

# PROPHETIC TIME

## Part #1: THE DAILY-THE PIONEER VIEW

The subject of the 'Daily' in Daniel is one of the most misunderstood prophetic symbols in the study of prophecy. It also is a long time running controversy in Adventism itself since the early 1900s but has pretty much subsided in our day and age.

The reason it has subsided is because the false understanding of the Daily has been so thoroughly accepted by Adventism that there is not much discussion about it any longer. We are in agreement with the pioneer's and Ellen White's position. But as we look at the true position and the false position we're also going to add to that discussion that when the pioneer and Ellen White's position began to be battled against in the early 1900s in Adventism, the proponents of the true position didn't understand at that point in history the significance of what the correct understanding of the Daily would mean to us at the end of the world.

The significance of it to us that live at the end of the world is in connection with our previous study of verses 40-45 of Daniel 11. In that study we look to a passage that Sr. White records for us where she points to a prophetic history, and says that within that history are illustrated scenes similar to what was still future to Ellen White's day; the history that is recorded in verses 40-45 of Daniel 11. To understand the history she was using as a pattern in this passage she recorded, is of extreme importance if we're going to use that pattern to correctly identify the last 6 verses of Daniel 11.

I would encourage you to look at our study on these verses if you have not. (Final Rise and Fall of the King of the North.) Those verses are basically giving a history of the deadly wound of the Papacy; when the Papacy fully returns to power to rule the world and ultimately comes to its end with none to help. That history has begun in our day with the collapse of the Soviet Union in 1989 and the information in those verses demonstrate that a Sunday Law is imminent in the United States and is the next thing that will occur in this sequence of prophecy.

One of the most important proof passages for that study is this passage in the Spirit of Prophecy that we're going to look at to begin our study of the Daily. We have to begin by referencing this to Daniel 11, to show why we have a burden to discuss the history of the Daily, the true and false position. Hopefully you'll see that it has more relevance now here at the end of the world than it did in the 1900 time period when Sister White's counsel was primarily, "Let's not agitate this subject." We'll discuss why she was saying that as well.

We're going to look at a passage found in *Manuscript Releases*, number 13, pg 394. In this passage Sister White points to the fact that Daniel 11 has nearly reached its complete fulfillment. In our more thorough study of Daniel 11, we identify that Sister White understood that the 'time of the end' was 1798, and verse 40 of Daniel 11 begins at the 'time of the end' so it begins in 1798. The

following parts of verse 40 come after 1798, in the more complete study we show that it comes all the way from 1798 to the collapse of the Soviet Union in 1989. This was future in Sister White's day and age. Verses 40, 41 onward in Daniel 11 were still ahead of Sister White's time. So in the Spirit of Prophecy where Sister White speaks about the future fulfillment of Daniel 11, she's speaking about those last 6 verses because she and the pioneers understood that the first 39 verses of Daniel 11 were already fulfilled. If you doubt that just go back to some of the pioneer books like the classic 'Daniel and Revelation' by Uriah Smith. The pioneers had an understanding of those first 39 verses and in discussions in the early days of Adventism about the future fulfillment of Daniel 11, they weren't speaking about verses 2 or 8 or 16, they were talking about verses 40 and onward. So when Sister White points to the future fulfillment of that she's speaking about those 6 verses.

This passage mentions the fulfillment of Daniel 11 and that much of the history of Daniel 11 will be repeated when Daniel 11 comes to its fulfillment. The whole chapter covers a great deal of history from the Medes and Persians down to the time when the Papacy comes to its end.

Up to verse 39, verse 40, that history comes from the Medes and the Persians until the Papacy is illustrated in the 1260 year time period. So she says much of the history that's recorded in Daniel 11, that's illustrated there, will give us clues in understanding the last 6 verses.

But after she gives this general overview of the importance of this entire chapter of Daniel 11, she highlights specifically verses 30-36. She records those 6 verses, then says scenes similar to these described in these words will take place. So she references all of chapter 11, but specifically 30-36 and says what took place in this history will be repeated. It's going to happen again.

If you want to understand how Daniel 11 finally reaches its complete fulfillment at the end of the world, then understand the history of Daniel 11, more importantly, the history of these verses.

These 6 verses pointed out as the pattern for the fulfillment of Daniel 11 describe the transition between Pagan and Papal Rome; when the Papacy came to rule the world during the Dark Ages. This history is identified with this symbolism of the 'Daily'. The 'Daily' is part of these verses and identifies a specific thing in this verse that she points to. To misunderstand that is to miss the clue, the pattern pointed out for us to understand these last 6 verses.

So recognizing the importance of these verses in Daniel 11 for our day, that they were designed by God to awaken God's people to the truth that the final movements will be rapid. Adventism was raised up to identify and clarify to the whole world these final movements of prophecy, the Sunday Law issue, the time of trouble, the little time of trouble, all these things are about to begin.

That's the significance of this study in Daniel, therefore when we misapply what the 'Daily' in verse 30-36 of Daniel represents, we give ourselves a wrong waymark, a wrong pattern and we limit our ability to understand this very important testimony.

"We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of

in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. **Much of the history that has taken place in fulfillment of this prophecy will be repeated.** In the thirtieth verse a power is spoken of that 'shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the Daily *sacrifice*, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And *some* of them of understanding shall fall, to try them, and to purge, and to make them white, *even* to the time of the end: because *it is* yet for a time appointed. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.' Daniel 11:30-36.

"Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of: "' And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.' Daniel 12: 1-4 "Manuscript Releases, number 13, pg 394

Daniel 11 does not stop in verse 45, the vision that's recorded in Daniel 11 moves right into Daniel 12 and Sister White is saying Daniel 11's last six verses are still ahead of her lifetime but have nearly reached complete fulfillment. We need to understand the history of Daniel 11 if we are going to have clues as to what those last six verses are. Especially will the history and scenes recorded in verses 30-36 be repeated as Daniel 11 comes to its fulfillment and it leads right into the time of trouble spoken of in Daniel 12. She's doing everything she can to pin point these last six verses of Daniel 11 and give us a pattern for understanding them.

So it becomes extremely important to make sure that we understand what this history is in verses 30-36. William Miller and the pioneers understood the history of these verses as being what describes the transition from Pagan Rome to Papal Rome and they understood the 'Daily' to be representing Paganism or Pagan Rome. Always in Daniel 11, Daniel 12, and Daniel 8 where the 'Daily' is used to describe Paganism or Pagan Rome, it's used in connection with the Abomination of Desolation and the Transgression of Desolation, which the pioneers understood to be identifying the Papacy or the Papal power.

The 'Daily' represents one desolating power and the Abomination of Desolation, the second desolating power. The Pioneers understood correctly that these two powers were described as two desolating powers put together in Daniel to describe the relationship that they had with each other.

This history during the time symbolized in the 'Daily' and the Abomination of Desolation is a history that we need to understand if we're going to grasp the history that's yet ahead of us as Daniel 11 comes to complete fulfillment.

William Miller, Josiah Litch, Sylvester Bliss, Joseph Bates, J.N. Andrews, Hiram Edison, James White, Euriiah Smith, Steven Haskell, O.A. Johnson, J.G. Matson, F.C. Gilbert, L.A. Smith, Washberg, and Loughborough all believed the "Daily" symbolized paganism—and they presented this truth in their writings.

Let's first focus on what the pioneers correctly understood the 'Daily' to be. We'll begin with a testimony from William Miller about how he came to understand what the 'Daily' in the book of Daniel represented.

"I read on, and could find no other case in which it [the Daily] was found but in Daniel. I then [by the aid of an concordance] took those word which stood in connection with it, 'take away; , he shall take away the Daily; 'from the time that the Daily shall be taken away' I read on and thought I would find no light on the text. Finally I came to 2 Thessalonians 2:7-8, 'For the mystery of iniquity does already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed.' And when I had come to that text, O how clear and glorious the truth appeared. There it is! That is the Daily! Well, now, what does Paul mean by 'he who now letteth' or hindereth? By 'the man of sin,' and 'the wicked,' Popery is meant. Well what is it that hinders Popery from being revealed? Why it is Paganism. Well, then, 'the Daily' must mean paganism." *Review and Herald*, January, 1858.

William Miller came to understand that the 'Daily' was symbolizing Paganism and if we look at Daniel 8, we see the Daily represented in verses 11 12 and 13 and in Daniel 11:31 and also in Daniel 12:11.

“And from the time *that* the Daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days. Daniel 12:11.

In Daniel 12:11 William Miller sees that the 'Daily' is 'taken away' and in Daniel 11:31, 'and shall take away the 'Daily'', another place where the 'Daily' is

taken away. In Daniel 8, 'Yea, he magnified *himself* even to the host of heaven; and by him the Daily *sacrifice* was taken away', so he's seeing this 'Daily' taken away but he can't understand what it is. Through the aid of a concordance he realizes that in Thessalonians that Paul is speaking to them in terms that the 'man of sin' at that time is yet in the future. The 'man of sin' is not going to ascend to the throne of the earth until the power that then existed and the power that was restraining the 'man of sin' from rising to the throne of the world was removed.

The power that then existed and was restraining popery from taking control of the world, during the time that Paul was writing to the Thessalonians, was the pagan Roman Empire—Paganism. It was then the controlling influence of the world, and that history, the relationship between Paganism and Papalism is one of the most essential histories discussed in Bible prophecy. This is part of what Bible prophecy is built around, this relationship between Pagan Rome and Papal Rome.

For instance in Revelation 13:2 we see the Dragon gives his seat and his power and authority to the beast. When Sister White comments on Rev. 13, she tells us the dragon there, although representing Satan, in a secondary sense represents Pagan Rome. It gives its power, authority and seat to the Papacy, to the Beast being discussed in the first verses of Revelation 13. The seat that Pagan Rome gave to the Papacy in verse 2 of Rev. 13 is the city of Rome, the place where the Papacy was going to rule from. This transition of the Pagan Roman Empire turning over the keys to the kingdom, so to speak to the Papal Roman Empire is woven throughout the prophecy of Daniel and Revelation.

Daniel weaves it through his prophecy by using the symbol of the 'Daily'. As the Pioneers came to a conclusion about what the 'Daily' represented, it was important to their understanding and if we look at the passage in Daniel 8 verses 11-13 we'll come across one of the conclusions they came up with; that there are two desolating powers being represented here. The first is Pagan Rome, the second is Papal Rome.

## **TWO DESOLATING POWERS**

Daniel 8:11-14 "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.

"Then I heard one saint speaking, and another saint said unto that certain [saint] which spake, How long [shall be] the vision [concerning] the Daily [sacrifice], and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

Later we're going to look at Daniel 8 more closely, but notice here that in verse 13 it says, "How long [shall be] the vision [concerning] the Daily [sacrifice], and the transgression of desolation, And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

In the Hebrew of that sentence the pioneers correctly came to understand what was being asked: "How long are both these desolating powers?" They understood from the Hebrew of this verse that two desolating powers were being described here. We can look in that same article in *Review and Herald*, January, 1858, to a passage where Josiah Litch is being quoted, this article is dealing with the 'Daily', and Josiah Litch will articulate how the pioneers understood these two powers in verse 13, the 'Daily Desolation' and the 'Transgression of Desolation': two desolating powers.

### **Josiah Litch:**

"The Daily sacrifice is the present reading of the text; but no such thing as sacrifice is found in the original. This is acknowledged on all hands. It is a gloss or construction put upon it by the translators. The true reading is, 'the Daily and the transgression of desolation;' Daily and transgression being connected together by 'and;' the Daily and the transgression of desolation. They are two desolating powers which were to desolate the Sanctuary and the host." *Review and Herald*, January, 1858.

The pioneers saw these two desolating powers as two distinct powers; the first being the 'Daily' of Pagan Rome or Paganism and the second the 'Transgression of Desolation' or the 'Abomination of Desolation', being Papal Rome. This was the Pioneer position and you'll notice in this passage that Josiah Litch says that the word 'sacrifice' is added to the text by human reasoning. This is a very important understanding in the study of the Daily because when the 'Daily' is mentioned in the book of Daniel, it always has connected with it the word 'sacrifice' and you'll notice that that's italicized or bracketed in your KJV, meaning that it was put in by the translators, it's not part of the original text. Some times when the translators would throw in a word into the translation it better clarified the text and was helpful, but in the setting in the book of Daniel, it wasn't helpful.

Sister White confirms Josiah Litch's comments and adds some light in a broader fashion to our study of the 'Daily'. She confirms in Early Writings that this word 'sacrifice' does not belong in connection with the 'Daily' found in Daniel. She also endorses a chart; and you'll notice that Sister White says that the men that gave the judgment hour cry during the 1840-1844 time period were all united on what the 'Daily' was. If you want to know what they understood it to be you just go back to the pioneer writings and you'll find that they believed it was Paganism. She also says in this passage that they had the correct view. That should bring the discussion about what the 'Daily' symbolizes to a conclusion right there, but it doesn't. We'll discuss how it got perverted in the early 1900s until today the predominant opinion in Adventism is the wrong view of the 'Daily'.

"September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people. In the scattering, efforts made to spread the truth had but little

effect, accomplished but little or nothing; but in the gathering, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God should do no more for us now than He did then, Israel would never be gathered. **I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.**

**"Then I saw in relation to the 'Daily' (Daniel 8: 12) that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry.** When union existed, before 1844, nearly all were united on the correct view of the 'Daily'; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.

"The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I saw that this message can stand on its own foundation and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness." *Early Writings*, 74-75.

There are many important concepts there, but if you look at a copy of the 1843 chart, you'll notice right in the center of it, the 1335 days and the 1290 days of Daniel 12 are illustrated. Right next to that the year 508, was identified by the pioneers as the time when the 'Daily'—paganism—began its work of removing the 3 horns of Daniel 7 in order for the Papacy to begin its 1260 year time period, and the date 538 is right below that. This is the chart that the pioneers used and you see there that they clearly understood the 'Daily' to be paganism.

We have a chart that was produced in 1861, and in the center of that you can see that seven years later they are still identifying the 'Daily' with the historical date of 508, and as paganism. So the pioneers in the pioneer movement understood the Daily to be Paganism and Sister White says that those men that gave the judgment hour cry were not only united about the view of the 'Daily' but the Lord had given them the correct view.

The predominant view in Adventism today, the one that is taught in our schools and our university, is that the 'Daily' represents the work that Christ is doing in the sanctuary above. This is an incorrect view. Now part of the reason that men choose that view, is because the word 'Daily', in the Hebrew—'continual'—is used often in the passages of the Bible that deal with the sanctuary. The continual burnt offering, the continual showbread, this word that is translated as 'Daily' in Daniel is used to describe many things that go on in the parts of the Bible, identifying the sanctuary and the offerings, and the work that

went on in the sanctuary. So when the translators came across this word and instantly recognized that this word 'continual' is a word that comes right out of the sanctuary, they automatically added in the word 'sacrifice' to it. If Daniel's use of the word 'continual' or 'Daily' was used to identify the work in the sanctuary or some aspect of the work of the sanctuary, then for the translators to have added the word 'sacrifice' would have been the correct thing to do.

If the true understanding of the 'Daily' is identifying the work of Christ in the Most Holy Place above or in the heavenly sanctuary—both His work that took place before 1844 in the Holy Place and what He's doing now in the Most Holy Place—if that was what was being described by the 'Daily' then to add the word 'sacrifice' would be acceptable. We wouldn't find the prophet of the Lord saying it had been **added by human wisdom and does not belong to the text.**

The Pioneers, which Sister White endorsed as having the correct view, didn't view it as identifying Christ's work in the sanctuary above, they viewed it as Paganism. Now this understanding—that it was identifying the work of the sanctuary—had existed before the 1844 movement in Evangelical Christianity. It wasn't a large or important doctrinal understanding, but there were writings about it before that time, identifying it incorrectly as Christ's work in the sanctuary or the sanctuary above.

William Miller essentially came out with the 'new view' and we've looked at how he arrived at that, he saw it symbolizing this power in Thessalonians which was restraining the 'man of sin' from coming to the throne of the world and Sister White here in this passage endorses William Miller and the other Millerites' view that it was Paganism. She endorses the fact that the word 'sacrifice' doesn't belong to the text and you'll notice in the final paragraph she emphasized that time is no longer a test since 1844 and our message shouldn't be hung on time.

I'm touching on this before we leave this passage because today, one of the ramifications of the false teaching of the Daily in Adventism, where we no longer identify it as paganism and historically as 508, when Paganism began its work of removing the three horns of Daniel 7, and we don't emphasize the 508 time period as we should; in Adventism today we find people believing that the time prophecies recorded in Daniel 12, have some future application.

They're not identifying this history of the transition from pagan Rome and Papal Rome, therefore the Daily is identifying a 1290 day period, a 1335 day period here at the end of the world and if we can just find out the beginning mark of this time period or some kind of historical event that marks this then we can project a time prophecy here at the end of the world and we'll have a message that's hung on time.

