

THE GOLDEN THREAD OF PROPHECY

A view of the Promises, Prophecies and Patterns that tie the Holy Scriptures into a Glorious Whole.

“Those who take only a surface view of the Scriptures will, with their superficial knowledge, which they think is very deep, talk of the contradictions of the Bible, and question the authority of the Scriptures. But those whose hearts are in harmony with truth and duty will search the Scriptures with a heart prepared to receive divine impressions. The illuminated soul sees a spiritual unity, one grand golden thread running through the whole, but it requires patience, thought, and prayer to trace out the precious golden thread.” 7BC 945

Section #5: “THE DAILY IN DANIEL”

1. DANIEL’S DAILY: THE “DAILY” HISTORY

We believe that the 1843 chart that was Present Truth in the Millerite time period is now Present Truth again for us at the end of the world although in a different aspect. Every part of this chart has light for us that we need to understand if we are to correctly discern the prophecies for today. Prophecy shows us that not only will the 144,000 have complete victory over sin, they will have the experience that prophecy calls each man and woman to, and they will also have a full understanding of the prophetic message so they will have a grasp of the different truths that are represented on this chart.

We are going to look at the Daily as shown on the 1843 chart.

First the history of the ‘Daily’, and this statement in Early Writings:

“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.” Early Writings, 74–75.

Most of us in Adventism are not familiar with the subject of the Daily and what it represents in Daniel 8, 11, and 12. Few realize that what we teach about the Daily in Adventism today is directly opposite to what the pioneer view of it was. When we begin to look at this we see that there was a controversy over the Daily that came in to Adventism in the early 1900s, and during the fourteen years that Ellen White was alive she did comment on the Daily. It was not until 1931 that A. G. Daniells came out with a statement where he said that he believed that Sister White endorsed his view of the Daily. We reject his conclusion and we will show the logic of this.

THE MODERN HISTORIANS

Those modern historians that suggest that A. G. Daniells’ understanding of the daily was correct and the pioneer position was incorrect seem not to be very careful to notice what the above passage in Early Writings is saying.

“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.”

William Miller, Josiah Litch, Sylvester Bliss, Joseph Bates, J. N. Andrews, Hiram Edson, James White, Uriah Smith, Steven Haskell, J. G. Matson, F. C. Gilbert and J. N. Loughborough all believed the “daily” symbolized paganism—and they presented this truth in their writings.

This includes some of the best known names of those who gave the judgment hour cry and Sister White said that those who gave the judgment hour cry were correct on the subject of the Daily.

The modern historians wrest that statement and say that all she was saying in that statement is there will be no more time-prophecies. I would submit to you that if you took this statement to an English teacher they would say that you cannot draw that conclusion from this statement.

Nearly all were united on the correct view of the daily and the correct view was given to those who gave the judgment hour cry. They were given the correct view.

We have deeper studies on the Daily available but in this study we are going to make more of an overview of this subject.

The view that was coming into Adventism in the early 1900s was a view that was largely taught, before William Miller was raised up, was an old view taught by mainline Protestantism that it represented Christ's work in the heavenly sanctuary. But William Miller came to understand the Daily as representing Paganism in the book of Daniel and until 1901, which was the standard teaching in Adventism.

In 1901, the old protestant view was reintroduced into Adventism by Lewis Conradi from Germany, so in Adventism this old protestant view that the Daily represented Christ's ministry in the sanctuary, became known as the 'new view'. The view that the Daily represented Paganism is one of the things that William Miller discovered.

Now we have a statement from A. G. Daniells suggesting that he had an interview with Ellen White during the 1910 time period where she endorsed his view of the Daily—the old protestant view, called the 'new view' in Adventism, which he had gotten from Conradi who had gotten it from apostate Protestantism—and not Miller's view.

Here is A. G. Daniells' statement as found in Arthur White's biographical books volume 6.

"At one point a little later in the discussions, Elder Daniells, accompanied by W. C. White and C. C. Crisler, eager to get from Ellen White herself just what the meaning was of her *Early Writings* statement, went to her and laid the matter before her. Daniells took with him *Early Writings* and the 1843 chart. He sat down close to Ellen White and plied her with questions. His report of this interview was confirmed by W. C. White:"

W. C. White, Ellen White's son confirms that Daniells had an interview with Ellen White on the Daily in the 1910 time period but in the records of the Ellen White estate there is no record that he ever interviewed Ellen White on the Daily—keep that in mind because we will have more to say about the Ellen White Estate record-keeping.

Continuing, here is what Daniells said:

" 'I first read to Sister White the statement given above in *Early Writings*. Then I placed before her our prophetic chart used by our ministers in expounding the prophecies of Daniel and Revelation. I called her attention to the picture of the sanctuary and also to the 2300-year period as they appeared on the chart.

'I then asked if she could recall what was shown her regarding this subject.

'As I recall her answer, she began by telling how some of the leaders who had been in the 1844 movement endeavored to find new dates for the termination of the 2300-year period. This endeavor was to fix new dates for the coming of the Lord. This was causing confusion among those who had been in the Advent Movement.

'In this confusion the Lord revealed to her, she said, that the view that had been held and presented regarding the dates was correct, and that there must never be another time set, nor another time message."

Now we just read her statement and here he is suggesting that all she was saying in that statement is that there is no more timesetting. He is disregarding the

fact that she says that those who gave the judgment hour message had the correct view on the Daily. He just walks right past that. He continues on:

“ ‘I then asked her to tell what had been revealed to her about the rest of the ‘daily’—the Prince, the host, the taking away of the ‘daily,’ and the casting down of the sanctuary.’ ”

Note that in early writings pg 74 she does not say anything about “the Prince, the host, the taking away of the ‘daily,’ and the casting down of the sanctuary.” But this does not take away the fact that she said that those who gave the judgment hour message had the correct view on the Daily! Doesn’t matter if she had any light on the rest of those things, what she was told about the Daily is that William Miller had it right. Continuing on with Daniells’ statement:

“ ‘She replied that these features were not placed before her in vision as the time part was. She would not be led out to make an explanation of those points of the prophecy.’ ”

‘The interview made a deep impression upon my mind. Without hesitation she talked freely, clearly, and at length about the 2300-year period, but regarding the other part of the prophecy she was silent.’

‘The only conclusion I could draw from her free explanation of the time and her silence as to the taking away of the ‘daily’ and the casting down of the sanctuary was that the vision given her was regarding the time, and that she received no explanation as to the other parts of the prophecy.’ Daniells statement, September 25, 1931.” *Ellen G. White, volume 6, The Elmshaven Years, 1905—1915, page 256, 257.*

Now I don’t doubt that she may have had no explanations to the other parts of the prophecy but she DID say that the men who gave the judgment hour cry were CORRECT on the Daily.

Now this interview that W. C. White says he remembers A. G. Daniells having with Ellen White supposedly took place in 1910 even though there is no record of it in the White Estate. But during the time when the argument was going on, F. C. Gilbert, a convert to Adventism from Judaism, (He was a Hebrew scholar, it was his first language. He knew the Hebrew and he was defending the Pioneer position that the Daily represented Paganism from the Hebrew language against A. G. Daniels and Prescott. He was there in that Battle) he says that he had an interview on the subject of the Daily with Ellen White in 1910, and on his death bed that same year, he recorded what the interview was about, what he remembered about that interview. And if you go back to the White Estate and you look at the log book of the people that interviewed Ellen White, sure enough on the very date that he said he interviewed Ellen White on the Daily, it says “F. C. Gilbert was here and interviewed Ellen White on the Daily.”

So the very year it happened you have one person saying, “I interviewed Ellen White on the Daily,” and the record is there. Twenty-one years after 1910 and sixteen years after Ellen White was laid to rest, so there is no way she could confirm or deny the report, A. G. Daniels says he had an interview that has no reference in the White Estate log-book and these two interviews are totally opposite.

Why is it important to look at F. C. Gilbert's statements? You don't hear this because the subject of the Daily isn't discussed much except as it is taught the incorrect way in Adventism, but when the manuscript releases volumes came out in the 1970s, 1980s, there was in it a manuscript from 1910, that very year, where Sister White is talking about Daniells' view of the Daily and if you look at her statement from that very year, you'll see that she is saying the identical things that F. C. Gilbert said.

