

The Book of Daniel
Chapter 8

Verse 1

1. Belshazzar's third year: around _____ BC.
2. This is Daniel's _____ vision, or dream.

Verses 2-4

3. The ram that Daniel sees has _____ horns, one _____ than the other, and the higher one comes up _____.
4. Horns represent _____.
5. A higher horn, a larger horn means that it has more _____.
6. The ram represents _____ - _____.
7. The Persian part of the kingdom dominated the Median part of the kingdom as the years went by.
8. The ram pushes in three directions: westward toward _____, northward toward _____, and southward toward _____. This fits in perfectly with the three ribs in the mouth of the bear.
9. Medo-Persia was in control over Israel as a world power from _____ BC to _____ BC.

Verses 5-8

10. A goat comes from the west. What nation, from the west, came next? _____
11. This goat "*touched not the ground*", it flew, just like the _____ with four wings in Chapter 7.
12. The goat had a "*notable horn between his eyes*". A horn represents a _____.
13. Greece, the "*he goat*" grew strong. The "great horn", when he was strong, was _____. This refers to Alexander the Great, who, at the peak of his power, at the age of _____, died.
14. When Alexander died, the kingdom was divided into _____ parts.

Verses 9-12

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15. Out of one of these Greek divisions will come forth a ‘_____’ . The ‘little horn’ was partially fulfilled by Antiochus Epiphanes, who ruled over Israel from 175 -164 BC.
- a. Things Antiochus Epiphanes did:
 - i. He desecrated the temple
 - ii. He offered a pig as a sacrifice in the temple
 - b. Things Antiochus Epiphanes did not do:
 - i. Cast down host of heaven
 - ii. Magnified himself even to the Prince (Jesus)
 - iii. Stood up against the Prince
 - iv. Broken without hand
 - v. Grow in power
 - vi. Have any kind of 2300 day period associated with him
16. This ‘Little Horn’ will be completely fulfilled by the _____. Making this ‘Little Horn’ the same person as the ‘Little Horn’ in chapter 7.
- a. Similarities between the ‘Little Horn’ of Chapter 8 with Chapter 7
 - i. Both begin small
 - ii. Both grow to be large
 - iii. Both wage war on the saints
 - iv. Both pluck out three kings
17. The Antichrist will come out of one of the regions of the _____ empire.
18. The Antichrist will take out three kings that preside over three regions: the _____, the _____, and the _____ (Israel).
19. The beast and Satan are very closely related, as is our Holy Trinity. The Antichrist will be involved in spiritual warfare, along with the dragon (Satan).
20. The Antichrist will “*magnify himself even to the prince of the host*”. He will, as we read in II Thessalonians 2:3,4 “*opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is _____.*”
21. The daily _____ will be taken away by the Antichrist. This means that the daily sacrifice will have to be implemented in the future. There has to be a rebuilt temple in the future.
22. The Antichrist will “*cast down the truth to the ground*”, and, in doing so, his lies will be practiced and his lies will _____. We read about this, also, in II Thessalonians 2:9-11, “*Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie*”. His lies will prosper

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Verses 13 & 14

23. The “*transgression of desolation*” refers to the _____ of desolation.
24. The sanctuary of the temple will remained uncleansed for _____ days after the Abomination of Desolation.
25. This means that the work of cleansing the temple will continue into the _____ kingdom. The work must be done with human hands.

The Seventh-day Adventist Church is the largest of several "Adventist" groups which arose from the Millerite movement of the 1840s. The Millerites (after William Miller) were part of the wave of revivalism in the United States known as the Second Great Awakening. Miller predicted on the basis of Daniel 8:14-16 and the "day-year principle" that Jesus Christ would return to Earth on October 22, 1844. When this did not happen, most of his followers disbanded and returned to their original churches.

Members of the Bahá'í Faith believe that Miller's interpretation of signs and dates of the coming of Jesus were, for the most part, correct.^[16] They believe that the fulfillment of biblical prophecies of the coming of Christ came through a forerunner of their own religion, the Báb, who declared that he was the "Promised One" on May 23, 1844, and began openly teaching in Persia (Iran) in October 1844.^[17] Several Bahá'í books and pamphlets make mention of the Millerites, the prophecies used by Miller and the *Great Disappointment*, most notably William Sears' *Thief in the Night*

Verses 15-19

26. This vision covers the “*time of the _____*”.
27. This vision shows us what “*shall be in the _____ end of the indignation: for at the time appointed the _____ shall be.*” This lays to rest any notion that this vision was fulfilled by Antiochus Epiphanes.

Verses 20-22

28. We are told that the ram represented _____ - _____. The goat represented _____. The great horn is Greece's first _____, Alexander the Great.
29. Again, we see that when Greece's first king is broken, _____ kings will divide the nation, but not with the same power that he had.