It's important to notice that when Sister White is endorsing the pioneer view, one of the angles that she emphasizes here is that the correct view of the 'Daily' puts it at a certain place in history, 508; and establishes that; then endorses the pioneer position that the time prophecies in Daniel 12—1290, 1335 days, came to fulfillment in the 1843-1844, and 1798 time period, and have already been fulfilled. If we take that position with the pioneers, then we are not tempted to take those time prophecies and try to put them off in the future and that's one of the pieces of information here in Early Writings that Sister White recorded in relationship to the 'Daily'.

One of the minor false teachings of what the 'Daily' is in Adventism is that it represents the Sabbath. The Sabbath being the 'continual' true day of worship throughout time; and this 'Daily' in Daniel when it talks about being taken away is identifying when the Sunday law is enforced at the end of the World, when God's true Sabbath is taken away or removed by the false Sabbath. We have to mention these two false views of the 'Daily' as far as Christ's work in the sanctuary and the Sabbath, because as we continue through this study we're going to illustrate how the logic of what's recorded in Daniel destroys both those positions but really strengthens the positions of William Miller and the pioneers.

Now we're going to go through Daniel 8 in more depth from the beginning of the chapter down to verse 14, and consider what's being shared by Daniel in relationship to the 'Daily'. But we want to look at verse 11 just briefly. We'll demonstrate in our next study that verse 11 is speaking about Pagan Rome.

### **THE PLACE OF HIS SANCTUARY**

“Yea, he magnified *himself* even to the host of heaven; and by him the Daily *sacrifice* was taken away, and the place of his sanctuary was cast down.” Daniel 8: 11.

This 'he' that is under discussion here, we suggest is Pagan Rome and he magnified himself to the Prince of the Host, when Pagan Rome allowed and endorsed Christ being crucified on the cross. It says, 'and by him' by Pagan Rome, the 'Daily', paganism, was taken away, and the place of his sanctuary was cast down.

Daniel 8, in my understanding, may be one of the most powerful prophetic chapters in the Bible. There are no doubt other chapters covering prophecy in the Bible that are deep and profound, but my contention is that we do not recognize the depth that Daniel has encoded in chapter 8 through his choice of words and gender of words and the way that he oscillates back and forth from different ideas. We'll look at that more closely in the next study.

Here in verse 11 we see one of the contrasts that Daniel uses in Chapter 8 because he speaks in verse 11 about 'sanctuary'. Now the word that has been translated as 'sanctuary' is a Hebrew word that can be used to identify God's sanctuary on earth or in heaven; but it also can be correctly translated to describe a Pagan sanctuary. It's a more generic Hebrew word to describe a sanctuary.

Daniel in this same chapter speaks about God's sanctuary in verse 14 and also in verse 13, speaking about what these two desolating powers are going to do; it says: "...to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. Daniel 11:13, last part; 14.”

So in verse 13 and 14, we see Daniel speaking about a sanctuary and the Hebrew word in verse 13, 14, is a different Hebrew word than Daniel uses in verse 11 to say sanctuary. The Hebrew word in verse 13 and 14 is a word that is ONLY used to identify God's sanctuary; His sanctuary on earth or in heaven, but only God's Holy sanctuary. It's never used to identify a pagan sanctuary. I believe that Daniel was inspired to choose the words in this chapter and this is

one of the choices he uses here in verse 11, contrasting it with verse 13, 14 by the Hebrew words that he uses to identify 'sanctuary'. We would suggest to you that this sanctuary of verse 11 isn't God's sanctuary.

Pagan Rome is under discussion here and it says, "and the place of Pagan Rome's sanctuary would be cast down. Now Pagan Rome had a sanctuary that was associated with it, and Rome was the place where it was. It's the place that this sanctuary was that would be cast down. When we understand where the 'place of his sanctuary' is, and what it means that it was 'cast down', we see that it's a very significant aspect of the prophetic testimony about Pagan Rome. This testimony about the history of Pagan Rome is simply this, in Daniel 11, the time period that Pagan Rome was to rule the world is given. Pagan Rome was going to rule the world for 360 years. Daniel 11 in describing Pagan Rome says that it would rule for a time. A 'time' in Bible prophecy is 360 years.

### **A TIME PROPHECY OF PAGAN ROME**

"He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among the prey, and spoil, and riches: *yea*, and he shall forecast his devices against the strong holds, even for a time." Daniel 11:24.

As we go back into history and look at the battle of Actium, which is the starting point historians identify for Pagan Rome's time to rule the world, which occurred in 31 BC., then we look at the mark in history that identifies the end of the rule of Pagan Rome we come to 330 AD., which is exactly 360 years.

Historically the battle of Actium, B. C. 31, starts the time period when pagan Rome rules the world. Then 360 years later, when the capital city of the Roman Empire was moved by Constantine to Constantinople in the year A. D. 330--historians mark the end of pagan Rome's domination of the ancient world.

This marked the end of the glorious Roman Empire's rule of the world and is part of the history associated with Pagan Rome and the transition from Pagan to Papal Rome. And we spoke about Revelation 13:2 the Dragon, (Papal Rome) gave its seat—its place of authority—to the beast which is Papal Rome. Part of prophetic history is this transition from Pagan Rome to Papal Rome. Part of this truth is, that Pagan Rome prepared the way for Papal Rome to rise by moving its seat of authority to Constantinople, thus opening up the city of Rome as the place where Papal Rome was going to put its headquarters.

In the city of Rome there was a Pagan sanctuary. Rome was the place where the Pagan sanctuary was, and this place, meaning the city of Rome was cast down prophetically and historically when Constantine moved the headquarters from the Roman empire from Rome to Constantinople. So in verse 11 we see:

"Yea, he magnified *himself* even to the host of heaven; and by him the Daily *sacrifice* was taken away, and the place of his sanctuary was cast down." Daniel 8: 11.

The 'place of Pagan Rome's sanctuary would be cast down', it is saying nothing more than that the city of Rome was going to be cast down and this is part of the characteristic that identifies Pagan Rome. Just as in the beginning of that verse where it says, 'Yea, He magnified *himself* even to the (Prince) host of heaven', 'he' is Pagan Rome, and they magnified themselves by crucifying Christ. Let's go back to one other pioneer historian that was in this same article in the Review and Herald, Jan. 1858; this is from Apollos Hale (historian): and he talks about this Pagan sanctuary;

"What can be meant by the 'sanctuary' of Paganism? Paganism, and error of every kind, have their sanctuaries, as well as truth. There are temples or asylums consecrated to their service. Some particular and renowned temple of Paganism may, then, be supposed to be here spoken of. (verse 11) Which of the numerous distinguished temples may it be? One of the most magnificent specimens of classic architecture is called the Pantheon. Its name signifies the 'temple or asylum of the gods.' The place of its location is Rome. The idols of the nations conquered by the Romans were sacredly deposited in some niche or department of this temple, and in many cases became objects of worship by the Romans themselves. Could we find a temple of Paganism that more strikingly is 'his sanctuary?'" *Review and Herald*, January, 1858.

Well, no we can't. The Pantheon is the sanctuary that's associated with Pagan Rome and it's the sanctuary that most clearly symbolizes Paganism. When Rome would conquer another nation, if that nation worshipped any false deities which Rome wasn't already worshipping, it would gather up those idols and relics and bring them back to this Pantheon and make a place for those deities to reside. Rome brought into its sanctuary every pagan god that it could find. So when we look here at verse 11, with a little bit of insight we can see that the pioneers would teach, "yea, Pagan Rome magnified himself to Christ", when they crucified Him; "and by him" or, if you look at the Hebrew of this more closely, it would better be translated "from him", and "from him' paganism was taken away and the place of his sanctuary was cast down."

We're going to look at 'from him' more closely later.

Speaking of Pagan Rome this last part says, 'and the place'; Rome; the city of Rome, the place where his sanctuary of renown is at, was cast down when Constantine moves the capitol to Constantinople. Now this transition that's described in connection with the Daily and the abomination of desolation is the focus of understanding prophecy correctly. It's a focus that Sister White identifies in several places. We're going to look at a couple, and you'll see that she contrasts Paganism with Papalism and their historical transition enough, that we need to recognize this same history is identified in Daniel and Revelation. Sister White emphasizes that we need to understand that history for ourselves and even more so once we've considered this passage from the Spirit of Prophecy that we began with, because it is this history of the relationship between the 'Daily' and the 'Abomination of Desolation' that Sister White says, "scenes similar to these will be repeated." They will be repeated, so what are these scenes?

I am suggesting that when someone puts the wrong construction on what the 'Daily' is, they're putting the wrong construction on the very history that is so often uplifted in Daniel and Revelation and the Spirit of Prophecy; the very history that Sister White says gives us the pattern for end time events. So we're on very sacred ground prophetically in this transition. Here are a couple places where Sister White highlights this history; this is from *The Great Controversy*, 54-55.

"In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast 'his power, and his seat, and great authority.' Revelation 13:2. And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation 13:5-7. Christians were forced to choose either to yield their integrity and accept the papal ceremonies and worship, or to wear away their lives in dungeons or suffer death by the rack, the fagot, or the headsman's ax. Now were fulfilled the words of Jesus: 'Ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My name's sake.' Luke 21: 16-17. Persecution opened upon the faithful with greater fury than ever before, and the world became a vast battlefield. For hundreds of years the church of Christ found refuge in seclusion and obscurity. Thus says the prophet: 'The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days.' Revelation 12:6." *The Great Controversy*, 54-55.

Speaking of this transition, Sister White specifically talks about the imperial city. This goes back to identify Rome as the capitol of the Pagan Roman Empire; that's where the term Imperial comes from. Papal Rome received this city and this is part of the testimony here in Daniel 8:11; but she speaks of this transition. Here's another place:

"Through paganism and then through the Papacy Satan exerted his power for many centuries in an effort to block from the earth God's faithful witnesses." *Signs of the Times*, November 21, 1899.

First Paganism, then Papalism; this is the sequence of prophecy, and within this sequence is a history that is worthy of our consideration if we're going to understand the sequence, the issues, the controversies that took place then, that are figuratively pointing forward to the sequence, the issues, and the controversies that are beginning to take place in these days. To change what the 'Daily' means, is to rewrite history, and rewrite it in such a way that we're lost, adrift, without any compass in prophetic waters.

Brothers and sisters, I would suggest to you that some are familiar with the controversy that has taken place over the 'Daily' in the history of Adventism,

a controversy that began in 1900, and continued beyond the death of Ellen White.

That controversy was an argument against the correct position of the pioneers and a new false view; it was simply that. But that controversy never reached the depth of importance that it should have for us today, because today we need to take the very history that the 'Daily' is identifying as one of the most important clues for bringing prophecy into focus here at the end of the world.

I would suggest to you that we're going to look at this controversy in Adventism; and those who have considered the history of that controversy before may have thought it a worthy study; but it is much more important now. It is much more important now as we've begun to walk through these end time events. If we misunderstand that history and can't see that pattern for ourselves today, then Satan has accomplished what Sister White said he would do. If you remember our reading from Early Writings, she said that to have the wrong view would bring in darkness and confusion. That's what Satan is attempting to do with our prophetic understanding at the end of the world; bring in darkness and confusion. We'll find the more closely we look at the controversy of the Daily in Adventism, that this was one of his main ways to do so.

Study Continued in Part 2:

# PROPHETIC TIME

## Part #2: THE DAILY-THE 'NEW' VIEW

In our last study we were emphasizing this history that covers the time when Pagan Rome succumbed to Papal Rome. We find this history purposely recorded in prophecy in Daniel in the relationship between the 'Daily' and the Abomination of Desolation; in Revelation; and in the Spirit of Prophecy. I want to start this presentation with another passage from Spirit of Prophecy once again emphasizing this transition and some of the issues connected with it.

"The apostle Paul, in his second letter to the Thessalonians, foretold the great apostasy which would result in the establishment of the papal power. He declared that the day of Christ should not come, 'except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.' And furthermore, the apostle warns his brethren that 'the mystery of iniquity doth already work.' 2 Thessalonians 2:3-4, 7. Even at that early date he saw, creeping into the church, errors that would prepare the way for the development of the papacy.

"Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, 'the mystery of iniquity' carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions, which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ.

"This compromise between paganism and Christianity resulted in the development of the 'man of sin' foretold in prophecy as 'opposing and exalting himself above God.' That gigantic system of false religion is a masterpiece of Satan's power. A monument of his efforts to seat himself upon the throne to rule the earth according to his will." *The Great Controversy*, 49-50.

The history that the Daily represents in relationship to the Abomination of Desolation is full of information about what's going to transpire here at the end of the world. In this follow-up series in connection with the presentation of Daniel 11 verse 40-45, we are suggesting that when Sister White points to verses 30-36 of Daniel 11 as a pattern for the final fulfillment of Daniel 11, what she is identifying as a pattern is clearly understood by her and the pioneers.

If you take the works of the pioneers that set forth history of verses 30-36, and you can find it clearly set forth in Daniel and Revelation by Uriah Smith; this history is the transition of pagan Rome to Papal Rome in verses 30-36. And much of what took place there politically and religiously and the tactics that were used to bring in the compromise is object lesson for what we're going to experience at the end of the world.

In that history the pioneers very clearly understood that the event that marked the beginning of when Paganism began to turn its efforts towards supporting the Papacy, was when Clovis, king of France, a Pagan monarch, professedly turned to Catholicism. For the first time a power that prior to that had been opposed to Catholicism, the power of France professes to become Catholic and it begins a work that ultimately led to setting up of the Papacy for the 1260 year time period.

The historians point to Clovis as the beginning of this work of the removal of the three horns of Daniel 7. The Ostragoths, the Heruli and the Vandals, were pagans as well as the other seven horns in Daniel 7, were all Pagans. These three horns were said to be Aryan in belief; believing that Christ was a created being, that belief could not, would not, and did not co-exist with Catholicism. It couldn't just be incorporated into Catholicism and had to be eliminated.

These three horns were military, as well as political and religious strengths but they had to be removed. So in order to accomplish that, the Papacy, not having a military strength of its own, had to use another military strength to do this and the military support for the Papacy to accomplish the removal of these three horns began to solidify for the Papacy when Clovis professes to become a Catholic. This took place in 496, and from this point on the momentum grows until the historical marker for when the battle to eliminate these three horns takes place is 508. This is where the pioneers correctly marked the removing of the 'Daily', the removing of Paganism.

We need to understand that when we're talking about Paganism, the seven pagan nations of Europe coming to the aid of the Papacy to remove the three Arian pagan horns, and when Daniel is talking about the 'Daily', paganism being taken away, it's taken away in the sense of profession, these nations of Europe are still going to be just as pagan in heart and action as they were before; they are simply going to profess to be Christians now and call themselves Catholics.

But we know that Catholicism is nothing more than paganism with a Christian profession. So paganism is not actually totally eliminated, it's just going to take another form. The paganism that has to be removed is these three horns and the other seven horns will remove their paganism by cloaking it with a profession of Catholicism.

In the pioneer writings, we're going to look at Daniel and Revelation by Uriah Smith, to show that the pioneers understood this 508 time period.

"As we approach the year A. D. 508, we behold a mighty crisis ripening between Catholicism and the pagan influences still existing in the empire. Up to the time of the conversion of Clovis, king of France in A. D. 496, the French and other nations of Western Rome were pagan; but following that event, the efforts to convert idolaters to Romanism were crowned with great success. ...

"From the time when those successes were fully accomplished, in A. D. 508, the papacy was triumphant so far as paganism was concerned; for though the latter doubtless retarded the progress of the Catholic faith, yet it had not the power, if it had the disposition, to suppress the faith, and hinder the encroachment of the Roman pontiff. When the prominent powers of Europe gave up their attachment to paganism, it was only to perpetuate its abominations in another form; for Christianity as exhibited in the Roman Catholic Church was, and is, only paganism baptized. ...

"We think it clear that the Daily was taken away by AD. 508. This was preparatory to the setting up, which was a separate and subsequent event. Of this prophetic narrative now leads us to speak.

*"Papacy Sets Up an Abomination-* 'They shall place the abomination that maketh desolate.'" Having shown quite fully what we think constitutes the taking away of the Daily, or paganism, we inquire, When was the abomination that maketh desolate, or the papacy, placed, or set up? The little horn that had eyes like the eyes of man was not slow to see when the way was open for his advancement and elevation. From the year 508 his progress toward universal supremacy was without parallel." *The prophecies of Daniel and the Revelation*, Uriah Smith, page 271-273.

That third horn was removed by 538. Today in Adventism, we no longer teach in our universities that the 'Daily' is paganism; we teach that it is identifying Christ's work in the sanctuary above which is an incorrect view. Because we teach that, we certainly don't locate Christ's work in the sanctuary as having any historical relationship with 508, and we miss the significance of this history. One of the marker points for this history was the professed 'conversion' of Clovis to Catholicism In 496. This is a history that is very important to Catholicism, the history that led to setting Catholicism on the throne of the earth, and it is understood by Catholicism even if Adventism no longer understands it. This is an important history for them; this is what brought them to power.