If you took that into a court of law to an non-Adventist and just looked at the validity of the witnesses and compared how supportable were the witnesses, there is no way that a jury would come down on A. G. Daniells' side, they would have to come down on F. C. Gilbert's side.

Here are some of the things that F. C. Gilbert says in his deathbed statement:

A SCHEME OF THE DEVIL

F. C. Gilbert reported on June 9, 1910, that on June 8, 1910, Ellen White stated to him; that what Daniells and Prescott were teaching [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.**"

Now when Sister White is saying "I was told..." Who is telling her? God, an angel is saying do not do this. Now this article is not Sister White writing, it is F. C. Gilbert as he remembered his interview.

Continuing:

"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 we have read what Sister White says in Early Writings about the Daily; she says those people that gave the judgment hour cry were correct on the Daily and they believed the Daily is Paganism. That was the standard understanding until 1901, when Lewis Conradi, one of the most famous apostates in the history of Adventism, introduced this false view of the Daily and it was taken up by Daniells and Prescott and they began to agitate the subject. He was a man that pretty much single-handedly destroyed the confidence of the brethren in Europe in the Spirit of Prophecy to this very day.

Sister White had many things to say about the controversy that then raged about whether the Pioneer position was correct or this new view was correct. She was dealing with the shaking it was causing within the church, not so much with any of the theological analysis of the Daily, but she wrote things about whether we should be presenting the Daily or arguing about the Daily.

Sixteen years after her death, Daniells says that he had an interview where Sister White basically endorses his position, yet one of the men that was opposing Daniells HAD an interview with Sister White that is confirmed and he says the opposite thing as Daniells and then in the 1970s or 1980s when manuscript releases came out, Sister White makes her statements about the Daily and you will see that what F. C. Gilbert was stating is what Sister White is stating. She is agreeing with F. C. Gilbert's testimony of the interview.

ERRORS AND DANGERS OF PRESCOTT AND DANIELLS; THE CITIES TO BE WORKED

A.G. Daniells 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 Daniells' neglect of the cities and his involvement in the controversy over the 'Daily.' Editors, *Manuscript Releases*. Volume 20, 17-22.

[Note: 1910 was the year that Daniells claimed to have had an interview with Sister White and the year F. C. Gilbert DID have an interview with her.]

“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 Daniells, **whose mind the enemy was working**; [note: in the culture of Christianity, what does it mean when the enemy is working someone's mind? Satan is influencing their mind!] 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.”

[We have statements from Ellen White that Uriah Smith's book Daniel and Revelation is God's helping hand. He has the subject of the Daily correctly understood and these men wanted to go back into the book and change the view to match with theirs. So part of what she is saying here is that they do not need to go in and change those books because they are correct on 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 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 figure. But the Lord has a work to [be] done to save perishing souls; and the places which Satan, disguised, could fill in, bringing confusion into our ranks, he will do to perfection, and all those little differences will become enlarged, prominent.

“And **I was shown from the first** that the Lord had given neither Elders Daniells 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 any one of our own people on 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.”

Note: right here in these paragraphs she is saying that Daniells’ mind was being worked by angels that were expelled from heaven and his ideas of the Daily were Satan’s wiles and they should not be introduced at this time. Yet sixteen years after Ellen White died, Daniells said that very year he had an interview with Sister White and all he concludes is that she endorsed his position on the Daily. Yet the very year she was writing this, F. C Gilbert says he had an interview with Sister White which is recorded in the White Estate and he agrees with what Sister White is saying about Daniels’ and Prescott’s’ new view of the Daily. She told him it was from the devil.

Continuing:

“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 [of his view of the Daily] 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 Daniells would give to the people, by no means give him an official position, for **he cannot reason from cause to effect**. [In F. C. Gilberts statement the same thing is noted and that Daniells should not be the president any longer. That is just what she is saying here.] 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 Daniells 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.”

Note: in modern Adventism, one of the arguments on even discussing the Daily is that so often when Sister White was even discussing the subject of the Daily she said, “Silence is eloquence”. If you check the statements where she is saying this it is from this situation where these men were bringing in a false view of the Daily from the devil and she is telling them, “your wisdom is to keep your mouth shut about this subject.” That was the specific counsel she was giving to Daniells and Prescott wasn’t the general counsel to all of Adventism, because at THAT time most of the church held the correct view and Daniells and Prescott were agitating error. She was advising the subject be dropped so that the minority position of Daniells and Prescott would simply disappear leaving the church united on the correct view.

Therefore now when the modern theologians are saying “you should not be discussing the Daily”, she was not giving that type of counsel, she was trying to control a controversy being brought into the church at that time and the situation no longer applies to us today.

Continuing:

“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, [on the right side of the Daily] 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 Daniells and Elder Prescott.**”

What time was this? In 1910, the same time that Daniells said he was interviewing Sister White and she was endorsing his position of the Daily which she says in this passage came from the devil.

“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 Daniells 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 Daniells, [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 . . .

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“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 Daniells was in great danger [of] becoming wrapped in a delusion that if these sentiments could be spoken everywhere it would be as a new world.

“Yes, it would, but while their minds were thus absorbed I was shown that Brother Daniells 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.”

Note: She is here indicating that there is something about the false view of the Daily that would deceive the very elect. This is not a minor error, this is part of 2 Thessalonians 2 that those people who do not receive a love of the truth are going to receive strong delusion. She is inferring that right here.

Continuing:

“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 Daniells 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 Daniells 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 Releases*, volume 20, 17–22.

1 Cor. 14:32, 33 "And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints."

She was shown that their ideas of the Daily would bring about confusion and who is the author of confusion? It is not the Lord.

"Set unbelief and skepticism would be sown in human minds, and strange crops of evil would take the place of truth." This is certainly where we are at in Adventism today. In the last quarter of 2004 the Sabbath School lessons dealt with the Daily in the book of Daniel and they taught it just as Daniells and Prescott presented it.

TIME AND PLACE

"Regarding the *testimonies*, nothing is ignored; nothing is cast aside; but time and place must be considered." *Selected Messages*, book 1, 57.

For example, there are passages that Sister White points out that it is a sin to own a bicycle. Is it sin to own a bicycle today? Perhaps for some, but in third world countries there are many people carrying out their mission work on bicycles. But when she made these statements it was a fashion fad and it would take a couple month's wages to buy a bicycle and people were doing it just to make a fashion statement. "Time and place must be considered."

PRESENT TRUTH

"In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began 'at Moses and all the prophets' and 'expounded unto them in all the scriptures the things concerning Himself.' Luke 24:27. But it is the light which shines in the fresh unfolding of truth that glorifies the old. **He who rejects or neglects the new does not really possess the old.** For him it loses its vital power and becomes but a lifeless form." *Christ's Object Lessons*, 127.

There is certainly going to be a message of Present Truth for us here at the end of time. Whatever message it is, will be in harmony with the foundational message of the pioneers, and only by understanding the old truths, will we comprehend the new properly. If new light comes to God's people, some will not recognize or receive it.

Some say we are not to expect new light, but Sister White says we are to be searching for new light as a miner digs for treasure. Prophecy says that it continues to unfold at the end of the world.

“He who rejects or neglects the new does not really possess the old.” You cannot recognize new light unless you understand the foundations. How can you tell light from darkness if you do not have any understanding of the true foundations of Adventism? One of the big parts of the early pioneer’s message was the 1843 chart which Sister White said was endorsed by God and should not be altered.

In Adventism today a good percentage do not even know that there was a chart or what it meant. This is a divine foundation of Adventism, endorsed by God, found in the 1843 chart and we need to understand it.

THE ELEVENTH CHAPTER OF DANIEL

“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. Daniel 11:30–36 quoted.

“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.” *Manuscript Releases*, number 13, 394.

Here Sister White is taking about a future fulfillment of verses in Daniel 11, she says much of it will be repeated and then she specifically says verses 30-36 will be repeated. Verse 31 includes the Daily: Dan. 11:31 “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.” She had something to say about the controversy about the Daily that came in during her life time, but at that time the final verses of Daniel 11 had not begun to unfold. They began to unfold in 1989.

She did say that when these final verses are fulfilled the history of verses 30-36 is a pattern for that future fulfillment. The fact that the Daily is a part of these verses means that suddenly it has a Present Truth component that it did not have in 1901 to 1915. When it comes to the Testimonies, time and circumstances are to be considered. In every age there is a new development of Present Truth and the subject of the Daily means more for us here at the end of the world as the last six verses of Daniel 11 are beginning to unfold than it did back then it did back then when Daniells and Prescott were preaching that the Daily represented the work of Christ in the heavenly sanctuary.

In conservative Adventism today some staunchly uphold the pioneer position on the Daily while some do not like to separate themselves from the standard position that is taught today by the modern theologians. One of the arguments is

this, “Brother you shouldn’t be talking about the Daily. Sister White says we’re not supposed to talk about the Daily.” This is a common argument. We will look at some of those passages in their context:

UNDER PRESENT CIRCUMSTANCES

“**This is not a time** to make prominent unimportant points of difference. If some who have not had a strong living connection with the Master, reveal to the world their weakness of Christian experience, the enemies of the truth who are watching us closely will make the most of it, and our work will be hindered. Let all cultivate meekness, and learn lessons from Him who is meek and lowly in heart.

“The subject of ‘the daily’ should not call forth such movements as have been made. As a result of the way this subject has been handled by men on both sides of the question, controversy has arisen and confusion has resulted. . . . **While the present condition of difference of opinion regarding this subject exists**, let it not be made prominent. Let all contention cease. **At such a time** silence is eloquence.” *Notebook Leaflets*, number 2, 161.

When she made this statement it was such a minority that was pushing the false view of the Daily against the majority of the Adventist church. But today the majority doesn’t have a position one way or the other on the Daily. We are walking along in our Laodicean condition and we hardly understand anything about prophecy.

There is a small group that think they understand something about it and by far the majority in that group have the position that Sister White said came from the devil. One of the arguments that prevent people from clarifying this problem is that people say we are not supposed to discuss the Daily. But that was under those conditions back then and the situation is entirely different today. In fact the way she states this shows there would come a time that the subject would need to be addressed, or she would have said that we were never to discuss it.

“I have words to speak to my brethren east and west, north and south. I request that my writings shall not be used as the leading argument to settle questions over which there is now so much controversy. I entreat of Elders H, I, J, and others of our leading brethren, that they make no reference to my writings to sustain their views of ‘the daily.’

“It has been presented to me that this is not a subject of vital importance. I am instructed that our brethren are making a mistake in magnifying the importance of the difference in the views that are held. I cannot consent that any of my writings shall be taken as settling this matter. The true meaning of ‘the daily’ is not to be made a test question.

“I now ask that my ministering brethren shall not make use of my writings in their arguments regarding this question [‘the daily’]; for I have had no instruction on the point under discussion, and I see no need for the controversy. Regarding this matter **under present conditions**, silence is eloquence. . . .

“I would bring to your attention the last prayer of Christ, as recorded in John 17. There are many subjects upon which we can speak—sacred, testing truths, beautiful in their simplicity. On these you may dwell with intense earnestness. But let not ‘the daily,’ or any other subject that will arouse controversy among brethren, be

brought in **at this time**; for this will delay and hinder the work that the Lord would have the minds of our brethren centered upon just now. Let us not agitate questions that will reveal a marked difference of opinion, but rather let us bring from the Word the sacred truths regarding the binding claims of the law of God." *Selected Messages*, book 1, 164, 167.

"It will prove to be a great mistake if you agitate **at this time** the question regarding the 'daily,' which has been occupying much of your attention of late. I have been shown that the result of your making this question a prominent issue would be that the minds of a large number will be directed to an unnecessary controversy, and that questioning and confusion will be developed in our ranks. Cannot you see that if this question is agitated now minds would be unfavorably impressed, and many who should be seeking most earnestly for the saving grace of Christ would be drawn into controversy? There are some who would make capital of this matter to turn souls away from the truth. My brother, let us be slow to raise questions that will be a source of temptation to our people." *Manuscript Releases*, volume 12, 224.

"I have had cautions given me in regard to the necessity of our keeping a united front. This is a matter of importance to us **at this time**. As individuals we need to act with the greatest caution.

"I wrote to _____, telling him that he must be exceedingly careful not to introduce subjects in the *Review* that would seem to point out flaws in our past experience. I told him that this matter on which he believes a mistake has been made is not a vital question, and that, **should it be given prominence now**, our enemies would take advantage of it, and make a mountain out of a molehill.

"To you also I say that this subject [THE IDENTITY OF THE 'DAILY' OF DANIEL 8.] should not be agitated **at this time**. No, my brother, I feel that at this crisis in our experience that chart which you have had republished should not be circulated. You have made a mistake in this matter. Satan is determinedly at work to bring about issues that will create confusion. There are those who would be delighted to see our ministers at an issue on this question, and they would make much of it.

"I have been instructed that regarding what might be said on either side of this question, **silence at this time is eloquence**. Satan is watching for an opportunity to create division among our leading ministers. It was a mistake to publish the chart until you could all get together and come to an agreement concerning the matter. You have not acted wisely in bringing to the front a subject that must create discussion and the bringing out of various opinions, for every item will be strained and made to mean something that will only mean injury to the cause. We have all we can do to handle the false statements of those who have given evidence of their willingness to bear false witness." *Manuscript Releases*, volume 9, 106.

Daniells said when he interviewed Sister White that she had nothing to say about the rest of the Daily:

PRINCE, THE HOST, THE TAKING AWAY AND THE CASTING DOWN OF THE SANCTUARY

“I then asked her to tell what had been revealed to her about the rest of the “daily”—the Prince, the host, the taking away of the “daily,” and the casting down of the sanctuary.

“She replied that these features were not placed before her in vision as the time part was. She would not be led out to make an explanation of those points of the prophecy.

“The interview made a deep impression upon my mind. Without hesitation she talked freely, clearly, and at length about the 2300-year period, but regarding the other part of the prophecy she was silent.

“The only conclusion I could draw from her free explanation of the time and her silence as to the taking away of the “daily” and the casting down of the sanctuary was that the vision given her was regarding the time, and that she received no explanation as to the other parts of the prophecy.’ Daniells statement, September 25, 1931.” *Ellen G. White, volume 6, The Elmshaven Years, 1905—1915, page 256, 257.*

But she did say that those men that gave the judgment hour cry had the correct view on the Daily.

DARKNESS AND CONFUSION HAVE FOLLOWED

“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.” *Early Writings, 74–75.*

The men that put the 1843 chart together were the men who gave the judgment hour cry and they placed their view on record in this chart. Also their writings contain page after page on the subject clearly outlining their position on the Daily. Under 508 on the chart they said that Paganism had been removed and replaced with Catholicism. That was their teaching on the Daily.

The Daily is a subject that has been controversial in Adventism for over a hundred years. It is clearly recorded that here at the end of the world the Daily has a different significance than it did at the beginning of Adventism. It is now a component of Present Truth and as men and women called to finish the work at the end of the world we need to understand every piece of light available on these subjects.

DANIEL’S DAILY: THE PIONEER VIEW OF THE “DAILY”

WILLIAM MILLER:

“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 a 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.

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.

APOLLOS HALE (HISTORIAN):

"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. 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 was more strikingly 'his sanctuary?'" *Review and Herald*, January, 1858.

GOD'S HELPING HAND

"The grand instruction contained in *Daniel and Revelation* has been eagerly perused by many in Australia. This book has been the means of bringing many precious souls to a knowledge of the truth. Everything that can be done should be done to circulate *Thoughts on Daniel and Revelation*. I know of no other book that can take the place of this one. It is God's helping hand." *Publishing Ministry*, 356.

THE DAILY TAKEN AWAY IN 508

"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 A. D. 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.” *Thoughts on Daniel and Revelation*, Uriah Smith, page 271–273.

MATTHEW 24

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:). Matthew 24:15.

