

Habakkuk's Two Tables #83

CONCLUSION

THE DAILY

VERSE TWELVE

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

AGAINST

“To the latter portion of this verse, Bishop Newton gives the idea of forecasting devices **from strongholds**, instead of against them. This the Romans did from the strong fortress of their seven-hilled city. ‘Even for a time;’ doubtless a prophetic time, 360 years. From what point are these years to be dated? Probably from the event brought to view in the following verse.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 273.

VERSE NINE

B. C. 65 Syria (the east); B. C. 63 Palestine (the pleasant land); B. C. 31 Egypt (the south)

VERSE TEN

First Century to 1798 (waxed great)

VERSE ELEVEN

Birth of Christ; 31; 508; 330

VERSE TWELVE

496 (transgression); 538 through 1798 (practiced & prospered)

SPOKEN OF BY DANIEL THE PROPHET

Matthew 24:15; Daniel 9:26–27

“William Miller, when applying his hermeneutic, noticed in the various apocalyptic passages a recurring theme of controversy between the people of God and their enemies. In his analysis of the persecuting powers of God’s people throughout the ages he developed the concept of the two abominations, defined as paganism (the first abomination) symbolizing the persecuting force outside the church, and the papacy (the second abomination) representing the persecuting power within the church. It was the motif of the two abominations that characterized most of his following prophetic interpretations.” P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 22.

REMEMBER DANIEL 11:14

Daniel 7:23–25; 8:9–12; 13–14; 11:30–31; 12:11; Revelation 12 & 13; 2:12–29

“Thus while **the dragon, primarily, represents Satan**, it is, in a secondary sense, a symbol of **pagan Rome**.” *The Great Controversy*, 439.

THE DAILY AND

“THERE ARE TWO ‘DESOLATIONS’ IN DANIEL 8.—This fact is made so plain by Josiah Litch that we present his words:

““The daily sacrifice” is the present reading of the English 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 on 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.’—*Prophetic Expositions*, Volume 1, page 127.

“It is plain that the sanctuary and the host were to be trodden under foot by the daily and the transgression of desolation. The careful reading of verse 13 settles this point. And this fact establishes another, viz.: that these two desolations are the two grand forms under which Satan has attempted to overthrow the worship and the cause of Jehovah. Mr. Miller’s remarks on the meaning of these two terms, and the course pursued by himself in ascertaining that meaning, is presented under the following head:

“THE TWO DESOLATIONS ARE PAGANISM AND PAPACY

“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 words which stood in connection with it, “take away;” he shall take away, “the daily;” “from the time the daily shall be taken away”, etc. 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,” etc. And when I had come to that text, oh! 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.’—*Second Advent Manual*, page 66.” J. N. Andrews, *The Sanctuary and the 2300 Days*, 33–34.

TRANSGRESSION

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

TRANSGRESSION: H6588—From **H6586**; a *revolt* (national, moral or religious): - rebellion, sin, transgression, trespassive.

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** and the **transgression of desolation**, to give both the sanctuary and the host to be trodden under foot?

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

And 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.

TRANSGRESSION OF DESOLATION—COMBINATION OF CHURCH AND STATE

ABOMINATION THAT MAKETH DESOLATE

ABOMINATION: H8251—*disgusting*, that is, *filthy*; especially *idolatrous* or (concretely) *an idol*: - abominable filth (**idol**, -ation), detestable (thing).

COMPLEMENT

“In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a prophecy; the other a revelation. The book that was sealed is not the Revelation, but that portion of the prophecy of Daniel relating to the last days. The angel commanded, ‘But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.’ Daniel 12:4.” *Acts of the Apostles*, 585.

COMPLEMENT: Fulness; completion; whence, perfection. *Webster’s 1828 Dictionary*.

THE SAME LINE

“Revelation is a sealed book, but it is also an opened book. It records marvelous events that are to take place in the last days of this earth’s history. The teachings of this book are definite, not mystical and unintelligible. In it **the same line of prophecy is taken up as in Daniel**. Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence.” *Manuscript Releases*, volume 9, 8.

“The Protestant world have set up **an idol sabbath** in the place where God’s Sabbath should be, and **they are treading in the footsteps of the Papacy**.” *Selected Messages*, book 2, 359.

PAPAL SUNDAY LAW—538

Third Synod at Orleans, the seventh of May

“No law has ever been made to exalt **the idol sabbath** but that Satan has taken a leading part in its enactment and its enforcement. Every law for the elevation of Sunday has a direct reference to the fourth commandment. Every move that has been made to enforce its observance, is for the purpose of exalting the man of sin above God and above all that is worshiped. Satan would have us exalt **the idol sabbath**, but we cannot do it, for it would be disloyalty to God. In the face of Nebuchadnezzar’s decree of death, the three Hebrew children refused to bend the knee, preferring to be cast into the fiery furnace rather than bow to the golden image. They declared they were not careful to answer the king, and said, ‘If it be so, our God whom we serve is able to deliver from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up.’” *Review and Herald*, April 29, 1890.

“Sundaykeeping is not yet the mark of the beast, and will not be until the decree goes forth causing men to worship **this idol sabbath**. The time will come when this day will be the

test, but that time has not come yet.” *The Seventh-day Adventist Bible Commentary*, volume 7, 977.

THE MARK AND THE IMAGE OF THE BEAST

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

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

THE TRAMPLING 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 and the transgression of desolation, to give both **the sanctuary and the host to be trodden under foot?**

THE PLACING—538

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

THE SETTING UP—508

And 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.

