

The Sanctuary and the Little Horn



SABBATH AFTERNOON

Read for This Week's Study: *Exod. 27:20; 29:42; Num. 4:7; 28:6; Rom. 8:34; Heb. 7:24-27; 8:1-5; 9:1-14, 24.*

Memory Text: “Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man” (*Hebrews 8:1, 2*).

In the past few weeks, we have seen the emphasis that Daniel 8 has placed on the little horn. Obviously, it's an issue of great importance, considering the prominence given not only to its description but also to its explanation later in the chapter.

This week we're going to look even more closely at the little horn, focusing specifically on its attack against the “prince of the host,” the “daily,” and “the place of his sanctuary.”

We're going to see, too, how central the idea of the heavenly sanctuary is to the chapter, for it's only in the context of the heavenly sanctuary and its services that we can get a better understanding of the little horn's assault.

This week's study also will help set the foundation for what will come later: a deeper look at the role of the sanctuary, and particularly its cleansing, in the context of the gospel and the entire plan of salvation, which, of course, leads into the great hope for all Christians everywhere: the second coming of Jesus.

**Study this week's lesson to prepare for Sabbath, September 9.*

“Even to the Prince of the Host”

Read Daniel 8:9-12, which focuses on the activity of the little horn. What are the specific things, according to the text, that the little-horn power does?

In an earlier lesson (week 5), we noticed how the direction of the little horn’s activity had shifted, first from a horizontal direction (*vs. 9*), which depicted a military or political expansion, to a vertical one (*vss. 10-12*), which revealed a religious dimension. This, we said, showed the two phases of Rome, first pagan, then papal.

Look again at the description of the little horn’s activities in verses 10-12. These actions, obviously, aren’t to be taken literally but symbolically. Without attempting to understand each symbol, what kind of action is being portrayed here? What kind of attack is the little horn launching?

Look at some of the key words seen in this attack: “host” (*Neh. 9:6, Luke 2:13*); “heaven” (*Matt. 6:1, Heb. 9:24*); “prince” (*Isa. 9:6, Dan. 12:1, Acts 3:15, 5:31*); “daily” (*Num. 4:16, 28:24, 29:6*); “sanctuary” (*Exod. 25:8; Heb. 8:1, 2*); “truth” (*Job 9:2, John 14:6, 1 Tim. 2:4, James 5:19*). All these words, filled with religious and spiritual meaning, are what come under attack by the little horn. Thus, more than anything else, it’s the religious attack by the little horn that plays great prominence here, and that’s the focus of the vision. The Lord wants us to see the religious dimension of the little horn and that its activities are in a religious sphere. This activity is seen again in the explanation in Daniel 8:23-25, in which the little horn specifically is said to persecute “the mighty and the holy people,” as well as to stand up against “the Prince of princes.”

In your own experience, what are the ways that your faith and beliefs have come under attack? Which has been the greatest challenge to you? What has been your most effective means of defense?

Key Text: *Hebrews 8:1, 2*

Teachers Aims:

1. To look more closely at the details of the little horn, specifically at its attack against Christ.
2. To review the services of the heavenly sanctuary in relation to the little horn.
3. To help class participants gain insight into the cleansing role of the sanctuary in the context of the gospel and the plan of salvation.

Lesson Outline:

I. The “Prince” Under Attack (*Dan. 8:9-12*)

A. The little horn’s power is two-dimensional:

1. Horizontal: depicts military or political expansion
2. Vertical: depicts religious attack

B. The vision in Daniel 8:9-14 focuses on the religious attack by the little horn.

II. Sanctuary Under Attack (*Daniel 7 and 8*)

- A. The little horn takes away the heavenly ministry of Christ.
- B. The little horn casts down the foundation of the sanctuary.

Summary: The little horn, in its attack against the heavenly sanctuary, usurps power and prerogatives that belong exclusively to God.

COMMENTARY

Our lesson this week zeroes in on the little-horn power and its attack against the sanctuary. This attack is described in Daniel 8:10-13. The little horn “ ‘set itself up to be as great as the Prince of the host; it took away the daily sacrifice from him,’ ” and brought low “ ‘the sanctuary’ ” (*vs. 11, NIV*). Note also the imagery of Daniel 8. Unlike Daniel 7, here we have beasts that are clean and related to the sanctuary service. From this we may infer that the sanctuary is an important topic of discussion in Daniel 8, and the little horn has set itself to hide the true meaning and significance of the sanctuary.