DANIEL 9:26

And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. Daniel 9:26.

THE CURSE OF MOSES

Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As *it is* written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. Daniel 9:11–13.

DEUTERONOMY 28

But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: . . .

Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee: And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all *things*; Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he shall put **a yoke of iron upon thy neck**, until he have destroyed thee.

The Lord shall bring **a nation against thee from far**, from the end of the earth, *as swift* as the **eagle** flieth; **a nation whose tongue thou shalt not understand; A nation of fierce countenance**, which shall not regard the person of the old, nor show favour to the young: And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, **until he have destroyed thee**. And **he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land**, which the Lord thy God hath given thee. Deuteronomy 28:15, 45–52.

ROME—DANIEL 8:23–25

And in the latter time of their kingdom, when the transgressors are come to the full, **a king of fierce countenance, and understanding dark sentences**, shall stand up. And his power shall be mighty, but not by his own power: and **he shall destroy wonderfully**, and shall prosper, and practice, and **shall destroy the mighty and the holy people**. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: **he shall also stand up against the Prince of princes**; but he shall be broken without hand. Daniel 8:23–25

DANIEL 9:26

And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. Daniel 9:26.

TWO DESOLATING POWERS

THE DAILY DESOLATION AND THE TRANSGRESSION OF DESOLATION

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. 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? Daniel 8:11–13.

THE DAILY DESOLATION AND THE ABOMINATION THAT MAKETH DESOLATE

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. Daniel 11:31

THE DAILY DESOLATION AND THE ABOMINATION THAT MAKETH DESOLATE

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.

DANIEL 9:26—DESOLATIONS ARE DETERMINED

DESTROY THE CITY AND A FLOOD

And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. Daniel 9:26.

REVELATION 12—TWO DESOLATIONS

And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

And 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* threescore days.

And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

And the serpent cast out of his mouth water as **a flood** after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. Revelation 12:5, 6, 14–16.

DANIEL 9:26—DETERMINED

UNTO THE END OF THE WAR

And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are **determined**. Daniel 9:26.

POURED UPON THE DESOLATE—AT THE CONSUMMATION

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the **consummation**, and that **determined** shall be poured upon the desolate. Daniel 9:27.

THAT THAT IS DETERMINED—THE INDIGNATION ACCOMPLISHED

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 11:36.

THE END OF THE INDIGNATION—THE TIME APPOINTED

And he said, Behold, I will make thee know what shall be in the last **end of the indignation**: for **at the time appointed** the end *shall be*. Daniel 8:19.

TIME APPOINTED

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And both these kings' hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at **the time appointed**. Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land. At **the time appointed** he shall return, and come toward the south; but it shall not be as the former, or as the latter. Daniel 11:27–29.

1798

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**.

DIFFERENT HEBREW WORDS

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but **the time appointed** *was* long: and he understood the thing, and had understanding of the vision. Daniel 11:1.

Strong's 6635: *tsaba*: military campaign.

Strong's 4150: *mowed*: an appointment

THE LAST? END OF THE INDIGNATION—1844

And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*. Daniel 8:19.

DANIEL 8

PAGAN ROME:

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.

PAPAL ROME:

And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered. Daniel 8:12.

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? Daniel 8:13.

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

DANIEL 11—PAGANISM REMOVED

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. Daniel 11:31.

DANIEL 12—PAGANISM REMOVED

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.

508

1290 DAYS. [A DAY IS YEAR IN BIBLE PROPHECY]

1798

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.

508

1335 DAYS. [A DAY IS YEAR IN BIBLE PROPHECY]

1843

THE BLESSED YEAR

“All the messages given from 1840–1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches.

“Christ said, ‘Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them’ [Matthew 13:16, 17]. Blessed are the eyes which saw the things that were seen in 1843 and 1844.

“The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given by God’s appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony.” *Manuscript Releases*, volume 21, 437.

“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.” *Review and Herald*, January 19, 1905.

Appendix to Sermon Two

In 1858, the editors of the *Review and Herald* compiled an article on the “Daily” which they published in the January 28, edition. In the article they incorporated some of the written testimony of those who gave “the judgment hour cry” in order to set forth their understanding of the “daily”. The following is that article.

Another important prophetic period upon which the Advent doctrine is based, is the 1335 days of Daniel 12, with which the 1290 days are so intimately connected. These two periods are introduced to us as follows:

“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. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days.” Daniel 12:11–13.

The questions at once arise, Can we tell what the events are, from which these periods are to be dated; and if so, can we tell when they took place? We first enquire. What is the—“daily” (sacrifice) and the “abomination that maketh desolate?” It will be noticed that the word, sacrifice, is in italics: denoting that it is a supplied word. The same will be noticed in the other instances of its occurrence in the book of Daniel, viz., chapter 11:31 and 8:11–13. Let us briefly refer to this latter chapter. In verse 13 it will be observed that two desolations are brought to view; the daily (desolation,) and the transgression of desolation. This fact is made so plain by Josiah Litch that we cannot do better than quote his language:*

“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 desolation and the transgression of desolation. They are two desolating powers which were to desolate the Sanctuary and the host.”

From this it is evident that the “daily,” can have no reference to the Jewish worship to which it has been applied by the older and more prevalent opinion; and this is further evident from the consideration that if these periods, taken either literally or figuratively, be dated from any taking away of this worship, they do not bring us to any event whatever worthy of note.

The daily and the abomination then, are two desolating powers which were to oppress the church: can we ascertain what these powers are? We have only to adopt William Miller’s method of reasoning on this point to arrive at the same conclusion with him. He says:

“I read on, and could find no other case in which if [the daily] was found but in Daniel. I then [by the aid of a concordance] took those words which stood in connection with it, ‘take away;’ ‘he shall take away the daily;’ ‘from the time that the daily shall be taken away;’ &c. I read on and thought I should find no light on the text. Finally I came to 2 Thessalonians 2:7, 8, ‘For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed.’ & c. 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 which hinders Popery from being revealed? Why it is Paganism. Well, then, ‘the daily’ must mean Paganism.”+

We see from Daniel 8, that it is the little horn, which succeeded the goat, or Grecian empire, that takes away the “daily;” and it is the only power brought to view after the division of Alexander’s kingdom down to the time when the Sanctuary should be cleansed at the end of the 2300 days. This little horn we have in its proper place showed to be Rome taken as a unit, corresponding with the fourth kingdom of Daniel’s other visions. Now it is a fact that a change did take place in the Roman

power from Paganism to Papacy. Paganism from the days of the Assyrian kings down to the time of its modification into Popery, had been the daily, or as Professor Whiting renders it, “the continual” desolation, by which Satan had stood up against the cause of Jehovah. In its priests, its altars and its sacrifices, it bore resemblance to the Levitical form of Jehovah’s worship; but when the Levitical gave place to the Christian form of worship, Satan, in order to successfully oppose the work, must change also his form of opposition; hence the temples, altars and statues of Paganism are baptized into the blasphemies of Popery.

But the daily, Paganism, is said in the prophecy, to have a sanctuary, and the place of its sanctuary was to be cast down. That a sanctuary is frequently connected with idolatry and heathenism, as the place of its devotion and worship, is evident from the following scriptures: Isaiah 16:12; Amos 7:9, 13, margin. Ezekiel 28:18. Concerning the sanctuary of the daily of Daniel 8, we offer the following from Apollos Hale:*

“What can be meant by the ‘sanctuary’ of Paganism? Paganism, and error of every kind, have their sanctuaries, as well as truth. These are the temples or asylums consecrated to their service. Some particular and renowned temple of Paganism may, then, be supposed to be here spoken of. Which of its 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 all 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 was more strikingly ‘his sanctuary.’”

Having now ascertained that the daily is Paganism, and the transgression of desolation, or “the abomination that maketh desolate,” is the Papacy, and that the especial sanctuary of Paganism was the Pantheon, and that the “place” of its location was Rome, we inquire further.