In 1996, we came to the 1500th year since Clovis supposedly converted to Catholicism and the Roman Catholic Church marked this event with a big celebration. An article in the 'National Catholic Register', Sept. 1996 describes what went on in commemorating this event from Clovis, and it adds some of the history that we no longer understand as Adventists, but we should. This is the history that is so important in the books of Daniel and Revelation and to Adventist prophetic understanding, and the history that's undermined by the false view of the 'Daily.'

The *National Catholic Register*, September 8, 1996. PARIS-John Paul II is coming to France this month-his fifth visit since becoming Pope in 1978-to celebrate the 15th centenary of the baptism of Clovis, the first Western Christian king and founder of the modern French nation. It was as a result of that baptism-traditionally believed to have taken place in Reims in 496 A D.-that France glories in the title of the "eldest daughter of the Church." ... It was in Reims that Clovis, pagan leader of the Salian Franks, was baptized by St. Remi, the bishop of Reims, in the presence of all the kings nobles. He was to give to France (then still known as Gaul) its name, its capital, its first royal dynasty (the Merovingians, named after his grandfather, Merovec), and its official faith.

Some have suggested that Clovis' baptism was also the baptism of France. ... The kings baptism did, however, mark the first official recognition of Christianity in a country still dominated by paganism and Arianism (the early Christian heresy which denied the divinity of Christ). The history of France and of Europe, and indeed the history of the Catholic Church would not have been the same if this baptism had not taken place. ... Celebrating Clovis baptism endorse the traditional view that his conversion marked the actual founding of France. "By celebrating the baptism of Clovis, the French republic is unilaterally endorsing a certain Christian image of France," he wrote. "To remember Clovis is to recall monarchic religious and the divine rights of kings. ...

Shortly after establishing himself as king, Clovis fell in love with and married Clotilda, a beautiful Bergundian princess who had been left a penniless orphan after the brutal murder of her parents by her wicked uncle, the king of Burgundy. A devout Catholic, Clotilda was to play a key role in her pagan husband's conversion to Christianity.

According to tradition, Clovis spiritual turning point came in 496 during the battle of Tobiac against the Alemanni (another invading Germanic tribe). When all appeared lost for the Franks, Clovis raised his eyes to the heavens and cried out, "God of Clotilda, if you give me victory, I will become a Christian." The Alamanni turned and fled.

Not long after this, during Clovis baptism, a second miracle reportedly occurred. "The baptizing priest, who had been sent to bring the holy oil to the baptistery, was unable to push his way back through the hordes of Clovis' Frankish warriors crowding around the cathedral. The situation was saved by the sudden arrival of a white dove, which was seen to descend with a holy vial which it carefully placed in Clovis' hands. In the 25 years of his reign, Clovis ...managed to drive off the waves of barbarian invaders and greatly extend his realm's boundaries to the east and south, consolidating his power through an alliance with the Church. ...

It is not yet known whether French President Jacques Chirac, who will meet the Pope upon his arrival in France on September 19, will attend the anniversary celebration of Clovis baptism three days later in Reims Cathedral. He may now consider it politically ill-advised. But there is little doubt that his predecessor and political mentor, General Charles de Galle, would have gone. "For me," de Galle said, "the history of France begins

with Clovis. My country is Christian and I begin to count the history of France from the arrival of a Christian king bearing the name of the Franks. Millions of French Catholics would still agree. “ *The National Catholic Register*, September 8, 1996.

This history of the seven horns of the former Roman empire, the seven pagan horns of Europe that turn to Catholicism and remove those other three horns in order to place the Papacy on the throne of the world, is a history that's well understood by Catholicism. It's the history that the pioneers understood to be presented in the testimony of Daniel, through his use of the world 'Daily' and the 'Abomination of Desolation'. It's a history that's important for us who live at the end of the world to understand because it sets a pattern for circumstances that are going to take place in our time.

This is a follow up study to Daniel 11:40-45 and in verse 40 of Daniel 11, we identify three powers; the King of the South—atheism, beginning the war against the King of the North—Catholicism, in 1798 the 'time of the end'. We suggest that the influence that brought about the French Revolution and that historians say placed Napoleon Bonaparte upon the throne of France, was atheism, a philosophy that was nurtured and brought into France prior to the French Revolution.

That philosophy inspired Napoleon to take the Pope captive, thus delivering the deadly wound and beginning a war between the philosophy of atheism and Catholicism. This philosophical battle and war continues in verse 40 of Daniel 11, until in our day there is an alliance that's illustrated between the King of the North—Catholicism and another power which is symbolized by chariots, ships and horseman, which we identify as the United States.

The chariots, ships, and horsemen identify military and economic strength—the characteristics of the second beast of Revelation 13, the United States is the 'lamb-like' beast that's going to force the whole world to worship the beast of Catholicism. The force that it uses to bring the world to worship the beast, is military and economic strength. You must receive the mark if you are going to buy or sell; and if you don't receive the mark you're going to be put to death. So these two characteristics of Revelation 13 of the United States are symbolized in verse 40 of Daniel 11 by the chariots, ships and horsemen.

We saw that Sister White points to verses 30-36, and says 'scenes similar to these will take place'. If you're not familiar with that history of verses 30-36, go back to the pioneer writings, or to 'Daniel and Revelation', that history is describing this transition time of Clovis and onward until the Papacy begins it's 1260 years of ruling the earth in 538. We see illustrated with Clovis a power that had formerly been opposed to Catholicism. The Pagan powers of Europe were the powers that prior to the time of Clovis, were throwing Christians to the lions. I am hesitant to call Catholicism Christian because I do not believe it is, but at least historically, Catholicism is identified by historians as a branch of Christianity. But paganism was not only opposed to true Christianity, it was opposed to Catholicism and it had been its worse opposer. Clovis in that sense represented an opposition to Catholicism, yet he converted to Catholicism and with his conversion marked the beginning of the other pagan powers coming into

agreement with him and beginning to work to place Papalism on the throne of the earth.

Sister White points to this history in 30-36 and says scenes similar to these will take place in verse 40. As we identify the second beast of Revelation 13, the lamb-like beast, the United States, represented by the symbols of chariots and ships and horsemen in Daniel 11:40, we identify a power, Protestant America, that has formerly been opposed to Catholicism. If there is a power in the world today that opposes Catholicism most, it's certainly Protestantism.

Prior to the time period that United States formed a secret alliance with the Vatican in the Reagan years in the early 1980s, certainly the most prominent Protestant force in the world was the United States. It had opposed Catholicism. If you drop back into the history of the United States 50, 75 years, it was a strong opposition to Catholicism. Here we see a modern-day Clovis; the United States as the number one Protestant force in the world, suddenly turns away from its Protestant position and forms a secret alliance with the Vatican, in order to attack a mutual enemy, the Soviet Union, atheism. This secret alliance is repeating a history that's symbolized by Clovis, and is symbolized by the word 'Daily'.

Modern Babylon in Revelation 16 is called the 'great city' and it's divided into three parts. Earlier in Revelation 16 it says these three parts are the Dragon, the Beast and the False Prophet. In the study of the 'Daily' and its relationship to the 'abomination of desolation', this dragon power is paganism. Paganism began at the tower of Babel and continues down through history, and there comes a time in the history of paganism when it was destined to subside but not cease. It was just going to give way to this second power that was to oppose God and His people in history, this is Papalism.

We know that Papalism begins prophetically in 538, even though it existed in Bible times it will mark its time to reign in 538. So this history is describing the relationship of two powers. Paganism has been opposing God and His people since the tower of Babel, and there comes a point in prophetic history where it is clear that paganism gives way, it doesn't cease, just gives way, and works to allow Papalism to come and rise to the throne of the earth. This time period that Papalism is going to dominate the earth and resist God and His truth and His people is 1260 years and it comes to its end in 1798.

During this 1798 time period we see a third transition take place; we see the third power that goes to make up Modern Babylon in Revelation 16, the 'False Prophet' begins its history in 1776. The United States begins as a lamb-like beast, but it was destined to reach a place in history where it simply wasn't Protestant America, it becomes the False Prophet. The word 'Protestant' identifies nothing more than to protest Rome, and when the United States formed a secret alliance in the early 1980s with the Vatican it ceased, at least politically, to be a Protestant nation any longer, because the definition is to protest Rome. At that point it is at least beginning to be the 'False Prophet'. Here we see in Revelation 16, these three powers go together to make up the three-fold union of Modern Babylon. This history, the transition from paganism to Papalism so much talked about in prophecy, is what Daniel is describing when he talks about the 'Daily' and the 'Abomination of Desolation'.

That word 'Daily' is used in the sanctuary presentations in the Bible over and over, and because of that the people that arrived at the false view of the 'Daily' get there by assuming that because Daniel chose the word 'continual' which is translated 'Daily', he must be referring to the sanctuary. But when you understand what the pioneers recognized, that the 'Daily' symbolized, paganism, then you realize how perfect a word it was for Daniel to use. As we look at modern Babylon, these three powers; the False Prophet begins its rise to power in 1776; the beast of Catholicism begins to rule the earth in 538; all three of these powers, paganism, the beast, the false prophet exist at the end of the world, but there is only one of those powers that has been opposing God, God's people and His truth, throughout history; it's Paganism. It has 'continually' been opposing God's people and the truth. When Daniel symbolizes Paganism with the word 'continual' used as a noun, it's the perfect word, because Paganism is the one power of the three-fold union of modern Babylon that has continually been there.

This is in agreement with how the pioneers came to understand what the Daily symbolized in Daniel without challenging the word, the word is perfectly accurate. This understanding of the pioneers existed in Adventism until the turn of the century when a man named Conradi, who was an Adventist leader in Europe, began to once again reintroduce the old evangelical view of the Daily—that this symbolized Christ's work in the sanctuary. He was the only one that had that view; and if you consider who Conradi was, he was an apostate of no small caliber. If there is a lack of reverence for the work of Sister White in Europe today, most people trace that right back to Conradi's work in Europe, because he undermined the Spirit of Prophecy the whole time that he worked there. He isn't a man that you would look at the testimony of his work for the Lord and uphold in any fashion.

He began to promote this view that the Daily wasn't as the pioneers understood it. There were two leaders in the United States that accepted his position and began to promote it; Daniels and Prescott. Now people that today get involved with this discussion about the Daily, they go back to the writings of Sister White during that time period, and basically her counsel was, 'I don't have any new information on the Daily'; she had already said in Early Writings that the pioneer position was correct, but what she said more often than not was, "Let's just lay this discussion aside. It's only destined to bring in confusion and darkness."

Now you need to understand here why she's giving this counsel at that time. Here we have Daniels and Prescott that have a real burden, they are on fire to promote this New View of the Daily, which in reality is only the old Evangelical view from long before the 1844 time period. But in her writings, she refers to it as the New View. Daniels and Prescott have this burden to promote it and her counsel at that time about that subject is 'silence is golden'; 'let's drop the subject'.

Here's what you need to consider, during that time period, it was just these two men who were trying to promote this false idea and she was saying, 'let's drop the subject.' So she wasn't endorsing them by saying 'let's drop the subject'. She was trying in a very Christ like fashion to encourage these brethren to get off that position because it wasn't a work that was to be pursued and she

was hoping that everybody else that was being hit up about this New View would remember that she said, 'let's just drop the subject.' But it didn't happen that way; they continued to promote this view and push for it, and it's interesting as you go back through Adventist history and look at the many well known leaders that have apostatized and left the faith, that many of them before they got all the way out or right at the beginning of their departing from the truth—they accept this 'New View' that Daniel's and Prescott were promoting—that the 'Daily' represents Christ's work in the sanctuary. It is also significant to notice that at the present this 'New View' is almost totally taught in Adventism and the whole denomination is showing gross apostasy!

When you accept this view and you carry it through to its logical conclusion, it sweeps away William Miller and the pioneers' understanding of this history of Paganism and Papalism. It undermines the very time prophecies that were the foundation of Adventism, and as it continues to be applied to the whole message of Adventism, it just destroys it.

Now although most people by far accept this false view, they do not carry it to its logical conclusion. They just accept that the word 'continual' translated as 'Daily', is a sanctuary word so that's what its talking about; and they read through those passages and they never do their homework to see what that does to the understanding of prophecy. They move on and they forget about it. But some of the people that accepted this false position in years past in Adventism, *have* taken it to it's full conclusion and it was because they had accepted it and they took it to it's full conclusion and found that they ultimately had to reject the entire Adventist message. They realized that the Adventist message was incorrect because of what the Daily does to the Adventist message if you understand it to be Christ's ministry in the Sanctuary.

Some of the people in Adventism that have gone out into darkness along the way, at the beginning of that walk into darkness had accepted this false view of the Daily.

The 'New View' of Conradi, was the view held by Protestant Christianity before William Miller. Conradi began to promote it around the turn of century; eventually he totally apostatized.

E. J. Waggoner accepts the 'New View', and then repudiates Ellen White. He states, "*Early Writings* most clearly and decidedly declares the old view. O. A. Johnson shows most clearly that the *Testimonies* uphold the view taught by Smith." E.J. Waggoner, *Letter*, November 22, 1909.

What Waggoner is saying here is that he no longer could accept the pioneer position, it's just not valid for him. He's accepted the New View, the false view, and that Ellen White endorses the old view; now what does that do? It doesn't just destroy your prophetic understanding of the Adventist message, it proves that Ellen White is a false prophet. And that's where Waggoner got with this thing. But he knew, he could see, and some will tell you, "well Sister White doesn't take a position one way or the other on the 'Daily'"; but Waggoner and others like O. A. Johnson clearly identified this, that Sister White upholds the pioneer position. And this was a struggle that helped take Waggoner out.

Waggoner teaches Prescott, who then teaches Daniels and then they both begin to work on Willie White.

W. W. Prescott eventually abandons sanctuary doctrine.

A. T. Jones accepts 'New View'; apostatizes completely.

W. H. Olson argues 'New View' [Daniels' and Prescott's] requires repudiation of Ellen White, agreeing with Waggoner; adds also that 1844 falls apart, and, "The whole 1844 structure falls hopelessly apart." 2300 *Day Prophecy*, 44, 51-52.

Ballenger receives New View; apostatizes completely.

Fletcher receives New View; apostatizes completely.

Snide receives New View; apostatizes completely.

L. J. Grieve receives New View; apostatizes completely.

Brimsmead receives New View; apostatizes completely.

Hilgbert receives New View; apostatizes completely.

Sibley receives New View; apostatizes completely.

Ford receives New View; apostatizes completely.

The denomination mostly receives the 'New View' and is well on its way in apostasy.

Now Brothers and sisters, by their fruits ye shall know them. You go back in the list we just looked are probably the most prominent apostates in Advent history since 1900, and one thing they have in common is their position on the 'Daily'; they take the false view on the Daily.

Another interesting thing is Sister White upheld the pioneer view until her death in 1915. But Daniels and others continued to push this false view until today it's the view taught in our Universities and printed in our books by our theologians. It grew through history and in 1945 an attempt is made to change the 'Daily.' position in Uriah Smith's *Daniel and the Revelation*. They wanted to rewrite the pioneer position on the Daily out of it because at that point in 1945 they had no use for that position. So they went to work to try to remove Uriah Smith's position on the 'Daily' out of there and they realized they couldn't do it. His presentation is so sound and it was so interwoven through the whole story of the prophetic message of Daniel, that they couldn't take it out and had to leave it in there, even though they no longer agreed with it. It cannot be done logically. That tells you something about the history of the argument.

William Miller, Josiah Litch, Sylvester Bliss, Joseph Bates, J. N. Andrews, Hiram Edison, James White, Uriah Smith, Steven Haskell, O. A. Johnson, J. G. Matson, F. C. Gilbert, L.A. Smith, Washberg, and Loughborough all believed the "Daily" symbolized paganism—and they presented this truth in their writings.

Now we want to go back to A. G. Daniels. A. G. Daniels came out in September 25, 1931 with a report, that he had interviewed Ellen White in 1910 on the subject of the 'Daily' and that she endorsed his false view of the 'Daily'. He claimed she agreed with him. Now that's been one of the key arguments about this false view being the view for Adventism to this very day, is that Daniels had interviewed her while she was still alive and that she said that he has the light on it. But the White Estate has no record that such an interview ever took place!

However, during that time period, during the very year that Daniels points back to and says that he interviewed Ellen White, on June 8 of 1910, F. C. Gilbert interviewed Ellen White and his interview was recorded in the White Estate that he was there. Daniels said that he interviewed with Ellen White and

yet if you go back in the White Estate they have no record of an interview with Daniels.

