenly, when Christ’s blood alone gets us through the judgment? The cleansing of the sanctuary, depicted in Daniel 8:14, is the heavenly counterpart of the earthly service, whose basic message is: as sinners, we need the blood of the Messiah to forgive us our sins and enable us to stand in judgment.

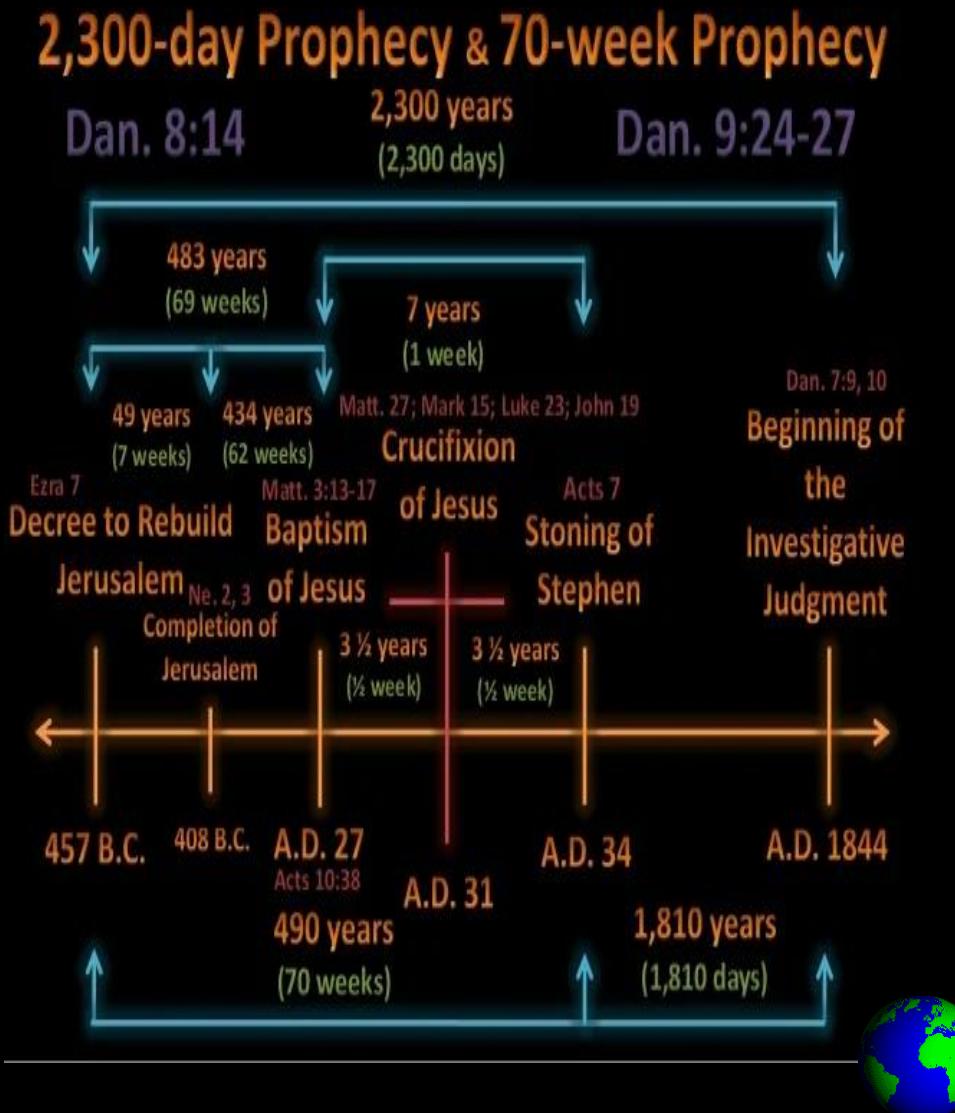


# ***Introduction (cont'd)***

**What is the timing of the 2,300 evenings and mornings? First, we must note that after Daniel is shown the ram and the goat, followed by the actions of and the damage caused by the little horn, the vision turns into a question in Daniel 8:13. This question is especially concerned with what will happen at the end of that prophetic period, as well as the duration of the entire vision.**

In addition, such a period cannot be limited only to the duration of the actions of the little horn, because the term vision includes everything from the ram to the actions of the little horn. So this must be a long period of actual historical time.

To the question “How long shall be the vision” (ram [Media-Persia], goat [Greece], and the little horn and its actions [Rome, pagan and papal]), the other heavenly being replied: “For two thousand three hundred days; then the sanctuary shall be cleansed” (Daniel 8:14).



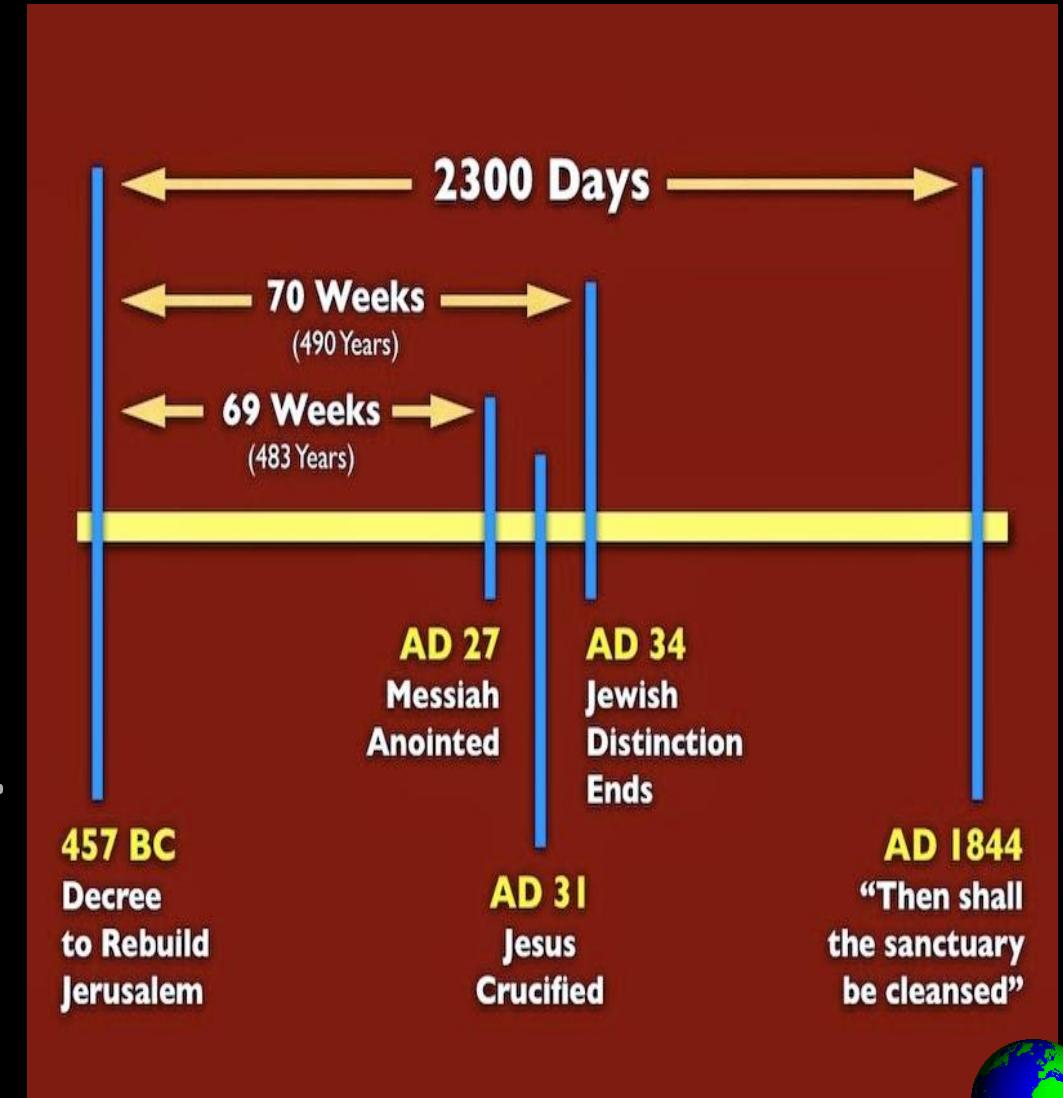
# **Introduction (cont'd)**

As has already been noted, this period is so long because it begins during the time of the Medo-Persian Empire and extends through the timing of the Greek empire and pagan and papal Rome, thousands of years. According to the historicist method of interpretation, this prophetic period should be calculated on the basis of the year-day principle, which means that the 2,300 evenings and mornings correspond to a timespan of 2,300 years.

Otherwise, the 2,300 days would amount to a bit more than just six years, an impossibly short time for all the events of the vision.

Hence, the year-day principle must be in effect.

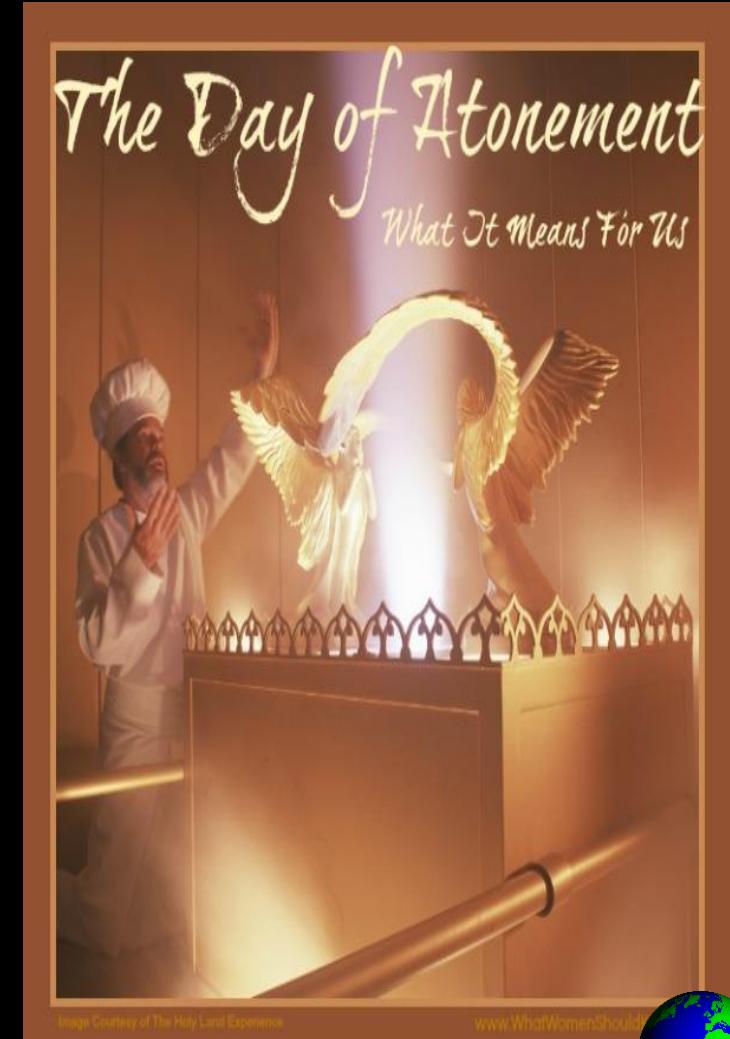
Daniel 8 does not provide the information to allow us to calculate the beginning of this time period, which of course could establish its end. But Daniel 9 provides the crucial piece of information.