1. Was Paganism “taken away” by the Roman civil power? The following statement of an important and well-known fact in the history of the church and world, we think answers to the prophecy. It refers to Constantine the first Christian emperor, and says:

“His first act of government was the dispatch of an edict throughout the empire, exhorting his subjects to embrace Christianity.”++

2. Was Rome the city or place of his sanctuary, (the Pantheon,) cast down by the authority of the State? The following extract answers:

“The death of the last rival of Constantine had sealed the peace of the empire. Rome was once more the undisputed queen of nations. But, in that hour of elevation and splendor, she had been raised to the edge of a precipice. Her next step was to be downward and irrecoverable. The change of the government to Constantinople still perplexes the historian. It was an act in direct repugnance to the whole course of the ancient and honorable prejudices of the Roman mind. It was the work of no luxurious Asiatic, devoted to the indulgences of eastern customs and climates, but an iron conqueror, born in the west, and contemptuous, like all Romans, of the habits of the Orientals; it was the work of a keen politician, yet it was impolitic in the most palpable degree. Yet Constantine abandoned Rome, the great

citadel and throne of the Caesars, for an obscure corner of Thrace, and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, and degrading the capital into the feeble honors and humiliated strength of a colony.”*

This record from the pen of the historian is too plain to need comment. The place of his sanctuary was cast down, says the prophecy; and after a statement of facts like the above, the most fastidious in prophetic interpretation must be satisfied of its application.

From the time that the daily shall be taken away, and the abomination that maketh desolate set up there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred five and thirty days. With the facts before us that the daily is Paganism, that the abomination that maketh desolate is the Papacy, that there was a change from the former to the latter in the Roman power, and by the authority of State we have but to inquire further when this took place in a manner to fulfill the prophecy; for if we can ascertain this, we have the starting point from which the prophetic periods in the text before us are to be dated. Therefore,

3. When did the event referred to in the prophecy take place? Let it be observed, the question is not, when were the saints given into the hands of the Papacy, but when had the change of religion from Paganism to Papacy been so far effected as to make the latter the national religion, and place it in a condition to start upon its career. This, like all other great revolutions, was not the work of a moment. Its incipient workings were manifest long before. Paul said that even in his day the mystery of iniquity, the Man of Sin, the “abomination that maketh desolate,” was already at work. And it is in the light of this scripture that we must understand our Lord’s words in Mathew 24:15, concerning the abomination of desolation, where he makes evident reference to Daniel 9:27.

For although Paganism had not given place to the Papacy in the year 70 when Jerusalem was destroyed by the Romans we do understand that the power which then appeared modified somewhat in name and form, was the very power that should, as the abomination of desolation, wear out the saints and desolate the church of the Most High.

Up to the time of the conversion of Clovis, king of France, which took place in 496, the French and other nations of western Rome were Pagan; but subsequent to that event the efforts to convert idolaters to Christ were crowned with great success. It is said that the conversion of Clovis gave rise to the custom of addressing the French monarch with the titles of Most Christian Majesty and Eldest Son of the Church.+ “Between that time and A.D. 508 by ‘alliances,’ ‘capitulations’ and conquests, ‘the Avborici,’ the ‘Roman garrisons in the west,’ Brittany, the Burgundians and the Visigoths, were brought into subjection.”++

Paganism in the western Roman Empire, though it doubtless retarded the progress of the Christian faith, especially in those nations which were molested, as in the case of England, by the inroads of the barbarous clans, who continued idolaters, henceforth had not the power, if it had the disposition to suppress the Catholic faith, or to hinder the encroachments of the Roman Pontiff.

From that time, the Papal abomination was triumphant, so far as Paganism was concerned. Its future contests were with the other Christian sects, who were always treated as heretics; and with princes who were always treated as rebels or dividers of the body of Christ. The prominent powers of Europe gave up their attachment to Paganism only to perpetuate its abominations in another form; for Paganism needed only to be baptized to become Christian in the Catholic sense; and when the interests or vengeance of its presiding minister made the demand, their possessions and thrones,—perhaps their lives,—must be laid on the altar. **SS**

* Prophetic Exposition, Volume 1, 127.

+ Advent Manual, 66.

* Advent Manual, 68.

+ Goodrich's Universal History and Guthrie's Geography

++ *Croley*, 55.

* *Croley*, 207, 208.

+ Mosheim Christian History, Volume 1, 132, 133.

++ Advent Manual, 73.

SS *Ibid.*, 75, 76.

In England, Arthur, the first Christian king, founded the Christian worship on the ruins of the Pagan.* Rapin, who claims to be more exact in the chronology of events in his history, states that he was elected monarch of Britain in 508. Book 2, 129.

What was the condition of the See of Rome at this time? Symmachus was Pope from 498 or 9 to 514. His pontificate was distinguished by these remarkable circumstances and events:

1. He "left Paganism" when he entered the "church of Rome."
2. He found his way to the Papal chair by striving with his competitor even unto blood. Du Pin.
3. By the adulation paid to him as the successor of St. Peter.
4. By the excommunication of the Emperor Anastasius.+ "How much," says Mosheim, "the opinions of some were favorable to the lordly demands of the Roman Pontiffs, may be easily imagined from an expression of Ennodius, that infamous and extravagant flatterer of Symmachus, who was a prelate of ambiguous fame. This parasitical panegyrist, among other impertinent assertions maintained that the Pontiff was constituted judge in the place of God, which he filled as the Vicegerent of the Most High."++

By the strength secured to the Catholic cause in the west, by these successes, and the agency of the vicars, and other agents of the See of Rome, the Papal party in Constantinople were "placed" in a position to justify open hostilities in behalf of their master at Rome. "In 508 the whirlwind of fanaticism and civil war swept in fire and blood through the streets of the eastern capital."

Gibbon, under the years 508–514, speaking of the commotions in Constantinople, says “The statues of the emperor were broken, and his person was concealed in a suburb, till, at the end of three days, he dared to implore the mercy of his subjects. [Popery is triumphant.] Without his diadem, and in the posture of a suppliant, Anastasius appeared on the throne of the circus. The Catholics, before his face, rehearsed the genuine Trisagion; they exulted in the offer which he proclaimed by the voice of a herald, of abdicating the purple; they listened to the admonition, that, since all could not reign, they should previously agree in the choice of a sovereign; and they accepted the blood of two unpopular ministers, whom their master, without hesitation, condemned to the lions. These furious but transient seditions were encouraged by the success of Vitalian, who with his army of Huns and Bulgarians, for the most part idolaters, declared himself the champion of the Catholic faith. In this pious rebellion he depopulated Thrace, besieged Constantinople, exterminated sixty-five thousand of his fellow Christians, till he obtained the recall of the bishops, the satisfaction of the Pope, and the establishment of the council of Chalcedon, an orthodox treaty, reluctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian. And such was the event of the first of the religious wars which have been waged in the name, and by the disciples, of the God of Peace.” **SS**

With the following extract from Appollo Hale, we close the testimony on this point: “We now invite our modern Gamaliels to take a position with us in the place of the sanctuary of Paganism (since claimed as the ‘patrimony of St. Peter’) in 508. We look a few years into the past, and the rude Paganism of the northern barbarians is pouring down upon the nominally Christian empire of Western Rome—triumphing everywhere—and its triumphs everywhere distinguished by the most savage cruelty. . . . The empire falls and is broken into fragments. One by one the lords and rulers of these fragments, abandon their Paganism and profess the Christian faith. In religion the conquerors are yielding to the conquered. But still Paganism is triumphant. Among its supporters there is one stern and successful conqueror. (Clovis.) But soon he also bows before the power of the new faith and becomes its champion. He is still triumphant, but, as a hero and conqueror, reaches the zenith at the point we occupy, A.D. 508.

“In or near the same year, the last important subdivision of the fallen empire is publicly, and by the coronation of its triumphant ‘monarch’ Christianized.

“The pontiff for the period on which we stand is a recently converted Pagan. The bloody contest which placed him in the chair was decided by the interposition of an Arian king. He is bowed to and saluted as filling ‘the place of God on earth.’ The senate is so far under his power, that, on suspicion that the interests of the See of Rome demand it, they excommunicate the emperor. . . . In 508 the mine is sprung beneath the throne of the Eastern Empire. The result of the confusion and strife it occasions is the humiliation of its rightful lord. Now the question is, at what time was Paganism so far suppressed, as to make room for its substitute and successor, the Papal abomination? When was this abomination placed in a position to start on its career of blasphemy and blood? Is there any other date for its being ‘placed,’ or ‘set up’ in the room of Paganism, but 508? If the mysterious enchantress has not now brought all her victims within her power, she has taken her position, and some have yielded to the fascination.