In other words, the little horn’s primary attack is on the plan of salvation as revealed in the Scripture and as made available through Christ and Him alone. In the little-horn power (pagan and papal Rome) we encounter a religious system that is contrary to the one in Scripture. This lesson focuses on the meaning of “the daily” and on how it was taken over by the little horn.

I. The “Daily”

The phrase “daily sacrifice” translates the Hebrew *tamid*, a word

The Sanctuary

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

Not only are the beasts in Daniel 8 sanctuary animals, they are among the animals used on the Day of Atonement (*Leviticus 16*). This provides the first link to the book of Leviticus, which spends more time dealing with the sanctuary service than any other book in the Old Testament.

Read again Daniel 8:10-12 (*see also vs. 13, 14*). What is the center of the little horn's attack?

It's clear that the sanctuary is under attack.

First, the little horn takes away the "daily." The Hebrew word translated "daily" (*tamid*) also means "continual" or "perpetual," and it is used numerous times in direct reference to the day-by-day ministry of the priests in the first apartment of the earthly sanctuary service. This, then, is an unmistakable reference, not only to the sanctuary service but to the daily ministry in that service (*see Exod. 27:20, 29:42, Num. 4:7, 28:6*).

In Daniel 8:11, it said that the "place" or the "foundation" of His sanctuary was cast down. That word *place* is found in numerous texts, all in reference to the sanctuary, or to God's dwelling place, which also has a link to the sanctuary (*Exod. 15:17, 1 Kings 8:13, 2 Chron. 6:2, Isa. 18:4*).

Then there are, of course, the references to the "sanctuary" itself, found not only in verse 11 but also in verses 13 and 14. These verses alone show clearly how the sanctuary, which was the earthly model of the plan of salvation, was under attack.

Given the time frame of this phase of the little horn, which arose around the fifth century A.D., why can this not be an attack on the earthly sanctuary?

Because the earthly sanctuary had been destroyed in A.D. 70, this was an attack on the heavenly sanctuary. The little horn, of course, would not get into heaven, so this, instead, would have been an attack on all that was symbolized by the sanctuary, which is the plan of salvation. Thus, the little horn attacks not only God's people but the plan of salvation, as well.

occurring more than one hundred times in the Old Testament. It usually is translated “continual” or “perpetual.” Only in Numbers 4:16 (*NKJV*) and five times in Daniel (8:11, 12, 13; 11:31; 12:11) is the word translated “daily.”

The idea of daily does not derive from *tamid* itself but from its association with the sanctuary. The sanctuary had many services and objects that were “daily”—continual or perpetual. In addition to the daily burnt offerings (*Exod.* 29:38, 42), there was the daily shewbread (25:30), the lamp that was always lighted (27:20), continually burning incense (30:8), and the perpetual fire on the altar (*Lev.* 6:13). All these daily ministrations of the priesthood were “a copy and shadow of what is in heaven” (*Heb.* 8:5)—the priestly ministry of the risen Jesus, who is our heavenly Mediator (*vs.* 6).

“In all instances *tamid* denotes aspects of the tabernacle or Temple service that were in operation ‘continually,’ ‘regularly,’ or ‘daily.’ . . . The ‘daily’ or ‘continual’ service represented God’s continuing beneficent provision for man, and pointed forward symbolically to Christ’s ministry—Christ, who ‘ever liveth to make intercession for’ us (*Heb.* 7:25).”—*The SDA Bible Dictionary*, pp. 257, 258.

II. The Little Horn and the Daily

In previous lessons we identified the little horn as Rome in its pagan and papal stages. The work of the little horn (*Dan.* 8:10-12, 24-26) describes functions carried out by both pagan and papal Rome. For example, verse 25 speaks about standing “ ‘against the Prince of princes.’ ” The reference in verses 11 and 25 to being exalted as high as the Prince of the host is reflected in the papal claim to the office of Christ as Mediator between God and humanity. The persecution of saints spoken of in Daniel 8 was accomplished in both the pagan and papal stages of the little-horn power.