Excerpted from “The Works of Josephus”

Now Alexander, when he had taken Gaza, made haste to go up to Jerusalem; (326) and Jaddua the high priest, when he heard that, was in an agony, and under terror, as not knowing how he should meet the Macedonians, since the king was displeas'd at his foregoing disobedience. He therefore ordained that the people should make supplications, and should join with him in offering sacrifices to God, whom he besought to protect that nation, and to deliver them from the perils that were coming upon them; (327) whereupon God warn'd him in a dream, which came upon him after he had offer'd sacrifice, that he should

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take courage, and adorn the city, and open the gates; that the rest appear in white garments, but that he and the priests should meet the king in the habits proper to their order, without the dread of any ill consequences, which the providence of God would prevent. (328) Upon which, when he rose from his sleep, he greatly rejoiced; and declared to all the warning he had received from God according to which dream he acted entirely, and so waited for the coming of the king.

(329) And when he understood that he was not far from the city, he went out in procession, with the priests and the multitude of the citizens. The procession was venerable, and the manner of it different from that of other nations. It reached to a place called Sapha; which name, translated into Greek, signifies a prospect, for you have thence a prospect both of Jerusalem and of the temple; (330) and when the Phoenicians and the Chaldeans that followed him, thought they should have liberty to plunder the city, and torment the high priest to death, which the king's displeasure fairly promised them, the very reverse of it happened; (331) for Alexander, when he saw the multitude at a distance, in white garments, while the priests stood clothed with fine linen, and the high priest in purple and scarlet clothing, with his mitre on his head having the golden plate on which the name of God was engraved, he approached by himself, and adored that name, and first saluted the high priest. (332) The Jews also did all together, with one voice, salute Alexander, and encompass him about: whereupon the kings of Syria and the rest were surprised at what Alexander had done, and supposed him disordered in his mind. (333) However, Parmenio alone went up to him, and asked him how it came to pass, that when all others adored him, he should adore the high priest of the Jews? To whom he replied, "I did not adore him, but that God who hath honored him with that high priesthood; (334) for I saw this very person in a dream, in this very habit, when I was at Dios, in Macedonia, who, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither, for that he would conduct my army, and would give me the dominion over the Persians; (335) whence it is, that having seen no other in that habit, and now seeing this person in it, and remembering that vision and the exhortation which I had in my dream, I believe that I bring this army under the divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians, and that all things will succeed according to what is in my own mind." (336) And when he had said this to Parmenio, and had given the high priest his right hand, the priests ran along by him, and he came into the city; and when he went up into the temple, he offered sacrifice to God, according to the high priest's direction, and magnificently treated both the high priest and the priests. (337) **And when the book of Daniel was showed him, wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended; and as he was then glad, he dismissed the multitude for the present, but the next day he called them to him, and bade them ask what favors they pleased of him:** (338) whereupon the high priest desired that they might enjoy the laws of their forefathers, and might pay no tribute on the seventh year. He granted all they desired: and when they entreated him that he would permit the Jews in Babylon and Media to enjoy their own laws also, he willingly promised to do hereafter what they desired: (339) and when he said to the multitude, that if any of them would enlist themselves in his army on this condition, that they should continue under the law of their forefathers, and live according to them, he was willing to take them with him, many were ready to accompany him in his wars.

(340) So when Alexander had thus settled matters at Jerusalem, he led his army into the neighboring cities; and when all the inhabitants, to whom he came, received him with great kindness, the Samaritans, who had then Shechem for their metropolis (a city situate at Mount Gerizzim, and inhabited by apostates of the Jewish nation), seeing that Alexander had so greatly honored the Jews, determined to profess themselves Jews;

Verses 23-27

30. In verse 23, we see that these things will take place in the "_____ time".
31. The Antichrist is described here as a 'king of _____ countenance'.
32. The Antichrist will be a man '*understanding dark sentences*'. He will understand the full extent of the powers of _____.

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33. The Antichrist's power shall be _____.
34. His power doesn't come from himself, it comes from _____. We are told this in Revelation 13:2, "*and the dragon gave him his power, and his seat, and great authority.*"
35. The Antichrist will destroy the "*mighty and _____ people*".
36. Through the Antichrist's policy, worldwide commerce will prosper. What policy? Possibly, the one mentioned in Revelation 13, "*that no man may buy or sell*" unless he had the mark of the beast. I believe this will save the worldwide economy. This is why, in Revelation 18:11 we read, "*And the merchants of the earth shall weep and mourn over her,*" speaking of the destruction of Babylon the Great, the city of the Antichrist, because, as we read in Revelation 18:15, "*the merchants of these things, which were made rich by her...*".
37. The Antichrist will _____ himself.
38. Through _____ the Antichrist will destroy many. He will bring _____.
39. He will stand up against the 'Prince of princes', _____.
40. He will die, he will be broken, "*without hand*". In Revelation 19, no man kills the Antichrist, he is "*cast alive into a _____ of fire burning with brimstone.*" He will not die a natural death.
41. Daniel is told that these things were not to be fulfilled until "*many _____*".