“The others are at length subdued, ‘and kings, and peoples and multitudes, and nations, and tongues,’ are brought under the spell which prepares them, even while ‘drunken with the blood of the martyrs of Jesus,’ to ‘think they are doing God service,’ and to fancy themselves the exclusive favorites of heaven, while becoming an easier and richer prey for the damnation of hell.”*

We have the date. The “daily” was taken away, and the abomination that maketh desolate set up in 508. Dating from this point the 1290 days or years terminate in 1798 where, as has already been shown, the civil power was stricken from the Pope by the arm of Buonaparte. The 1335 days bring us 45 full years this side of that event.

But some may say, How is it that you make the periods terminate in the past? Does it not read that Daniel should rest and stand in his lot at the end of the days? Certainly; and we believe it. But what is it for Daniel to stand in his lot? This point will come under consideration when we come to an explanation of the passing of the time, and an examination of the events that did take place at the end of the days. Meanwhile we here cast anchor till another week. *Review and Herald*, January 28, 1858.

DANIEL’S DAILY: THE WORDS OF DANIEL

TWO TAKE AWAYS

SUR

Sur: turn aside, remove. Used to describe when the ashes were removed from under the altar and taken outside the camp.

And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away [**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, [**sur: removed**] and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days. Daniel 12:11.

RUWM

Ruwm: to lift up or exalt. Used to describe when the priest would lift up and exalt a wave offering before the Lord.

Yea, he magnified *himself* even to the host of heaven; and by him the daily *sacrifice* was taken away, [**ruwm: lifted up and exalted**] and the place of his sanctuary was cast down. Daniel 8:11.

But when his heart was lifted up, [**ruwm: lifted up and exalted**] and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him. Daniel 5:20.

But hast lifted up [**ruwm: lifted up and exalted**] thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified. Daniel 5:23.

And when he hath taken away the multitude, his heart shall be lifted up; **[ruwm: lifted up and exalted]** and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*. Daniel 11:12.

And the king shall do according to his will; and he shall exalt **[ruwm: lift up and 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 11:36. And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up **[ruwm: lift up]** his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished. Daniel 12:7.

DANIEL 8:11

Yea, he magnified *himself* even to the host of heaven; and by him the daily *sacrifice* was **[ruwm: lifted up and exalted]** and the place of his sanctuary was cast down. Daniel 8:11.

THE WORD SACRIFICE

“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.” *Early Writings*, 74.

THE DAILY WAS LIFTED UP AND EXALTED

Yea, he magnified *himself* even to the host of heaven; and by him the daily was **lifted up and exalted** and the place of his sanctuary was cast down. Daniel 8:11.

THE PIONEER VIEW—PAGANISM

Yea, he magnified *himself* even to the host of heaven; and by him **paganism** was **lifted up and exalted** and the place of his sanctuary was cast down. Daniel 8:11.

THE MODERN THEOLOGIAN’S VIEW—CHRIST’S SANCTUARY MINISTRY

Yea, he magnified *himself* even to the host of heaven; and by him **Christ’s sanctuary ministry** was **lifted up and exalted** and the place of his sanctuary was cast down. Daniel 8:11.

THE PIONEER VIEW—PAGAN ROME

Yea, he magnified *himself* even to the host of heaven; and **through pagan Rome, paganism** was **lifted up and exalted** and the place of his sanctuary was cast down. Daniel 8:11.

THE MODERN THEOLOGIAN’S VIEW—PAPAL ROME

Yea, he magnified *himself* even to the host of heaven; and **through the papacy, Christ’s sanctuary ministry** was **lifted up and exalted** and the place of his sanctuary was cast down. Daniel 8:11.

TWO SANCTUARIES

QODESH & MIQDASH

There are two different Hebrew words in the book of Daniel that are both translated as “sanctuary”. These two words are *qodesh* and *miqdash*. *Qodesh* is only used in the Bible to identify God’s sanctuary, whether earthly or heavenly; and *miqdash* is used to identify either God’s or a pagan sanctuary.

DANIEL 8:11

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 [***miqdash***] was cast down.

DANIEL 8:13

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 [***qodesh***] and the host to be trodden under foot?

DANIEL 8:14

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary [***qodesh***] be cleansed.

DANIEL 9:17

Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary [***miqdash***] that is desolate, for the Lord’s sake.

DANIEL 9:26

And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary [***qodesh***]; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

DANIEL 11:31

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

FOUR VERSES

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 [***miqdash***] was cast down. 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 [***qodesh***] and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary [***qodesh***] be cleansed. Daniel 8:11–14. *Qodesh* is exclusively God’s sanctuary. *Miqdash* is a sanctuary, whether God’s or a pagan.

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. 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 **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 **God's sanctuary** be cleansed. Daniel 8:11–14.

DANIEL 8:11—THE PLACE

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.

THE PIONEER VIEW—THE PANTHEON TEMPLE, IN THE CITY OF ROME

THE MODERN THEOLOGIAN'S VIEW—GOD'S SANCTUARY, IN HEAVEN

THE PIONEER VIEW—THE CITY OF ROME

Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and **the City of Rome** was cast down.

THE MODERN THEOLOGIAN'S VIEW—HEAVEN

Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and **Heaven** was cast down.

DANIEL 8:11—THE SUBJECT

THE PIONEER VIEW—PAGAN ROME

Pagan Rome magnified *himself* even to the prince of the host; and **through pagan Rome, paganism was lifted up and exalted** and **the city of Rome** was cast down. Daniel 8:11.

THE MODERN THEOLOGIAN'S VIEW—PAPAL ROME

Papal Rome magnified *himself* even to the prince of the host; and **through the papacy, Christ's sanctuary ministry was lifted up and exalted** and **Heaven** was cast down. Daniel 8:11. **DANIEL 8:11—THE PRINCE OF THE HOST**

THE PIONEER VIEW—CHRIST

THE MODERN THEOLOGIAN'S VIEW—CHRIST

THE PIONEER VIEW

Pagan Rome magnified *himself* even to **Christ**; and **through pagan Rome, paganism was lifted up and exalted** and **the city of Rome** was cast down. Daniel 8:11.

THE MODERN THEOLOGIAN'S VIEW

Papal Rome magnified *himself* even to **Christ**; and **through the papacy, Christ's sanctuary ministry was lifted up and exalted** and **Heaven** was cast down. Daniel 8:11.

DANIEL 8:11

Pagan Rome magnified itself against Christ, the prince of the host, at His birth and in His death, and Pagan Rome lifted up and exalted Paganism, and the city of Rome, where the Pantheon temple was located, was cast down by the Emperor Constantine in the year 330.

TWO VISIONS

In Daniel eight there are two different Hebrew words that are translated as “vision”. In the King James Version, in Daniel chapter eight the word “vision” is found ten times. The word vision occurs once each in verses one, thirteen, fifteen, sixteen, seventeen and twenty-seven, and twice in verses two and twenty-six. The two different Hebrew words are: “*mareh*” and “*chazown*”.

Chazown means the entire, total or complete vision.

Mareh means appearance; a snapshot of the vision.

In verses one, then twice in verse two, then in verses thirteen, fifteen, seventeen and twenty-six, we find the word *chazown* translated as vision. *Chazown* means the complete vision.

In verse twenty-six we find the word “vision” occurs twice. In this verse it is actually both *mareh* and *chazown* respectively. The first word translated as “vision” in verse twenty-six is *mareh* and the second word translated as “vision” is *chazown*.

The first time the word “vision” occurs in verse twenty-six is the Hebrew word *mareh*, meaning a snapshot. This word is also employed by Daniel in verses sixteen and twenty-seven. The word *mareh*, meaning snapshot is also found in verse fifteen, where it was translated as “appearance” instead of “vision”.