But how did the little horn (papal Rome) take away the daily and cast down the sanctuary? How did it eclipse the daily priestly ministry of the new covenant established by Christ, our heavenly priest? Daniel gives us word pictures, but history tells us how it occurred. Here are a few pointers: (1) The establishment of the intercessory ministry of human priests, the confessional, and the mass through which Jesus is sacrificed afresh minimized the role and function of Christ as Savior and Priest. Eventually, people turned more to the human priests for confessing their sins, instead of approaching Christ directly (*Heb.* 4:16). (2) The mass literally made the priest alter Christus, another Christ. Indeed, the priest, in administering the mass, supposedly changes the bread into the body of Christ. (3) The confessional shifts the forgiveness of sin from Christ to the human priest. (4) The little horn cast the truth to the ground (*Dan.* 8:12). Nonbiblical doctrines such as the Sunday Sabbath, immortality of the soul, Mariolatry, human intercession, purgatory, equal or superior status of tradition with reference to Scripture, and oth-

The Attack

Daniel, more than five hundred years before Christ, is shown in vision the essence of Rome's later attack on "the truth," which it cast "to the ground" (*Dan. 8:12*). Among other things, the little horn waxes great, even against the "Prince of the host," Jesus.

At the time of Rome's attack, where was Christ, and what was He doing? *Rom. 8:34; Heb. 7:24-27; 8:1-5; 9:11-14, 24.*

The little horn, as we saw, waxed great, even to the "Prince of the host," who is obviously Christ. Its attack, too, centered against not just the people of God but against the sanctuary and its foundation and services, in this case, specifically, the "daily" service.

It's very important to keep in mind that Christ, "the Prince of the host," is now ministering for us in the heavenly sanctuary, which is under attack by the little horn. Again, the language was symbolic; the little horn didn't actually get into heaven, any more than it physically cast the "truth" or the "place of his sanctuary" to the ground.

Thus, this attack by the little horn was also an attack on the plan of salvation, which began with the death of Christ (symbolized by the death of the animals in the sanctuary service), and which was followed by Christ's high-priestly ministry (symbolized by the ministry of the priesthood in the earthly service). Everything symbolized by that sanctuary has come under attack by the little horn.

How did it do this?

Christ is now our High Priest, interceding for us in the heavenly sanctuary. A careful study of the Roman system shows how the entire structure of the church, with its priesthood, mediation, and mass, usurps everything that Christ has done for us or is doing for us now. Everything that we as believers would attribute directly to God and Christ has been commandeered by the Roman Church itself, which according to the text "magnified itself" (*Dan. 8:11, RSV*), even to Christ Himself (see Friday's lesson).

What is the role of the organized church in the plan of salvation? How can you be an active participant in helping the church fulfill its role? At the same time, what are the limits of what the church can do for you in your walk with the Lord?

ers have indeed trampled biblical truth. (5) Such teachings led to the glorification of the human priesthood and the exaltation of the institutional church, attributing to it powers that the New Testament does not give. Instead of the church being the proclaimer of salvation by grace through Christ alone, it became the reservoir of salvation so that one cannot be saved without being a member of it.

Such is the work of the little horn. But the Scriptures do not leave us in the dark regarding such apostasy. Restoration and redemption are the Bible's central themes. Those who will be led not by tradition but by the unfailing Word of God will find the Lord in whom alone there is truth, grace, and forgiveness.

Inductive Bible Study

Texts for Discovery: *Exodus 25:8, 9; Romans 8:28-39; Hebrews 7:24-8:6; 9:1-14, 24*

❶ The earthly tabernacle, and later the temple in Jerusalem, was a powerful symbol of God's abiding presence with His people. It represented not only His presence but the process by which His erring people could be reconciled and restored into a right relationship with Him. On a scale of 1 to 10, with 10 being the highest, how well do you understand the symbols connected with the sanctuary service? How do the sanctuary and its services affect your assurance of salvation?

❷ Read Daniel 8:9-12. These few verses predict the little horn's attempt to usurp prerogatives that belong only to God. Since the Garden of Eden, Satan has tried to replace the true worship of God with some kind of counterfeit. List at least three incidents in which people were deceived into accepting the counterfeit. What makes people so gullible? What fortifies us against deception?

❸ Ellen G. White wrote: "The principle that man can save himself by his own works lay at the foundation of every heathen religion; . . . Satan had implanted this principle. Wherever it is held, men [and women] have no barrier against sin."—*The Desire of Ages*, pp. 35, 36. What inherent dangers threaten those who ignore salvation that is only by grace, through faith in Christ? List at least three.