# *The Cleansing of the Sanctuary in Light of the Cross*

When people ask me why Adventists do not keep the feast days, I tell them we do – literally! At the cross we had the literal Passover. Ever since 1844 we have been living in the literal Day of Atonement. When Jesus returns it will literally be the Feast of Trumpets. As Colossians 2:14-17 points out, we do not need to keep the feast sabbaths which were a shadow of things to come, because now we had the literal Passover when Jesus died on the cross. Now we are living in the literal Day of Atonement.

I have heard people say there is no such thing as a literal Day of Atonement, but that makes no sense to me, because how can there be a shadow to something that doesn't even exist? Also the sanctuary building itself shows me there has to be a literal Day of Atonement and cleansing of the sanctuary. The sanctuary is an illustration of the gospel. Many try to tell me the gospel ended at the cross. If that is so then the sanctuary would have ended in the courtyard where the sacrifice was slain.

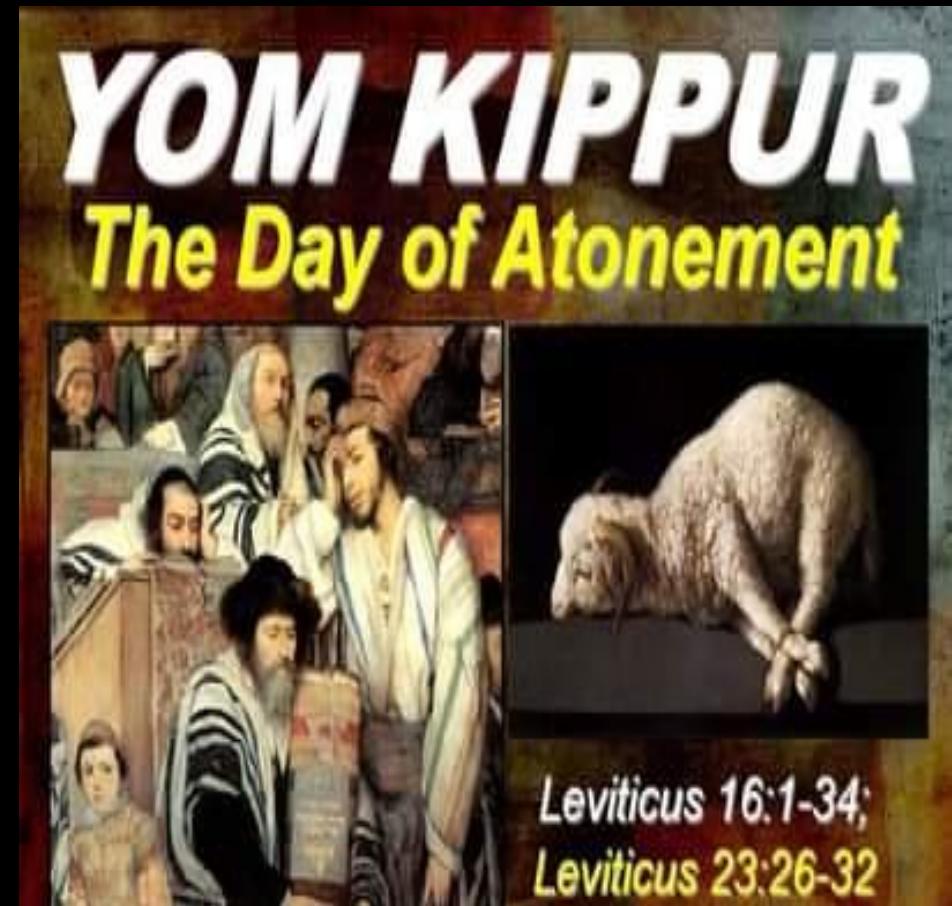


# *The Cleansing of the Sanctuary in Light of the Cross (cont'd)*

The fact that the sanctuary continues to a holy and most holy place, tells me the gospel goes beyond a literal cross into a literal holy and most holy place. Besides, if the Passover had a literal cross and the Feast of Trumpets has a literal second coming then reason tells me the Day of Atonement must have a literal Day of Atonement as well.

A friend pointed out to me that there was no reason for a literal Day of Atonement beginning in 1844 because sins were forgiven and cleansed right away. There was no need for a cleansing of the sanctuary. Yet Peter refers to a future day of refreshing or cleansing of sin still to come. (see Acts 3:19)

Still I have heard people say there is no reason for a Day of Atonement or investigative judgment because God already knows everything and does not need to investigate.



# *The Cleansing of the Sanctuary in Light of the Cross (cont'd)*

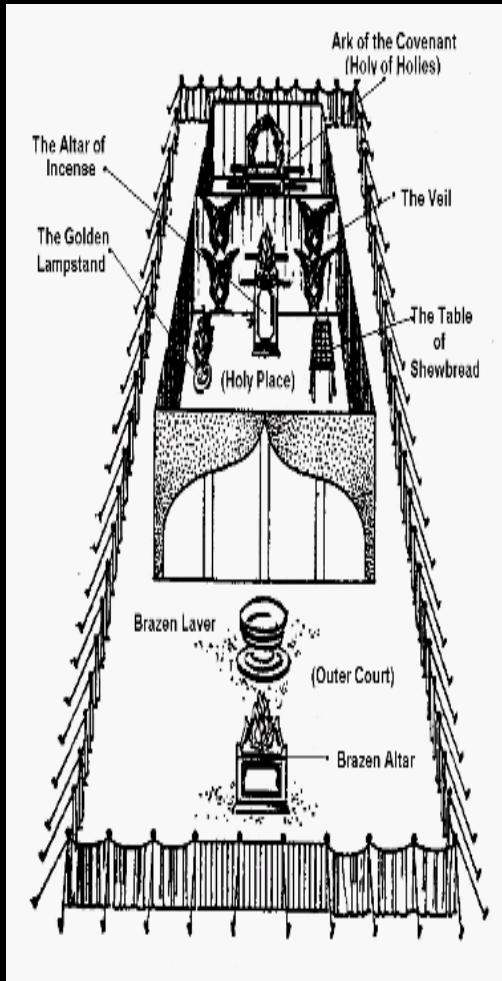
However in Genesis 3 God comes into the Garden of Eden to investigate after Adam and Eve disobeyed. Again in Genesis 18:21 God investigates Sodom and Gomorrah. So we cannot say there is no investigation because God already knows. Besides, all arguments aside, Daniel 8:14 says after 2300 days (a day for a year Ezekiel 4:6) the sanctuary shall be cleansed. The prophecy of Daniel 8 and 9 mesh together. If you try to make the cleansing of the sanctuary in 2300 literal days then you have to make the coming of the Messiah in 483 literal days which would make it impossible for Jesus to be our Messiah and Saviour. But as Daniel 8 and 9 clearly teach, in A.D. 27 at the beginning of the 70th week, Jesus came as our Messiah and in 1844 He entered the Most Holy Place in heaven to complete the Gospel with the Day of Atonement and Cleansing of the Sanctuary.

Since the Old Testament Day of Atonement was a shadow or illustration of what would occur during the literal Day of Atonement when Jesus entered the Most Holy Place for us, let's review what happened in that service:



# ***Understanding the 2300 days***

- **What was to happen at the end of the 2300 days?** See Daniel 8:14  
The Bible refers to two sanctuaries: on earth & in heaven.
- **After what, was Moses to build the sanctuary?** See Exodus 25:8-9
- **Where is the location of the original?** See Hebrews 8:1-2, 5
- **How many apartments did it have?** See Exodus 26:33 & Hebrews 9:6
- **How frequent was it in the second apartment?** See Hebrews 9:7
- **When did the high priest do this?** See Leviticus 16:29
- **What was he doing?** See Leviticus 16:30
- **How did he do it?** See Leviticus 16:7-9
- **What did he do with the blood?** See Leviticus 16:15-16
- **What did he do with the sins?** See Leviticus 16:20-22
- **What were the people to be doing?** See Leviticus 23:27-29
- **What happened to those living wilfully in open sin?** See Leviticus 23:29-30
- **What pronouncement will Jesus soon make?** See Revelation 22:11-12
- **What happens to those still sinning wilfully?** See 2 Thessalonians 1:7-9
- **What happens to the righteous?** See 1 Thessalonians 4:16-17
- **Which group will you be found in?** See Matthew 7:21-27
- **What should we be doing in this time of judgment?** See Revelation 14:7
- **What assurance do we have?** See Hebrews 4:14-16



# **Daniel 8:15-18 - Daniel's experience**

**Daniel 8:15** And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

**16** And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

**17** So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

**18** Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.



# *Examining the verses...*

Sought for the meaning of the vision – This shows that Daniel was not in full understanding of what the vision meant. In saying so, he did not just give up on trying to gain an understanding of the vision, but sought for one. It would be interesting to note what the meaning of the word ‘sought’ is. It means to search out specifically in worship or prayer, strive after, ask, beg, beseech, and desire. So we can see that Daniel was diligent in his search for the understanding of the vision.

Gabriel – Gabriel is the angel that stands in the presence of God. (Luke 1:19) He was sent to give understanding of the vision to Daniel.