F. C. Gilbert was a Hebrew scholar and he didn't simply support the correct view of the 'Daily'—that it was paganism—because the pioneers and Ellen White said it was; he could defend it from the Hebrew. He was the prominent scholar during the 1900-1915 time period when this controversy continued to grow that Daniels and Prescott were pushing. He was the prominent scholar to defend the correct position against this false view coming in. And he did have an interview with Ellen White on June 8, 1910, and the very day after his interview he wrote down a brief summary of what he and Sister White had discussed. He said in his statements that he had heard Ellen White clearly say the day before that Daniells' and Prescott's position on the Daily was; "A SCHEME OF THE DEVIL".

Now it is clear from the records of the White Estate that he did have this interview, and yet 21 years later Daniells says he had an interview that year with Ellen White, which the White Estate can't confirm, and Daniells' testimony is completely contrary to F. C. Gilbert's. Completely opposes it, and we as God's professed people choose Daniells' testimony over the pioneers and F. C. Gilbert! And down through Adventist history Daniells' misleading testimony is one of the pieces of the puzzle that allows us to come to this wrong conclusion here at the end of the world!

Now when Manuscript releases began to be published, there was released a letter written in the 1910 time period. It is found in Manuscript releases volume 20 pgs 17-22 and here Sister White is clearly talking about Daniells' and Prescott's position on the 'Daily' and the phrases that you find in F. C. Gilbert's report, the day after he interviewed with Ellen White, are almost identical to what Sister White herself says about the Daily and Daniels and Prescott. So for many, many years before Manuscript releases published this letter, we had no concrete testimony to refute Daniells' position but when it came out it, we find it totally upholds F. C. Gilbert's position! Sadly tough, yet today, we're not seeing our leaders refute this, because in the controversy that raged about the 'Daily' from 1900-1915, Sister White was basically taking the position 'let's just keep quiet on this.'

As we see though, the reason was that only two of the men in Adventism wanted to push this false view and nobody else. So today, those people that want to continue to uphold this false view go back to Sister White's statement and say, "Hey, the Daily is not a test question, and she says we're not supposed to agitate this question", and that's true; but the situation has reversed today, and circumstances have dramatically changed. The true position of the 'Daily' is now in the minority and virtually all in the majority have the false position. If that's all that's involved maybe her counsel in that regard should still stand—just let the subject drop. But today we see that Sister White also identified the history of the 'Daily' as an important clue in understanding prophecy here at the end times. It is now essential to make sure that we're correct about what the 'Daily' really is.

Here I want to draw attention to some of the phrases out of F. C. Gilbert's testimony that he used the day after he interviewed Ellen White concerning Daniells and Prescott, and the 'Daily'.

F. C. Gilbert reported that on June 8, 1910, Ellen White stated to him; that "which Daniells and Prescott were pushing [the Daily] was "a scheme of the devil."

"Daniells and Prescott ...would not give the older brethren in the cause any chance to say anything. ...**Daniells was here to see me, and I would not see him.** ...I would not have anything to say to him about anything. About the 'Daily' that they are trying to work up, there is nothing to it. ...When I was in Washington there seemed to be something that just encased their minds, and I could not seem to touch them. We are to have nothing to do with this subject of the 'Daily' ...I knew they would work against my message, and then the people would not think there was anything to my message. I have written to him and told him that he was showing himself not fit to be president of the General Conference. ...not the man to keep the Presidency.

"If this message of the 'Daily' were a testing message the Lord would have shown me. These people do not see the end from the beginning in this thing. ...I utterly refuse to see any of them who are engaged in this work.

"The light that was given me of God is that Brother Daniells has stood in the Presidency long enough. ..**and I was told not to have any more conversation with him about any of these things. I would not see Daniells about the matter, and I would not have one word with him. They pled with me to give him an interview, but I would not give him any at all.** ...I was told to warn our people not to have anything to do with this thing they are teaching. ...I was forbidden of the Lord to listen to it. I have expressed myself as not having a particle of confidence in it. ...This whole thing they are doing is a scheme of the devil." F. C. Gilbert's deathbed report of an interview given him by Ellen White on June 8, 1910.

Now that is just snippets out of what F. C. Gilbert wrote that Ellen White had told him the day before concerning Daniels, Prescott and the 'Daily'. And this was ignored in Adventist History concerning the subject of the 'Daily'.

We're going to close this presentation by looking at this manuscript that came out in Manuscript Releases volume 20. By the context of it, it was written in the 1910 time period. You'll see that the focus of this letter was the 'Daily', Prescott and Daniels, and Sister White says clearly their position--[that it's the work Christ is doing in the sanctuary]—she says that is a scheme of the devil. But you'll also hear the echo from F. C. Gilbert's testimony. He was giving an accurate testimony and it was overlooked, ignored, and buried away.

(A.G. Daniels was elected president of the General Conference in 1901. This suggests that this document was written in 1910, a time when Mrs. White was very concerned about Daniels' neglect of the cities and his involvement in the controversy over the 'Daily'.)

“At this stage of our experience we are not to have our minds drawn away from the special light given [us] to consider at the important gathering of our conference. And there was Brother Daniels, **whose mind**

**the enemy was working;** and your mind and Elder Prescott's mind were being worked by **the angels that were expelled from heaven.** Satan's work was to divert your minds that jots and tittles should be brought in which the Lord did not inspire you to bring in. They were not essential. But this meant much to the cause of truth. And the ideas of your minds, if you could be drawn away to jots or tittles, is a work of Satan's devising. To correct little things in the books written, you suppose would be doing a great work. But I am charged, Silence is eloquence."

She's speaking about their desire to go back into the pioneer books and change what they said about the Daily.

"I am to say, Stop your picking flaws. If this purpose of the devil could only be carried out, then [it] appears to you [that] your work would be considered as most wonderful in conception. It was the enemy's plan to get all the supposed objectionable features where all classes of minds did not agree. And what then? The very work that pleases the devil would come to pass. There would be a representation given to the outsiders not of our faith just what would suit them, that would develop traits of character which would cause great confusion and occupy the golden moments which should be if used zealously to bring the great message before the people. The presentations upon any subject we have worked upon could not all harmonize, and the results would be to confuse the minds of believers and unbelievers. This is the very thing that Satan had planned that should take place—anything that could be magnified as a disagreement. " "Read Ezekiel, chapter 28. Now, here is a grand work, where strange spirits can I figure. But the Lord has a work to [be] done to save perishing souls; and the places which and all those little differences will become enlarged, prominent.

" And I was shown from the first that the Lord had given neither Elders Daniels nor Prescott the burden of this work. Should Satan's wiles be brought in, should this 'Daily' be such a great matter as to be brought in to confuse minds and hinder the advancement of the work at this important period of time? It should not, whatever may be. This subject should not be introduced, for the spirit that would be brought in would be forbidding, and Lucifer is watching every movement. Satanic agencies would commence his work and there would be confusion brought into our ranks. You have no call to hunt up the difference of opinion that is not a testing question; but your silence is eloquence. I have the matter all plainly before me. If the devil could involve anyone of our own people in these subjects, as he has proposed to do, Satan's cause would triumph. Now the work without delay is to be taken up and not a [difference] of Opinion expressed.

"Satan would inspire those men who have gone out from us to unite with evil angels and retard our work on unimportant questions, and what rejoicing [there] would be in the camp of the enemy. Press together, press together. Let every difference be buried. Our work now is to devote

all our physical and brain-nerve power to put these differences out of the way, and all harmonize. If Satan could with his great unsanctified wisdom be permitted to get the least hold, [he would rejoice].

"Now, when I saw how you were working, my mind took in the whole situation and the results if you should go forward and give the parties that have left us the least chance to bring confusion into our ranks. Your lack of wisdom would be just what Satan would have it. Your loud proclamation was not under the inspiration of the Holy Spirit. I was instructed to say to you that your picking flaws in the writings of men that have been led of God is not inspired of God. And if this is the wisdom that Elder Daniels would give to the people, by no means give him an official position, for he cannot reason from cause to effect. Your silence on this subject is your wisdom. Now, everything like picking flaws in the publications of men who are not alive is not the work God has given any of you to do. For if these men-Elders Daniels and Prescott-had followed the directions given in working the cities, there would have been many, very many, convinced of the truth and converted, able men that [now ] are in positions where they never will be reached."

She's rebuking them for not just going to work and giving the message in the cities. What they wanted to do was go back in and straighten out the pioneer writings which Sister White had confidence in.

"All the world is to be regarded as one great family. And when you have such a fountain of knowledge to draw from, why have you left the world to perish for years with the testimonies given by our Lord Jesus Christ? True religion teaches us to regard every man and woman as a person to whom we can do good.

"This has been in print many years: 'A Balanced Mind, testimony to Elder Andrews. The mind may be cultivated to become a power to know when to speak and what burdens to take up and to bear, for Christ is your teacher. And I feared greatly for you [when I saw you] exalting your wisdom and pursuing a course to bring in differences of opinion. The Lord calls for wise men who can hold their peace when it [is] wisdom for them to do so. If you would be a whole man, you need sanctification through Jesus Christ. Now there is a work just started, and let wisdom be seen in every minister, in every president of [a] conference. But here was a work for you to take hold of years ago where you were needed to lift your voice for this very work. Christ gave all His people special directions what they shall do and the things they shall not do. And there is a little time left us to work out the righteousness of the Lord.

"You can understand the way of the Lord. I saw your purpose of carrying things after your own devising after you were placed as president. You had thought you would do wonderful things, which would be a work God had not placed in your hands to do. Now, your work is not to oppress but to release every necessity possible if the Lord has accepted you to serve. But you have very early given evidence that wisdom and sanctified

judgment have not been manifested by you. You blazed out matters that would not be received unless the Lord should give light.

"I have been instructed that such hasty movements should not have [been] made [such] as selecting you as president of the conference even another year. But the Lord forbids any more such hasty transactions until the matter is brought before the Lord in prayer; and as you have had the message come to you that the work of the Lord resting upon the president is a most solemn responsibility, you had no moral right to blaze out as you did upon the subject of the 'Daily' and suppose your influence would decide the question. There was Elder Haskell, who has carried the heavy responsibilities, and there is Elder Irwin and several men I might mention who have the heavy responsibilities.

"Where was your respect for the men of age? What authority could you exercise without taking all the responsible men to weigh the matter? But let us now investigate the matter. We must now reconsider whether it is the Lord's judgment, in the face of the work that has been neglected, of showing your zeal to carry the work even another year. If you should carry the work another year with the help that shall unite with you, there should be a change take place in you and Elder Prescott, And humble your own hearts before God. The Lord will have to see in you a showing of a different experience, for if ever men needed to be reconverted at this present [time], it [is] Elder Daniels and Elder Prescott.

"Seven men should be chosen that are men of wisdom and through the working of the grace of God [give] evidence [of] a reconversion. For any men who are so blinded that they cannot reason from cause to effect, that they would ignore the men who have borne the responsibilities of the work and these presidents of conferences, [that] men [who ] carry the work for over two years should be disregarded and such an impulsive consequence take place that men would neglect the very work kept before them for years-work the cities-and no, or but very little, attention [be] given to the old men for , counsel, but proclaim the things they choose to give the people, bears its own testimony . . . of the unsafety of the men to be entrusted with such a grand and wonderful work.

"Christ is not dead. He will never suffer His work to be carried on in this strange way. Let the books alone. If any change is essential, God will have the harmony in that change consistent, but when a message has been entrusted to men with the large responsibilities involved, [God] demands faithfulness that will work by love and purify the soul. Elders Daniels and Prescott both need reconversion. A strange work has come in, and it is not in harmony with the work Christ came to our world to do; and all who are truly converted will work the works of Christ.

"We are every one [to] work out the work which shall glorify the Father. We have come to the crisis-either to conform to the character of Jesus Christ right in this preparatory time or not attempt [it]. Elder Daniels, [you are not] to feel at liberty to let your voice be heard on high as you have done under similar circumstances. And understand the president of a conference is not a ruler. He works in connection with the

wise men who occupy the position as presidents whom God has accepted. He has not liberty to meddle with the writings in printed books from the pens that God has accepted. They are no longer to bear sway unless they show less of the ruling, dominating power. The crisis has come, for God will be dishonored.

"How does the Lord look upon the unworked cities? Christ is in heaven. Now its acknowledgment is to be, 'There is no kingly rule.' And now is the crisis of this world. -Now I am the Power to save or to destroy. Now is the time when the destiny of all is in My hands. I have given My life to save the world. And 'I, if I be lifted up,' the saving grace I shall impart will prove that all who will be fashioned after the divine similitude and will be one with Me shall work as I work with My power of redeeming grace. Whoever will, [let him] take hold with his brethren to do the work given them to do when in responsible places under the counsel the Lord gives, and seek most earnestly to work in complete harmony with Him who so loved the world He gave His life a full sacrifice for the saving of the world.

"I speak to our ministers, that as they enter upon the work in our cities let there be a calm sacredness attending the ministry of the Word. We cannot make the proper impression upon the minds of the people if we ... [Lower third of this page left blank.]

"I copy from my Diary. The truth as it is in Jesus-talk it, pray it, believe every word in its simplicity. What would you gain if mistakes are brought before the men who have departed from the faith and given heed to seducing spirits, men who were not long ago with us in the faith? Will you stand on the devil's side? Give your attention to the unworked fields. A world-wide work is before us. I was given representations of John Kellogg. A very attractive personage was representing the ideas of the specious arguments that he was presenting, sentiments different from the genuine Bible truth. And those who are hungering and thirsting after something new were advancing ideas [so specious] that Elder Prescott was in great danger. Elder Daniels was in great danger [of] becoming wrapped in a delusion that if these sentiments could be spoken everywhere it would be as anew world.

"Yes, it would, but while their minds were thus absorbed I was shown that Brother Daniels and Brother Prescott were weaving into their experience sentiments of a spiritual[istic] appearance and drawing our people to beautiful sentiments that would deceive, if possible, the very elect. I have to trace with my pen [the fact] that these brethren would see defects in their delusive ideas that would place the truth in an uncertainty; and [yet] they [would] stand out as [if they had] great spiritual discernment. Now I am to tell them [that] when I was shown this matter, when Elder Daniels was lifting up his voice like a trumpet in advocating his ideas of the 'Daily,' the after results were presented. Our people were becoming confused. I saw the result, and then there were given me cautions that if Elder Daniels without respect to the outcome should thus be impressed and let himself believe he was under the inspiration of God,

skepticism would be sown among our ranks everywhere, and we should be where Satan would carry his messages. Set unbelief and skepticism would be sown in human minds, and strange crops of evil would take the place of truth. Manuscript 67, 1910, 1-8." *Manuscript Release*, volume 20, 17-22.

Brothers and sisters, Sister White did not endorse Daniells' and Prescott's New View of the 'Daily' being Christ's work in the sanctuary. She endorsed the position of William Miller and she didn't sit idly by and not oppose these men, she said that Daniells shouldn't be General Conference President another day longer! That he was being led by angels that had fallen from heaven. That this New View would bring in confusion and darkness.

As we consider what the Daily symbolizes in the book of Daniel, the history that it's related to, we see the importance of understanding it correctly if we're going to use that history as a pattern towards the end. In our next study, we're going to continue to uphold the pioneer position and we're going to look at Daniel 8 and Daniel 12, and see that the pioneer understanding is sound. It is an understanding that brings into question many of the prophetic teachings that are going on today because the pioneers clearly understood that the time prophecies of Daniel 12 were fulfilled; that they had already come to competition in 1798, 1843 and 1844.

This eliminates taking these time prophecies and saying they're going to be reapplied at the end of the world 'a day for a day'. This agrees with Sister White's testimony in relation to the Daily, that we should never have another message hung on time. It also identifies the correct view of the Daily; a history that we would suggest to you is being repeated in our day. The history of the 'Daily' and its relation to the 'Abomination of Desolation' is the history of the first time the Papacy came to control the world, and Sister White says that scenes similar to this will be repeated. The 'scenes that will be repeated' is nothing more than the second time the Papacy is going to come to control the world. Without knowing that history to use as an example, we're in danger of not recognizing that this final time that the Papacy is taking the world captive is under way, and it's happening today.

Brothers and sisters, as the only people raised up to clarify these issues for the world, we must awaken to the truth that these end time scenes are under way if we're going to be among those that give this final warning cry. One of the most fundamental prophetic symbols to bring this information together is the correct understanding of the 'Daily' being paganism in the book of Daniel.

# PROPHETIC TIME

## Part #3: THE DAILY-DANIEL 8

This is a follow up study of Daniel 11:40-45, the Final Rise and Fall of the King of the North; in the first two parts we looked at what the 'Daily' symbolized in the book of Daniel and we looked at the controversy that arose after the turn of the century when Conradi, Daniels and Prescott brought to the Adventist people a new understanding of the 'Daily' and how initially that new understanding was not received and how Sister White stood against it; but it continued to be agitated after her death.

