

The Sanctuary and the Little Horn



SABBATH—SEPTEMBER 2

READ FOR THIS WEEK'S STUDY: Exodus 27:20; Exodus 29:42; Numbers 4:7; Numbers 28:6; Romans 8:34; Hebrews 7:24-27; Hebrews 8:1-5; Hebrews 9:1-14, 24.

MEMORY VERSE: “Here is the point of what we are saying. We have a high priest like that. He sat down at the right hand of the throne of the King, the Majesty in heaven. He serves in the sacred [holy] tent. The Lord set up the true holy tent. A mere man did not set it up” (Hebrews 8:1, 2, NIV).

DANIEL 8 FOCUSES ON THE LITTLE HORN. Clearly this is very important because of the horn's description and the explanation for it later in Daniel 8.

This week we are going to look even more closely at the little horn. We will focus on its attack against the “Prince of the host,” the “daily,” and “the place of his sanctuary.”

We are going to see, too, how the idea of the heavenly sanctuary is an important part of Daniel 8. The heavenly sanctuary and its services help us to understand the little horn's attack.

This week's study also will help set the foundation (basis) for what will come later. It will be a deeper look at the role (work) of the sanctuary and its cleansing within the framework of the plan of salvation. Salvation leads to the great hope of Jesus' second coming.

SUNDAY—SEPTEMBER 3**“EVEN TO THE PRINCE OF THE HOST” (Daniel 8:9-12)**

What special things does the little-horn power do? Daniel 8:9-12.

In lesson 5, we noticed how the direction of the little horn’s activity (work) had changed. Its activity changed from a horizontal (level) direction (Daniel 8:9), which pictured military or political action. Then it changed to a vertical (upright) direction (Daniel 8:12), which showed a religious side. This showed the two parts of Rome: (1) pagan Rome¹ and (2) papal Rome.²

Look again at the description of the little horn’s activities in Daniel 8:9-12. These actions are symbols. Without trying to understand each symbol, what kind of action are these verses showing? What kind of attack is the little horn making?

Look at some of the important words in this attack: “host” (Luke 2:13; Nehemiah 9:6); “heaven” (Matthew 6:1; Hebrews 9:24); “prince” (Isaiah 9:6; Daniel 12:1; Acts 3:15; Acts 5:31); “daily” (Numbers 4:16; Numbers 28:24; Numbers 29:6); “sanctuary” (Exodus 25:8; Hebrews 8:1, 2); and “truth” (Job 9:2; John 14:6; 1 Timothy

2:4; James 5:19). All these words have religious and spiritual meaning. These words show what comes under attack by the little horn. So, it is the religious attack by the little horn that is the focus of the vision. God wants us to see the religious side of the little horn. Its activities are all religious. These activities are mentioned again in Daniel 8:23-25, where the little horn makes “the mighty [powerful] and the holy people” suffer. The little horn also stands up against “the Prince of princes.”

How have your faith and beliefs been attacked? Which has been the greatest attack? What has been your best defense?

MONDAY—SEPTEMBER 4**THE SANCTUARY
(Daniel 7; Daniel 8)**

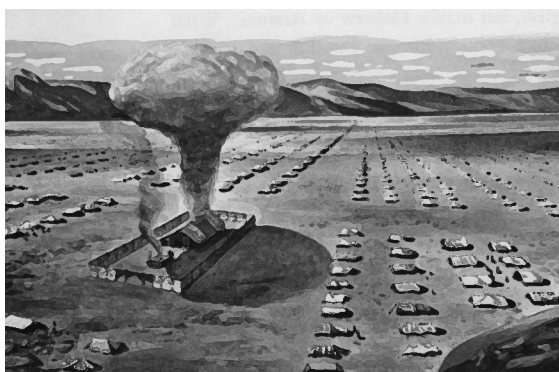
Contrast³ the beast-symbols found in Daniel 7 and Daniel 8. What great difference do you see between them?