I was afraid, fell upon my face, deep sleep on my face – We will touch on Daniel’s reaction, of when he is in the presence of a holy being, more fully in chapter 10.

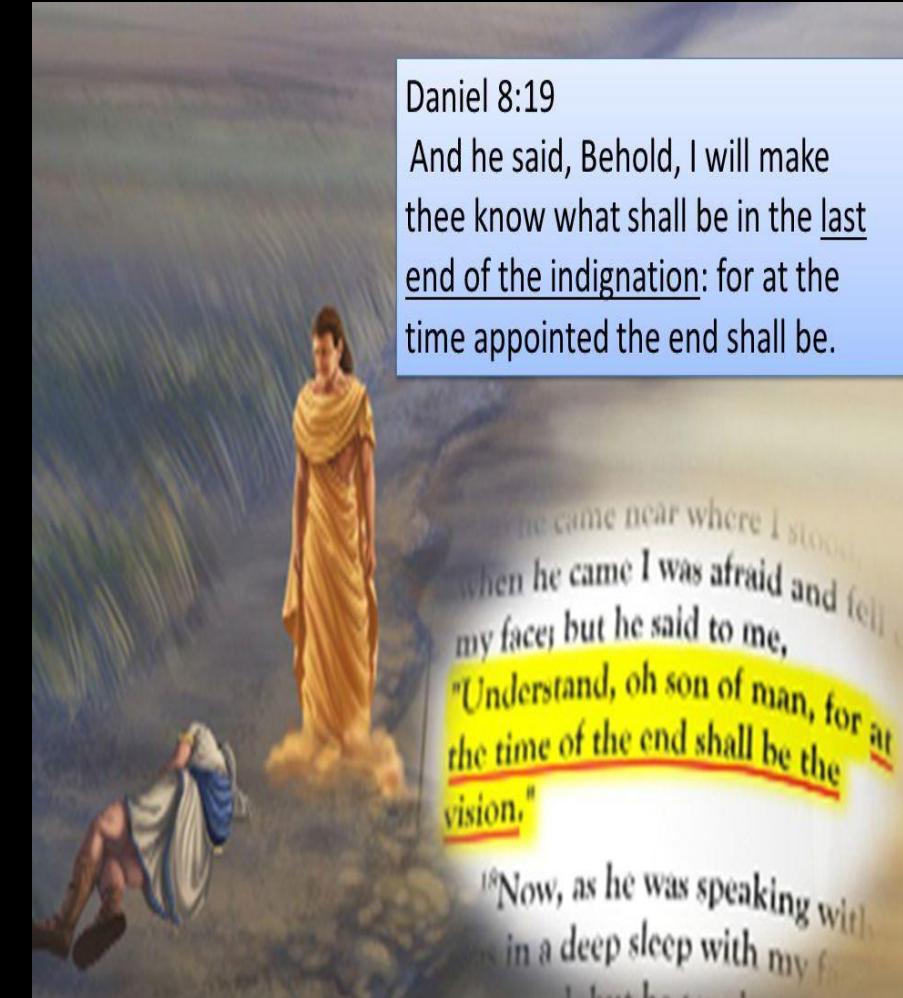
At the time of the end shall the vision be – We will look at what the time of the end is in chapters 11 and 12. The vision was not to be in Daniel’s time.



# **Daniel 8:19 - Time appointed**

**Daniel 8:19** And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

This describes the events foretold in the vision that involved an indignation or affront to God, that was to last a specific period of time and then it would come to its end. This phrasing also reveals that the “indignation” would cover a period of time, not just a moment of time. This involves not only those who oppose God from without but also those who oppose God from within his covenant people. For most of the history outlined in this prophecy deals with the people of God, because of their apostasy they were in captivity and subjection to foreign powers. But the time would come when God would deal with this indignation or affront to His power to save. This is seen in the cleansing of the sanctuary when all will be judged. Thus this indignation will come to an end in God’s appointed time.



**Daniel 8:19**  
And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.



# *Daniel 8:20-22 - The kingdoms*

**Daniel 8:20** *The ram which thou sawest having two horns are the kings of Media and Persia.*

**21** *And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.*

**22** *Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.*

**These verses coincide with** **verses 4 through 8.**

**Ram – The Ram with two horns is symbolic of the Medo-Persian Empire.**

**Rough goat – This is symbolic of the Grecian Empire with the notable horn being the first king, Alexander the Great. When he was broken off/died, his four generals took over the Grecian kingdom dividing it into four. They did not do this in the same power as Alexander, for they did not conquer new territory as did Alexander, they only divided the kingdom.**



(Daniel 8:20-22)

"The ram which you saw with the two horns represents the kings of Media and Persia. And the shaggy goat represents the kingdom of Greece. And the broken horn and the four horns take it's place are the four kingdoms that will arise from his nation, although not with his power."



# **Daniel 8:23-25 – Later time**

**Daniel 8:23** And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

**24** And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

**25** And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

- **These verses coincide with** verses 9 through 12.



# *Examining the verses...*

Latter time of their kingdom - That is, towards the end of the careers of the four divisions which arose out of Alexander's Kingdom.

Transgressors are come to the full - This is a reference to the fact outlined in Daniel 2 that God sets up and removes kings. All powers are given an opportunity to acknowledge and serve the Living God, but when they fill up their cup of disobedience they are removed and others are put in their place. This also refers to the fact that God's people who were constantly coming under divine retribution for their sins and apostasy were never more corrupt as when they came under the control of the Roman Power.

- Thus this transgression could also refer to the Jews.

A king of fierce countenance - This applies to Rome as seen in verse 9. In Deuteronomy 28:45-57 we see a prophecy dealing with the ultimate end of the Jews for their apostasy if they do not repent and return in heart to the Lord. Moses here describes a "nation of fierce countenance" that would come to destroy their city and take their lives.



# *Examining the verses... (cont'd)*

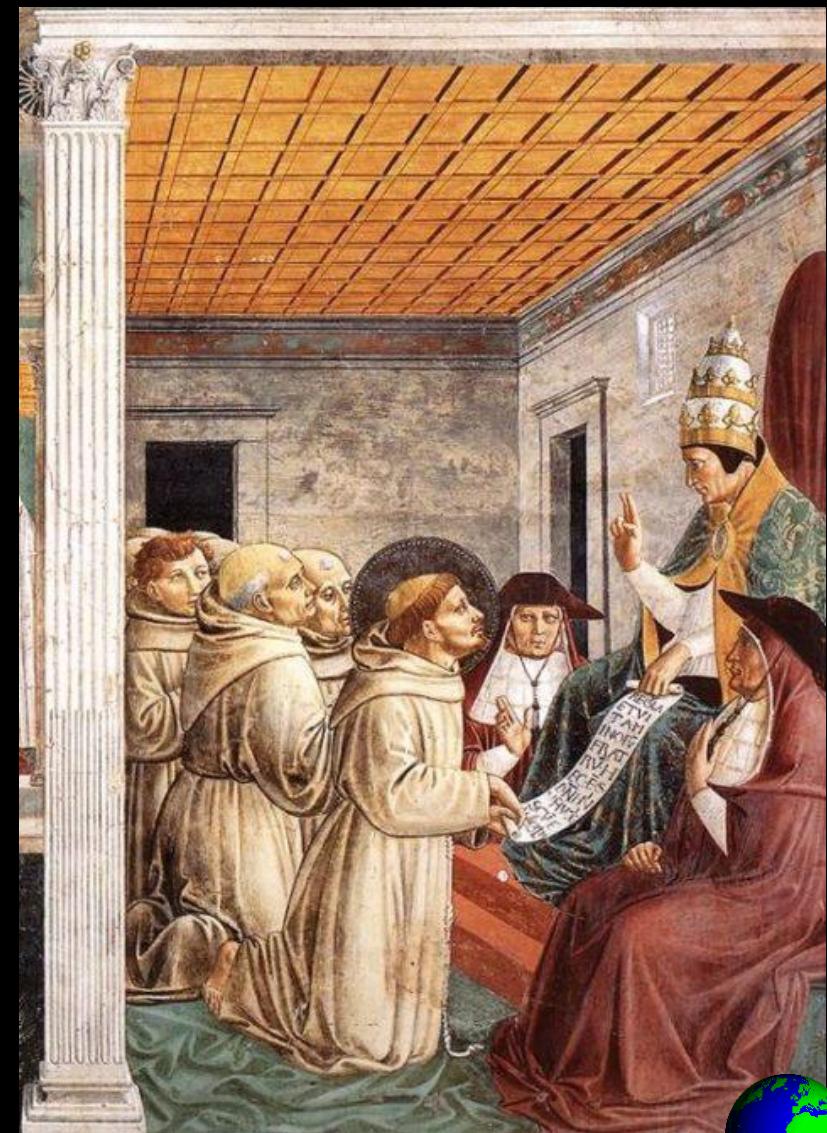
Understanding dark sentences - He also mentions that they would not understand the language, and this is true of the Latin that enveloped the Hellenistic world under the Roman conquests. The Greek, Persian and Chaldean languages were all known in Palestine, but Latin was unheard of until the Roman legions started dictating world affairs.

Mighty but not by his own power - This is true of Papal Rome, which we have seen gained control when the Barbarian Tribes became her defender and propagator, as seen in verse 12. The Catholic Church itself has no army, but those who convert to her doctrines become her army to "defend" and uplift the Papal Power.

Shall destroy wonderfully - This is a view of the destruction of Jerusalem by the Roman armies, but also the persecution of God's faithful people that would occur under both pagan and papal Rome.

Through policy shall cause craft to prosper - Rome has been distinguished above all other powers for a policy of craft, that is a policy of deceit or fraud, by which it has brought much of the world under its control.

- This is true of both pagan and papal forms.