It ultimately grew to the point to where it is the predominant position in Adventism today; that the 'Daily' represents Christ's work in the sanctuary. But this is in opposition to the pioneer position which Ellen White fully endorsed. As you look back at the controversy that took place during that time period, certainly those who were trying to uphold the pioneer position were correct for doing so.

But there is even a greater need today to have the correct understanding because the 'Daily' represents Paganism and it describes the historical role that Pagan Rome played in the transition to bring in the Papacy to rule the world for the 1260 years. This piece of history is one of the predominant themes of Daniel and Revelation, and is a theme that is spoken much about in the Spirit of Prophecy. This particular history was clearly identified by Sister White as a pattern to understand the last six verses of Daniel 11 which Sister White spoke about as still future to her time period and as verses which were going to come to fulfillment at the end of the world.

If we are going to understand these verses correctly and use the history associated with the 'Daily' and the Abomination of Desolation, then we must be accurate on what the 'Daily' symbolizes. Those that choose to understand the 'Daily' as Christ's work in the sanctuary, partially come to that conclusion because the word 'Daily'--'continual' in the Hebrew, is so often used in the sanctuary, the testimony of the sanctuary, and the work of the sanctuary in the Old Testament. It is associated with the continual burnt offering, the continual showbread and other things in the sanctuary. The translators of the King James Version, also believing that this word 'continual' must be pointing to the sanctuary, supplied a word with it, 'sacrifice', which, in a shallow reading, adds to convictions about identifying the 'Daily' as the sanctuary service of Christ.

But as we look at pg 74, 75 of Early Writings, Sister White says this word 'sacrifice' was added by human wisdom and doesn't belong to the text. So when we read 'Daily' in Daniel, we should not include 'sacrifice' and if the false interpretation of the 'Daily' which is taught in the schools of Adventism today was correct, that the Daily represented Christ's work in the sanctuary, then certainly the added word by the translators 'sacrifice' would be accurate because it would only point more clearly to Christ's work in the sanctuary. But as Sister White says, it doesn't belong in the text.

Where the 'Daily', the word 'continual' is used in the other passages in the Old Testament in connection with the sanctuary service, it's a verb describing the action of a noun; but in the book of Daniel, the 'Daily' is not a verb, it's a noun itself; it refers to an object that is symbolizing a specific thing. It isn't even used linguistically in the same way in the book of Daniel as we find it in the sanctuary.

### The Heart of Adventism

You can boil Adventism down to one verse:

**“And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Daniel 8:14.**

That's the very heart of our experience and we need to enter into that experience. It is the identifying prophecy for how our movement came into existence. It is the very foundation of the Advent message and the whole chapter 8 of Daniel is perhaps the most profound prophetic chapter in the Bible for Adventism. We're going to look at that and in doing so, instead of just speaking about the 'Daily', we're going to see how it fits into the flow of Daniel 8. Then we'll look at it in Daniel 11 and 12 where Daniel also uses the word 'Daily'.

It is very difficult to just look into Daniel 8 without taking some time to describe the depth of literary technique that Daniel was inspired to use when he wrote Daniel 8. It's very easy for surface readers to read all of Daniel's writing and not see how profound Daniel 8 is. But the testimony that prophecy brings to us in the Bible and Spirit of Prophecy is that at the end of the world there is going to be a test brought to all mankind through the Sunday Law and the Sunday Law is clearly identified as the Mark of the Beast.

The principle that allows the Mark of the Beast to be enforced upon the world is the combination of church and state, which Sister White identifies as symbolized by the image of the beast. The image of the beast symbolizes the combination of church and state. The image of the beast is different than the Mark of the Beast which is Sunday keeping.

The testing issue at the end of the world, the testing issue that prophecy speaks about, is this combination of church and state. Part of the testimony of end time prophecy is that at the end of the world, the three-fold union of the Beast of Catholicism, the Dragon of Spiritualism, and Apostate Protestantism, represented in Revelation 16 as the False Prophet, are going to come together into a three-fold union which will bring to maturity Modern Babylon and it is going to force this test on all the world.

In so doing, they are going to enforce the principle of the combination of church and state and when you look at these three powers; the Dragon, the Beast, and the False Prophet individually, in order to get a more clear view of the roles that they play in end time prophecy, you'll find that all three of these entities have a spiritual and a political side.

The Dragon's spiritual side is spiritualism; it come in many names but it's all the same religion; whether it is spiritualism, paganism, pantheism, Hinduism, Buddhism, Shintoism, New Age, it's all spiritualism. It has a political side which we know as socialism; which also comes in many names; you can call it Bolshevism, Communism, Nazism all these isms politically are still simply socialism with another name. This is the politics of the Dragon.

Now the Beast of Catholicism's religious side is Catholicism and its political side is a monarchy. The Catholic Church is your classic kingly power.

The religious side of the False Prophet of the USA is Protestantism. There comes a point in time where it becomes apostate Protestantism but it's still nevertheless Protestantism as far as Bible prophecy. The political side of the False Prophet is a republican type government or what we would call today a democracy. Even to the very end, the United States when it fully gives itself over to the principles of the papacy by enforcing the mark of the beast; even then it's through democracy that this takes place when the people of the United States put pressure on their legislators to pass a Sunday Law.

So we see that all three of these powers that are the main players in Bible prophecy, have a religious and political aspect and this is a predominant theme in Bible prophecy—this combination of church and state.

I want to start with considering these two views of prophecy, because sometimes a prophecy is talking about a power, say the papacy, as it does in Daniel 11 40-45, and it describes basically the story of the papacy's political aspirations as the deadly wound is healed. But another passage of prophecy, such as Revelation 16 speaks about the frog that comes out of the mouth of the beast and leads the world to Armageddon. This is not speaking about the political aspects of the papacy but its religious aspects.

So when we see each of these powers has a dual nature connected with them, our understanding begins to broaden and deepen. The book of Daniel is one of the clearest prophetic books in the Bible that teaches the principle of repeat and enlarge--where a previous Bible prophecy is repeated but it's enlarged in each repetition.

Daniel is the classic example of how this principle works. We see in Daniel 2 the kingdoms of prophecy illustrated; the framework for Bible prophecy. This is the skeleton of Bible prophecy that the rest of the body is built upon.

In Chapter 7 we see these kingdoms repeated but enlarged upon; then in Daniel 8 we see the kingdoms repeated and enlarged upon again. Another aspect that we see in these three testimonies about the kingdoms of Bible prophecy is this: Daniel 2 is the fundamental, foundational understanding of these kingdoms; Daniel 7 is primarily describing the political movements of these kingdoms; how they came to control the world during their time to rule the earth with their political machine.

Daniel 8 tells the same history, but it is taking the perspective of the religious side of these powers. The way that we can recognise that in Daniel 8 is by the words Daniel uses. We're going to look at some of the words and try to determine what message Daniel was conveying by using those words.

The reason that Daniel 8 is perhaps the most profound chapter in Bible Prophecy is because he uses words to convey ideas; but he uses words to contrast with themselves; and you'll see what we mean; in order to convey more information than is simply found in the words. He even changes the gender of certain words in order to convey a meaning that's even broader and deeper than the surface reading.

We won't have time in one sitting to go to some of the depths of Daniel 8 that are hidden there in his use of words, but we'll go far enough to point out some of the understanding of the 'Daily' which is the object of our study.

### Word Symbols from the Sanctuary

One of the ways that we discern that Daniel 8 is the history of Bible kingdoms only from the religious aspect, is that throughout the vision we see Daniel describing—whether it's the Medes and Persians or the Greeks or Pagan Rome or Papal Rome; the words he uses to identify their movements or the different beasts that identify these different kingdoms are words out of the sanctuary: Ram; goat; horns; daily [continual] sanctuary; lifting up; implied sacrifice; implied priest; the cleansing of the sanctuary; the sanctuary host.

If we begin in verse 3 with the Ram that identifies the Medes and Persians, the Ram is a sanctuary animal; when we see Greece come on the scene of history we see a Goat, which is a sanctuary animal. We see the power of these animals conveyed in the story of the horns; and we know that horns are part of the altars.

Now the 'Daily' we've already discussed is a word often used in the sanctuary setting. In verse 13-14 we see the sanctuary of God identified clearly with a word that is translated 'sanctuary'; and the reason I say verse 13 and 14 and not include verse 11, because the word used in 13 and 14 that has been translated as 'sanctuary' are words that when found in the Bible, only identify God's sanctuary. Whether it's His sanctuary on earth or the sanctuary in heaven; the word is only, exclusively speaking of God's sanctuary.

Whereas the word that's translated 'sanctuary' in verse 11 can mean God's sanctuary when found in other passages in the Bible, but it also can be a pagan sanctuary. It can be used with other phrases it can be understood as a military or political sanctuary or a fortress of strength. So Daniel chose words for 'sanctuary' to convey a message that in 13 and 14 he was specifically talking about God's sanctuary and in verse 11 he was speaking about a different sanctuary.

“Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both **the sanctuary [Only God's Sanctuary]** and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary [**Only God's Sanctuary**] be cleansed. Daniel 8:13-14.

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 [**A holy or unholy sanctuary**] was cast down. Daniel 8:11.” Daniel 8:13

### How Long?

Here we see a question asked, “How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both **the sanctuary [Only God's Sanctuary]** and the host to be trodden under foot?”

The pioneers correctly understood that the question was being asked here is ‘how long is the vision concerning the two desolating powers; the daily desolating power and the transgression desolating power; how long is this going to last?’

This question is more broadly identified for what it’s really asking with the word ‘vision’ because this question says, “How long shall be the ‘vision’”. In this chapter 8 of Daniel, he once again conveys a message with contrasting words. There are several places in chapter 8 where we will find the word ‘vision’ but it comes from two different Hebrew words:

In Daniel 8, two different Hebrew words are translated as vision. The different Hebrew words are: ***Mare’h and chazon***. One means the entire vision and the other means a snapshot of the vision, a portion. By recognizing these two words for what they mean, we get an idea of the focus of what Daniel is trying to say.

A clear example of this is found in verse 13, because it says, ‘how long shall be the vision?’ and this Hebrew word means the entire vision. We see back in verse 1 that in the time of king Belshazzar, Daniel receives a vision—‘complete vision’; and when we get to verse 13 the question is asked, “How long’ for this entire vision.

“Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, **How long shall be the vision [ the entire vision]** concerning the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days [evenings and mornings]; then shall the sanctuary be cleansed.” Daniel 8:13–14.

We know this entire vision covers the time period of the Medes and the Persians, the Greeks, Pagan Rome and Papal Rome. The question is, “How long is this time period when the Medes, Persians, Greeks and Rome going to trod down God’s sanctuary and God’s people?

Here are a few examples in scripture outside of Daniel where this is a question; “How long are the forces of Satan going to trample under God’s sanctuary and His people? How long is this going to last?” This is a common cry of God’s prophets and God’s people throughout Bible prophecy; “how long is this going to go on?” In a thorough study of the sanctuary in the Bible; you can’t separate God’s sanctuary from His people; they go together. So when you are talking about treading down the sanctuary, you are also talking about treading down God’s people.

In these scriptures, Psalm 74:1, 3, 10; 79:5; 80:4; Zechariah 1:12; Isaiah 51:12–14; 52:4–6; 65:1–3; you will find in different phraseology this same question; “How long are the forces of evil going to trample upon God’s sanctuary and His people.”

So in verse 13 we know that it is speaking of this entire vision from Medes and Persians all the way to Papal Rome which is clearly identified in Daniel 8.

So when we come to verse 14 and we see, “Unto two thousand and three hundred days [evenings and mornings]; then shall the sanctuary be cleansed”,

and we know as Adventists that brings us to 1844. Not only this answer, ‘1844 and then shall the sanctuary be cleansed’ when taken in connection with verse 13, it doesn’t simply mean that in 1844 Christ was going to begin His ministry of judgment in the Most Holy Place and He was going to set the sanctuary right and justify it; but it also means that in 1844 something was going to be set right or justified or cleansed with God’s people.

Sometimes as Adventists we haven’t looked as deeply into what took place in 1844. There’s a much more profound question and answer here in verse 13 and 14 than one sometimes recognises on the surface.

So we want you to see how this ‘vision’ is used, because we are going to look at it a little bit further on. As an example of this word that’s translated ‘vision’ being just a little snippet of the picture; in verse 26, we see both these words that are translated ‘vision’ used:

“And **the vision [the snapshot]** of the evening and the morning which was told *is* true: wherefore shut thou up **the vision; [the entire vision]** for it *shall be* for many days.” Daniel 8:26.

The ‘vision’ that is to be shut up is the large, total vision; close it up; it’s not going to be understood for many days. But there is also a vision of the evening and morning which takes us right back to verse 14. The vision of the twenty three hundred days and this vision are not the same Hebrew word—this is the one talking about the little snapshot.

This little piece of information in verse 14 about the cleansing of the sanctuary, it’s true. Remember that it’s true. And when you see how Daniel uses this word vision, it’s very helpful if you ever have the opportunity to share the twenty-three hundred day prophecy with someone that does not understand it; because if you want to make a logical and sound jump from Daniel 8 into the explanation of the 2300 days as found in Daniel 9, the way that you would do it is go to verse 21 of Daniel 9, and you say;

“Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in **the vision [the entire vision]** at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show *thee*; for thou *art* greatly beloved: therefore understand the matter, and **consider the vision. [the snapshot]**” Daniel 9:21–23.

And you point out that Gabriel is the angel who came at the vision—the big vision at the beginning; and the context of chapter 9 will take you back into the vision of chapter 8, the big vision. But if you drop down to 23, it says;

“O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show *thee*; for thou *art* greatly beloved: therefore understand the matter, and **consider the vision. [the snapshot]**”

He is told to consider the vision, but this is the little snippet, not the prior vision of Daniel 8; consider the vision of the evening and morning which is true, and then we have the explanation of the 2300 days. This use of 'vision' by Daniel, this word that is two Hebrew words translated as one word in English, is the key to leading people into understanding that verses 24 and onward in Daniel 9 are speaking about the vision of the evenings and mornings of verses 26 and 14 of Daniel 8.

So Daniel uses words; whether he was totally conscious of how he was using them or it was strictly inspiration that was guiding his thoughts and he didn't have full recognition of what he was doing; nevertheless, how words are used in Daniel 8 is important for us to see. He is telling us with the question in verse 14, "how long are the forces of evil going to trample down the sanctuary and God's people?" He is tying that in with the testimony of this vision of the Medes and Persians and the Greeks and Pagan Rome and Papal Rome, trampling down God's people. But it's in the context of religiously trampling it down, and we understand that because throughout chapter 8 Daniel's using these words from the sanctuary.

Daniel is trying to convey a message to us that this isn't the political aspect of these kingdoms that's being emphasized in Chapter 8; that was identified in Chapter 7. This is the religious aspect. The religious aspect of these kingdoms is a counterfeit religion that opposes God's true religion as found in the sanctuary and as followed by His people. This is why we see these sanctuary words used all through this testimony.

We want to focus in on the 'Daily' and how it is used in verses 9-13. We start in verse 8 where we are already at the point in the history that's being identified where Alexander the Great's kingdom is going to be broken when he dies and divided up by his four Generals.

It's very important to see what Daniel does in verse 8, if you miss it and then you incorrectly understand it, you'll end up going the direction that Desmond Ford goes with his prophetic understanding and many others do as well. You'll end up identifying Antiochus Epiphanies in the following sequence. But you don't have to if you just watch what Daniel does; you will be lead into a logical understanding that rules that out.

## **Masculine and Feminine**

“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** [masculine] toward the four **winds** [feminine] of heaven.” Daniel 8:8.

Now these four notable ones, in agreement with the previous prophecies of Daniel and in agreement with history, these four notable ones are the four generals of Alexander the Great that divided up his empire. Daniel does something very important here; these four notable ones are in the masculine gender. It tells us how they divided up the kingdom, 'and for it came up four notable ones towards the four winds of heaven'. The four winds of heaven are identifying the four directions on the compass.

These four winds are also given a gender; the four winds are feminine. The four horns, identifying Alexander's generals are masculine but the winds are feminine. The reason we are emphasizing this is the people that take the false prophetic path in this verse and end up identifying Antiochus Epiphanies as the 'antichrist power', they do it because they suggest the next power that rises in verse 9 and onwards comes out of the former Grecian Empire. But understanding the genders that Daniel uses in verse 8, will not allow you to do that, because the four generals are identified as masculine, but the four winds, which identify the four directions on the compass, are feminine.

“And out of **one of them [feminine]** came forth **a little horn [pagan Rome]**, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.” Daniel 8:9.

Where Pagan Rome came from is identified right there 'and out of one of them' and this 'them' is in the feminine. It's not in the masculine. It's not saying it came out of one of the four notable ones, which were Alexander's generals—it did not come as a descendant of the Empire of Greece, it came from one of the directions of the globe.