The beasts in Daniel 8 are sanctuary animals. They are the animals used on the Day of Atonement (Leviticus 16). So Daniel 8 gives the first connection to the book of Leviticus. Leviticus spends more time dealing with the sanctuary service than any other book in the Old Testament.

¹pagan Rome—the political Roman Empire from 27 B.C. to A.D. 395.

²papal Rome—Rome during the Middle Ages (A.D. 500–1500); when Rome was ruled by the church of the Middle Ages; having to do with the pope, who is the head of the Catholic Church.

³contrast—show how things are different.



The earthly sanctuary

What is the center of the little horn's attack? Daniel 8:10-14.

It is clear that the sanctuary is under attack. First, the little horn takes away the “daily” (*tamid*), which **also means “continual.”** The “daily” is used many times in explaining the day-by-day ministry (work) of the priests in the first apartment (room) of the earthly sanctuary service. The “daily” also means the daily ministry in the service or first apartment (Exodus 27:20; Exodus 29:42; Numbers 4:7; Numbers 28:5).

In Daniel 8:11 the “place” or the “foundation” (basis) of his sanctuary was cast down. The word *place* is found in many verses about the sanctuary, or about God’s home. God’s home also has a connection with the sanctuary (Exodus 15:17; 1 Kings 8:13; 2 Chronicles 6:2; Isaiah 18:4).

Then there are several examples of the “sanctuary” itself. They are found in Daniel 8:11 and in Daniel 8:13, 14. These verses alone show clearly how the sanctuary was under attack. The sanctuary was the earthly model of the plan of salvation.

The time frame of this part of the little-horn attack is around the fifth century A.D. So why can this not be an attack on the earthly sanctuary?

The earthly sanctuary had been destroyed in A.D. 70. For this reason, the little horn’s attack was made on the heavenly sanctuary. The little horn was not to get into heaven. Instead, this was an attack on all that was symbolized by the sanctuary. This means his attack was on the plan of salvation. So, the little horn attacks God’s people and the plan of salvation.

TUESDAY—SEPTEMBER 5

THE ATTACK (Daniel 8:12)

Daniel lived more than 500 years before Jesus. He sees in vision the important part of Rome’s later attack on “the truth.” The truth then is cast “to the ground” (Daniel 8:12). Among other things, the little horn waxes (grows) great against the “Prince of the host.” Jesus is the “Prince of the host.”

At the time of Rome’s attack, where was Jesus? What was He doing? Romans 8:34; Hebrews 7:24-27; Hebrews 8:1-5; Hebrews 9:11-14, 24.

The little horn waxed (grew) great against the “Prince of the host.” Its attack was against God’s people, the sanctuary, and its foundation (basis) and services, which were the “daily” service.

It is very important to keep in mind that Jesus, “the Prince of the host,” is now ministering (working) for us in the heavenly sanctuary. The heavenly sanctuary is under attack by the little horn. Again, the language is symbolic. The little horn did not really get into heaven. It did not physically throw the “truth” or the “place of his sanctuary” to the ground.



The little horn attacks Jesus’ work as our High Priest in the heavenly sanctuary.

So, this attack by the little horn was also an attack on the plan of salvation. Jesus’ death was symbolized by the death of the animals in the sanctuary service. Jesus’ high-priestly ministry (work) followed His death and resurrection.⁴ Jesus’ ministry is symbolized by the priesthood in the earthly sanctuary. Everything symbolized by the sanctuary has come

under attack by the little horn.

How did the little horn do this?

Jesus is now our High Priest. He works for us in the heavenly sanctuary. A careful study of the Roman system shows how the entire Roman Church usurps⁵ everything that Jesus has done for us or is doing for us now. Everything we as believers would credit to God and Jesus has been taken over by the Roman Church. In this way, the Roman Church “magnified itself” (made itself larger) (Daniel 8:11), even to Jesus (Friday’s lesson).

What is the work of the organized church in the plan of salvation? How can you help the church do this work? What are the limits of what the church can do for you in your walk with Jesus?

WEDNESDAY—SEPTEMBER 6

THE “DAILY”—PART 1 (Exodus 25:30; Leviticus 6:13)

Daniel 8:10-12 says that the little horn took away “the daily.” Many Bible translations in English use the words “sacrifice” or “burnt offerings.” But the Hebrew language does not say that. This addition shows that translators were able to see the clear connection with the sanctuary. But the added word is not necessary. The word *daily* (Monday’s lesson) dealt not just

⁴resurrection—return to life from the dead.

⁵usurps—takes the place of something without being given the right to do so.

with the “daily” sacrifices, but with the entire daily work of the earthly sanctuary.

What part of the “daily” (continual) service is shown in each of the following verses? In what part of the sanctuary are most of these activities taking place?

Exodus 24:3 _____

Exodus 27:20 _____

Exodus 30:8 _____

Leviticus 6:13 _____

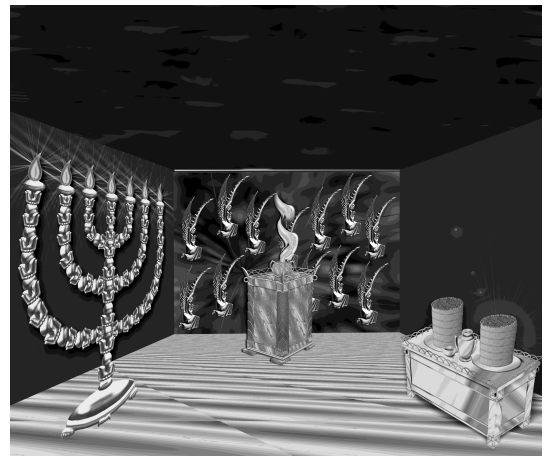


The ark of the covenant

In these verses, the word *tamid* (translated “daily” or “the daily” in Daniel 8:11) dealt with each of these activities. The *tamid* included the sacrifices. The *tamid* also included the daily work of the priesthood.

According to the book of Hebrews, the earthly sanctuary was just an “example and shadow [symbol] of heavenly things” (Hebrews 8:5). Those heavenly things are Jesus’ high-priestly ministry (work). All these earthly activities were symbols of Jesus working in the heavenly sanctuary for our sake. Jesus’ work is what the little horn attacks.

Also notice that these activities centered around the first apartment (room) of the earthly sanctuary. The bread, the lampstand, the incense were all in the first apartment. The sacrifice was at the altar outside the first apartment.



The first apartment of the earthly sanctuary

The important point is that none of the activities had anything to do with

the Most Holy Place, the second apartment. The high priest entered this special room only once a year, when the sanctuary was cleansed.

What kind of “daily,” or “continual,” activities are important for your own spiritual growth? Why is it important for these activities to be done “daily”?

THURSDAY—SEPTEMBER 7

“THE DAILY”—PART 2 (Hebrews 9:1-14)

The earthly sanctuary service was a model (example) of the heavenly sanctuary. The sacrifices and the ministry (work) of the priesthood were examples and small prophecies of Jesus’ death and high-priestly ministry.

What does Hebrews 9:1-14 teach about the relationship between the earthly sanctuary and the heavenly sanctuary?

Once a year the high priest entered into the Most Holy Place of the earthly sanctuary to cleanse the sanctuary (Leviticus 16). Because this cleansing happened only once a year, it is often called “the yearly.” “The yearly” is the opposite of “the daily.” So, the entire sanctuary service could be divided into two parts: (1) the daily, first-apartment (room) ministry; and (2) the yearly second-apartment ministry,

when the sanctuary was cleansed.