The word “vision” occurs ten times in Daniel eight: three times it is *mareh* and seven times it is *chazown*.

CHAZOWN: THE COMPLETE VISION—MAREH: THE SNAPSHOT VISION VERSE THIRTEEN AND FOURTEEN:

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the COMPLETE **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; then shall the sanctuary be cleansed.

THE QUESTION OF DURATION

How long shall be the COMPLETE vision concerning the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

PIONEER VIEW

How long shall be the COMPLETE vision [that begins with the Medes and the Persians and identifies that] the sanctuary and the host [are] to be trodden under foot [by the two powers symbolized as] the daily [Paganism] and the transgression [papal] of desolation?

THE MODERN THEOLOGIAN’S VIEW

How long shall be the COMPLETE vision concerning Christ’s sanctuary ministry and the papacy, that trample down of the sanctuary and the host?

THE ANSWER

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

1844

And he said unto me, At the end of twenty-three hundred years, in 1844, God's sanctuary be cleansed. Daniel 8:14.

1844

2300

457

CONCERNING

How long shall be the COMPLETE vision **concerning** the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

PIONEER VIEW—457BC

How long shall be the COMPLETE vision [that begins with the Medes and the Persians and identifies that] the sanctuary and the host [are] to be trodden under foot [by the two powers symbolized as] the daily [Paganism] and the transgression [papal] of desolation?

457BC HISTORY OF MEDES AND PERSIANS

2300

1844

THE MODERN THEOLOGIAN'S VIEW—31AD

How long shall be the COMPLETE vision [that begins with the Medes and the Persians] concerning Christ's sanctuary ministry and the papacy that trample down of the sanctuary and the host?

31AD CHRIST'S SANCTUARY MINISTRY BEGINS

2300

2331

Daily: FOUNDATIONAL LOGIC: TWO VISIONS

Verses One and Two: In the third year of the reign of king Belshazzar a COMPLETE **vision** appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a COMPLETE **vision**; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a COMPLETE **vision**, and I was by the river of Ulai.

Verse Thirteen and Fourteen: Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the COMPLETE **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; then shall the sanctuary be cleansed.

Verses Fifteen through Seventeen: And it came to pass, when I, even I Daniel, had seen the COMPLETE **vision**, and sought for the meaning, then, behold, there stood before me as the **appearance** SNAPSHOT of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this

man to understand the SNAPSHOT **vision**. So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the COMPLETE **vision**.

Verses Twenty-six and Twenty-seven: And the SNAPSHOT **vision** of the evening and the morning which was told is true: wherefore shut thou up the COMPLETE **vision**; for it shall be for many days. And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the SNAPSHOT **vision**, but none understood it.

DANIEL NINE

Verses Twenty-one # Twenty-four: Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the COMPLETE **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 SNAPSHOT **vision**. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the COMPLETE **vision** and prophecy, and to anoint the most Holy.

DANIEL TEN

Verse one: In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed *was* long: and he understood the thing, and had understanding of the SNAPSHOT **vision**.

Verse seven & eight: And I Daniel alone saw the SNAPSHOT **vision**: for the men that were with me saw not the SNAPSHOT **vision**; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great SNAPSHOT **vision**, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

Verse fourteen # sixteen: Now I am come to make thee understand what shall befall thy people in the latter days: for yet the COMPLETE **vision** *is* for *many* days. And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the SNAPSHOT **vision** my sorrows are turned upon me, and I have retained no strength.

DANIEL ELEVEN

Verse fourteen: And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the COMPLETE **vision**; but they shall fall.

THE ULAI AND THE HIDDEKEL

“The light that Daniel received from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon come to pass.” *Testimonies to Ministers*, 112.

CHAZOWN—THE RIVER ULAI

THE SANCTUARY AND THE HOST TO BE TRODDEN UNDER FOOT

In the third year of the reign of king Belshazzar a **COMPLETE vision** appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a **COMPLETE vision**; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a **COMPLETE vision**, and I was by **the river of Ulai**.

Then I heard one saint speaking, and another saint said unto that certain saint which spake, **How long** shall be the **COMPLETE 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; then shall the sanctuary be cleansed.

And it came to pass, when I, even I Daniel, had seen the **COMPLETE vision**, and sought for the meaning, then, behold, there stood before me as the appearance of a man. So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the **COMPLETE vision**. Wherefore shut thou up the **COMPLETE vision**; for it shall be **for many days**.

Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the **COMPLETE vision** at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to **seal up the COMPLETE vision** and prophecy, and to anoint the most Holy.

Now I am come to make thee understand what shall befall thy people in the latter days: for yet **the COMPLETE vision is for many days**.

And in those times there shall many stand up against the king of the south: also **the robbers of thy people shall exalt themselves to establish the COMPLETE vision**; but they shall fall.

DURATION: TRAMPLING DOWN

1. How long?
2. For many days
3. Treading down the sanctuary & host
4. shut up until time of the end
5. Sealed up
6. Rome establishes the complete vision

MAREH—THE RIVER HIDDEKEL

THE APPEARANCE OF A MAN

And it came to pass, when I, even I Daniel, had seen the COMPLETE **vision**, and sought for the meaning, then, behold, there stood before me as the **appearance** SNAPSHOT of a man.

And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the SNAPSHOT **vision**.

And the SNAPSHOT **vision** of the evening and the morning which was told is true.

And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the SNAPSHOT **vision**, but none understood it.

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 SNAPSHOT **vision**.

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed *was* long: and he understood the thing, and had understanding of the SNAPSHOT **vision**.

And in the four and twentieth day of the first month, as **I was by the side of the great river, which is Hiddekel**.

And I Daniel alone saw the SNAPSHOT **vision**: for the men that were with me saw not the SNAPSHOT **vision**; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great SNAPSHOT **vision**, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the SNAPSHOT **vision** my sorrows are turned upon me, and I have retained no strength.

POINT IN TIME: THE LORD SHALL SUDDENLY COME

1. Appearance of a man
2. Twenty-three hundred years: Day of Atonement prophecy
3. Only understand the complete vision, when considering the snapshot vision
4. Vision of Jesus Christ as High Priest

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the

Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. Malachi 3:1–5.

THE MATTER—DABAR

Dabar. Word, oracle.

MATTER

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 DABAR**, and consider the SNAPSHOT **vision**. Daniel 9:26.

THING

In the third year of Cyrus king of Persia a **thing DABAR** was revealed unto Daniel, whose name was called Belteshazzar; and the **thing DABAR** was true, but the time appointed was long: and he understood the **thing DABAR**, and had understanding of the SNAPSHOT **vision**. Daniel 10:1.

COMPLETE VISION IS LONG/MANY DAYS

In the third year of Cyrus king of Persia a **thing DABAR** was revealed unto Daniel, whose name was called Belteshazzar; and the **thing DABAR** was true, but **the time appointed was long**: and he understood the **thing DABAR**, and had understanding of the SNAPSHOT **vision**. Daniel 10:1.

COMPLETE VISION IS FOR MANY DAYS/LONG

And the SNAPSHOT vision of the evening and the morning which was told *is* true: wherefore shut thou up the COMPLETE vision; for it *shall be* for many days. Daniel 8:26.

UNDERSTAND THE MATTER—CONSIDER THE SNAPSHOT VISION

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 **DABAR**, and consider the SNAPSHOT **vision**. Daniel 9:26.

UNDERSTAND THE THING & UNDERSTAND THE SNAPSHOT VISION

In the third year of Cyrus king of Persia a **thing DABAR** was revealed unto Daniel, whose name was called Belteshazzar; and the **thing DABAR** was true, but the time appointed was long: and he understood the **thing DABAR**, and had understanding of the SNAPSHOT **vision**. Daniel 10:1.

THE VISION OF GLORY—MAREH: SNAPSHOT

Afterward he brought me to the gate, *even* the gate that looketh toward the east: And, behold, the glory of the God of Israel came from the way of the east: and his voice *was* like a noise of many waters: and the earth shined with his glory. And *it was* according to the appearance of the SNAPSHOT **vision** which I saw, *even* according to the SNAPSHOT **vision** that I saw when I came to destroy the city: and the visions *were* like the SNAPSHOT **vision** that I saw by the river Chebar; and I fell

upon my face. And the glory of the Lord came into the house by the way of the gate whose prospect *is* toward the east. Ezekiel 43:1–4.