Rome arose independently from the lineage of Greece; that's what Daniel tells us by the genders. We see Daniel do one of the most profound things here in verses 9-12, that you find in Bible prophecy; because he's going to talk about this little horn prophecy, which is identifiable as Pagan and Papal Rome.

What Daniel does in verse 9 is he identifies the 'little horn' as masculine and we'll find in verses 9-12, when Daniel is identifying this little horn power as masculine, he's identifying the characteristics of Pagan Rome. But in these verses, he switches to feminine when speaking of the little horn and when he switches to the feminine gender he's identifying the characteristics of Papal Rome. And he doesn't do it in a confused fashion; it's in a very systematic fashion.

And out of **one of them [FEMININE—the four winds]** came forth **a little horn [MASCULINE– pagan Rome]**, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*. Daniel 8:9.

Switches in 10:

And **it [FEMININE–papal Rome]** waxed great, *even* to the host of heaven; and **it [FEMININE–papal Rome]** cast down *some* of the host and of the stars to the ground, and stamped upon them. Daniel 8:10.

Switches back in 11:

Yea, **he [MASCULINE– pagan Rome]** 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. Daniel 8:11.

Switches again:

And an host [**an army or military force**] was given *him* [**FEMININE–papal Rome**] against the daily [**paganism**] *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered. Daniel 8:12.

When you see the ‘little horn’ as simply identifying this fourth kingdom of Bible Prophecy that Daniel 7 has told us is different than all the rest, it is ‘diverse’ from the other beasts before it, and we know that part of the difference about the Roman Empire in relation to Babylon, the Medes and Persians and Greece is that it had a dual aspect—first it was Pagan Rome then it transcended into Papal Rome.

When you realize that is part of the history, that is part of the testimony of Rome; then you see that Daniel was taking these four verses 9-12 to set forth some characteristics of Rome, but first Pagan Rome, then Papal Rome, then back to Pagan Rome then back to Papal Rome.

### **Three Areas of Conquest for Pagan Rome**

History and Bible prophecy teach that when Pagan Rome came to conquer the world it had three areas of conquest that it went after in a specific order. This is the order:

“. . . toward the south, and toward the east, and toward the pleasant *land*.”  
Daniel 8:9.

The ‘Pleasant land’ we understand as Palestine.

We see here in this little horn, masculine, Pagan Rome being identified. And what’s being identified here in this verse is how Pagan Rome came to conquer the world. But in verse 10 it says “and it waxed great” and this ‘it’ is feminine. There’s a change here. Here is where Daniel is still talking about the little horn, but the little horn represents Rome in its totality, Pagan and Papal and now Daniel is going to tell us something about Papal Rome:

“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.”  
Daniel 8:10.

### **Papal Rome is the persecuting power in prophecy which tramples God’s People**

The first thing Daniel wants to tell us about Papal Rome is that it’s going to stand against God and His people. It’s going to be a persecuting power like none other, that is going to oppose the host of heaven which includes not only the angels of heaven but God’s church on earth, and it’s going to stamp upon those people. “. . . it cast down *some* of the host and of the stars to the ground, and stamped upon them. Daniel 8:10.

This is one of the characteristics of the Papacy.

### **Pagan Rome Crucifies Christ**

We move into verse 11 and it says:

“Yea he magnified *himself* even to the prince of the host [Christ].” Daniel 8:11. And Daniel switches back to the male gender here:

Sure enough, when Christ was crucified it was under the authority of Pagan Rome and this is Pagan Rome in verse 11 magnifying itself to the prince of the host, magnifying itself against Christ when it crucified Christ.

Yea, **he [MASCULINE– pagan Rome]** magnified *himself* even to the prince of the host, and by him **[from him; pagan Rome]** the daily *sacrifice* was taken away, and the place of his sanctuary was cast down. Daniel 8:11.

A clearer translation of this phrase ‘by him’ for us today would be ‘from him’. From him the ‘Daily’ (paganism) was taken and the place of his sanctuary was cast down.

**From Pagan Rome the daily [paganism]**

“...is taken away.” Daniel 8:11.

**The capital of the empire is moved to Constantinople**

“... the place of his sanctuary was cast down.” Daniel 8:11.

Here is Daniel saying, “OK I’m going to tell you a little bit more about Pagan Rome. Two verses earlier I told you about the areas of conquest it took to conquer the world but in this verse I am going to tell you that this is the power that’s going to crucify Christ but this is also the power that’s going to take away Paganism.”

And the place of his sanctuary shall be cast down and the “place of his sanctuary”, and this word ‘sanctuary’ used here can be found in the Bible to mean either a Pagan sanctuary or God’s sanctuary. You have to identify what it’s speaking of by the context, and by the context here, the sanctuary is the Pagan sanctuary of Pagan Rome. And the place where that was, was in the city of Rome, and we know that part of the prophetic-historic story of Pagan Rome is that it came to its end—its time to rule the world came to its end, when the capitol that was the city of the empire was moved from Rome to the city of Constantinople.

So if we put verses 9 and 11 together we see how Pagan Rome comes to control the world and then we see Daniel saying that this power is going to crucify Christ and that this power was going to take away Paganism and part of the story that you need to understand about this story, Daniel says, the place where its Pagan sanctuary is, is going to be removed and that is part of the story of Pagan Rome, the removal of the capitol from Rome to Constantinople.

**Take Away**

Now in verse 12 it’s going to switch to feminine, but first I want to show you something that is very important, VERY important, especially when looking at the false understandings in Adventism today about what the ‘Daily’ is and the two premier false understandings is that the ‘Daily’ ‘continual’ because it is a sanctuary word is pointing to Christ’s work in the sanctuary. A secondary, less used false understanding of what the ‘Daily’ is that it is the Sabbath as found in the heart of the sanctuary, in the Ark of the Covenant, as part of the law. Some tell you that this ‘continual’ here in verse 11, and when used in the book of Daniel, represents the Sabbath. And when this power takes the Sabbath away, the Sunday Law is being identified; when the Sabbath is made unlawful according to the laws of man.

Well, we need to look at something closely here. Wherever we find this ‘Daily’ either in chapter 8, 11 or 12 of Daniel, it’s always ‘taken away’. Let’s look at Daniel 11:31 very quickly:

“And arms shall stand on his part, and they shall pollute the sanctuary of strength, and **shall take away [Hebrew sur; remove]** the daily *sacrifice*, and they shall place the abomination that maketh desolate.”

Daniel 11:31

“And from the time *that* the daily *sacrifice shall be taken away [Hebrew sur: remove]*, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.” Daniel 12:11.

So the place where the ‘Daily’ is identified, it’s always being ‘taken away’. This we need to be careful with, going slowly so you can follow me.

In Daniel 8, 11 and 12 we see the ‘Daily’ taken away and because of this, William Miller and the pioneers had to find out what it is that’s taken away that allows the ‘abomination of desolation’ to be set up and they arrived at Thessalonians and they see the restraining force for the man of sin was Pagan Rome. And they conclude that the ‘Daily’ is symbolizing paganism or Pagan Rome and they conclude it correctly.

### **Two Hebrew Sanctuary words translated as taken away.**

But there is a word here that Daniel uses that is even more deep and profound than what the pioneers understood and here’s what I mean. Daniel in chapter 11 and 12 uses a Hebrew word that’s from the sanctuary ones again and it means to take away. The Hebrew word that is used in the sanctuary service to describe when they would take the ashes from under the altar and they would take them away out of the camp. Would remove them.

And in Daniel 11:31 what’s being described is Paganism being taken away, being removed in order for the Papacy to arise. And in Daniel 12:11 is says from the time that Paganism is removed so that the abomination of desolation can be set up so this word that is translated ‘take away’ is a sanctuary word but it means to remove.

**Sur:** turn aside, **remove.** Never to remove from the mind. Used to describe when the ashes were removed from under the altar and taken outside the camp.

But if we go back to Daniel 8:11 it’s a different Hebrew word that’s translated ‘take away’. Evidently William Miller and the pioneers they brought all these passages of the ‘Daily’ together and they arrived at the correct conclusion but they didn’t place much emphases on the distinction between this word ‘sur’ that is translated ‘take away’ and ‘rum’ in chapters 11 and 12, a different word translated ‘take away’.

This word in verse 8:11 is not the same Hebrew word but it is another sanctuary word.

**Rum:** to lift up or exalt. Used in the sanctuary to describe when the priest would lift up and exalt a wave offering before the Lord. So there is a sense of movement, being ‘taken away’ but its not the same as being removed. It means to lift up or exalt. Now this is very important when we go back to verse 11 and consider this.

Yea, **he [pagan Rome]** magnified *himself* even to the prince of the host **[Christ]**, (he allows Christ to be crucified under his authority) and by him **[from**

**pagan Rome]** the daily [**paganism]** *sacrifice* was taken away [**Rum: lifted up and exalted**], (it's not 'taken away' in the sense that chapters 11 and 12 are talking about. What happens here in verse 11 is that Paganism is exalted)

This is the story of verse 11 here because the very next phrase is: "and the place [**the city of Rome**] of his sanctuary [**the Pantheon**] was cast down." Daniel 8:11.

It's this sanctuary that was associated with Pagan Rome where Paganism was exalted to the world. As Pagan Rome conquered the world, if they conquered a country that had a new false deity, they'd take it with them after they conquered the country and they'd give it a place in the pantheon and they would further exalt Paganism.

So we see here in verse 11 what's being identified is Pagan Rome's attribute of exalting Paganism. It says, "And from him," from Pagan Rome, paganism was lifted up and exalted and the place where he did it at, was the city of Rome. This was the place where he did it by building the sanctuary of the Pantheon in order to lift it up. That place is going to be removed. It's going to be 'cast down'. So verse 11 is consistent with itself.

Now you can add to that understanding that it's the Pagan forces of Europe, Paganism in general, that were further going to exalt Paganism and the way that they would do it historically, beyond lifting it up through the worship at the Pantheon was that they were going to be the ways and means for the Papacy to be able to control the world. Through the Papacy, Paganism was going to reach a new stage of exultation, because suddenly it was going to be more insidious in the sense that it was the same worship, only now it had a Christian covering on it. So we see that Pagan Rome is the instrument of really exulting Paganism in its own efforts while it ruled the world, but further exalting it by ceasing the profession of being Pagan and endorsing Catholicism, which is much more dangerous, as Paganism is covered by a Christian profession.

This is where you have to stop and ask yourself the question—Daniel didn't accidentally choose this word in verse 11, which means to lift up and exalt, and accidentally choose different words in chapter 11 and 12 which mean remove. They come from the sanctuary, they are both sanctuary words and Daniel chose these words perfectly.

In Adventism today, those that cling to the false view that was brought in during the early 1900s in opposition to the pioneer view of William Miller which was endorsed by the Spirit of Prophecy, they will tell you that it's identifying one of two things. Primarily they will tell you that it's identifying Christ's work in the sanctuary, but some as we discussed, a minor view, they'll say it's identifying when there's a Sunday Law and that the 'daily' is the Sabbath.

Let's look at these two false views in verse 11. "and by him [**from pagan Rome**] ( the false view will tell you that this is the Papacy) the daily [**paganism]** (And if you're going to take the false view, the premier one, the ministry of Christ in the sanctuary above) *sacrifice* was taken away [**Rum: lifted up and exalted**],

And they'll tell you that it means it was removed—blocked. It was obscured by the ceremonies of Papal Rome which obscured Christ's work in the heavenly sanctuary. Brothers and sisters, they do that through their traditions and their ceremonies, but they never close the door for anyone that truly wants to

find Christ, from entering the sanctuary with Christ. So that is kind of stretching it as to whether that really takes place; further than that, they don't address what this Hebrew word really means. If they're say that 'by him', by the Papacy, the work of Christ in the sanctuary was 'taken away' that's one thing, but it doesn't mean that—it means to be lifted up and exalted. So they're saying the Papacy took Christ's work in the sanctuary and exulted it and lifted it up to the world? It doesn't make sense. Their position totally falls apart by the word that Daniel used.

Now the minor view in Adventism about this 'Daily' representing the Sabbath, Let's look at that; they'll say here that by him, (the Papacy or his political forces) the Sabbath will be removed. That's what they will tell you—be removed by the Sunday Law. But brothers and sisters, they don't address what this word really means and what this word really means that has been translated 'taken away' would make their position say this—By him (the forces of the Papacy) the 'Daily' (The Sabbath) would be lifted up and exalted. This isn't identifying a Sunday Law—this is identifying someone who is going to lift up the Sabbath.

So brothers and sisters the position that William Miller and the pioneers arrived at concerning what the daily was and how it fits into history, is sound based on the words that Daniel chose to apply to the different passages in Daniel.

Daniel is the one who spoke of the 'Daily' and he does it in chapters 8, 11 and 12 and he specifically chose these words that end up translated as 'taken away' in all three situations but they were different words, and we have to be consistent with Daniel's testimony.

## Papal Rome

Now we are going to look further at this chapter in verse 12 here:

And an host [**an army or military force**] was given *him* [**this jumps back to FEMININE—papal Rome**] against the daily [**paganism**] *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered. Daniel 8:12.

Verse 9      Masculine—pagan Rome.

Verse 10     Feminine—papal Rome.

Verse 11     Masculine—pagan Rome.

Verse 12     Feminine—papal Rome.

This is a very consistent outline by Daniel all describing the little horn because the little horn represents both aspects of the empire of Rome.

And an host—an army was given him—the papacy against the Daily—Paganism. And this is consistent with Daniel 7, which tells us that Pagan Rome divided into ten kingdoms and they were all Pagan. But three of those kingdoms possessed a type of Pagan theology that was incompatible with Catholicism; it couldn't co-exist. And through time these other seven horns of Daniel 7, these pagan nations of Europe, would, beginning with Clovis, one by one, begin to profess Catholicism and they bring their political strength and their armies to the side of the Papacy in order to remove that remaining fortress of those three horns of paganism that were totally resistant to Catholicism.

So if we go back to verse 12 we see an host—an army—a military strength, is given the Papacy against paganism by reason of transgression and it “cast down the truth to the ground; and it practiced, and prospered.” Daniel 8:12.

And we know that the Papacy cast down the truth to the ground and practised and prospered.

Verse 9 pagan Rome attacks God’s people.

Verse 10 papal Rome attacks God’s people.

Verse 11 pagan Rome stands against Christ, lifts up paganism.

Verse 12 a military force is given to papal Rome against paganism, the 3 horns of Daniel 7:8, 24.

What we want to look at in our next section is this phrase “by reason of transgression” because we’re going to see something very important to the over all testimony in Daniel and Revelation with this idea of ‘transgression’. What was the ‘transgression’ that allowed the Papacy in verse 12 to get a military strength to come do its dirty work?

This ‘transgression’ is important to understand because as you go through the testimony of Daniel and the ‘Daily’, you’ll find the ‘Daily’ is always illustrated in connection with this second desolating power, the abomination of desolation. But one time the abomination of desolation is not listed as such by Daniel, it’s listed as the transgression of desolation, and the distinction between the transgression and the abomination is very interesting.

# PROPHETIC TIME

## Part #4: THE DAILY-CONCLUSION

We're going through Daniel 8 and attempting to really identify where the 'Daily' fits into prophecy; we've identified it as paganism; Pagan Rome. We're trying to debunk the idea that's so prominent in Adventism today that it represents the work of Christ in the sanctuary above. We're doing that because Sister White has pointed to this relationship between the 'Daily' and the Abomination of Desolation as a history that would be re-enacted at the end and we must understand this past history correctly if we're going to understand the end time events correctly as students of prophecy.

We looked at Daniel 8:9-12 and we noted that Daniel used genders to oscillate between verses and identify the Pagan Roman Empire and then the Papal Roman Empire—Pagan and Papal.

Verse 9      **Masculine**—pagan Rome- describes Pagan Rome and how it conquered the world

Verse 9      **pagan Rome** attacks God's people.

Verse 10     **Feminine**—papal Rome- describes the persecuting aspect of the Papacy

Verse 10     **papal Rome** attacks God's people.

Verse 11     **Masculine**—pagan Rome- and drops back identifying that it was Pagan Rome that stood against Christ at the cross and from him, Pagan Rome, paganism was exalted to the world. It did this by not only building the Pantheon and bringing every idol and deity of paganism it could find into the Pantheon, but this verse also gives us one of the most important historical prophetic clues about Pagan Rome that the 'place of its sanctuary', the city of Rome would be 'cast down' and this is part of the story of Pagan Rome; how it came to its end of 360 year rule when the city of Rome was no longer the capitol of Rome.

Verse 11     **pagan Rome** stands against Christ, lifts up paganism.

