

to be equal with the Commander of the host; and it removed the regular sacrifice from Him, and the place of His sanctuary was thrown down.”

Here are five activities of the little horn to advance its own prosperity and war against the kingdom of God:

1. He will persecute God’s faithful people, here called the “host of heaven.” The crusades and persecutions of the *Dark Ages* are designated here (see Study 8 in this series).
2. He will magnify Himself against or above Christ, “the Prince of the host.” Here is meant the claims of the Catholic Church that its Popes occupy the place of God on earth, possessed with infallibility and the power to forgive sins (see study 8 in this series).
3. He will take away the daily *sacrifice*.
4. He will cast down the sanctuary of the Prince.
5. He will cast the truth to the ground.

Numbers 1 and 2 in this list are dealt with more extensively in Daniel 7 and in Study 8 of this series. The last three items are added information, describing specific activities of the little horn in his attack on the true plan of salvation. We will focus our attention here because it is new territory. Our background knowledge of the Hebrew sanctuary will become vital at this point.

The Daily *Sacrifice* Taken Away

The word “daily,” from the Hebrew *Tamiyd*, literally means “continual” or “ongoing.” It is used often in connection with the sanctuary (see Exodus 28:29; Numbers 4:16; 7:7; Leviticus 6:13). The word “sacrifice” has been added to the original Hebrew translation and encompasses the ongoing, continual ministrations that make up the sanctuary service. The entire ministry of the sanctuary service was an object lesson of the great plan of salvation to become a reality in Christ. It was a *continual, ongoing* service to illustrate the non-stop outpouring of sacrificial ministry carried on by Christ as our Savior. After giving His precious life a sacrifice “once for all” (Hebrews 10:10), He was raised from the dead and ascended to heaven to be our High Priest, continually applying to the world the benefits of His crucifixion. Describing His *continual* saving work, the New Testament book of Hebrews says:

“This Man [Christ], because He *continueth ever*, hath an unchangeable priesthood. Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them” (Hebrews 7:24-25).

The continual work of Christ as our Savior/High Priest is further explained by the writer of Hebrews in the next chapter:

“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).

“But now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises” (Hebrews 8:6).

“For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their

hearts: and I will be to them a God, and they shall be to Me a people . . . for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more” (Hebrews 8:10, 12).

Notice there is a sanctuary in heaven, the true one of which the earthly was merely a shadow. Jesus is our High Priest in that “true tabernacle.” The purpose of His ministry is twofold: (1) to mercifully forgive our sins and (2) to incorporate into our hearts and minds His holy law.

In our previous study of Daniel 7, we learned the little horn would “think to change times and laws” (Daniel 7:25) of the Most High God. Now, in Daniel 8, we see that the little horn will make a special attack on the continual ministry of Christ in the heavenly sanctuary by means of which He extends mercy for our forgiveness and writes His law in our hearts.

Even a casual consideration of the Roman Catholic belief system makes evident its striking fulfillment of this prophecy. The Bible teaches there is “one mediator between God and men, the man Christ Jesus” (1 Timothy 2:5). The Papacy has established a human priesthood and teaches that deceased saints and Mary are mediators to whom we should pray.

The Bible teaches that we may confess our sins directly to God through Christ for pardon (see 1 John 1:9). The Papacy teaches that we must confess our sins to the priest in order to obtain forgiveness.

The Bible teaches that the forgiveness we have in Christ is abundant, complete and free (see Romans 3:23-24; Titus 3:3-8). The Papal Church teaches that the church grants or denies forgiveness, and that the priest may prescribe certain works of penance or charity as conditions to forgiveness.

The Bible teaches that when we receive Christ as our Savior we may know that we have eternal life and will never be condemned (see 1 John 5:11-13; John 3:18; Romans 8:1). The Papal Church teaches that even a saved sinner may have to spend time in the flames of purgatory to suffer for his sin, maybe even millions of years.

The Bible teaches that we are fully justified by grace through faith in Christ alone, that good works play no part in saving us but are the fruit of true and free salvation (see Ephesians 2:8-10). The Papal Church teaches that justification is by grace through faith *and* works, placing obedience in the way of the sinner as an insurmountable obstacle.

The Bible teaches that Christ was sacrificed for the sins of the world once and for all people, making a complete and sufficient atonement (see Hebrews 10:10). The Papal Church teaches that the sacrifice of Christ is literally repeated daily in the mass and must be partaken of by all the faithful in order to be saved.

The little horn is a colossal, influential, false religious system masquerading as Christianity. It has practiced and prospered in the world for centuries, obscuring the truth of the everlasting gospel of Jesus Christ, who is our complete Sacrifice and our continual, all-sufficient Mediator. This is what Daniel’s prophecy means when it says the little horn would take away the daily *sacrifice* from the people, cast down the sanctuary and cast down the truth to the earth.

In our next study in this series we will explore the restoration of the true gospel of Christ as foretold in Daniel 8.

The Unsealing of Daniel

Study Number 10



In our previous two studies we considered the prophecy of Daniel 7. There we encountered four beasts that represent four world empires. The lion, the bear, the leopard and the non-descript beast—Babylon, Media-Persia, Greece and Rome. Of special interest to Daniel was the fourth beast. Most of chapter 7 is devoted to this kingdom. Daniel saw that from the Roman Empire a “little horn” would emerge, a secondary kingdom arising out of the primary one.

The angel who was revealing these mysteries to Daniel went into great detail concerning the little horn. Specific characteristics were given to nail down its identity with unmistakable clarity. It is abundantly clear from the Biblical and historical evidence that the little horn of Daniel 7 is the Church of Rome (see numbers 8 and 9 in this series of studies). Daniel 7 also brings to view “the judgment,” by which the little horn will be condemned to destruction and the saints of God favored to inherit the eternal kingdom.

Daniel 8 repeats much of what we learned in chapter 7. They are parallel prophecies. And there would be no point in a repeat unless it offers an enlargement with added detail. This is exactly what we find in Daniel 8. Special focus is given again to the little horn. Daniel is now shown the secret to this power’s prosperity and God’s secret for its ultimate overthrow. The key element that broadens our prophetic vision in chapter 8 is the “*sanctuary*.”

The Meaning of the Sanctuary

The complementary prophecies of Daniel in the Old Testament and Revelation in the New call special attention to the “sanctuary,” also called the “Temple of God.” Daniel spoke of a time future to his era when “the sanctuary shall be cleansed” (Daniel 8:14, NKJV). The apostle John tells of heavenly activity regarding the temple of God: “Then the temple of God was opened in heaven, and the ark of His covenant was seen in His temple” (Revelation 11:19, NKJV).

As we seek to understand this vital prophecy of Daniel 8, it is necessary that we gain a background knowledge of the sanctuary—what it is, what it means, and how it relates to end-time prophecy.

The Gospel Obscured

Shortly after the Exodus (departure) of the children of Israel from Egyptian slavery into the wilderness, God established a symbolic system of worship designed to communicate a comprehensive knowledge of the plan of Salvation. Through the prophet Moses, God commanded the Israelites, “Let them make Me a sanctuary that I may dwell among them” (Exodus 25:8, NKJV). Detailed instructions were given. A temple was built in the wilderness and a system of symbolic ministry was set into operation.

The sanctuary itself and its ritualistic services did not constitute the actual means by which God saves sinners, but it was intended to make known by object lesson the reality of salvation through Jesus Christ. It was a shadowy reflection of our Savior’s mission as “the Lamb of God who takes away the sin of the world” (John 1:29, NKJV), and as our “High Priest” in “the true tabernacle which the Lord erected, and not man” (Hebrews 8:1-2, NKJV). The earthly sanctuary served as “the copy and shadow of the heavenly things” (Hebrews 8:5, NKJV).

The physical structure of the sanctuary consisted of a courtyard defined by linen walls that formed a rectangular courtyard around a temple divided into two rooms, the holy place and the Most Holy Place.

There were two basic parts to the earthly sanctuary service: First, there was the daily service, which involved the holy place or first apartment of the temple. Second, there was the yearly service, which centered in the Most Holy Place or the second apartment.

The Daily Service

The daily service was designed to illustrate the forgiveness of sins freely given us by virtue of the sacrifice of Christ’s life in our place and ministered to us by Him as our heavenly High Priest. The repentant sinner in the Israelite camp would bring his sacrifice to the sanctuary. Placing his hands upon the animal’s head, confession of sins was made, thus symbolically transferring the guilt of the sinner to an innocent substitute. The animal was then slain to represent the coming Savior who would die “for our sins” to purchase our pardon (1 Corinthians 15:3).

The blood of the daily sin offering was applied in one of two ways:

- (1) It was taken into the holy place and sprinkled before the inner veil and on the horns of the altar of incense (see Leviticus 4:6-7, 17-18), or
- (2) It was placed on the horns of the altar of burnt offering in the courtyard, in which case the priest ate part of the flesh of the sacrifice (see Leviticus 6:25-26). The point of either procedure was to transfer responsibility for the sin to the sanctuary and its priesthood (see Leviticus 4:25-30).

Day by day this service was conducted to illustrate the death of Christ and His continual mediation for the forgiveness of sins. For “without shedding of blood there is no remission of sins” (Hebrews 9:22, NKJV). And “He ever liveth to make intercession for them” (Hebrews 7:25).

The daily service clearly communicated two basic facts about God’s plan of salvation: “The wages of sin is death” (Romans 6:23); but no sinner need die for his sins, because our great God of love has provided His own Son as a substitute to be slain in our stead (see 1 John 2:2).

The Yearly Service

The yearly service was intended to prefigure the final day of judgment, at which time “we must all appear before the judgment seat of Christ” (2 Corinthians 5:10). This was the Day of Atonement, known as *Yom Kippur*, “the day of judgment.” Throughout Israel’s sacrificial year, the sins of the people symbolically accumulated in the sanctuary as they were confessed. Then came the day of final atonement when the sanctuary would be cleansed of its defiling record of sin.

Ten days prior to the solemn event, trumpets were blown to warn the people that all sin must be confessed and put away. Anyone who did not participate would be cut off from the camp. *Yom Kippur*, the last of these ten days of grace, was the final opportunity to repent of every sin and thus be prepared to stand the day of test.

When the solemn day arrived, two goats were chosen—one for the Lord and the other designated “the scapegoat” (Leviticus 16:8). The Lord’s goat was sacrificed as “a sin offering” (Leviticus 16:15-16). This part of the ceremony pointed to Jesus, our sin bearer. His death on Calvary has sufficiently paid the atonement price for all our sins.

After the cleansing ceremony was completed with the blood of the Lord’s goat, the scapegoat was brought to the door of the temple. This animal was not sacrificed as was the Lord’s goat; and there is good reason for this. The scapegoat was not a symbol of Christ, who would die for our sins, but rather represented Satan—the originator of sin, the tempter, the accomplice in every transgression.



In God’s plan Satan must bear ultimate responsibility for his diabolical part in all the sin and suffering that has tormented humanity. Thus in the Day of Atonement service, the high priest, representing Christ, transferred the sins

of the people to the scapegoat. Then it was led away into the wilderness to die (see Leviticus 16:10). In this way the Day of Atonement pointed beyond Calvary to the ultimate eradication of sin and the final demise of the devil.

King David was perplexed and dismayed as he considered all the evils of our world. He was tempted to envy those who pursue a sinful course of life with no reverence for God. It seemed to him that the wicked prospered and the righteous suffered. He voiced his frustration in words we may be able to identify with: “When I thought how to understand this, it was too painful for me.” But then the mist of confusion was lifted as he contemplated the symbolism of the sanctuary: “It was too painful for me—until I went into the sanctuary of God; then I understood their end” (Psalm 73:16-17, NKJV).

The light David gained in the shadows of the sanctuary brought comfort and assurance to his troubled heart. In the sanctuary he beheld God’s plan to bring all evil to an eternal end. Sin will not reign forever. Suffering will cease. Sinners who have not repented through a revelation of God’s goodness will perish. Satan, the archangel of evil, will receive his just sentence of doom. And all who have taken Jesus into their hearts as Savior and Lord will inherit the earth. They will reign with Him forever in righteousness and peace.

God is so good!

Now that we have this background knowledge of the sanctuary, we are better prepared to understand the remainder of Daniel 8.

The Ram and the Goat

As in the vision of chapter 7, chapter 8 again employs animals to symbolize kingdoms:

“Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with anger against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great: and when he was strong, the great horn was broken: and for it came up four notable ones toward the four winds of heaven” (Daniel 8:3-8).

The kingdom of Babylon, represented by the lion in chapter 7, is omitted from the vision in chapter 8. The angel Gabriel defines the ram as Media-Persia and the goat as Greece:

“The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power” (Daniel 8:20-22).

The large horn on the goat is the first king of Greece, Alexander the Great. The four horns that stood up in its place are the four kingdoms that grew out of Greece after Alexander’s death, under the reign of his four most powerful generals—Ptolemy, Cassander, Lysimachus and Seleucus.

Focus on the Little Horn

In the prophecies of Daniel 2 and 7, the kingdom of Greece is followed by the Roman Empire. Likewise, the little horn of chapter 8 is Rome, specifically in its papal phase.

“And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered” (Daniel 8:9-12).

The New American Standard Bible translates verse 11: “It even magnified itself