And it came to pass in the sixth year, in the sixth *month*, in the fifth *day* of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me. Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where *was* the seat of the image of jealousy, which provoketh to jealousy. And, behold, the glory of the God of Israel *was* there, according to the SNAPSHOT **vision** that I saw in the plain. Ezekiel 8:1–4.

THE PEOPLE PERISH—CHAZOWN: COMPLETE

Where *there is* no COMPLETE **vision**, the people perish: but he that keepeth the law, happy *is* he. Proverbs 29:18.

DESTROYED FOR LACK OF KNOWLEDGE

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. Hosea 4:6.

KNOWLEDGE SHALL BE INCREASED

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 12:4.

A GRIEVOUS VISION

The burden of the desert of the sea. As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land.

A grievous COMPLETE **vision** is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease. Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing *of it*; I was dismayed at the seeing *of it*. My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me.

Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, *and* anoint the shield. For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth. And he saw a chariot *with* a couple of horsemen, a chariot of asses, *and* a chariot of camels; and he hearkened diligently with much heed:

And he cried, A lion: My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights: And, behold, here cometh a chariot of men, *with* a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground. O my threshing, and the corn of my floor: that which I have heard of the Lord of hosts, the God of Israel, have I declared unto you. The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman

said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come. Isaiah 21:1–12.

WRITE THE VISION, AND MAKE IT PLAIN

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the **COMPLETE vision**, and make *it* plain upon tables, that he may run that readeth it. For the **COMPLETE vision** *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith. Habakkuk 2:1–4.

THE EFFECT OF EVERY VISION

Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and every **COMPLETE vision** faileth?

Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every **COMPLETE vision**.

For there shall be no more any vain **COMPLETE vision** nor flattering divination within the house of Israel. For I *am* the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.

Again the word of the Lord came to me, saying, Son of man, behold, *they* of the house of Israel say, The **COMPLETE vision** that he seeth *is* for many days *to come*, and he prophesieth of the times *that are* far off. Therefore say unto them, Thus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God. Ezekiel 12:22–28.

A SPIRIT OF DEEP SLEEP

Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the **COMPLETE vision** of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid. Isaiah 29:9–14.

TURNING OF THINGS UPSIDE DOWN

Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? Verse Sixteen.

A VISION OF THEIR OWN HEART

Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.

Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false **COMPLETE vision** and divination, and a thing of nought, and the deceit of their heart. Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a **COMPLETE vision** of their own heart, *and* not out of the mouth of the Lord. Jeremiah 14:13–16.

MY PEOPLE ERR

Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him. Therefore night *shall be* unto you, that ye shall not have a **COMPLETE vision**; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for *there is* no answer of God. Micah 3:5–7.

Proving the Pioneer Position on the Daily

In 2nd Thessalonians we follow William Miller's reasoning on the power that is taken away for the Papacy to appear, is the proof text for the 'Daily' being Paganism.

6 "And now ye know what withholdeth that he might be revealed in his time. 7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: 9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders, 10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 11 And for this cause God shall send them strong delusion, that they should believe a lie: 12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thessalonians 2:6-12

We also make the point that those who have not a love of the truth are going to receive strong delusion. We believe that the truth they really do not have a love for is the truth about the 'Daily'. The truth about the 'Daily' is what brings the strong delusion.

In Daniel 8:13,14 you have the foundation of Adventism. In verse 13 there is a question raised:

Daniel 8:13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, **How long** . .

'How long' is a question of duration, it's not a question of a point in time. If the question was 'when', then it would be a point in time. This is a question of duration of time—'how long'—it is not 'when', a point in time.

“How long shall be the vision”? In Daniel 8 you see the word ‘vision’ in several places, but it is translated from two different Hebrew words. One of those words is ‘chazown’, which means the complete vision, the total vision. The other is ‘mareh’, which means a specific point in the vision, a point in time.

In Daniel 8:15 “. . . behold, there stood before me as the **appearance** ‘mar’eh’ of a man.” Here the word is translated appearance, while everywhere else in Daniel 8 it is translated ‘vision’ and it means a point in time in the vision.

The word in verse 13 is ‘chazown’ referring to the entire vision, the complete vision concerning the Daily and the transgression of desolation.

The modern theologians are teaching that the ‘Daily’ represents Christ’s work in the sanctuary and the Pioneers understood the ‘Daily’ to be Paganism. Both the pioneers and the modern theologians agree that the transgression of desolation is the Papacy, no questions on that, but the question is ‘what is the Daily?’

So if we go back to this question, ‘how long shall be the complete vision concerning –either Christ’s sanctuary ministry or Paganism and the Papacy, and then it tells us what the Daily and the transgression of desolation are going to do -- to give both the sanctuary and the host to be trodden under foot?

So, if we believe that the ‘Daily’ is Christ’s high priestly ministry –when did Christ begin that ministry? When did Christ ascend to heaven? 31 AD. So if we take that approach, the question is ‘how long is the total vision about the Papacy removing the understanding of Christ’s sanctuary ministry and the Papacy to give both the heavenly sanctuary and the host to be trodden under foot?’

Now, when did the Papacy come into history?

The ‘Mystery of iniquity’ is mentioned by Paul as already at work, so they were already at work but not on the throne of the earth until 538. But let’s give the benefit of the doubt here and say that the moment Christ ascended into the heavenly Sanctuary; the Papacy began to remove the understanding of His work in the heavenly sanctuary from the minds of men. So, that took place in 31 AD and the question is ‘how long shall be the complete vision concerning the Papacy and Christ’s sanctuary ministry to give both the sanctuary and the host to be trodden under foot?’

And we know what the answer is in Daniel 8: verse 14: “And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

The earliest point in history that you can argue that the Papacy was blocking the understanding of Christ’s heavenly ministry would be 31 AD, if you are going to give them the benefit of the doubt, which is the earliest you can possibly say this because He was not doing His high priestly ministry before 31 AD.

So the earliest you can start this vision, the question is ‘how long’, is 31 AD. And then it tells us we need to understand that this vision is 2300 years long. So if you add 2300 years to 31 AD., when did Christ begin the investigative judgment? 2331 AD-- He hasn’t done it yet!

That is simple math and this is why we are suggestion that the ‘Daily’ is the subject that brings strong delusion on Seventh-day Adventists, let’s be realistic—this false view is what we are teaching today, and whether we admit it or not, by teaching this we are destroying the very foundation of Adventism!

If we go back to the pioneer position, it says how long shall be the complete vision concerning Paganism, the complete vision of Daniel 8, and that begins with the

Medes and the Persians, and then when you get into chapter 9 and you have the key to understand the vision-- Daniel 9:25 "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times."

457 BC is totally within the history of Daniel 8 and when you put the 2300 years onto it, it comes right to where it is supposed to come –1844.

This is a very simple and profound argument and it was William Miller who discovered and used it against those in his day in the protestant world that were taking the wrong view of the Daily. This was a foundational understanding that if you teach that the 'Daily' is Christ's high priestly ministry you destroy 1844 and the foundation of Adventism. William Miller knew it and opposed that very same false view. But in the early 1900s, we began to take on these old false views and to cover up the foundations so we could no longer understand these things.

Looking now at verse 12, Daniel 8:12 "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 practised, and prospered."

This phrase 'by reason of transgression' means 'in transgression', do what it is saying is that a host, an army, was given the Papacy against Christ's high priestly ministry 'in transgression'. If you are going to use the Hebrew correctly and take the false meaning of the Daily, it means that in this verse, Christ's high priestly ministry commits sin! It is 'in transgression!'

But how reasonable the text is when you follow the Pioneers: "And an host (army) was given him (the Papacy) against the daily (Paganism) *sacrifice* by reason of transgression, (In transgression- that is by uniting church and state) and it cast down the truth to the ground; (The gospel, the Law and the Sabbath) and it (the Papacy) practised, and prospered."