Verse 12     **Feminine**—papal Rome- It drops back to feminine- the little horn here that's under discussion is the Papacy being illustrated by Daniel and verse 12 tells us that the Papacy is given a 'host'—an army, and this is part of the testimony of the Papacy. It gets other armies to do its dirty work and right at the very beginning this is what happened with the history of Clovis and the other European nations beginning, one by one, to profess Catholicism and turn away from their pagan belief structure. Ultimately by 508 they've reached a point where they've turned their political machine and their army and military strength to remove those three horns of the Ostragoths, the Vandals and the Heruli and this was fully done by 538 which we historically mark as the point where the 1260 day prophecy of Papal rule begins.

Verse 12     a military force is given to **papal Rome** against paganism—against the 3 horns of Daniel 7:8, 24.

This is what's being described in verse 12 and the focus of this verse is the way that this army, the military strength comes to the aid of the Papacy, in order to stand against Paganism, the 'Daily'; to stand against those three horns which were also Pagan.

### **By Reason of Transgression**

The way that this took place was 'by reason of transgression'. We want to look a little bit at this 'transgression'. And once it did take place the rest of the verse tells us the history of Rome and how it corrupts the truth from that point on which it does to the very day that we're in today.

“And an host [**an army or military force**] was given *him* [**FEMININE—papal Rome**] against the daily [**paganism**] *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered.” Daniel 8:12.

This transgression that's being identified here is part of the testimony of prophecy. If you go to Revelation 13:11, this is the verse where the United States speaks as a dragon. This is where the United States comes into Bible Prophecy:

“And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.” Revelation 13:11.

And if you pull together the testimony of Sister White on what takes place when he speaks as a dragon, the first thing that I would have you look at is this:

“The 'speaking' of the nation is the **action of its legislative and judicial authorities.**” *The Great Controversy*, 442.

Here in verse 11 we see the United States legislative and judicial branches passing a Sunday Law. Speaking as a dragon according to Sister White is when the Sunday Law is passed. But the Sunday Law is a distinct item in Bible prophecy. The Sunday Law is the 'Mark of the Beast'.

So in verse 11, when United States speaks as a Dragon, one of the things that takes place at that very time, is the 'Mark of the Beast' begins to be applied to those that will not uphold the Sabbath. That's just one of the things that prophetically takes place in that verse in that time.

Another thing that prophetically in Bible symbolism takes place, in order for that to happen, is the combination of church and state. And when the legislators of the United States pass the Sunday Law, prophecy tells us that they will do it because the churches, the predominant churches of the United States will have applied pressure upon them to do so. Sister White says when they do that, this country will have formed an image of the Roman hierarchy and persecution is sure to follow.

The point I'm making here is that when the Sunday Law is passed the other thing that takes place prophetically is that the United States has brought to

life an ‘image of the beast’. The definition of the image of the beast in the Spirit of Prophecy is”

“The ‘image to the beast’ represents that form of apostate Protestantism which will be developed **when the Protestant churches shall seek the aid of the civil power** for the enforcement of their dogmas. The ‘mark of the beast’ still remains to be defined.” *The Great Controversy*, 445.

It’s a combination of church and state. This is part of the story of prophecy—this use of secular power to enforce religious dogma. This is the image of the beast. This is how the beast operated during the Dark Ages and this is going to happen to the world again. In verse 14 and 15, after the United States passes a Sunday Law, therefore the United States sets up an image of the Beast in the United States—the definition being ‘secular power used to enforce religious dogma’. After that takes place in verse 11, then we see the United States, through its own power and strength, but also at this time with the power of Satan and his miracles accompanying them, in verse 14-15 they tell the entire world to set up an image to the beast. This means that the whole world will have to have a secular power that has authority over the whole world to enforce religious dogma. In verse 15 we see that the United States has the power to cause this world image of the beast to speak, which means that it’s going to have a legislative and judicial branch, and we know that the United Nations already does so. The apparatus is already in place.

Now here’s what I’m getting at; at the Sunday Law in the United States, we see the image of the beast reach full maturity, even though Sister White tells us that the image of the beast will be formed before that time because the legal precedents necessary to develop this image doesn’t come instantly, they’re already under way. There’s a chipping away at the wall of separation of church and state going on in the United States today and has been for several years so the principles that are the definition of the image of the beast are already being developed in the United States. Prophetically they come to fruition at the Sunday Law.

“The enforcement of Sunday keeping on the part of Protestant churches is an enforcement of the worship of the papacy—of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath are thereby paying homage to that power by which alone it is commanded. **But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast;** hence the enforcement of Sunday keeping in the United States would be an enforcement of the worship of the beast and his image.” *The Great Controversy*, 448–449.

So at the Sunday Law we see the Mark of the Beast and the Image of the Beast both illustrated. But the Mark of the Beast is the identification of the beast. It’s the symbol that identifies Rome’s authority, identifies what it claims as its

power, whereas the Image of the Beast identifies how the beast accomplishes its will in the world; what system it uses to bring its authority to bear.

In the book of Daniel, and remember the books of Daniel and Revelation go together, we see both aspects of this idea clearly proclaimed because in verse 12 of Daniel 8, it says:

“And an host **[military force]** was given *him* **[papal Rome]** against the daily **[paganism]** *sacrifice* by **[through]** reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered.” Daniel 8:12.

It's speaking in the context of a military power given to the Papacy in order to remove those three horns and in order to remove any pagan resistance out of the way so that it could begin its time to rule the world. And it says that this military power was given to it by, or more correct, through reason of transgression—through transgression. What is the transgression?

A transgression is a breaking of a law, and the law, the rule, the principle here that's being addressed is what allowed the Papacy to come into unity with the military power, the political power outside of itself, is this combination of church and state. The transgression that's here being identified is when secular power, the former pagan countries of Europe, are used to enforce religious dogma. And that secular power in verse 12, is describing how the secular powers of Europe, began to war against the three Arian pagan powers, that were resisting Rome. This was a religious issue, that the Papacy needed to resolve and it implemented its religious dogmas upon those three horns by removing them. It did so by using the political, secular power of Europe that had began to come around in the days of Clovis to do so. **[Through]** reason of transgression: is the combination of Church and State.

So this 'transgression' that's under discussion here is identifying the combination of church and state that took place which is one of the main characteristics of the story of the Papacy, and Daniel and Revelation go together.

So let's read on into verse 13. We've seen the fourth power of Bible prophecy illustrated in verse 9-12, Rome, and we've seen Daniel oscillate from pagan Rome to Papal Rome and pagan Rome to Papal Rome. Then we see verse 13, a heavenly being that's inspired to say, “How long is the vision?”

“Then I heard one saint speaking, and another saint said unto that certain *saint* which spake,

**The Question:** How long *shall be* the vision **(the total vision)** *concerning* the daily **[the pagan desolating power]** *sacrifice*, and the transgression of desolation **[the papal desolating power]**, to give both the sanctuary and the host to be trodden under foot? Daniel 8:13.

How long are these forces of Satan going to be allowed to trample down the sanctuary and the host connected with it?

**The Answer:** And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Daniel 8:14. Unto 1844.

Something special is going to take place and if you go to the seven places in Bible prophecy where the 1260 period is associated with the Papacy, you will

find that one of the characteristics of what the Papacy did during that 1260 day time period is that it trampled down the saints of God. In verse 10 of Daniel 8 we see them stamping upon the saints of God.

The question in verse 13 is not asking alone about the Papacy but about the trampling down that began in this vision with the Medes and Persians, but it actually began with Babylon because it destroyed the sanctuary and trampled it down and from that point on there was a pagan destruction, desecration going on with God's people in God's sanctuary and it continued from this pagan desolation right into the Papal desolation and that is the question that's being asked in verse 13 and that's the answer that arises in verse 14.

Now if we turn to chapter 11 of Daniel and continue looking at the 'Daily' we will be looking at the verses that Sister White specifically pointed to as a pattern to understand the end of Daniel 11. After she quoted verses 30-36, she said, "Scenes similar to these will take place." We have to understand this history if we're going to understand the last six verses.

In order to understand this history, it doesn't require us to be tremendous Bible scholars if we'll have confidence in the pioneer testimony we can go back to the books of the pioneers that have already recorded a clear historical record of what is taking place in these verses. And you'll find in verse 30, where Sister White takes up her citation in that one passage, that she's saying that this verse 30 is describing the transition from Pagan Rome to Papal Rome.

We see in the very last phrase of verse 30, ...he shall even return, and have intelligence with them that forsake the holy covenant, that this was pagan Rome developing this relationship with those that had forsaken the covenant; in other words, the Bishop of Rome, a church that had forsaken the truth of God's word, is here portrayed with developing an intelligence, or a relationship, a dialogue, a compromise between the forces of paganism and itself. And verse 30 points this out and so we're seeing now in verse 31 the rise of the Papacy.

“And arms [**military strength**] shall stand on his part, and they shall pollute the sanctuary [**Hebrew Migdash: sanctuary**] of strength [**Hebrew Maoz: fortress**], and shall take away [**Hebrew Sur; remove**] the daily [**paganism**] *sacrifice*, and they shall place the abomination that maketh desolate. Daniel 11:31.

If you go into Daniel and the Revelation by Uriah Smith, he will point out that the 'Arms' being described here is a military strength that was ultimately destined to come to the aid of the Papacy in removing the three horns and placing the Papacy upon the throne of the earth.

It says that they shall pollute the sanctuary of strength and this could be understood in a couple of ways; This is once again that Hebrew word that can mean either a pagan or God's sanctuary, but in the context here, what is being discussed is the pagan sanctuary of strength, which many commentators will tell you is the city of Rome. Part of this story is the removal of the capitol of Rome to Constantinople. But these arms also can be understood to be describing that they're going to pollute or destroy the last vestige of pagan resistance in these three horns, they're going to pollute this sanctuary of strength and in so doing

they will take away, and this phrase 'take away' means to remove, they will take away, remove paganism.

These seven powers of Europe are not only going to remove paganism in the sense that they are going to begin to profess Catholicism, but they're going to remove paganism in the sense that they're going to get rid of those three horns of Arian paganism and take them out of the way in order to place the Abomination that makes Desolate.

This 'Abomination that makes Desolate' the pioneers correctly understood as the beginning of the Papacy. They're going to place the Papacy on the throne of the earth and these following verses do nothing more than begin to describe the persecution and the purification process that takes place on God's people as the Papacy comes to rule the earth.

But if you drop back into Daniel 8, just one thing to contrast with this; here they are going to place the Abomination that maketh Desolate and the word abomination in the Bible is associated with idols or idolatry. They are going to place the Papacy, which is the most exalted form of idolatry in history in the sense that it is pagan idolatry clothed with a profession of Christianity. So they are going to place the Abomination that maketh Desolate, a desolating power that is associated primarily with idolatry.

But that here in Daniel 8:13, 'How long shall be the vision concerning the 'Daily', concerning paganism, how long is the paganism desolating power going to stomp upon God's people? and the transgression of desolation going to stomp upon God's people? Daniel is drawing a contrast for us, he's recording a question saying, "here are two powers; Pagan powers that are going to stomp on God's people in the sanctuary; and the Papal powers that are going to stomp upon God's people in the sanctuary." But the first time he mentions this Papal power, he wants to call it the 'transgression' of desolation. He wants to convey to us that this second persecuting power that's destined to trample down the sanctuary and God's people will do it through a combination of church and state.

The transgression of desolation: The transgression of combination of Church and State or in the symbolism of John the Revelator; "the image of the beast."

If we drop back here to 11:31, what Daniel is telling us here when he is speaking of this second persecuting power, he is no longer calling it the transgression of desolation, he's calling it abomination that maketh desolate. He's accentuating another aspect of this second desolating power and that being abomination, or idolatry. And this also is illustrated in Revelation as the 'Mark of the Beast'.

The abomination that maketh desolate: The idolatrous aspect of the Papacy; or the "the idol sabbath."

So the Papacy in Revelation brings the world under control through a combination of church and state; that's the apparatus that's used and in Revelation is symbolized by the term 'image of the Beast'.

But the Papacy's mark of power is Sunday keeping which Sister White calls the 'idol sabbath', so we see the desolating power in Revelation is idolatry also as symbolized by Sunday. And when we go back into Daniel, we see both these aspects also symbolized; the transgression of desolation, what

transgression took place to allow Papal Rome to do this, when the political forces of Rome were brought under its control—combination of church and state. Then we see Daniel saying ‘abomination of desolation’ in other words identifying the idolatry associated with the Papacy.

So in verse 31 we see once again the military strength is going to remove these last vestiges of paganism in order to allow the Papacy to begin its rule upon the earth

Now we go to Daniel 12:11:

And from the time *that* the daily (Paganism) *sacrifice (does not belong here)* shall be taken away [Hebrew Sur: remove], and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days. Daniel 12:11.

Hebrew authorities will tell you that this phrase ‘set up’ is better inserted into this verse right before the end and right after ‘take away’, and it should read like this:

And from the time *that* the daily [**paganism**] *sacrifice shall be taken away [Hebrew sur: removed], [in order to set up]* the abomination that maketh desolate, *there shall be* a thousand two hundred and ninety days. Daniel 12:11.

And what this verse says when understood correctly is that from the time when paganism had reached the point where it was no longer giving resistance to Catholicism, in fact it had come into agreement with Catholicism and was working to place it upon the throne of the world; that time is marked in history as 508. From that time 508, the mark that was put in history in order to set up the Papacy, it would be 1290 days.

And from the time [**A. D. 508**] *that* the daily [**paganism**] *sacrifice shall be taken away [is removed], [in order to set up]* the abomination that maketh desolate [**the papacy**], *there shall be* a thousand two hundred and ninety days. Daniel 12:11.

“. . . a thousand two hundred and ninety days.” Daniel 12:11.

**A.D.. 508** plus-

1290 Days. A day is year in Bible prophecy. Brings us to 1798.  
**1798**

1798 is the end of Papal rule. They were set up 30 years later after 508, the last of the three horns were removed and then the next verse, verse 12 says:

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. Daniel 12:12.

Now if you take the same starting point in verse 11 and you mark this 508 as we know the pioneers did, and if you know that at the very beginning, in Early Writings, Sister White endorsed the 1843 chart and sure enough, they have marked clearly the taking away of the daily at 508, and you extend this 1335, you come to 1843.

“. . . the thousand three hundred and five and thirty days.” 1335 days equals 1335 years in Bible prophecy.

**A.D. 508**

1335 Days. A day is year in Bible prophecy.  
**1843**

There's a blessing pronounced on those that would come to 1843. Now the focus of this study has been to identify the 'Daily', in agreement with the pioneers and the Spirit of Prophecy in order to understand the history that it is illustrating, so that we can use that history to see a pattern for how the final scenes of prophecy take place.

In the history of how the Papacy came to control the world the first time is the pattern of how the Papacy's going to come to control the world the second time. If you haven't yet looked at the foundation study, 'The Final Rise and Fall of the King of the North', Daniel 11:40-45, I would encourage you to do so because we will look at the history in those verses and sure enough, it's easy to see that verse 40 is already paralleling this history that is illustrated by the Daily and the Abomination of Desolation, and what's just ahead is clearly a parallel to this history.

In connection to this study is the truth that Sister White has told us that when we better understand the Books of Daniel and Revelation as we should, there'll be seen among us a great revival. Whether we understand this or not, Satan does! So it is my belief, my conviction that Satan has striven for a very long time to prevent this final revival. One of the avenues that he's taken in order to try and prevent it, is through the introduction of false prophetic understandings.

One of the false prophetic understandings that we find in Adventism today is in connection with the 'daily' not simply by destroying the history which we need to understand; but when you no longer acknowledge that 508 is the point in history when the powers in paganism were totally vanquished and had come to the side of the Papacy—if you don't acknowledge that historical date—then these passages in Daniel 12 that speak about the 1290 and the 1335 days suddenly become a problem as to "Where do they fit into Bible prophecy? The pioneers didn't understand them correctly, so let's place them at the end of the world."

We want to close by looking at a few passages in the Spirit of Prophecy that hopefully will illustrate that the way the pioneers understood it, that these prophecies of Daniel 12 had their fulfillment in 1843 and 1798 and the message that those understandings conveyed is sound for us today and important. There's much information on this in the Spirit of Prophecy.

We want to close this study off with just some of the passages in the Spirit of Prophecy where Sister White endorses upholding the way-marks that make us what we are as God's people. Way-marks, are marks along the way and the way that we're talking about is the prophetic way; the historical events that have been confirmed as prophetic fulfillments on the time line that we understand to be prophecy, those are way-marks.

Sister White over and over again says in a variety of ways that we must not allow those to be removed. The pioneers fully understood that the 1335 days of Daniel 12 were fulfilled in 1843; and for you or I to say, "No, we need to take that 1335 and place it somewhere at the end of the world", we are on very shaky ground. We are actually undermining the very foundation of Adventism.

Now I understand that there are passages in the Spirit of Prophecy that people use to attempt to allow them to do this and we're going to look at a few of

them here and in our other study, “God’s Denominated People”, we’ll look at a few more.

