

# The Sanctuary Attacked



SABBATH—NOVEMBER 20

**READ FOR THIS WEEK'S STUDY:** Daniel 8.

**MEMORY VERSE:** “It [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 the place of his sanctuary was brought low” (Daniel 8:11, NIV).

**THE VISION IN DANIEL 8 IS THE LAST OF DANIEL'S PROPHECIES THAT USES SYMBOLS.** Daniel 8 is also where we have this verse, “One of the holy angels said to me [Daniel] ‘It will take 2,300 evenings and mornings. Then the temple will be made holy again’ ” (Daniel 8:14, NIV). This verse played an important part in the beginning of the Seventh-day Adventist Church.

As we study Daniel 8, we must remember that the historical background of the chapter shows it is talking about the sanctuary in heaven. This is where Jesus is now our High Priest (Hebrew 8:1, 2). The important truths shown in Daniel 8 are not about some military battle with pagan<sup>1</sup> armies polluting the earthly sanctuary. Daniel 8 goes way beyond any local, earthly, political, or military battle. Instead, the truths in Daniel are spiritual. Daniel 8 gives a different view of the great controversy (war). This view involves a large religious system that has set itself up against the work of Jesus and against His people.

We will see that God's judgment is in favor of His people and against the little-horn power that has tried to destroy Jesus' work.

**A LOOK AT THIS WEEK'S LESSON:** How was the earthly sanctuary polluted? What do the symbols in Daniel 8 represent? Who is the little-horn power that arises after the breakup of the Greek Empire? What is the nature of his attack against God's people and sanctuary?

Study this week's lesson to prepare for Sabbath, November 27.

<sup>1</sup>pagan—idol worshiping; not believing in God.

SUNDAY—NOVEMBER 21

### THE POLLUTION OF THE EARTHLY SANCTUARY (Ezekiel 5:11).

In the Old Testament, the earthly sanctuary was where God showed Himself to His people. This sanctuary was holy. A study of how the earthly sanctuary could be polluted is important to help us understand the symbols used in Daniel 8:9-14.

#### How did the sin offering pollute the Old Testament sanctuary? Leviticus 4:1-7, 27-31.

A priest or the whole congregation had to bring a sin offering to the sanctuary. Then the priest took the blood of the killed animal into the sanctuary (Leviticus 4:6, 17). The priest put that blood of the sin offering on the horns of the altar of burnt offering in the courtyard of the sanctuary (Leviticus 4:25, 30). The priest had to eat a part of the sin offering (Leviticus 10:17). By eating part of the offering, the priest symbolically bore (accepted) the guilt of the sinners. Then the priest offered his own sin offering. He carried the blood that now represented the people's sins and his own sins into the Holy Place of the sanctuary. In this way, everyone's confessed<sup>2</sup> and forgiven sins were carried into the Holy Place. So the sanctuary was "polluted" by the people's sins. This is clear from Leviticus 16:16. On the Day of Atonement the priest had to make "the Most Holy Room pure. He must do it because the people

<sup>2</sup>confessed—to say what sins you have done.

<sup>3</sup>repentant—to be sorry for your sins and to stop sinning.

of Israel are not 'clean.' They have not obeyed me [God]. They have also committed [done] other sins" (NIRV). God let the sanctuary be polluted this way so repentant<sup>3</sup> sinners could be cleansed and forgiven of sin. (Read also Leviticus 15:31; Numbers 19:20.)



The priest symbolically bore the sinner's guilt.

#### In what other ways could the earthly sanctuary become polluted? Psalm 74:3-7; Psalm 79:1; Ezekiel 23:37-39.

In the Old Testament, God's temple was polluted when foreign armies came in and stole the temple treasures. The Bible says that God's enemies also polluted the sanctuary by destroying it (Psalm 79:1). Even before the temple

was destroyed, the Hebrews themselves polluted the temple by doing disgusting things “in the house which is called by my [God’s] name, to pollute it” (Jeremiah 7:30; Jeremiah 32:34).

So the Old Testament sanctuary could be polluted four ways: (1) by the confessed sins of the people for the purpose of forgiveness, (2) through the illegal touch of ceremonially unclean persons, (3) through the pollution or destruction of the sanctuary by God’s enemies, and (4) by the Israelites themselves in setting up idols and altars to false gods in the sanctuary.

**What are some things that you or your actions might be polluting? Does pollution always have to be something we do? Explain your answer.**

### MONDAY—NOVEMBER 22

#### THE VISION OF THE RAM AND THE GOAT (Daniel 8:1-8, 20-22).

Daniel 2 presents in outline form the political kingdoms that would control world history. Daniel 7 presents the same outline using different symbols. Daniel 7 also introduces us to the political activities (work) of the little-horn power. In Daniel 8, we meet again some of the kingdoms of Daniel 2 and 7. But Daniel 8 focuses on the religious activities of the little-horn power.

**According to the angel interpreter, what are the ram, the goat, and the great horn that arises from the goat? Daniel 8:20, 21.**

the ram \_\_\_\_\_

\_\_\_\_\_

the goat \_\_\_\_\_

\_\_\_\_\_

the great horn \_\_\_\_\_

\_\_\_\_\_



**The male goat symbolized Greece, and its horn is the first king.**

The horn is Alexander the Great of Greece, who first drove the Persians out of Asia Minor. After his victories at Granicus (334 B.C.) and Issus (333 B.C.), Alexander marched his armies down through Syria, Phoenicia, and Palestine to Egypt. He destroyed the kingdoms along the way, including Tyre (332–331 B.C.). After defeating Egypt, Alexander turned east and did not rest until he had reached India. He marched his soldiers 10,000 miles in about ten years. When he returned to Babylon, he was only 32 years old. And he ruled the world.

Ambassadors<sup>4</sup> from as far away as France and Spain came to his court in Babylon. But in 323 B.C., at the height of his glory, Alexander died of fever and exhaustion.

**Daniel saw in vision the four horns that replaced the great horn (Alexander the Great). What did the four horns symbolize? Daniel 8:22.**

Horns in the Bible sometimes represent political powers (Daniel 8:21; Zechariah 1:18-21). Daniel prophesied that Alexander's Greek Empire would be divided into four kingdoms. This is exactly what happened. When Alexander died, power passed to his generals. The generals began to fight among themselves, and the empire fell apart. The most important battle these generals fought was at Ipsus in Phrygia (301 B.C.). The generals who won divided the empire between themselves. The four horns represent the four kingdoms that resulted from this battle (Daniel 8:22). Ptolemy took Egypt. Seleucus took Syria and the East. Lysimachus took Asia Minor. And Cassander took Greece. The angel Gabriel explained that these four kingdoms would not be as powerful as Alexander's kingdom (Daniel 8:22).

**Notice how exactly Daniel prophesied things that happened hundreds of years after his death. What does that tell you about God's control over what happens? How can this prophecy make our faith stronger?**

TUESDAY—NOVEMBER 23

### THE RISE OF THE LITTLE HORN (Daniel 8:8, 9).

Daniel 8:8, 9 says that when the great horn was broken, "in its place four prominent<sup>5</sup> horns grew up toward the four winds of heaven. Out of one of them came another horn [the little horn]" (NIV).

Most Bible experts think that the little horn came out of one of the four horns. So some Bible translations say that the little horn came out of one of the four horns. But Hebrew grammar suggests that the little horn came from one of the winds of heaven. The words *out of one of them* are closer to the words *the four winds of heaven* than they are to the words *the four prominent horns*. So the word *them* stands for the "four prominent winds of heaven." This means that the little horn comes out of one of the four winds, not one of the four horns. The four winds symbolize the four directions of the compass. The little horn grows toward three places (1) "the south," (2) "the east," (3) and "the Glorious Land." This growing of the little horn suggests that "the coming out" of the little horn also belongs to the four points of the compass. The Hebrew word for "coming out" (*yatza*) in Daniel 8:9 is different from the Hebrew word for "coming up" (*'alah*). *'Alah* is used for the coming up of the other horns (Daniel 8:3, 8). (Read M. Proebstle, "A Text-oriented Analysis<sup>6</sup> of Daniel 8:9-14" [Ph.D. dissertation, Andrews University, 2003], pp. 100–104.)

<sup>4</sup>ambassadors—people who represent a nation or government.

<sup>5</sup>prominent—easy to see; standing out.

<sup>6</sup>a text-oriented analysis—studying the verses in their original language so we can understand the verses better; also studying all the verses of one passage together so we can better understand them.

From history, we know that the power that came after the four Greek empires was Rome. Rome arose from a point westward of these empires.

**Study the chart below. How do the comparisons<sup>7</sup> between Daniel 2, 7, and 9 help us understand why Rome is the little horn in Daniel 8?**

Daniel 2	Daniel 7	Daniel 8
Babylon	Babylon	—————
Media-Persia	Media-Persia	Media-Persia
Greece	Greece	Greece
Rome	Rome	Rome

Daniel does not show much difference between pagan and papal Rome.<sup>8</sup> Daniel sees pagan and papal Rome as one power. We see this clearly in Daniel 7, where the little horn (papal Rome) that arises out of the fourth beast is still part of the fourth beast (pagan Rome). The little-horn power in Daniel 8 arises after Greece and continues until the end time, when it is cut off without hand (Daniel 8:25). Pagan Rome arose after Greece and continues as papal Rome.

**Study the comparisons presented between pagan and papal Rome until you could give someone a Bible study on this important topic.**

<sup>7</sup>comparisons—how things are the same.

<sup>8</sup>papal 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.

<sup>9</sup>exceedingly—greater than all the other horns.

### WEDNESDAY—NOVEMBER 24

#### THE ACTIVITIES (WORK) OF THE LITTLE HORN (Daniel 8:9-12).

The power that followed the Greek kingdoms in history was pagan and papal Rome. Prophecy says the little horn was to become exceedingly great. This means the little horn was much greater than Media-Persia, which “became great” (Daniel 8:4, NKJV), and Greece, which became “very great” (Daniel 8:8). So this would rule out the little horn being the Syrian king Antiochus Epiphanes. He was not exceedingly<sup>9</sup> greater than either Media-Persia or Greece. This proves that pagan and papal Rome is the little horn. Daniel 8 focuses mostly on papal Rome.

**List the activities of the little-horn power. What do you think these activities mean? Daniel 8:9-12.**

The little horn's attack is spiritual. He goes after "the host of the heavens" (Daniel 8:9, NIV). He magnifies<sup>10</sup> himself against "the Prince of the host" (Daniel 8:11, NIV), and the "daily" is taken away. Whatever the little-horn power does, it seems to be a spiritual power doing things against God's truth. In fact, Daniel 8:12 says the little horn cast (threw) "the truth to the ground."

**What are some of the things the little horn attacks?**

1. *The "Prince of the host."* In Joshua 5:14, the Prince is Jesus. The Prince of the host of God's people must be the One called "Messiah the Prince" (Daniel 9:25, NKJV), "Michael, your prince" (Daniel 10:21, NIV), and "Michael . . . , the great prince who stands watch over the sons of your people" (Daniel 12:1, NKJV). All these point to Jesus.

2. *The "daily."* The Hebrew word *tamid* ("continual" or "daily") appears 103 times in the Old Testament. It is often used in connection with the "daily" service in the sanctuary. Daniel 8:11, 12 shows that the little horn is attacking Jesus' daily ministry (priestly work) in the heavenly sanctuary.

3. *"The place of His [Jesus'] sanctu-*

*ary."* There are two sanctuaries in the Bible. The earthly sanctuary (Exodus 25:9, 40) and the heavenly sanctuary (Hebrews 8:1-6). The earthly sanctuary was destroyed in A.D. 70. But even at that time, it was not "His sanctuary" anymore (Matthew 23:37-39; Matthew 27:50, 51). The only sanctuary working as "His sanctuary" at the time of the little horn (papal Rome) was the heavenly sanctuary. So, the attack of the little horn is an attack on the heavenly sanctuary itself.

**Attacks do not always have to be physical. Lying about something, or twisting the truth, can also be attacks against God. What do you think it means that the little horn "cast down the truth to the ground"? (Daniel 8:12).**

#### THURSDAY—NOVEMBER 25

#### THE LITTLE HORN AND THE DAILY (Daniel 8:11, 12, 24, 25).

**How did the little horn take away the daily sacrifice and cast (throw) down Jesus' sanctuary? Daniel 8:11.**

The papacy<sup>11</sup> uses priests to work for humans through the confessional.<sup>12</sup> The papacy also sacrifices Jesus anew<sup>13</sup> in every Mass.<sup>14</sup> By doing these two things, the papacy has removed Jesus' heavenly ministry (priestly work) from the

<sup>10</sup>magnifies—makes greater.

<sup>11</sup>papacy—the pope; the papacy is the pope's government of the Catholic Church.

<sup>12</sup>confessional—the practice of confessing sins to a priest. Confessing sins means you say what sins you have done.

<sup>13</sup>anew—again and again.