The “Daily”: Part 1

As you read about the little horn’s attack in Daniel 8:10-12 on the sanctuary, it says specifically that the little horn took away “the daily.” Though many translations in English supply the word “sacrifice” or “burnt offerings,” the text does not say that. Though this addition shows that translators were able to see the clear link with the sanctuary, the added word is not warranted. The word “daily” (see Monday’s lesson) dealt not just with the daily sacrifices but with the entire daily operations of the earthly sanctuary.

What part of the “daily” service (translated as “always,” “continual,” “perpetual”) is depicted in each of these texts? Also, in what part of the sanctuary are most of these activities taking place?

Exod. 25:30

Exod. 27:20

Exod. 30:8

Lev. 6:13

In these texts, the word *tamid* (translated “daily” or “the daily” in Daniel 8:11) modified each of these activities. Thus, though the *tamid* included the sacrifices, it included the day-by-day ministrations of the priesthood, which, according to the book of Hebrews, was just an “example and shadow of heavenly things” (*Heb. 8:5*). Those heavenly things, of course, were the spiritual realities of Christ’s high-priestly ministry; all these earthly activities, these shadows, were simply symbols of Christ ministering in the heavenly sanctuary in our behalf. Again, this is what has come under attack by the little horn.

Also notice, too, that these activities centered around the first apartment of the earthly sanctuary. The bread, the lampstand, and the incense were all in the first apartment; the sacrifice, of course, was at the altar outside it.

The important point, which will be seen later, is that none of the activities had anything to do with the Most Holy Place, the second apartment, which the high priest entered only once a year, when the sanctuary was cleansed.

What kind of “daily,” or “continual,” activities are so important for your own spiritual growth? Why is the fact that they are done “daily” so important for that growth?

Witnessing

If you've ever driven a car—or perhaps sat up front with the driver—you know that there are many indicators on the dashboard you want to see: You want to know you're going within the speed limit or that your oil level is fine. The one indicator you don't want to see, especially at night, particularly way out in the country, is the one that tells you the car is out of, or low on, gas.

But if you're driving along and that low-fuel warning light comes on, what should you do? Well, you want to fill the tank as soon as possible; you might reduce speed and turn off the air conditioning (and open windows) to maximize what gasoline you have. And when you find a gas station, you put the right kind of gas in your car. You don't use tap water or a bottle of root beer.

This week's lesson offers a clear, distinct warning about Christians missing a source of power and safety: the ministry of Jesus in the heavenly sanctuary. I mentioned earlier that Jesus isn't just our Judge but our Defense Counsel, as well.

Yet, too many Christians around the world place their faith in “the church” and its rituals to save them. Some are actually taught such principles from the pulpit! Those ideas are just as foolish as putting root beer in your gas tank: You won't get anywhere, and you might seriously damage the vehicle.

Contrast that foolish approach with the wise, loving counsel of this week's study. Review it carefully. It's a message worth sharing with others.

Life-Application Approach

Icebreaker: “In ancient Rome, crowds by the tens of thousands would gather in the Colosseum to watch as Christians were torn apart by wild animals. Paul Rader, commenting on his visit to this famous landmark, said, ‘I stood uncovered to the heavens above, where He sits for whom they gladly died, and asked myself, “Would I, could I, die for Him tonight to get this gospel to the ends of the earth?”’ Rader continued, ‘I prayed most fervently in that Roman arena for the spirit of a martyr, and for the working of the Holy Spirit in my heart, as He worked in Paul's heart when He brought him on his handcuffed way to Rome.’ Those early Christians ‘lived on the threshold of heaven, within a heartbeat of home, no possessions to hold them back.’”—*Our Daily Bread*. Retrieved February 23, 2005, from <http://www.sermonillustrations.com/a-z/p/persecution.htm>.

“The Daily”: Part 2

The earthly sanctuary service was a model of the heavenly; the sacrifices and the ministry of the priesthood were types, figures, mini-prophecies, as it were, of the death and high-priestly ministry of Jesus.

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

Students of the sanctuary service know that besides the daily ministration in the first apartment, once a year the high priest entered into the Most Holy Place to perform the “cleansing of the sanctuary” (*see Leviticus 16*). Because this happened only once a year, it’s often called “the yearly,” to contrast it with “the daily.” Hence, the entire sanctuary service could be placed broadly in two categories: the daily, first-apartment ministry, and the yearly, second-apartment ministry, during which the sanctuary was cleansed.