## THE BLESSED YEAR

BC. 2SM PG. 101–104 “I have not been able to sleep since half past one o'clock. I was bearing to Brother T a message which the Lord had given me for him. The peculiar views he holds are a mixture of truth and error. If he had passed through the experiences of God's people as He has led them for the past forty years, he would be better prepared to make the correct application of Scripture. The great waymarks of truth, showing us our bearings in prophetic history, are to be carefully guarded, lest they be torn down, and replaced with theories that would bring confusion rather than genuine light. I have been cited to the very erroneous theories that have been presented over and over again. Those who advocated these theories presented Scripture quotations, but they misapplied and misinterpreted them. The theories supposed to be correct were incorrect, and yet many thought them the very theories to be brought before the people. The prophecies of Daniel and John are to be diligently studied...

There have been one and another who in studying their Bibles thought they discovered great light, and new theories, but these have not been correct. The Scripture is all true, but by misapplying the Scripture men arrive at wrong conclusions. We are engaged in a mighty conflict, and it will become more close and determined, as we near the final struggle. We have a sleepless adversary, and he is constantly at work upon human minds that have not had a personal experience in the teachings of the people of God for the past fifty years. **Some will take the truth applicable to their time, and place it in the future.** Events in the train of prophecy that had their fulfillment away in the past are made future, and thus by these theories the faith of some is undermined.

From the light that the Lord has been pleased to give me, you are in danger of doing the same work, presenting before others truths which have had their place and done their specific work for the time, in the history of the faith of the people of God. **You recognize these facts in Bible history as true, but apply them to the future. They have their force still in their proper place, in the chain of events that have made us as a people what we are today,** and as such, they are to be presented to those who are in the darkness of error...

The burden of the warning now to come to the people of God, nigh and afar off, is the third angel's message. And those who are seeking to understand this message will not be led by the Lord to make an application of the Word that will undermine the foundation and remove the pillars of the faith that has made Seventh-day Adventists what they are today. The truths that have been unfolding in their order, as we have advanced along the line of prophecy revealed in the Word of God, are truth, sacred, eternal truth today...

The leadings of the Lord were marked, and most wonderful were His revelations of what is truth. **Point after point was established by the**

**Lord God of heaven. That which was truth then, is truth today.** But the voices do not cease to be heard--"This is truth. I have new light." But these new lights in prophetic lines are manifest in misapplying the Word and setting the people of God adrift without an anchor to hold them..."

Now there's much that you can address in this passage, but she says the burden of the work that is to come to God's people now, the burden of the message, is the third angel's message. The third angel's message is the warning against receiving the 'Mark of the Beast' and everything that's connected with that warning.

Connected with that warning for Seventh-day Adventists is the question, are you prepared to be among those that give the warning? Is your character and your life and your experience one that can receive the Latter Rain and go through the time of trouble without an intercessor? When we realize that the message we're about to give is the third angel's message, warning against the 'Mark of the Beast', then we realize the message is that there is a Sunday Law imminent. That's the focus of prophecy and in connection with that is the question, is your Christian experience at a point where it can be used by the Lord in this final hour?

Sister White says the way-marks that led God's people in the pioneer movement to the conclusions that they arrived at, are to be guarded, they are not to be torn down. Part of that foundation of prophetic understanding was the book of Daniel; I hope we're all aware of that. It's the prophecies of Daniel that are part of that foundation, including the time prophecies and the pioneers clearly understood the time prophecies in Daniel 12 as being fulfilled.

Now, let's look at some other angles to this understanding. It's from Counsels to Writers and Editors PG 26, 27.

"The proclamation of the first, second, and third angels' messages has been located by the word of Inspiration. Not a peg or pin is to be removed. No human authority has any more right to change the location of these messages than to substitute the New Testament for the Old. The Old Testament is the gospel in figures and symbols. The New Testament is the substance. One is as essential as the other. The Old Testament presents lessons from the lips of Christ, and these lessons have not lost their force in any particular. The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel's message. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been, and the things that will be.-- Manuscript 32, 1896.

Here she's saying that the first second and third angel's messages have been located in history. They've been fulfilled, and that their location, their historic point of fulfillment is sacred, and no man can move them and be right with the Lord. They have to be kept in that historical position, and she doesn't simply say that, she says that the people that we're going to bring into Adventism need to be taught these very things and she says that we need to continue to proclaim these very messages by pen and by voice. In other words, the prophecies that establish the first, second and third angel's message are historical, where they arrive in history needs to be repeated.

She says that the first and second angel's messages were given in 1843 and 1844, and that we are to continue to show their order. When she's speaking of order she's being very specific, she says there can't be a third without a first and second. We are to keep them in order, their location has to be retained; by pen and voice we're to show their order. Now follow this one; we're to show the application of the prophecies, plural, the prophecies that bring us to the third angel's message.

Now she's given us a couple dates associated with the third angel's message here, she says we've got to protect those dates, protect those prophecies, teach people these prophecies, show the correct order, but show the applications of the prophecies, plural, that bring us to these historic fulfillments. What prophecy, when applied, brings us to 1843? There's only one in the Bible. There's only one prophecy in the Bible that when you apply it, brings you to 1843. And Sister White says that we have to continue to present that as part of the message. Not a peg or pin is to be removed.

What prophecy is that? Daniel 12:12; the thirteen hundred and thirty-five days. So let me ask you a question, if I'm going to tell you that the thirteen thirty-five days begins at some event here in our day and it's a day for a day and it's going to extend for a certain amount of time, have I guarded the integrity of that prophecy? Have I moved a peg or pin? Am I teaching the applications of the prophecy that bring us to 1843, 1844? Brothers and sisters, this is holy ground as far as prophecy. The only prophecy that brings you to 1843 is the 1335 of Daniel, and there's a blessing involved with it.

## **THE BLESSED YEAR**

And you'll notice that in 1844 at the 'Great Disappointment' there's a blessing associated with that because in 1844, October 22, at the Great Disappointment, that is the historical beginning point of the third angel's message, and after Revelation 14 gives us the third angel's message, it says, 'blessed are they that die in the Lord henceforth.' In 1843, Daniel gives us a blessing and in 1844 John gives us a blessing. This year from 1843 to 1844, is a very special year. It's a blest year, so to speak. But brothers and sisters, if you take the very prophecies that bring us to this blest year, this holy year of 1843, 1844, you undermine the very foundation of the prophecies that make Adventists what they are. You undermine the very heart of the warning message of the third angel.

Now this is from Manuscript 125, July 4, 1907:

“I know from the light that God has given me that there should be a revival of the messages that have been given in the past, because men will seek to bring in new theories, and will try to prove that these theories are scriptural, whereas they are error, which, if allowed a place, will undermine faith in the truth. We are not to accept these suppositions and pass them along as truth. No, no; we must not move from the platform of truth on which we have been established.

There will always be those who are seeking for something new, and who stretch and strain the Word of God to make it support their ideas and theories. Let us, brethren, take the things that God has given us, and which His Spirit has taught us is truth, and believe them, leaving alone those theories which His Spirit has not endorsed.”

The Testimony of the ‘daily’ is the testimony of the history that transpired when Pagan Rome was beginning to work to put Papal Rome on the throne of the earth and Sister White speaks in various places about that history. For instance, she tells us that if you want to know how the Sunday Laws are going to come in, just go back and see how the early Sunday Laws came in. That history of how the first Sunday Laws came into the Roman Empire is in the history of the transition time between Pagan and Papal Rome. That history is ‘sacred’ history in the sense that it gives us the guide for know what is going to be at the end of the world and there’s other parts of that history that we must understand and by taking the very prophecies that establish that history, and placing them off in the future, we’re putting ourselves adrift without an anchor.

The focus of prophetic study isn’t to have a new, strange idea on how to take time prophecies that have already come to fulfillment and in a very nice, tidy package, show how they work out at the end of the world; that’s not the focus of prophecy at the end of the world. The focus of prophecy at the end of the world is that we’re Laodiceans, and we desperately need a revival, we need to wake up or we’re going to be lost! That’s the focus of prophecy.

The third angel’s message is a warning against receiving the Mark of the Beast, it’s a warning that a Sunday Law is coming. The focus of prophecy is to realize that if we don’t wake up as God’s people, we’re lost. And when we wake up, we’re going to begin to give this warning message to the world under the power of the latter rain. So prophecy isn’t to bring us some new and strange ideas about things that are going to happen at the end of the world. It’s to bring a solemn realization based upon history that has been identified as a history paralleling our day, it brings us this history and a warning; that these final movements are rapid ones; that they come as an overwhelming surprise; and that our probation is about to close.

This is from Manuscript Releases Volume Fifteen PG 228

“The people of God need to study what characters they must form in order to pass through the test and proving of the last days. Many are living in spiritual weakness and backsliding. They know not what they believe.”

Now the reason we're reading this, those of us in Adventism who want to place these time prophecies of Daniel twelve in the future, don't recognize that the emphasis of prophecy is a warning message to wake up. Wake up! When Mrs. White says our greatest need is for a revival, she defines revival as from being spiritually dead; we're spiritually dead, brothers and sisters, now our greatest need is for a revival. It means that if we don't come to life, we die! We're already dead! That's our greatest need and Sister White says that when the books of Daniel and Revelation are understood, there'll be seen among us this revival.

So the message that prophecies of Daniel and Revelation are going to bring us, is a message that will awaken us. Now the most often quoted passage from the Spirit of Prophecy to try and justify placing the time prophecies of Daniel twelve in the future is this one—here's part of it:

“Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before the time of the end”

They read that part and they say, “Look at there, Sister White's saying there's information in those time prophecies that are a warning that we need to understand.” But let's go back and look at the whole thing:

“The people of God need to study what characters they must form in order to pass through the test and proving of the last days. Many are living in spiritual weakness and backsliding. They know not what they believe. Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before the time of the end. There are ministers claiming to believe the truth who are not sanctified through the truth. Unless a change comes in their lives, they will say, "My Lord delayeth His coming.”

Now if you think that passage there is giving you license to take the time prophecies in Daniel twelve and say there's a warning that we need to understand before the end of the world, you're missing the context of the passage. She's talking about ministers that are unsanctified; they don't know what time they are living in; they don't know, we don't know what characters we must possess to pass through the time of trouble; and if you see what she's saying has to do with our character preparation for the time of trouble and you go read Daniel, you know what you find in Daniel 12? Where there's a warning we must all understand? It says in verse 3 “And they that be wise shall shine with the brightness of the firmament and they that turn many to righteousness as the stars forever and ever.”

Verse 10 says this—“Many shall be purified and made white and tried, but the wicked shall do wickedly and none of the wicked shall understand, but the wise shall understand.” Brothers and sisters, the warning of Daniel 12 is nothing to do with reapplying time prophecies. It has to do with understanding what character we have to have to pass through this great time of trouble. It has to do with understanding what character we have to have if we're going to be among

those that are illustrated in verse 3 and verse 10 of Daniel 12. If we're truly going to shine as the stars; if we're truly going to have the privilege to be among those that give this final warning message. That's the warning that we must understand.

Don't let anyone use that passage to tell you that that's the key that Sister White leaves us to put these time prophecies in the future. She's not speaking about those time prophecies; she's speaking about character preparation for the time of trouble.

“The Lord wants all to understand His providential dealings now, just now, in the time in which we live. **There must be no long discussions, presenting new theories in regard to the prophecies which God has already made plain.** Now the great work from which the mind should not be diverted is the consideration of our personal safety in the sight of God. Are our feet on the rock of ages? Are we hiding ourselves in our only refuge? The storm is coming, relentless in its fury. Are we prepared to meet it? Are we one with Christ as He is one with the Father? Are we heirs of God and joint heirs with Christ? Are we working in co partnership with Christ?”-- Manuscript 32a, 1896.

That's the warning of Daniel 12 that we need to understand; that's the question it brings to us. It's a warning of whether we're ready, whether we're prepared for these events and prophecy tells us that as a people we're not. We're Laodecians and that there's a message in prophecy that's designed by God to awaken us and this message we have suggested is found in Daniel 11:40-45 in conjunction with the other passages Of prophecy in Revelation.

Here's one from RH 01-19-05.

“We have, as had John, a message to bear of the things which we have seen and heard. God is not giving us a new message. We are to proclaim the message that in 1843 and 1844 brought us out of the other churches. We need the Holy Spirit to kindle in our hearts the zeal and earnestness that were then seen among God's people. I thank the Lord that there are still living a few who can remember those days, and who know whereof they speak.”

The message that we are to proclaim is the message they were proclaiming in 1843 and 1844. Remember the 1843 chart? That chart identified the 'daily' as paganism. It identified its historical fulfillment as in 508. That's what we need to continue to present. That's the message for the hour. Because it's nothing more than identifying that same warning that they understood, that there's a mark of the beast about to be implemented on all of mankind, and we are the people that God has given the privilege to be raised up and identify those issues.

This is from Letter 28, 1850 16MR PG 208. And it's amazing how some will try to twist this statement around, but it doesn't need to be and we're not going to. Sister White and the pioneers understood that the 1335 of Daniel came

to fulfillment in 1843. As illustrated by that pioneer chart that Sister White said the Lord endorsed in Early Writings pg. 74, 75. But there was a man in Sister White's day that was teaching that the 1335 of Daniel was still in the future and this is what she said to him.

“One week ago, last Sabbath, we had a very interesting meeting. Brother Hewit from Dead River was there. He came with a message to the effect that the destruction of the wicked and the sleep of the dead was an abomination within a shut door that a woman Jezebel, a prophetess had brought in and he believed that I was that woman, Jezebel. We told him of some of his errors in the past, **that the 1335 days were ended** and numerous errors of his. It had but little effect. His darkness was felt upon the meeting and it dragged.”

Sister White says the 1335 days was ended and she says that just in agreement totally with the endorsement which she gives to the pioneer position. It ended in 1843.

2SM PG 84 “There will always be false and fanatical movements made by persons in the church who claim to be led of God --those who will run before they are sent, and will give day and date for the occurrence of unfulfilled prophecy. The enemy is pleased to have them do this, for their successive failures and leading into false lines cause confusion and unbelief.”--Letter 28, 1897.

Now there's something I want to emphasize in this passage. Many of the people in Adventism today that re-apply the time prophecies and put them in the future, they'll take statements in the Bible and Spirit of Prophecy where it says 'No man knoweth the day or hour of Jesus coming' and they say, "Well we're not applying these time prophecies in identifying when Jesus is coming, we're not doing that, we're just using them to understand events at the end but we never get to the conclusion of the actual date of the return of Jesus Christ."

But that isn't what she said here. It says, "--those who will run before they are sent, and **will give day and date for the occurrence of unfulfilled prophecy.**"

Just unfulfilled prophecy, she doesn't say that the ones that are in error are necessarily going to identify the date of Christ's return. They're just going to be saying, "This is going to fulfill this prophecy, this is going to fulfill that prophecy" and she says this is fanaticism; and it's a false movement. This isn't the foundation that made this church so strong in its understanding.

The last prophecy in Daniel begins in Daniel 10 and it goes all the way to Daniel 12; Daniel 10-12 is one presentation. And Daniel 12, after bringing the history, the prophetic history recorded in Daniel 11 from the times of the Medes and the Persians, right down to when the King of the North, the Papacy comes to its end and none to help in verse 45 of Daniel 11, continues with that history in the very next verse. Daniel 12:1 shows Michael standing up, which Sister White says is the close of human probation. It discusses then the special resurrection

and then it drops back to before probation closes. Daniel 12 opens at the close of human probation but drops back before probation closes and discusses those that are wise that are going to shine as the firmament in bringing people to the truth. Daniel 12 is nothing more than the conclusion of the total testimony of the prophecies of Daniel.

When Daniel is speaking of these time prophecies in Daniel 12, he's not placing them off at the end of the world out of connection with the vision of Daniel 10, or the vision of Daniel 8 or the vision of Daniel 7. He is simply bringing his entire testimony to conclusion. He's putting the capstone on the whole book of Daniel; and the warning message that we need to understand in Daniel 12 is that we need to be among those that shine as the stars and warn those around us of the events that are just ahead.

There's a safety in upholding the prophecies that were identified at the very beginning of this movement as sound, that were endorsed by the prophet who was raised up at that time. We're too close to the end to begin to remove those pillars particularly when most of us in Adventism today no longer have the overall understanding of what is involved with the Daily. We've strangely lost the understanding of what the 'daily' represented to the pioneers. During our wandering through the wilderness of Laodicea we ceased to be students. I'm here to give testimony that if we go back in and see why the pioneers believed what they believed, we'll find that their conclusions were sound and that those conclusions have even greater strength and meaning for us today at the end of the world, because the history that the 'daily' identifies, is the history that sets forth these end time events more clearly, and it's by understanding these events before they come to pass, that God provides safety for his people, that they might walk through these events and not be lost.