# *Examining the verses... (cont'd)*

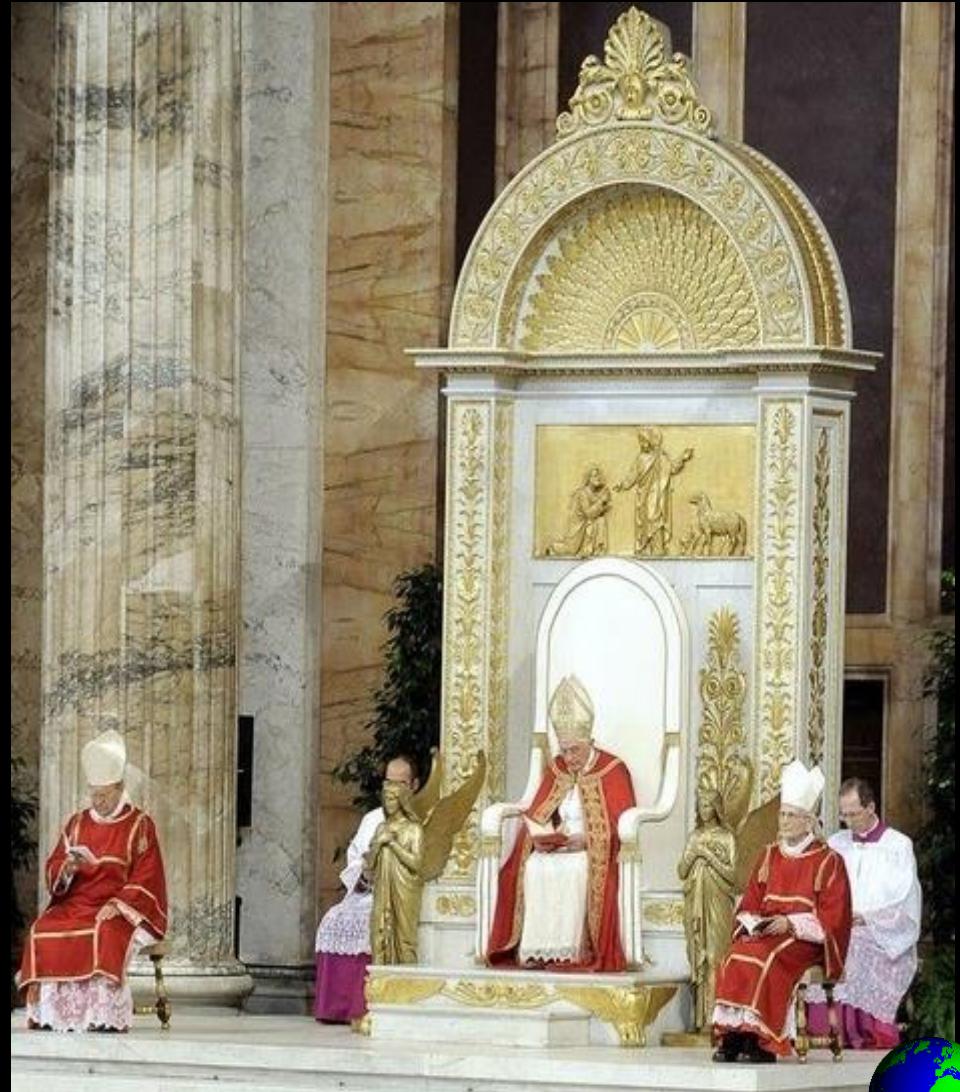
By peace he shall destroy many – Many of the nations that became provinces under the Roman Empire did so by treaty, alliance and bequeathment.

- Thus by peace many were destroyed.

Also the Papacy, through the ecumenical movement, has successfully destroyed many a denomination.

Against the Prince of Princes - This applies both to pagan Rome in the actual crucifixion of Christ, and to papal Rome in their blasphemous claims for their popes and priests. (2 Thessalonians 2:4)

But he shall be broken without hands - A reference to the final destruction of the wicked at the coming of Christ which will put an end to all who oppose God and his people. This parallels to Daniel 2:34, where the stone cut out without hands will destroy the last earthly kingdom and establish the eternal kingdom of Christ.



# **Daniel 8:26 – it shall be for many days**

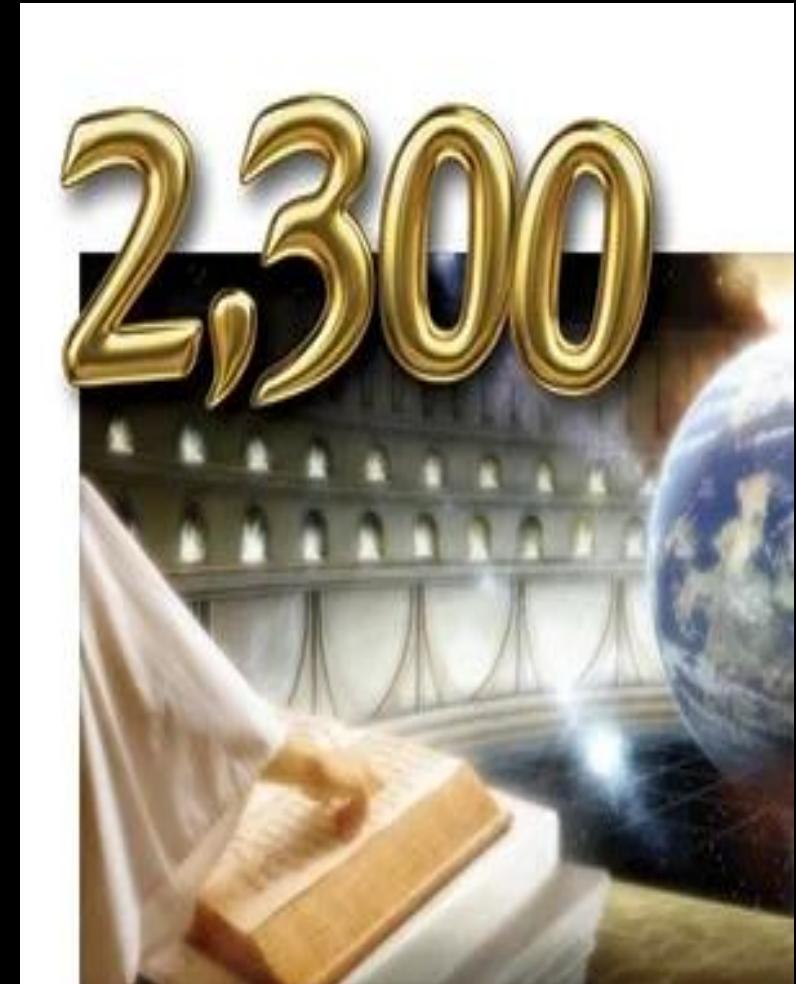
**Daniel 8:26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.**

In verse 26 Daniel is told that the chazon (the entire vision of Daniel 8) is for many days and that he should shut it up.

It is very important to realize that up to this point (in the first seven chapters of Daniel), God has not told Daniel to shut up anything. It is only starting in chapter 8 that the vision is sealed. This is clear evidence that the little sealed book of Daniel 12:4 and Revelation 10 is composed only of the portion of Daniel which deals with the 2300 days.

**Vision of the evening and morning** – This is a reference to the **2300 day prophecy**. It is seen that there is no further information given to Daniel of any sought of starting date.  
• But the vision is true; it will surely come to pass.

**Shut thou up the vision** – Daniel was instructed to seal up the vision, for the fulfilment of certain details of the vision of this chapter would extend into the distant future. And when understood correctly, we see that it was the vision of the 2300 days that was shut up as it is not until after the time of the end.



# **Daniel 8:27 - Daniel fainted**

**Daniel 8:27** And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

## **Daniel's Reaction:**

**Daniel was overcome by the enormity of what he had seen and heard, and Gabriel had to stop before interpreting the vision of the 2300 days, as Daniel had received all that he could take at this time.**

**Further instruction, specifically on its starting point, was therefore deferred to a future time.**

**Although Daniel did not completely understand what was revealed to him, nevertheless he transmitted it faithfully.**

**God again has allows humans to look behind the scenes.**

**\* His Word is being fulfilled exactly.**



# **The details will continue in Daniel 9**

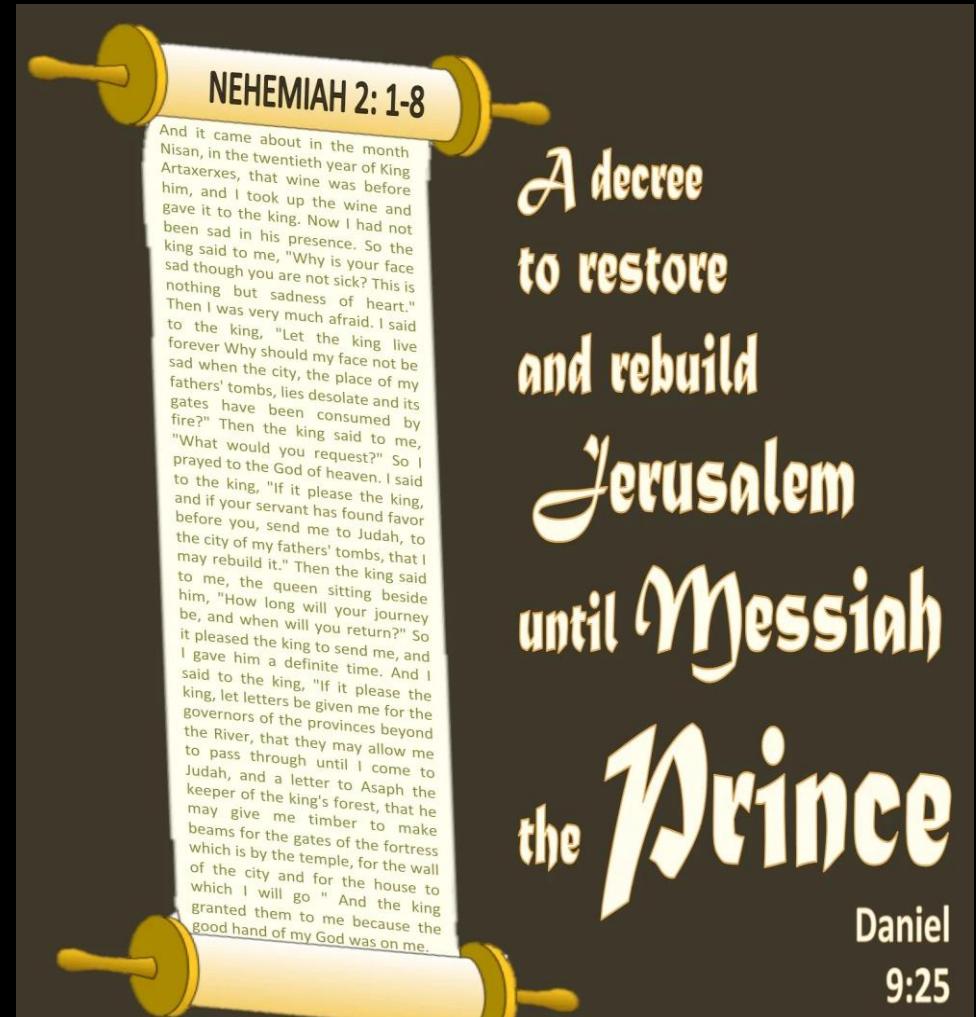
Verse 27 will not only mark the conclusion to chapter 8 but will also provide the introduction to chapter 9. **This verse is of the utmost importance.**

**When the angel told Daniel that the vision was for 'many days' and that he should seal it, he Daniel got sick and was faint for several days.**

**Why did this happen to Daniel?**

He explains: "I was astonished at the vision (mareh) but none understood it."