We’ve seen, too, that the little horn attacks the heavenly sanctuary, which was an attack on the plan of salvation itself. This, we believe, refers to the entire Roman Catholic system, which has usurped the role and prerogatives of God and Christ in the plan of salvation (*see Friday’s lesson*).

Now, an important question: Why was just the daily service, *the tamid*, specified as the object of the little horn’s attack? Why did the vision emphasize only one aspect of the sanctuary service, as opposed to both?

Read Daniel 8:14. How does this text help answer the above questions?

The little horn was able to attack only the “daily” because the “yearly,” the second-apartment ministry, which occurred when the sanctuary was cleansed, wasn’t in operation then. Not until the end of the 2,300 years, 1844, was the sanctuary to be cleansed and the “yearly” began.

Thus, in Daniel 8, both phases of Christ’s high-priestly ministry appear: “the daily,” which comes under attack by the little horn, and “the yearly,” which commences at the end of the 2,300 days. Both are brought to view in this chapter.

Imagine if every time you sinned, you had to sacrifice an innocent animal. What kind of lessons would that teach you about sin? Contrast the death of a goat to the death of the Son of God. What does His death tell us about the cost of sin? How seriously do you take sin in your own life?

Thought Question:

Sunday's study says "The little horn is said specifically to persecute 'the mighty and holy people.'" Though this was a historical event, prophecy does teach that, eventually, persecution will arise again and that God's faithful people will face a terrible time of trouble. How seriously do we as a church take these prophecies? What will it take for the remnant church to realize that persecution could occur in our lifetime? At the same time, what danger is there of obsessively focusing on the predicted persecution?

Application Questions:

1 The following are quotes in Friday's lesson taken from the *Catechism of the Catholic Church* (New York: Doubleday, 1995): "There is no offense, however serious, that the Church cannot forgive" (par. 982); "Were there no forgiveness of sins in the Church, there would be no hope of life to come or eternal liberation. Let us thank God who has given his Church such a gift" (par. 983). It is obvious that the Catholic Church wholeheartedly believes that it is the surrogate God on earth. As with anyone with strong convictions, it is not hard to imagine the measures the Catholic Church could take to preserve their divine power. What convictions do you have that are a match for the little horn in the last days? Take an inventory of your history with God and see what you have that is battle-ready. Do you really believe in the church, in the Bible, and in God enough to die for it all? How do you feel about the way you have answered these questions? What do you think needs to happen to be prepared to face the little horn?

2 This week's lesson focuses on the heavenly sanctuary. Jesus is our High Priest, interceding for us right now. How does this make you feel—knowing He is constantly working on your behalf? Why, then, should the sanctuary message be considered part of the good news of the gospel?

Further Study: Below are quotes, all taken from the *Catechism of the Catholic Church* (New York: Doubleday, 1995). As you read, keep in mind Daniel 8:11, 12 and the little horn’s usurpation of what belonged only to God and Christ.

“The power to ‘bind and loose’ connotes the authority to absolve sins. . . . Jesus entrusted this authority to the Church through the ministry of the apostles.”—No. 553.

“As sacrament, the Church is Christ’s instrument. ‘She is taken up by him also as the instrument for the salvation of all,’ ‘the universal sacrament of salvation.’ ”—No. 776.

“It is in the Church that ‘the fullness of the means of salvation’ has been deposited.”—No. 824.

“Basing itself on Scripture and Tradition, the Council teaches that the Church, a pilgrim now on earth, is necessary for salvation.”—No. 846.

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

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

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

“By Christ’s will, the Church possesses the power to forgive the sins of the baptized.”—No. 986.

“Through the liturgy Christ, our redeemer and high priest, continues the work of our redemption in, with, and through His Church.”—No. 1096.

“Baptism is birth into the new life in Christ. In accordance with the Lord’s will, it is necessary for salvation, as is the Church herself, which we enter by Baptism.”—No. 1277.

Discussion Questions:

- 1** How do these quotes help us better understand the little horn’s usurpation of what belongs only to God?
- 2** As a class, discuss the question at the end of Tuesday’s lesson. What is the role of the church in the plan of salvation; what are the limits in what it can do for us? Why is the church a means to an end but not an end in itself?