STUDY 41

TWO VISIONS

THE CHAZON

Daniel 8: 1–2; 15–17, 26–27

CHAZON: H2377—From H2372; a *sight* (mentally), that is, **a dream, revelation, or oracle:—vision.**

THE MAREH

Daniel 8:26, 14, 16

MAREH: H4758—From **H7200**; a *view* (the act of seeing); also an *appearance* (the thing seen), whether (real) a *shape* (especially if handsome, *comeliness*; often plural the *looks*), or (mental) a *vision*: - X apparently, appearance (-reth), X as soon as beautiful (-ly), countenance, fair, favoured, form, goodly, to look (up) on (to), look [-eth], pattern, to see, seem, sight, visage, vision.

VERSE THIRTEEN

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

“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” *Early Writings*, 74.

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

THAT CERTAIN SAINT

Palmoni: the wonderful numberer or the numberer of secrets.

“**Every principle in the word of God has its place, every fact its bearing.** And the complete structure, in design and execution, bears testimony to its Author. Such a structure no mind but that of the Infinite could conceive or fashion.” *Education*, 123.

HOW LONG?

Then I heard one saint speaking, and another saint said unto Palmoni which spake,

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

HOW LONG: H5704—Properly the same as **H5703** (used as a preposition, adverb or conjugation; especially with a preposition); *as far* (or *long*, or *much*) *as*, whether of space (*even unto*) or time (*during*, *while*, *until*) or degree (*equally with*): - against, and, as, at, before, by (that), even (to), for (-as much as), [hither-] to, + **how long**, into, as long (much) as, (so) that, till, toward, until, when, while, (+ as) yet. **H5703**—From **H5710**; properly a (peremptory) *terminus*, that is, (by implication) *duration*, in the sense of *perpetuity* (substantially as a noun, either with or without a preposition): - eternity, ever (-lasting, -more), old, perpetually, + world without end. **H4970**—From an unused root meaning to *extend*; properly *extent* (of time); but used only adverbially (especially with other particles prefixed), *when* (either relative or interrogative): - **long**, when.

Psalms 74:1–10; Daniel 12:5–7; Zechariah 1:12; Revelation 6:9–10

“God’s church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.” *Prophets and Kings*, 714.

Then I heard one saint speaking, and another saint said unto Palmoni which spake,

How long *shall be* the chazon vision *concerning* paganism and papalism, to give both the sanctuary and the host to be trodden under foot?

Luke 21:20–24; Revelation 11:2–3

“From the destruction of Jerusalem, Christ passed on rapidly to the greater event, the last link in the chain of this earth’s history,—the coming of the Son of God in majesty and glory. Between these two events, there lay open to Christ’s view long centuries of darkness, centuries for His church marked with blood and tears and agony. Upon these scenes His disciples could not then endure to look, and Jesus passed them by with a brief mention. ‘Then shall be great tribulation,’ He said, ‘such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.’ For more than a thousand years such persecution as the world had never before known was to come upon Christ’s followers. Millions upon millions of His faithful witnesses were to be slain. Had not God’s hand been stretched out to preserve His people, all would have perished. ‘But for the elect’s sake,’ He said, ‘those days shall be shortened.’” *The Desire of Ages*, 630.

“The future was mercifully veiled from the disciples. Had they at that time fully comprehended the two awful facts,— the Redeemer’s sufferings and death and the destruction of their city and temple,—they would have been overwhelmed with horror. Christ presented before them an outline of the prominent events to take place before the close of time. His words were not then fully understood; but their meaning was to be unfolded as his people should need the instruction therein given. The prophecy which he uttered was twofold in its meaning: while foreshadowing the destruction of Jerusalem, it prefigured also the terrors of the last great day.” *The Great Controversy*, 25.

Daniel 7:25; 9:26–27; 12:11

POWER IN THE BOOK OF DANIEL

2:37; 3:27; 4:30; 6:27; 8:6–7, 23–24; 11:6, 25, 43; Leviticus 26:18–19, 33–35

PRIDE

“Samuel saw that their real motive **was discontent and pride**, and that their demand was the result of a deliberate and determined purpose. No complaint had been made against Samuel. All acknowledged the integrity and wisdom of his administration; but the aged prophet looked upon the request as a censure upon himself, and a direct effort to set him aside. He did not, however, reveal his feelings; he uttered no reproach, but carried the matter to the Lord in prayer and sought counsel from Him alone.” *Patriarchs and Prophets*, 604.

“But the people would not receive the advice of Samuel, and continued to demand a king. ‘And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them.’ **Here, God granted to rebellious Israel that which would prove a heavy curse to them, because they would not submit to have the Lord rule over them.** They thought that it would be more honorable in the sight of other nations to have it said, The Hebrews have a king. The Lord directed Samuel to anoint Saul as king of Israel. **His appearance was noble, such as would suit the pride of the children of Israel.** But God gave them an exhibition of his displeasure. It was not a season of the year when they were visited with heavy rains accompanied with thunder. ‘So Samuel called unto the Lord, and the Lord sent thunder and rain that day. And all the people greatly feared the Lord and Samuel. And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not; for we have added unto all our sins this evil, to ask us a king.’ Samuel sought to encourage the people, that although they had sinned, yet if they from that time followed the Lord, he would not forsake them, for his great name’s sake. ‘Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way; only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.’” *Spirit of Prophecy*, volume 1, 355.

Nehemiah 9:32; 2 Chronicles 33:10–12; 2 Kings 21:10–16; 1 Kings 14:20–21; Deuteronomy 7:6; Daniel 8:24