<sup>14</sup>Mass—the main service of worship in the Catholic Church.

thinking of humanity.<sup>15</sup> By using the priest's service instead of Jesus' service in the heavenly sanctuary, the papacy has "cast down" "the place of His sanctuary" and defiled (polluted) the sanctuary (Daniel 8:11, NKJV).

**Daniel also saw that "an army was given over to [be used by] the horn to oppose the daily sacrifices; and he cast truth down to the ground" (Daniel 12, NKJV). What "army" was given over to the little horn?**

The sanctuary had an "army" of Levites who served at the earthly sanctuary. The little horn has its own army of ministers (priests) who serve in the confessional and at the Mass. In the confessional, the priest forgives sins by saying: "I [the priest] absolve [cleanse] you from your sins in the name of the Father, the Son, and the Holy Spirit."



**A Levite priest. His work symbolized Jesus' work in the heavenly sanctuary.**

In the sacrifice of the Mass, the Roman priest becomes "another Christ [Jesus]" by sacrificing the real Jesus upon the altar and presenting Him for the salvation of the faithful. "The sacrifice of Christ and the sacrifice of the Eucharist [Mass] are *one single sacrifice [act]*. . . 'In this divine [holy] sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained [kept] and is offered in an unbloody manner.'"—*Catechism of the Catholic Church* (New York: Doubleday, 1994), number 1367, p. 381.

These false teachings have overthrown the ministry (priestly work) of Jesus in the heavenly sanctuary and now stand in the place of Jesus' ministry in the minds of many Christians. Through the Mass and the confessional, the minds of some Christians are drawn away from Jesus' priestly work as our Savior and Mediator<sup>16</sup> in His sanctuary. With special ceremonies, Jesus' priestly work is covered up, made false, and forgotten.

Jesus wants to give complete forgiveness to people who trust His free and perfect righteousness (holiness). But His priestly work has been "robbed" by a false system that takes the place of Jesus Himself. Instead of depending directly on Jesus, believers who follow this false system are taught to depend upon a church for salvation and forgiveness.

**Suppose you were taught that everything Jesus has done for us comes to**

<sup>15</sup>humanity—all the people of the world.

<sup>16</sup>mediator—a lawyer or go-between who helps to bring people together. Jesus is the Mediator between God and us. Jesus helps bring us back to God.

**us only through the Adventist Church and that the church alone has the power to give God's saving grace. Why must all Christians refuse to accept this idea?**



**As our High Priest, only Jesus can forgive our sins.**

**FRIDAY—NOVEMBER 26**

**ADDITIONAL STUDY:** Following are some quotes to help you better understand this week's lesson. All of the quotes are from the new *Catechism of the Catholic Church*. When you read each quote, replace the words *the Church* with the word *Jesus*. This should give you a better understanding of how the little horn (papal Rome) has overthrown Jesus' ministry (priestly work) in the heavenly sanctuary and replaced His ministry with a false ministry. As you read these quotes, think of 2 Thessalonians 2:4.

"It is in *the Church* that 'the fullness of the means of salvation' has been deposited [given]."—Number 824; italics given.

"Basing itself on Scripture [the Bible] and Tradition,<sup>17</sup> the Council teaches that

<sup>17</sup>tradition—customs or rules created by people.

<sup>18</sup>eternal—forever; without beginning or end; lasting forever.

*the Church*, a pilgrim now on earth, is necessary for salvation."—Number 846; italics given.

"*The Church* . . . accepts the full responsibility of offering salvation to its members."—Number 868, italics given; adapted.

"There is no offense [sin], however serious, that *the Church* cannot forgive."—Number 982; italics given.

"If there were no forgiveness of sins in *the Church* there would be no hope of life to come or eternal<sup>18</sup> liberation (salvation)."—Number 983; italics given.

### DISCUSSION QUESTIONS:

1. Why must Seventh-day Adventists stand firm on the teaching about who the little horn is?
2. Remember that the word "antichrist [anti-Jesus]" does not just mean "against Christ." "Antichrist" also means "in the place of Christ." With this meaning in mind, read again the quotes from the *Catechism of the Catholic Church*. How does knowing that "antichrist" also means "in place of Christ" help you to better understand these quotes?

**SUMMARY:** The vision of the ram (Media-Persia) and the goat (Greece) gives the background for the rise of the little-horn power (pagan and papal Rome). The focus in Daniel 8 is on the religious activities (work) of the little horn. The little horn replaced Jesus' ministry in the heavenly sanctuary with the confessional and the Mass. By doing this, the little horn took away the daily and cast down, or polluted, the place of Jesus' sanctuary.