**Daniel was confused about the mareh portion of the chazon.** Even though God had explained the meaning of the ram, the he-goat and the little horn (the chazon), he was still confused about the mareh. **The only element left unexplained in chapter 8 was the time aspect, the 2300 days.** In chapter 8 there is no beginning point for the 2300 days and God had not explained how the 2300 days were related to the 70 week prophecy of Jeremiah. In chapter 9 God will fill in the missing information so that Daniel can understand!



# ***Gabriel now interprets to Daniel***

- Gabriel now comes to give Daniel understanding of the vision.

**Notice some key points:**

1. The vision is for the “Time of the End.”
2. The ram represents Medo-Persia
3. The rough goat represents Greece
4. The great horn represents the first king – Alexander the Great led them to conquer the world.
5. The four horns represent the four generals that took over the kingdom after Alexander died.
6. The little horn represents first Pagan Rome, then Papal Rome.
7. At the end Daniel still had questions about the “Cleansing of the Sanctuary.”



# ***Why Antiochus is not the “little horn”***

Some have tried to say that the little horn represents Antiochus Epiphanes, but the Bible does not support this view.

Let's consider some facts:

1. In verse 4, it says that the ram, representing Medo-Persia became “Great.”

2. In verse 8, it says that the he-goat, representing Greece became “Very Great.”

3. In verse 9, it says that the Little Horn, representing Pagan & Papal Rome became “Exceeding Great.”

Antiochus Epiphanes, was never greater than Alexander the Great, and he was “Very Great.” This Little Horn power has to be the same fourth kingdom, represented by the legs of iron in the image of Daniel 2, and the non-descript beast with 10 horns in Daniel 7.

4. Daniel 8:23 “And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.”



# **Why Antiochus is not the “little horn” (cont’d)**

The Hebrew word for “Latter” is “achariyth,” which means, “the last or end.” Antiochus Epiphanes was 8th in the line of 26 leaders in the divided kingdom of Greece. He was not at the “end” as the Scriptures tell about the “Little Horn.” He was in the Seleucus dynasty and ruled for 12 years and was at the end, told to leave Egypt, by Rome that was rising in power.  
\* He therefore, couldn’t be the “King of fierce countenance.”

5. This verse tells us that the “Little Horn” would arise at the end of the kingdom of Greece. We know from the prophecies of Daniel 2 and 7 that the next kingdom to rise would be the Pagan Roman Empire. Notice the comparisons from Daniel 2, 7, and 8 on the fourth kingdom, Pagan Rome.

Please also read Daniel 2:40, Daniel 7:7 & 19, Daniel 8:23-24.

As we can see the “Little Horn” from Daniel 8 represents first, the Pagan Roman Empire that is political and conquers land, and then, transfers power to, the political-religious Roman Catholic Church, that attacks Jesus, His Sanctuary, His continual High Priest ministry in our behalf, His people, and His Truth! Remember this leads us to the end, where Judgment sets the record straight.



# ***Important points to consider***

- Among other things, Daniel 8 is dealing with truth. What is truth? In the New Testament it is Scripture and the teaching contained in it (John 17:17). It is also Jesus (John 14:6). To be in the truth means to be in Jesus and agree with His Word and His teachings. This truth is being attacked today. Many people are not interested in God. They fabricate their own theories and religions, but are without orientation because they have become their own yardsticks. But true Christians have a sure foundation and grow in Christ.
- The sanctuary has to do with God's presence among His people. It is also the place from which judgment and salvation come. God does not allow for His plan of salvation to be destroyed, nor does He permit that His way of obtaining salvation be replaced by another system. It is still best to follow Him instead of a man-made system.
- While we live in the last period of earth history when error increases and various kinds of problems become insurmountable, we look forward to Christ's second coming and prepare for it.



# *Comparison of Daniel 2, 7 & 8*

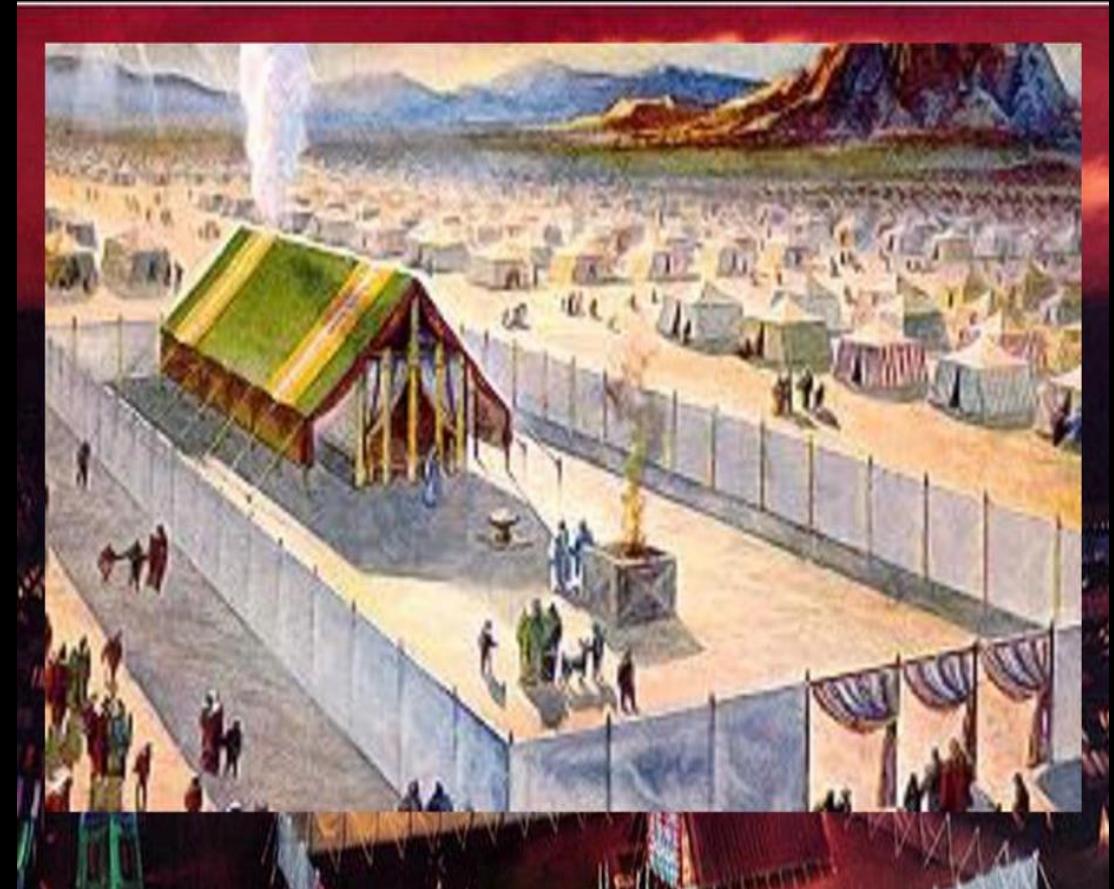
Daniel 2	Daniel 7	Daniel 8
Babylon	Babylon	-----
Media-Persia	Media-Persia	Media-Persia
Greece	Greece	Greece
Pagan Rome	Pagan Rome	Pagan Rome
Papal Rome	Papal Rome	Papal Rome
-----	Judgment in heaven	Cleansing of Sanctuary
Second Coming	Second Coming	Second Coming
[Stone cut out without hand]	[Saints get the kingdom]	[Destroyed without hand]

Above is a chart summarizing what we have looked at so far regarding the sequence of kingdoms depicted in Daniel chapters 2, 7, and 8. What does this tell us about the cleansing of the sanctuary?



# **Comparison of Daniel 2, 7 & 8 (cont'd)**

As we can see here, there are parallels between the chapters. Not only are the nations depicted in parallel to each other, the judgment scene in Daniel 7 — which arises after the 1,260 years (A.D. 538 - 1798) of papal Rome, directly parallels the cleansing of the sanctuary, which in Daniel 8 arises after Rome as well. In short, this heavenly judgment in Daniel 7 — the judgment that leads to the end of the world — is the same thing as the cleansing of the sanctuary in Daniel 8. We are given here two different depictions of the same thing, and both occur after the 1,260-year period of persecution perpetrated by the little horn power.



"The correct understanding of the ministration in the heavenly sanctuary, is the foundation of our faith".--Letter 208, 1906, p. 2.



# *The Vision and its impact*

The prophet was heart-sick as he beheld these scenes and the deep sufferings of the people of God. He was unable to grasp the idea of the time of the fulfilment of the events, and thought that his own people, perhaps the very ones who were at that time in bondage to Babylon, would be called to suffer these things. The investigative judgment had been revealed to him, when the cases of men would be tried and the oppressor would be condemned. The end also of this oppressive power he had been shown was the lake of fire, when Roman authority should be broken without hands. In Nebuchadnezzar's dream the end would come when the stone cut out without hands should smite the image and finally fill the whole earth. As these scenes passed like a panorama before the eye of the prophet, angels also watched, for their interests are one with man's. SDP 113.1



# *The Vision and its impact (cont'd)*

The universe has waited now six thousand years for the final issue between truth and error. No wonder angelic hosts wonder when the struggle will end, and when the song of songs can be taken up by the choir of heaven. These times are hidden with the Father, but man may understand some of the secrets of the Almighty. The interest heaven manifests at these scenes of earth is shown by the 13<sup>th</sup> verse. One angel called to Gabriel, asking, "How long shall be the vision concerning the daily sacrifice [pagan Rome] and the transgression of desolation [the papacy] to give both the sanctuary and the host to be trodden underfoot?" And Gabriel answered, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." SDP 113.2



# **Messengers and their role**

In addition to the truth taught by the prophecy itself there are connected with the eighth chapter of Daniel some underlying principles of wonderful beauty. SDP 114.3

The spirit of prophecy is a gift to be coveted. God never leaves himself without some representation on earth, and among his people certain ones are prophets. The study of Daniel's life reveals the character which makes it possible for man to understand the language of God. A clean, pure soul is necessary. Gabriel is the angel of prophecy, the messenger who bears the light of truth to men. To the father of John the Baptist he said, "I am Gabriel, that stand in the presence of God." To Daniel he said, "There is none that holdeth with me in these things but Michael, your prince," Christ himself. Gabriel is then the personal attendant of the Son of God, holding the position as light bearer which Satan occupied before his fall. It was Gabriel who announced the birth of the Saviour to Mary in Nazareth. It was he who led the angel choir on the plains of Bethlehem; he with others, as the star, guided the wise men to the Babe of Bethlehem. SDP 115.1



# **Messengers and their role (cont'd)**

It was Gabriel who brought strength to the Saviour at the close of the forty days' conflict in the wilderness of temptation, and he who lifted the prostrate form of the Son of Man in Gethsemane and pillow'd that aching head, wet with bloody sweat, upon his own bosom.

**Before Gabriel, the Roman guard fell like dead men, and his voice shook the earth as the Saviour came from the tomb. Taking his seat on the empty sepulchre, it was he who met the disciples and the women, and bade them seek their Lord among the living.** SDP 115.2

**The Saviour ascended to heaven leaving his disciples alone, but not alone, for "Behold two men stood by them in white apparel." While heaven rang with songs of welcome to the returning Son of God, two angels stood on earth to comfort the lonely ones. One of these was Gabriel, Christ's attendant angel. Of all the angels of heaven none have been more closely connected with man than has Gabriel. Yet to John, who fell before him to worship, he said, "See thou do it not; for I am thy fellow-servant." So bound up in the affairs of man is this mighty angel that he counts himself one with us. This is the one whom Christ has used to convey the light of future events to men upon earth. To every prophet, from Moses to John, the same angel came, and to the remnant church, Gabriel reveals truth through the person of the prophet.** SDP 115.3



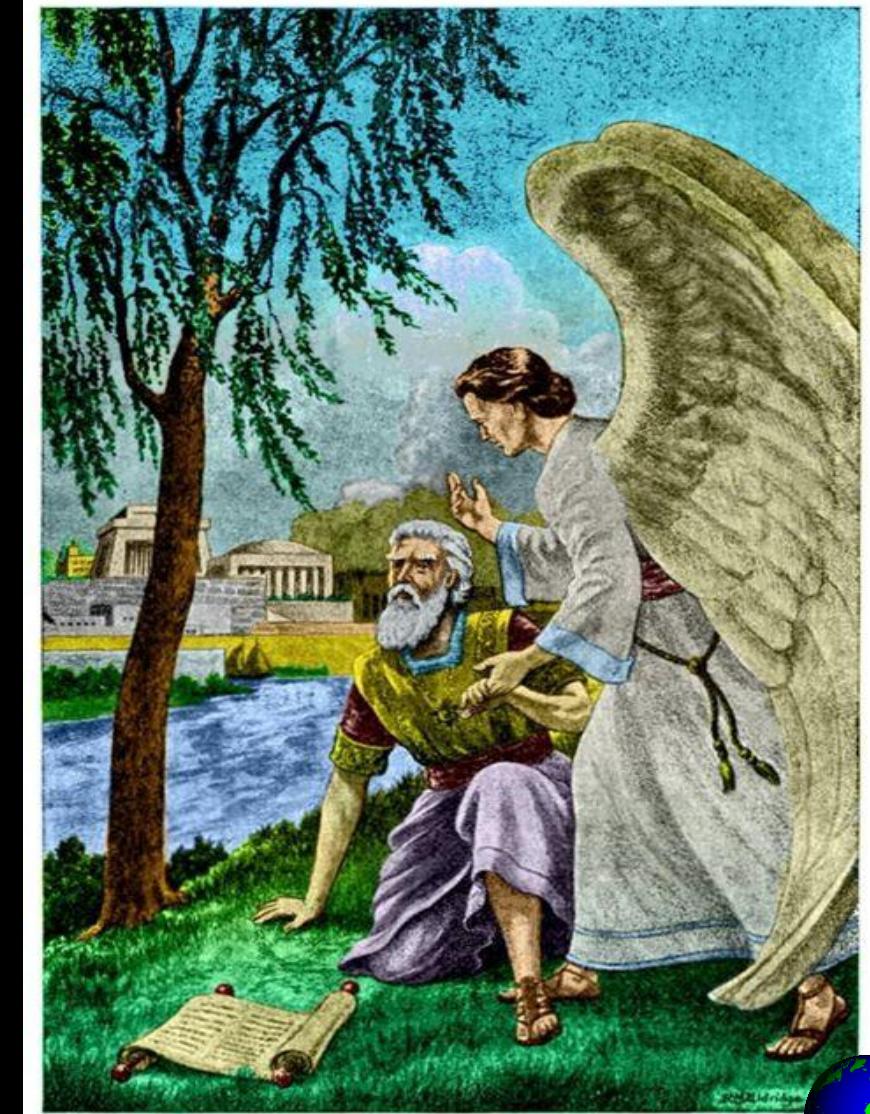
# *Lucifer and his agenda*

Before his fall, Lucifer was the light bearer. Since that time he has used his power in bearing darkness to the sons of men. There always have been and will be to the end of time, false prophets and seers. Men who might be used by God, were their hearts given to him, often yield themselves to the influence of the counterfeit power. Herein lies the explanation of spirit manifestations. So great will be this power that before the end Satan himself, personifying an angel of light, will appear on the earth, deceiving, if possible, the very elect. The safety of God's people will lie in heeding the voice of Gabriel as he speaks through some chosen instrument. Christ speaks through Gabriel to his prophet. SDP 116.1



# *Gabriel and Daniel*

Daniel, though living in the palace of Shushan, was carried by the angel to the river Ulai. On the banks of the river he witnessed the contest between the ram and the goat; between the Medo-Persian empire and the Greeks. Ulai represents the river of time, which has its source in eternity. Time with which we have to deal is but an infinitely small fraction of eternity, as a drop in the bucket; as the stream to the ocean. But on the banks of this river all nations are located; there they rise and there they fall. Christ presides over the waters, and his voice was heard from between the banks of the river calling to Gabriel, "Make this man to understand the vision." Nation may contend with nation on its banks, but the "Holy Watcher" is ever near. This river contains the water of life for all who will drink, but all nations have built river walls exceeding the height of those of Babylon, to keep men away from the waters and to break the influence of Him who calls from between the banks. SDP 116.2



# *Outline of the Narrative Structure of Daniel 8*

## 1. Prologue

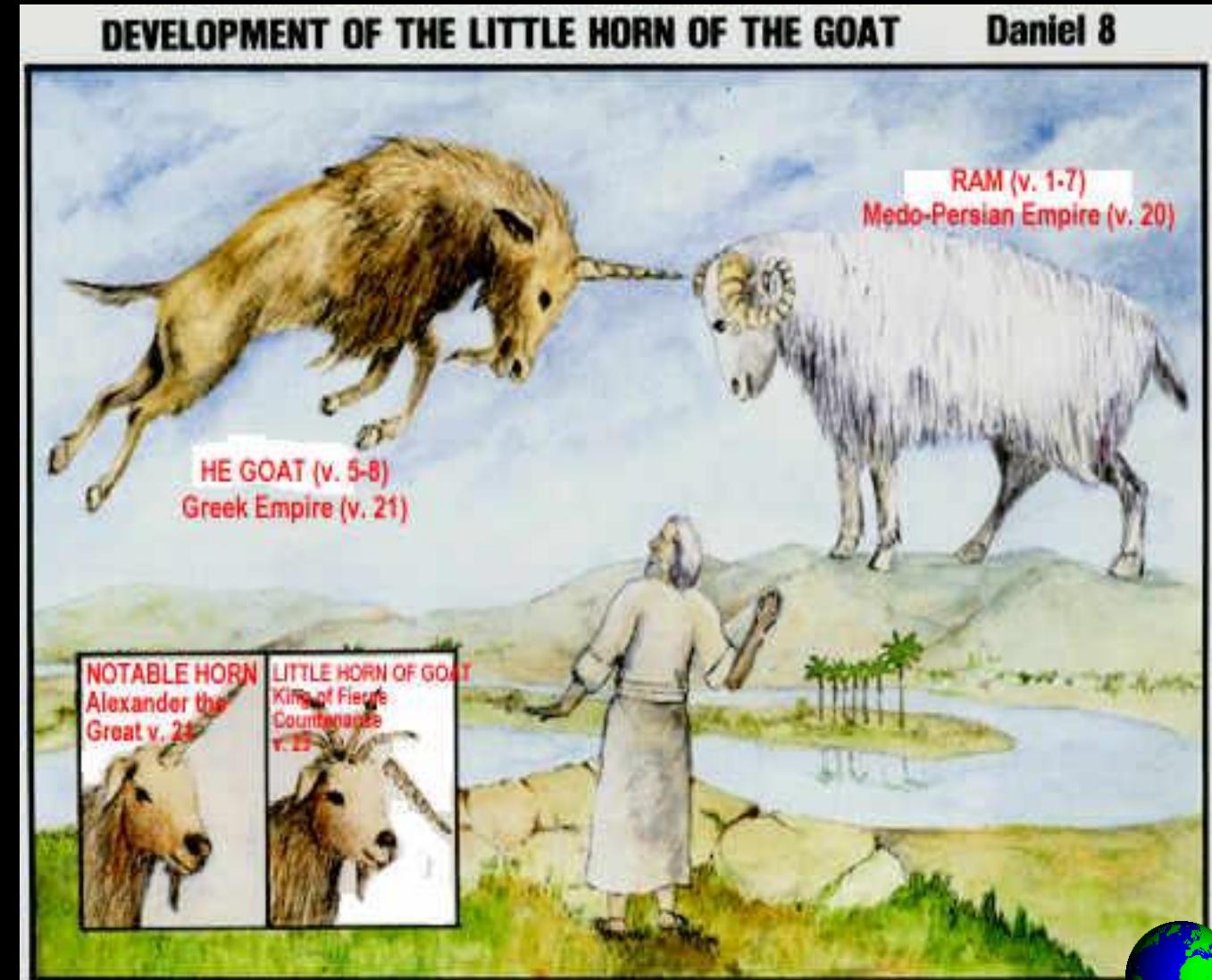
**It presents the setting of the vision on the banks of the River Ulai, in the citadel of Susa, in the province of Elam and in the third year of Belshazzar.**

## 2. First section

**It describes a ram standing on the banks of the river Ulai, its identity, its supremacy, and its arrogance.**

**It depicts a male goat coming from the west to fight against the ram, its victory, its supremacy, its arrogance, and the fracturing of its power.**

**It portrays a little horn extending its power to the beautiful land, to the host of heaven, casting down part of the host, and trampling upon them.**



# *Outline of the Narrative Structure of Daniel 8*

**It depicts the little horn's arrogance, its damages to the properties of the Prince of the host, and its success.**

**It presents a dialogue between two holy beings regarding the damages caused to the properties of the Prince of the host and the resolution to the problem.**

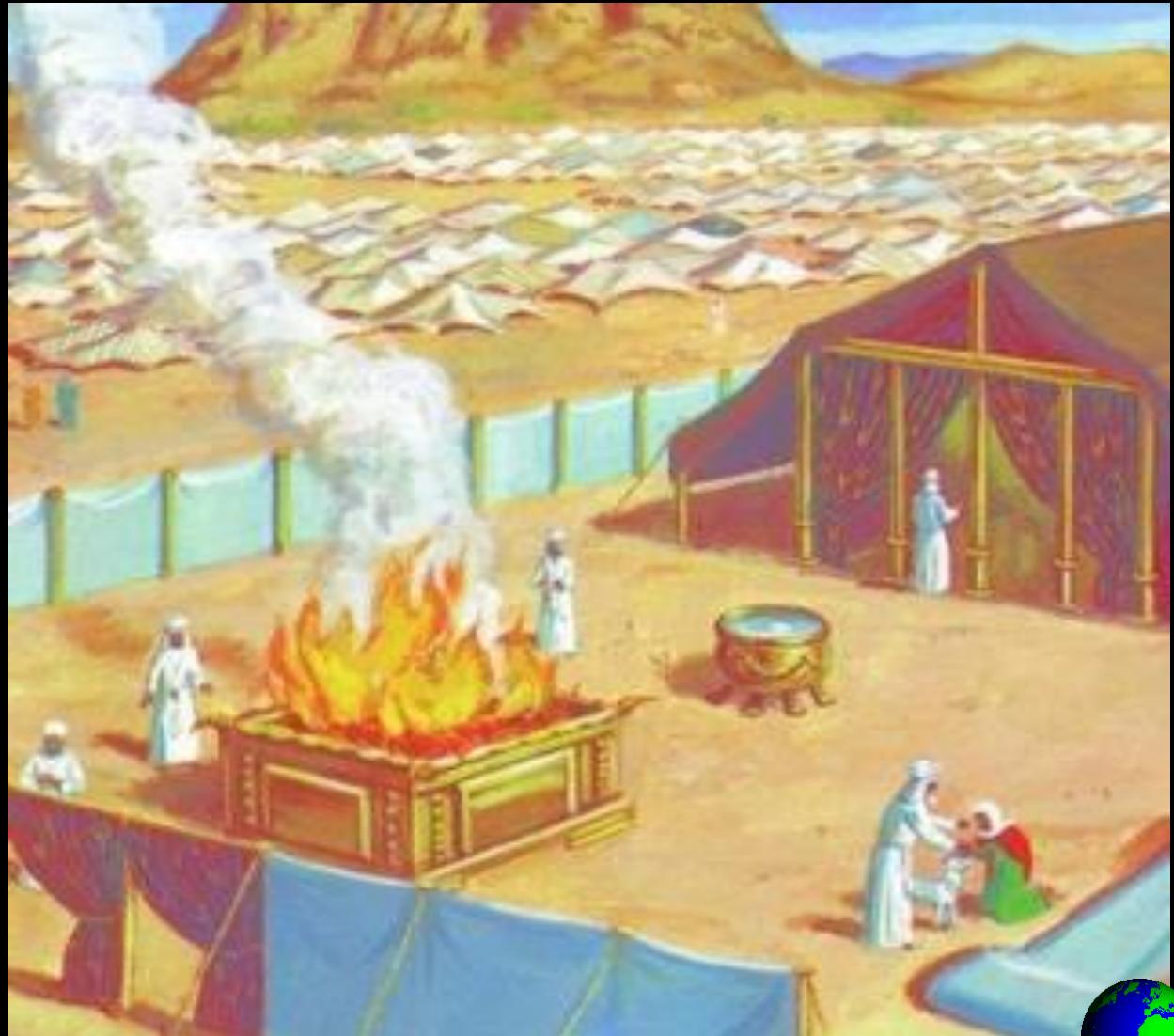
## **3. Second section**

**It shows the coming of an interpreter to help Daniel understand his vision and Daniel's experience with him.**

**It presents Gabriel's explanation of the vision account.**

## **4. Epilogue**

**It indicates Daniel was exhausted, sick, and astonished on account of the vision, without being able to understand it.**



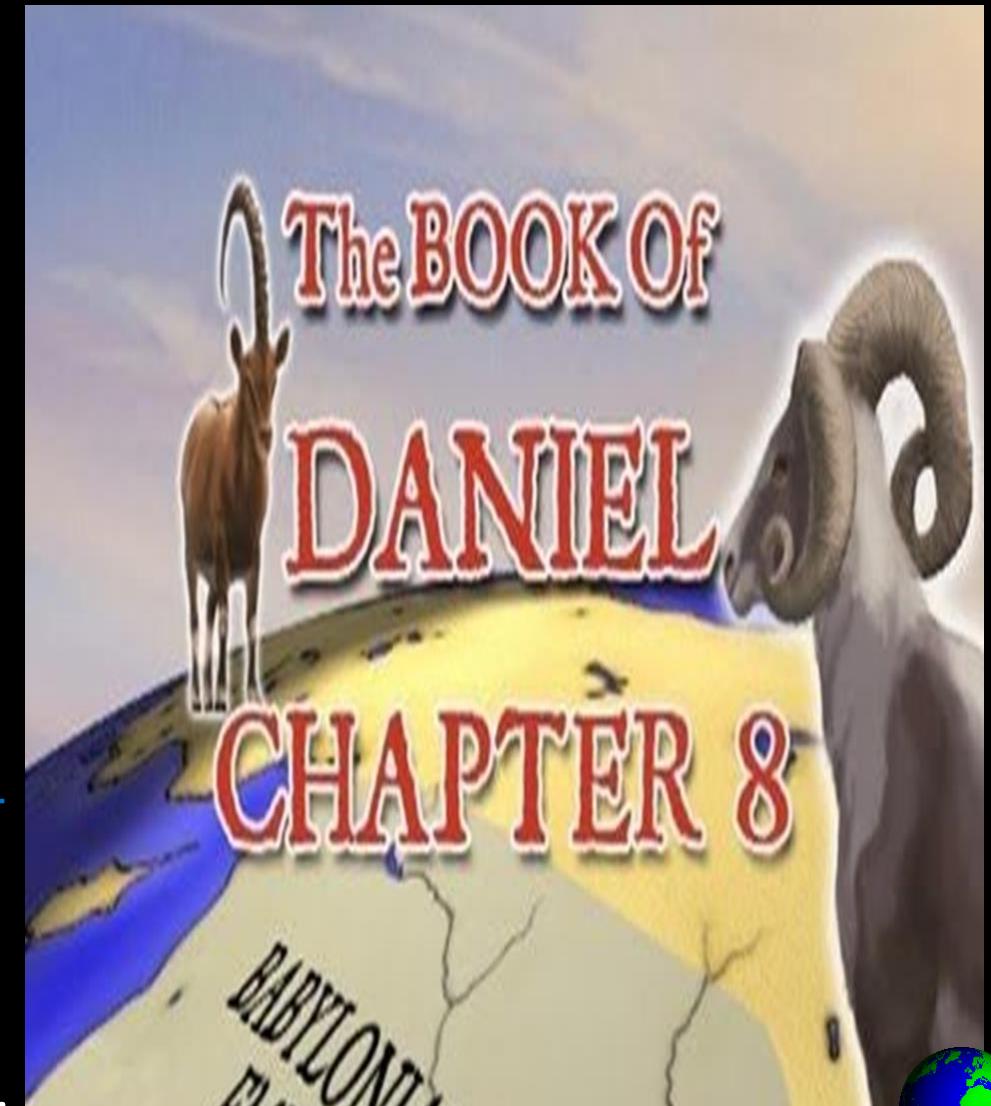
# *Summary of Daniel 8*

The narrative structure of Daniel 8 starts with a prologue and finishes with an epilogue.

Between them are two sections:

- (1) **Daniel's vision account** (Daniel 8:3-14)
- (2) **Gabriel's explanation of the vision account** (Daniel 8:15-26).

The first section is divided into five paragraphs and the second section, in two. The centre of these seven paragraphs is the third scene of the little horn that covers the third, the fourth, and the fifth paragraphs. It depicts a conflict between the little horn and the Prince of the host. The former trampled the host of the latter (Daniel 8:9-10). It took away his regular [cultic worship] and cast down his sanctuary (Daniel 8:11; Daniel 9:24-27). A comment adds that a host was given repetitively [unto trampling] in addition to the regular [cultic worship] in rebellion (Daniel 8:12a).



# **Summary of Daniel 8 (cont'd)**

These repetitive actions against the host do not represent a one-time event, but they would actually occur in three different stages of the little horn's reign (Daniel 8:23-26 and 11:21-45).

Since some of the actions in Daniel 8:9-14 involve the destruction of the Jewish temple, the taking away of the temple's rituals, the destruction of Jerusalem and the trampling of God's people during three stages of the little horn's reign, the referent of the latter symbol cannot be Antiochus Epiphanes, but a greater kingdom than the two kingdoms symbolized by the male goat and the ram. Should someone argue that Gabriel presented the little horn as a king and not as a kingdom, there is no inconsistency because Gabriel used the term king as a figure of synecdoche. That is, he made a part to represent the whole as in Daniel 7:17, 23.

