

# FROM CONTAMINATION TO PURIFICATION



Daniel 7 and 8 are parallel chapters that explain each other. Chapter 7 is about “kings which arise out” (v. 17), and chapter 8 specifies the name of some of them: Media-Persia, the ram (v. 20); Greece, the male goat (v. 21). Babylon was already headed for destruction, so it was not mentioned in Daniel 8. In addition, the fourth beast and its little horn are symbolized by only one element in this chapter: the little horn.

There are two main differences between both chapters: the language and the emphasis on the sanctuary. All the elements mentioned in Daniel 8 are related to the service at the sanctuary. The conversation of the heavenly beings is also focused in this topic.

-  **The four winds.** Daniel 8:1-8, 15-22
-  **Out of one of them...** Daniel 8:9, 23
-  **The sanctuary is attacked.** Daniel 8:10-12, 24-25
-  **The sanctuary is purified.** Daniel 8:13-14, 26-27



# THE FOUR WINDS

"I saw the ram pushing westward, northward, and southward," (Daniel 8:4)



There are only two other moments when the ram and the male goat are mentioned together:



The consecration of the sanctuary (Numbers 7)



The Day of Atonement (Leviticus 16)

The ram was sacrificed before the male goat in both cases.

Apart from the specific meaning of the vision, the sanctuary and the judgement in the Day of Atonement is highlighted through the symbols.

This judgement is parallel to the one in Daniel 7:9-10.



# THE FOUR WINDS

"I saw the ram pushing westward, northward, and southward," (Daniel 8:4)



In this vision, the movements are described in relation to the cardinal points.

West

North

South

Persia  
The ram  
(v. 4)



Greece  
The male  
goat (v. 5)



Persia (current Iran) conquered from east to west (Europe). Alexander the Great came from the west (Greece).

North

West

The four  
horns (v. 8)

South

East



When Alexander died, his generals spread over the four cardinal points (winds).





# OUT OF ONE OF THEM...

"...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." (Daniel 8:8-9)

Verses 8 and 9 may seem ambiguous in some translations about where this little horn comes from, either from one of the four horns or from one of the four winds. However, the original Hebrew text is very clear about this.

Let's analyze the original words:

- ★ Horns – *kehren* => feminine
- ★ Winds – *ruhot* => feminine
- ★ Heaven – *hassamaoyim* => masculine, plural
- ★ One – *ahat* => feminine
- ★ Them – *mehem* => masculine, plural



The grammatical gender of "horns" (f) and "winds" (f) match the one of "one" (f). However, "them" (m) can only match "heaven" (m, the Hebrew word here is plural). Therefore, this section should be read like this:





# OUT OF ONE OF THEM...

“...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*.” (Daniel 8:8-9)

The power represented by the little horn is parallel to the fourth beast in Daniel 7.

It didn't come from one of the four kingdoms (horns) after Alexander the Great, but after their reign (Daniel 8:22-23) from the west (one of the four winds).

The Roman empire emerged in that moment. They conquered the whole Greek empire.

The evolution of the Roman empire as a religious power coincides with the “little horn” in Daniel 7.

THE LITTLE HORNS	Cp. 7	Cp. 8
They are little	8	9
They grow big	20	9
They persecute	21	10, 24
They are blasphemous	25	25
They attack the people of God	25	24
They have a prophetic time	25	13-14
They go on until the end	25-27	17, 19
They are destroyed by God	26	25



# THE SANCTUARY IS ATTACKED

**"He even exalted himself as high as the Prince of the host; and by him the daily sacrifices were taken away, and the place of His sanctuary was cast down." (Daniel 8:11)**



Rome attacked Jesus (the prince), ended the sacrifice rites (the daily sacrifices) and destroyed the temple in Jerusalem (the sanctuary).

However, the events in this chapter extend until the End Time (v. 17, 19). Since there's no more powers after the little horn, these verses must have a wider meaning.

The political and military power of Imperial Rome was replaced by the religious power of Papal Rome.

Papal Rome attacked the sanctuary. Not the earthly one that was already destroyed, but the heavenly one that Paul mentioned in Hebrews 9.

# THE SANCTUARY IS ATTACKED



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**The host and the stars (v. 10)**



They represent the people of God who are citizens of heaven (Exodus 12:41; Daniel 12:3; Philippians 3:20)

**The persecution (v. 24)**



It's the 1,260-year period in Daniel 7:25

**Jesus is attacked (v. 11, 25)**



He's replaced by a human vicar on earth.

**The "daily sacrificed" is taken away (v. 11)**



The intercession of Jesus as the High Priest of the Heavenly Sanctuary is replaced by the intercession of men and saints.

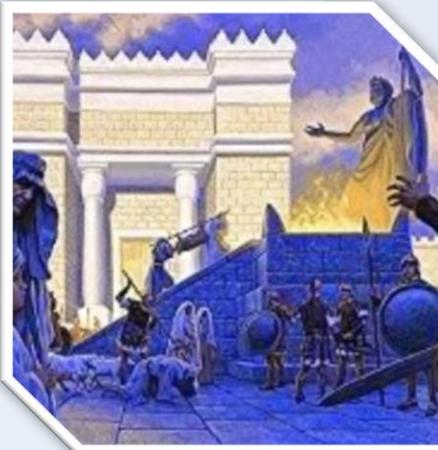
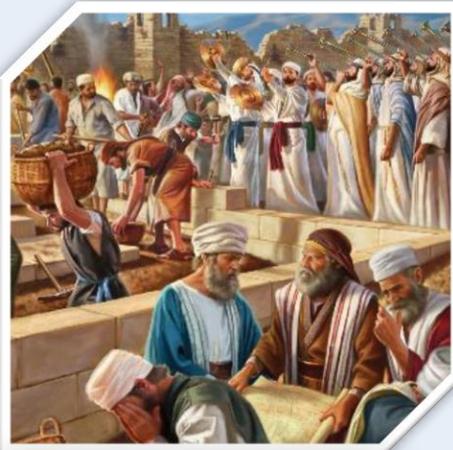
**Finally, truth is cast down to the ground (v. 12)**



False doctrines are taught, and the Bible's authority is replaced by tradition.

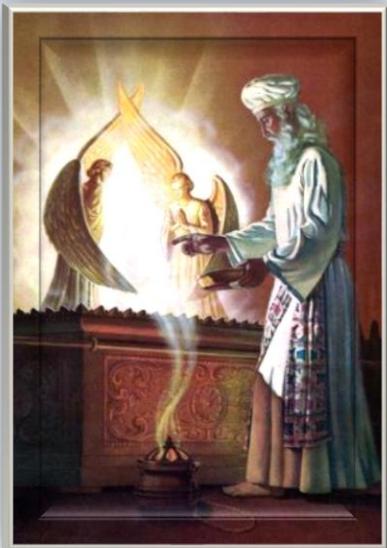
# THE PURIFICATION: HOW?

“Then I heard a holy one speaking; and another holy one said to that certain one who was speaking, ‘How long will the vision be, concerning the daily sacrifices and the transgression of desolation, the giving of both the sanctuary and the host to be trampled underfoot?’” (Daniel 8:13)



The sanctuary (the temple) was rebuilt in the time of the Persian empire (the ram). It was attacked since then, especially during the Greek empire (male goat).

Imperial Rome (the little horn) destroyed it for good.



The attack to the sanctuary didn't finish then. Papal Rome (the second phase of the little horn) increased their attack to the Heavenly Sanctuary.

So the moment to purify the sanctuary finally came. This was symbolized by the Day of Atonement (Leviticus 16).



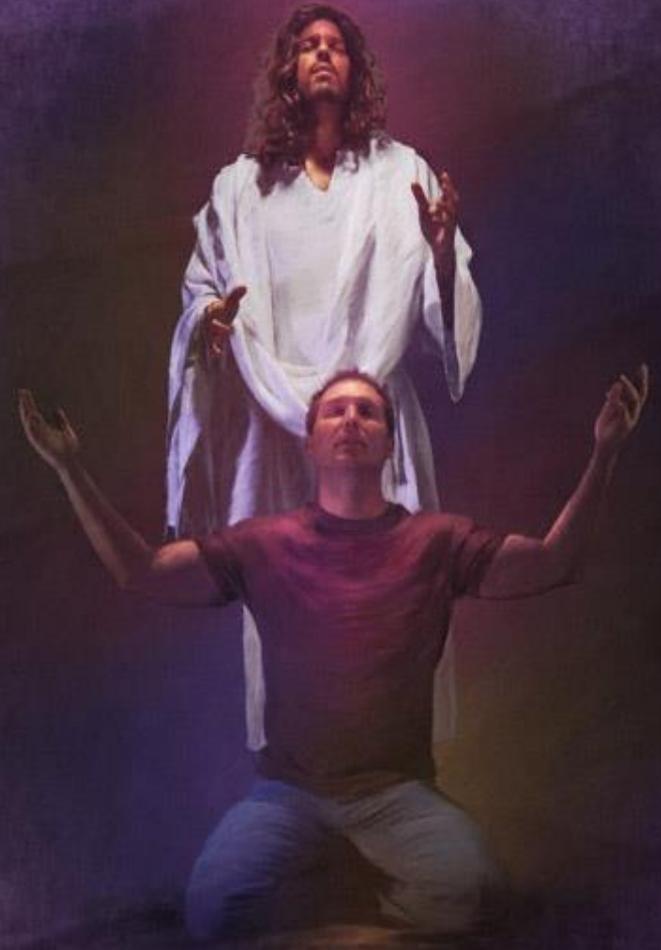
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When we confess our sins, they're forgiven (1 John 1:9). God doesn't take them into account anymore (Micah 7:19). Therefore, we can always be sure that we've been forgiven.

However, the record of our sins is not removed until our life is judged during the cleansing of the Heavenly Sanctuary (Leviticus 16:30).

Thanks to the sacrifice and intercession of Jesus, we'll be declared innocent in the Judgement. Remember that according to Daniel 7:26-27, the purpose of the judgement is to give the Kingdom to the saints.



**“As anciently the sins of the people were by faith placed upon the sin offering and through its blood transferred, in figure, to the earthly sanctuary, so in the new covenant the sins of the repentant are by faith placed upon Christ and transferred, in fact, to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded.”**

# THE PURIFICATION: WHEN?

**“And he said to me, ‘For two thousand three hundred days; then the sanctuary shall be cleansed.’” (Daniel 8:14)**



**The purification process would begin before the end, because the destruction of the “little horn” would depend on the decision made at the Judgement (i.e. the cleansing of the Sanctuary).**

**2,300 days are a little more than 6 years. That’s too short for all the historical events mentioned in this chapter.**

**Therefore, we must apply the year-day principle.**

# THE PURIFICATION: WHEN?

"For two thousand three hundred days; then the sanctuary shall be cleansed."



The 2,300-year period began with Artaxerxes' decree. He was the Persian king who sent Ezra to Jerusalem (as explained in Daniel 9:25).

The cleansing of the Heavenly Sanctuary began in 1844 AD, soon after the oppression of the little horn that took place between 538 AD and 1798 AD.

**“The cleansing of the sanctuary therefore involves a work of investigation—a work of judgment. This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him to give to every man according to his works. Revelation 22:12.”**