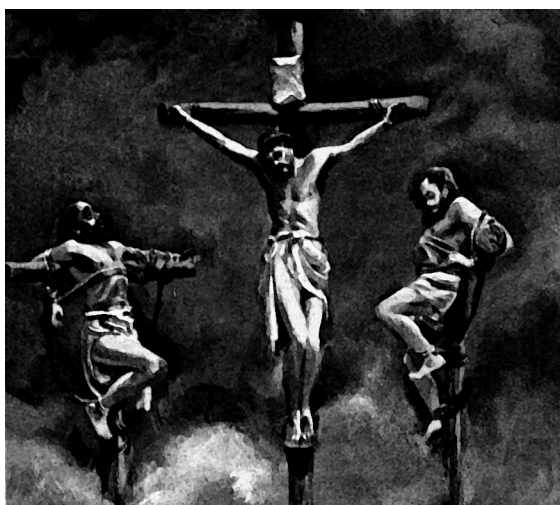
We have seen that the little horn attacks the heavenly sanctuary. It is an attack on the plan of salvation. This points to the entire Roman Catholic system. This system has tried to destroy the work and rights of God and Jesus in the plan of salvation (Friday’s lesson).

Why was just the daily service, the *tamid*, targeted as the object of the little horn’s attack? Why did the vision in Daniel 8 focus on only one part of the sanctuary service? How does Daniel 8:14 help answer these questions?

The little horn was able to attack only the “daily.” This is because the “yearly,” the second apartment ministry, was cleansed and was not working then. Not until the end of the 2,300 years, in 1844, was the sanctuary to be cleansed and the “yearly” to begin.

So, in Daniel 8, both parts of Jesus’ high-priestly ministry appear: (1) “the daily,” which the little horn attacks, and (2) “the yearly,” which begins at the end of the 2,300 days in 1844.

Suppose if every time you sinned, you had to sacrifice an innocent animal. What would that teach you about sin? Compare the death of a goat with the death of Jesus, God’s Son. What does Jesus’ death tell us about the cost of sin? How seriously do you take sin in your own life?



FRIDAY—SEPTEMBER 8

ADDITIONAL STUDY: Below are quotes from *The Catechism of the Catholic Church* (New York: Doubleday, 1995). As you read them, remember Daniel 8:11, 12, and the little horn’s taking what belongs only to God and Jesus.

“The power to ‘bind and loose’ connotes [suggests] authority [power] to absolve [forgive and remove] sins. . . . Jesus entrusted this authority to the Church through the ministry [work] of the apostles.”⁶—No. 553.

“As sacrament [holy act], the Church is Jesus’ instrument [tool]. ‘She [the church] is taken up by him [Jesus] also as the instrument for the salvation of all,’ ‘the universal sacrament of salvation.’” —No. 776; adapted.

“It is in the Church that ‘the fullness of the means [method] of salvation’ has

been deposited [placed].”—No. 824.

“Basing itself on Scripture [the Bible] and Tradition,⁷ the Council teaches that the Church is necessary for salvation.” —No. 846.

“The Church is catholic [universal]: she proclaims [preaches] the fullness of the faith. She bears [accepts] in herself and administers [does] the totality of the means of salvation.”—No. 868.

“There is no offense [sin], however serious, that the Church cannot forgive.”—No. 982.

“Were there no forgiveness of sins in the Church, there would be no hope of eternal⁸ life. Let us thank God who has given his Church such a gift.”—No. 983.

“By Jesus’ will, the Church possesses [holds] the power to forgive the sins of people who are baptized.”—No. 986; adapted.

“Through the liturgy [service] Jesus, our redeemer [Savior] and high priest, continues the work of our redemption [salvation] in, with, and through His Church.”—No. 1069; adapted.

“Baptism is birth into the new life in Jesus. In accordance with the Lord’s will, baptism is necessary for salvation. The Church also is necessary for salvation. We enter the Church through baptism.”—No. 1277; adapted.

⁶apostles—disciples of Jesus who preached the gospel after Jesus’ return to heaven.

⁷tradition—a human custom, rule, or habit.

⁸eternal—forever; without beginning or end; lasting forever.

DISCUSSION QUESTIONS:

1. How do the above quotes help us better understand the little horn's attack on the work that belongs only to God and His Son?
2. As a class, discuss the question at the end of Tuesday's lesson. What is the work of the church in the plan of salvation? What are the limits in what the church can do for us? Why is the church a way of reaching a goal, but not a goal in itself?