The climax of the vision account appears in the fifth paragraph. The explicit resolution is: "The sanctuary shall be cleansed" (Daniel 8:14; 12:1).



# **Summary & Conclusion**

Daniel did not understand the cryptic answer at once (Daniel 8:15, 27). Three more explanations were necessary so that he could understand it (Daniel 9:24-27, 11:2-12:4 and 12:5-13).

This is a pragmatic reminder of the need to take into account the whole picture of the vision and its explanation in order to grasp the structure and meaning of the vision of Daniel 8.

The case of every person will be examined in the heavenly courtroom (Romans 14:10–12) and God will honor the choice of each individual to serve either Christ or Satan (Revelation 22:11, 12).

Finally, after eradicating sin, God's plan is to create new heavens and a new earth (2 Peter 3:13; Isaiah 65:17), where sin will never rise again (Nahum 1:9), and give this new earth to His people as their home throughout eternity (Revelation 21:1–5).

The Father and Son will then dwell with their people in perfect joy and harmony forever.



When the observance of Sunday be mandatory, each person must decide whether to accept the sign of authority of God (Sabbath) or the authority of men (Sunday).



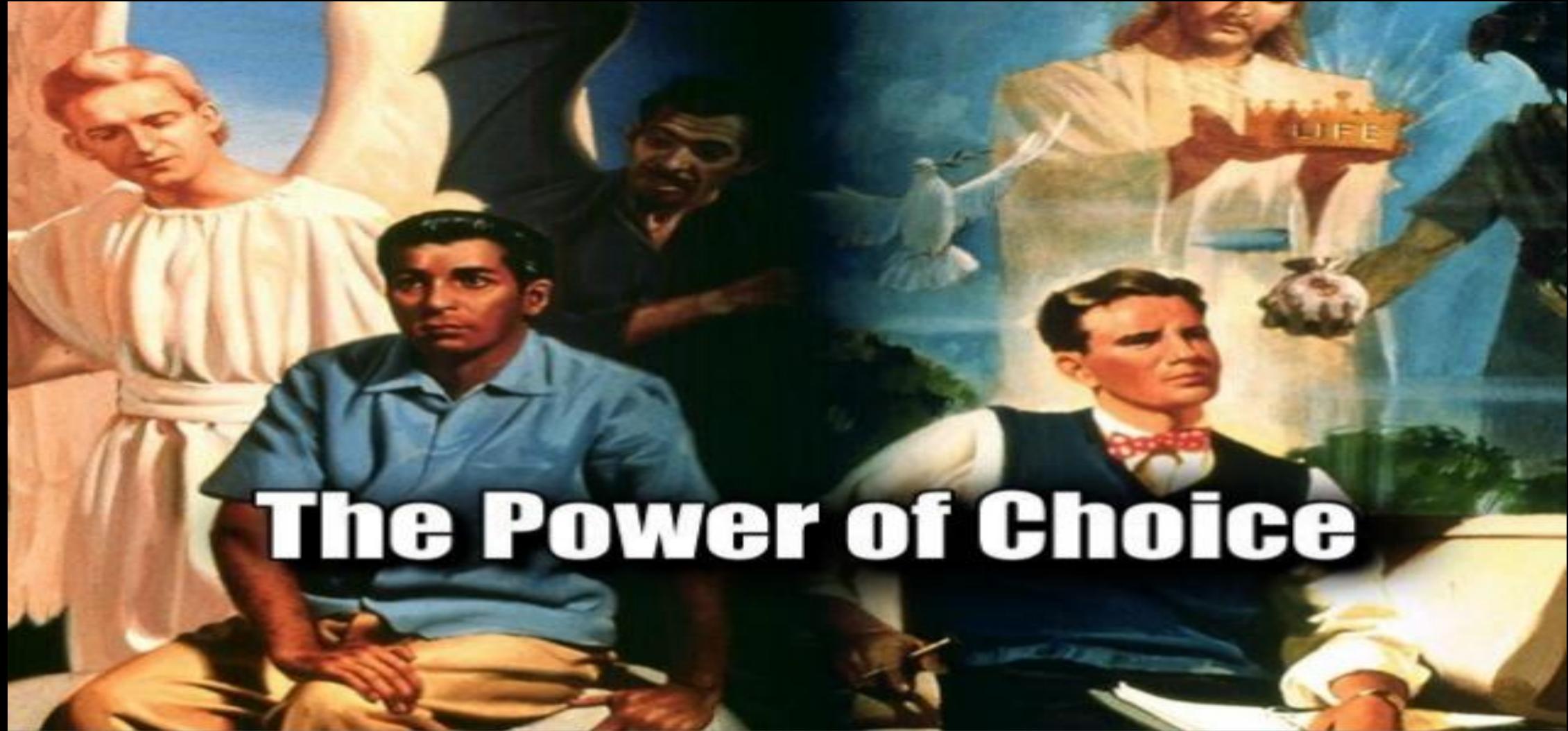
# Conclusion

All of this is included in the “at-one-ment.” God has informed us of it in His Word and demonstrated it in the Old Testament sanctuary services—especially the Day of Atonement. Jesus is the key to this at-one-ment. His loving sacrifice for us makes it all possible. Getting rid of sin in our lives and in the universe is possible only through Him (Acts 4:12). No wonder heaven’s three-point final message to the world calls upon us all to worship Him (Revelation 14:6–12).

This blessed atonement offer includes a plan to isolate sin and destroy it—including Satan, his fallen angels, and all who join him in rebellion (Matthew 25:41; Revelation 21:8). Further, the full truth regarding Jesus and His loving government and Satan and his diabolical dictatorship will be taken to every person on earth so everyone can make an intelligent, informed decision to align either with Christ or Satan (Matthew 24:14; Revelation 14:6, 7).

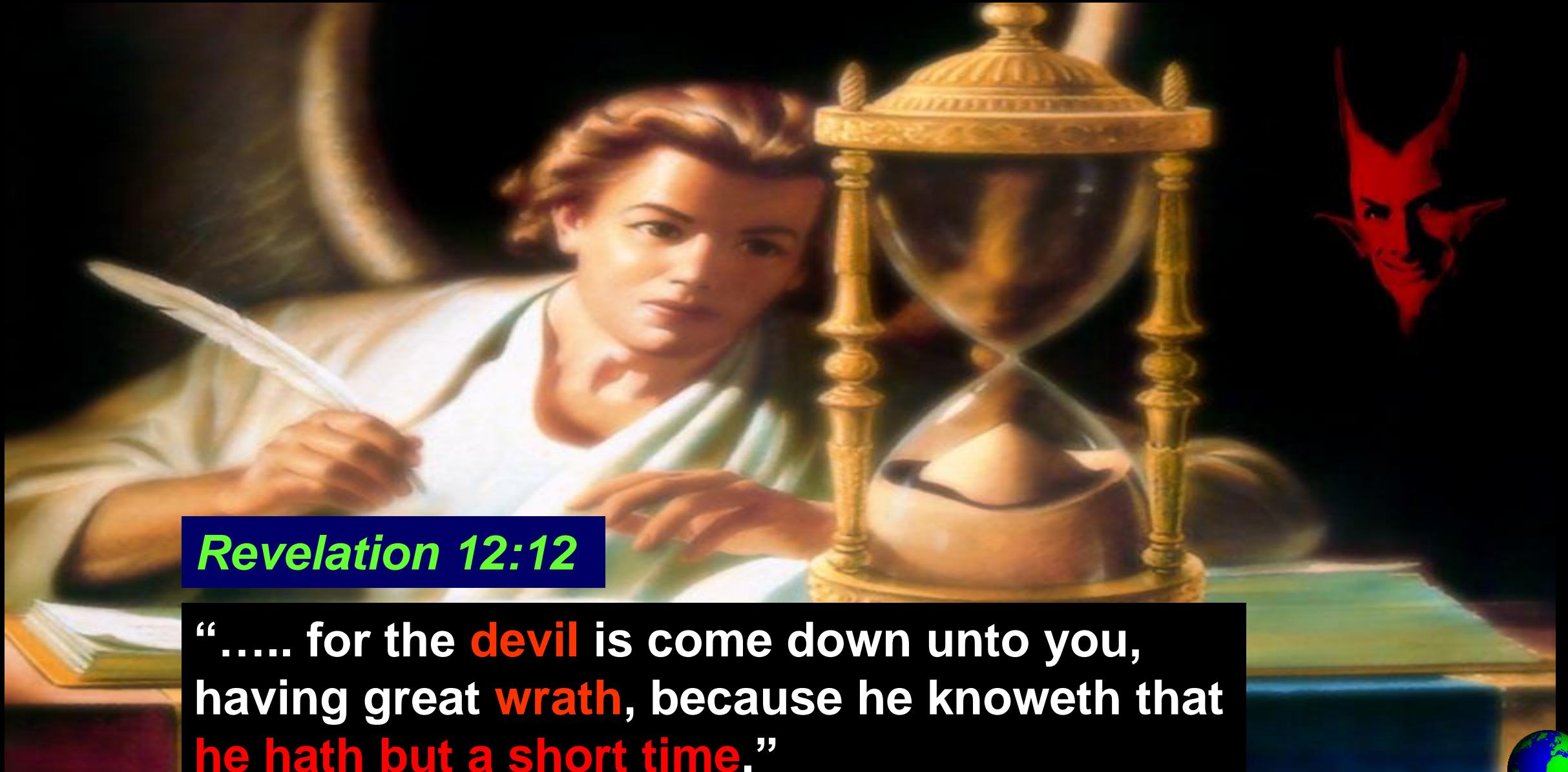


*God has given all:*



**The Power of Choice**





## ***Revelation 12:12***

“..... for the **devil** is come down unto you,  
having great **wrath**, because he knoweth that  
**he hath but a short time.**”

# ***Enter The Ark of Hope***

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

– John 10:16



The Ark of the Covenant



**Psalms 77:13**

Behold, I stand at  
the door, and  
knock: if any man  
hear my voice,  
and open the door,  
I will come in to  
him, and will sup  
with him, and he  
with me. –  
Revelation 3:20





**ARE YOU READY TO MEET JESUS?**