

# 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: