

“**the daily**” of Daniel according to the scripture, the King James Bible:

[01] The passages with “**the daily**” in Daniel [8:11,12,13, 11:31, 12:11 KJB]

[02] The definition of the Hebrew word [H8548], “תמיד”, “tâmîyd”, according to the King James Bible, a brief listing from the King James Concordance [KJC] – E-Sword

[03] The definition of the Hebrew word [H8548], “תמיד”, “tâmîyd”, according to the King James Bible, in their full listing

[04] The only times that the exact phrase “**the daily**” appears in the English of the King James Bible

[05] What is the context surrounding “**the daily**” of Daniel 8, 11 & 12 KJB?

[06] Considering “**the daily**” in scripture [KJB], in regards Psalms 77:13 KJB - “Thy way, O God, *is* in the sanctuary: who *is so* great a God as *our* God?”

[06A] The Old Testament uses

[06B] The New Testament continuance

[06C] The “**daily**” surrender and experiences, either to Satan or to God

[07] Considering “**the daily**” in Daniel's prophecy, in reference to the timeframes and participants, in type and anti-type

[08] Considering “**the daily**” in Daniel's prophecy, in reference to the location thereof

[09] 2 Thessalonians 2:7 KJB, detailed, from Scripture [KJB], SoP/ToJ and history

[10] Considering “**the daily**” in the SoP/ToJ, especially the Early Writings (1882), pages 74.1 - 75.2; Review and Herald, November 1, 1850, par. 9 - 13; A Sketch of the Christian Experience and Views of Ellen G. White (1851), pages 61.1 – 62.1; and what was said elsewhere on the subject by Ellen G. White and others

[10A] The Great Controversy (1911) quotations, does it support this or that?

[01] The passages with “**the daily**” in Daniel [8:11,12,13, 11:31, 12:11 KJB]:

Daniel 8:11 KJB - 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.

Daniel 8:12 KJB - 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.

Daniel 8:13 KJB - 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 11:31 KJB - 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 12:11 KJB - 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.

[02] The definition of the Hebrew word [H8548], “תמיד”, “tâmîyd”, according to the King James Bible, a brief listing from the King James Concordance [KJC] – E-Sword:

Total KJV Occurrences: 104

“continually” – 53

Exodus 28:29,30, 29:38; **Leviticus** 24:2,3,4,8; **2 Samuel** 9:7,13; **1 Kings** 10:8; **2 Kings** 4:9, 25:29; **1 Chronicles** 16:6,11,37,40, 23:31; **2 Chronicles** 9:7, 24:14; **Psalms** 34:1, 35:27, 38:17, 40:11,16, 50:8, 69:23, 70:4, 71:3,6, 72:15, 74:23, 109:15,19, 119:44,109,117; **Proverbs** 6:21; **Isaiah** 21:8, 49:16, 51:13, 52:5, 60:11, 65:3; **Jeremiah** 6:7, 52:33; **Ezekiel** 46:14; **Hosea** 12:6; **Obadiah** 1:16; **Nahum** 3:19; **Habakkuk** 1:17

“continual” – 26

Exodus 29:42; **Numbers** 4:7, 28:3,6,10,15,23,24,31, 29:11,16,19,22,25,28,31,34,38; **2 Kings** 25:30; **2 Chronicles** 2:4; **Ezra** 3:5; **Nehemiah** 10:33 (2 times); **Proverbs** 15:15; **Jeremiah** 52:34; **Ezekiel** 46:15

“daily” – 7

Numbers 4:16, 29:6; **Daniel** 8:11,12,13, 11:31, 12:11

“always” – 6

Exodus 27:20, 28:38; **Deuteronomy** 11:12; **Psalms** 16:8; **Proverbs** 5:19; **Ezekiel** 38:8

“alway” – 4

Exodus 25:30; **Numbers** 9:16; **2 Samuel** 9:10; **Proverbs** 28:14

“ever” – 3

Leviticus 6:13; **Psalms** 25:15, 51:3

“perpetual” – 2

Exodus 30:8; **Leviticus** 6:20

“continual employment” – 1

Ezekiel 39:14

“evermore” – 1

Psalms 105:4

“never” – 1

Isaiah 62:6

[03] The definition of the Hebrew word [H8548], “תמיד”, “tāmîyd”, according to the King James Bible, in their full listing

“continually” – 53

Exodus 28:29 KJB - And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place*, for a memorial before the LORD continually.

Exodus 28:30 KJB - And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

Exodus 29:38 KJB - Now this *is that* which thou shalt offer upon the altar; two lambs of the first year day by day continually.

Leviticus 24:2 KJB - Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.

Leviticus 24:3 KJB - Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations.

Leviticus 24:4 KJB - He shall order the lamps upon the pure candlestick before the LORD continually.

Leviticus 24:8 KJB - Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

2 Samuel 9:7 KJB - And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

2 Samuel 9:13 KJB - So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

1 Kings 10:8 KJB - Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom.

2 Kings 4:9 KJB - And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually.

2 Kings 25:29 KJB - And changed his prison garments: and he did eat bread continually before him all the days of his life.

1 Chronicles 16:6 KJB - Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

1 Chronicles 16:11 KJB - Seek the LORD and his strength, seek his face continually.

1 Chronicles 16:37 KJB - So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required:

1 Chronicles 16:40 KJB - To offer burnt offerings unto the LORD upon the altar of the burnt offering continually morning and evening, and *to do* according to all that is written in the law of the LORD, which he commanded Israel;

1 Chronicles 23:31 KJB - And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD:

2 Chronicles 9:7 KJB - Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

2 Chronicles 24:14 KJB - And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, *even* vessels to minister, and to offer *withal*, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

Psalms 34:1 KJB - ***A Psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed.*** I will bless the LORD at all times: his praise *shall* continually *be* in my mouth.

Psalms 35:27 KJB - Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant.

Psalms 38:17 KJB - For I *am* ready to halt, and my sorrow *is* continually before me.

Psalms 40:11 KJB - Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me.

Psalms 40:16 KJB - Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.

Psalms 50:8 KJB - I will not reprove thee for thy sacrifices or thy burnt offerings, *to have been* continually before me.

Psalms 69:23 KJB - Let their eyes be darkened, that they see not; and make their loins continually to shake.

Psalms 70:4 KJB - Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

Psalms 71:3 KJB - Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou *art* my rock and my fortress.

Psalms 71:6 KJB - By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise *shall be* continually of thee.

Psalms 72:15 KJB - And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; *and* daily shall he be praised.

Psalms 74:23 KJB - Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.

Psalms 109:15 KJB - Let them be before the LORD continually, that he may cut off the memory of them from the earth.

Psalms 109:19 KJB - Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

Psalms 119:44 KJB - So shall I keep thy law continually for ever and ever.

Psalms 119:109 KJB - My soul *is* continually in my hand: yet do I not forget thy law.

Psalms 119:117 KJB - Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

Proverbs 6:21 KJB - Bind them continually upon thine heart, *and* tie them about thy neck.

Isaiah 21:8 KJB - 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:

Isaiah 49:16 KJB - Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me.

Isaiah 51:13 KJB - And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where *is* the fury of the oppressor?

Isaiah 52:5 KJB - Now therefore, what have I here, saith the LORD, that my people is

taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day *is* blasphemed.

Isaiah 60:11 KJB - Therefore thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought.

Isaiah 65:3 KJB - A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;

Jeremiah 6:7 KJB - As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually *is* grief and wounds.

Jeremiah 52:33 KJB - And changed his prison garments: and he did continually eat bread before him all the days of his life.

Ezekiel 46:14 KJB - And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD.

Hosea 12:6 KJB - Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

Obadiah 1:16 KJB - For as ye have drunk upon my holy mountain, *so* shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

Nahum 3:19 KJB - *There is* no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

Habakkuk 1:17 KJB - Shall they therefore empty their net, and not spare continually to slay the nations?

“continual” – 26

Exodus 29:42 KJB - *This shall be* a continual burnt offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.

Numbers 4:7 KJB - And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon:

Numbers 28:3 KJB - And thou shalt say unto them, This *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, *for* a continual burnt offering.

Numbers 28:6 KJB - *It is* a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

Numbers 28:10 KJB - *This is* the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

Numbers 28:15 KJB - And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.

Numbers 28:23 KJB - Ye shall offer these beside the burnt offering in the morning, which *is* for a continual burnt offering.

Numbers 28:24 KJB - After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.

Numbers 28:31 KJB - Ye shall offer *them* beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

Numbers 29:11 KJB - One kid of the goats *for* a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

Numbers 29:16 KJB - And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

Numbers 29:19 KJB - And one kid of the goats *for* a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.

Numbers 29:22 KJB - And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

Numbers 29:25 KJB - And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

Numbers 29:28 KJB - And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

Numbers 29:31 KJB - And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

Numbers 29:34 KJB - And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

Numbers 29:38 KJB - And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

2 Kings 25:30 KJB - And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

2 Chronicles 2:4 KJB - Behold, I build an house to the name of the LORD my God, to dedicate *it* to him, *and* to burn before him sweet incense, and for the **continual** shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This *is an ordinance* for ever to Israel.

Ezra 3:5 KJB - And afterward *offered* the **continual** burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.

Nehemiah 10:33 KJB - For the shewbread, and for the **continual** meat offering, and for the **continual** burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy *things*, and for the sin offerings to make an atonement for Israel, and *for* all the work of the house of our God.

Proverbs 15:15 KJB - All the days of the afflicted *are* evil: but he that is of a merry heart *hath* a **continual** feast.

Jeremiah 52:34 KJB - And *for* his diet, there was a **continual** diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

Ezekiel 46:15 KJB - Thus shall they prepare the lamb, and the meat offering, and the oil, every morning *for* a **continual** burnt offering.

“daily” – 7

Numbers 4:16 KJB - And to the office of Eleazar the son of Aaron the priest *pertaineth* the oil for the light, and the sweet incense, and **the daily** meat offering, and the anointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

Numbers 29:6 KJB - Beside the burnt offering of the month, and his meat offering, and **the daily** burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

Daniel 8:11 KJB - 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.

Daniel 8:12 KJB - 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.

Daniel 8:13 KJB - 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 11:31 KJB - 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 12:11 KJB - 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.

“always” – 6

Exodus 27:20 KJB - And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn **always**.

Exodus 28:38 KJB - And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be **always** upon his forehead, that they may be accepted before the LORD.

Deuteronomy 11:12 KJB - A land which the LORD thy God careth for: the eyes of the LORD thy God *are* **always** upon it, from the beginning of the year even unto the end of the year.

Psalms 16:8 KJB - I have set the LORD **always** before me: because *he is* at my right hand, I shall not be moved.

Proverbs 5:19 KJB - *Let her be as* the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished **always** with her love.

Ezekiel 38:8 KJB - After many days thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been **always** waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

“alway” – 4

Exodus 25:30 KJB - And thou shalt set upon the table shewbread before me **alway**.

Numbers 9:16 KJB - So it was **alway**: the cloud covered it *by day*, and the appearance of fire by night.

2 Samuel 9:10 KJB - Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread **alway** at my table. Now Ziba had fifteen sons and twenty servants.

Proverbs 28:14 KJB - Happy *is* the man that feareth **alway**: but he that hardeneth his heart shall fall into mischief.

“ever” – 3

Leviticus 6:13 KJB - The fire shall **ever** be burning upon the altar; it shall never go out.

Psalms 25:15 KJB - Mine eyes *are* ever toward the LORD; for he shall pluck my feet out of the net.

Psalms 51:3 KJB - For I acknowledge my transgressions: and my sin *is* ever before me.

“perpetual” – 2

Exodus 30:8 KJB - And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

Leviticus 6:20 KJB - This *is* the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.

“continual employment” – 1

Ezekiel 39:14 KJB - And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

“evermore” – 1

Psalms 105:4 KJB - Seek the LORD, and his strength: seek his face evermore.

“never” – 1

Isaiah 62:6 KJB - I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,

[04] The only times that the exact phrase “**the daily**” appears in the English of the King James Bible:

Numbers 4:16 KJB - And to the office of Eleazar the son of Aaron the priest *pertaineth* the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, *and* the oversight of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels thereof.

Numbers 29:6 KJB - Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

Ezra 3:4 KJB - They kept also the feast of tabernacles, as *it is* written, and *offered* the daily burnt offerings by number, according to the custom, as the duty of every day required;

Daniel 8:11 KJB - 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.

Daniel 8:12 KJB - 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.

Daniel 8:13 KJB - 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 11:31 KJB - 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 12:11 KJB - 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.

Acts 6:1 KJB - And in those **days**, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in **the daily ministration**.

[05] What is the context surrounding “**the daily**” of Daniel 8, 11 & 12 KJB?

Here are the passages once more:

Daniel 8:11 KJB - 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.

Daniel 8:12 KJB - 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.

Daniel 8:13 KJB - 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 11:31 KJB - 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 12:11 KJB - 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.

Considering the context of Daniel 8's “**the daily**” [colour coded/keyed]:

Daniel 8:1 KJB - In the third year of the reign of king Belshazzar **a vision** appeared unto me, *even unto* me Daniel, **after that which** appeared unto me at the first.

Side note:

Daniel is very chiasmic [even as sister White herself is, example upon request], not only in chapter, but so in verse, for instance, in Daniel 8:1 KJB, chiasmically it reads [brackets in bold added for helpful clarity]:

[A1] “In the third year of the reign of king Belshazzar ...”

[B1] “... a vision appeared ...”

[C1] “... unto me [Daniel] ...”

[C2] “... *even unto* me Daniel ...”

[B2] “... after that [vision] which appeared unto me ...”

[A2] “... at the first [year of the reign of king Belshazzar, in Daniel 7:1].”

Daniel 7:1 KJB - In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the matters.

Therefore, Daniel 8's “**vision**” is directly related to Daniel 7's “**visions**”.

Daniel 8:2 KJB - And I saw in a 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 vision, and I was by the river of Ulai.

Daniel 8:3 KJB - Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns *were* high; but one *was* higher than the other, and the higher came up last.

Daniel 8:4 KJB - I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.

Daniel 8:5 KJB - And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes.

Daniel 8:6 KJB - And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

Daniel 8:7 KJB - And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

Daniel 8:8 KJB - Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

Daniel 8:9 KJB - And out of one of them came forth a little horn, which waxed

exceeding great, toward the south, and toward the east, and toward the pleasant land.

Daniel 8:10 KJB - And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.

Daniel 8:11 KJB - 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.

Daniel 8:12 KJB - 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.

Side note, “... by reason of transgression ...” was already mentioned in Daniel 7:25 KJB:

Daniel 7:25 KJB - And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to **change times and laws**: and they shall be given into his hand until a time and times and the dividing of time.

It is through fallen human [“... eyes like the eyes of man ...” Daniel 7:8 KJB] “**reason**” [“the pope's will stands for 'reason'”] that this power will “**think**” to “**change times and laws**” “**of the Most High**”, thus is “**transgression**”.

Daniel 8:13 KJB - 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?

Side note:

Daniel 8:13 KJB is structurally chiasmic, in that there are 2 main questions in it, with subsection to each main question [brackets in bold added for clarity]:

[A1] “How long shall be the vision concerning the daily ...”

[A2] “... to give ... [both] the sanctuary ...”

[B1] “... and [How long shall be] the transgression of desolation ...”

[B2] “... to give ... [both ... and] the host to be trodden under foot?”

Side note:

Daniel 8:13 KJB, the “**certain saint**”, is Jesus/Michael, the wonderful numberer ~ the one who numbers the hairs of our head, the stars, the

sands, the kingdoms, and the times and boundaries, etc. The great accountant, who takes account of his kingdom and servants.

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

Side note:

The word “**cleansed**” [Daniel 8:14 KJB] is found tied to the following words, in relationship to the sanctuary and of judgment:

Consider that in Job 25:4 KJB, utilizing the same word found in Daniel 8:14 KJB, for “**cleansed**”, is given as “**justified**”, but in parallel [Isaiah 28:10 KJB, the ways of the Lord being “**equal**” [Ezekiel 18:25,29 KJB]] in vs 4, as meaning, “**be clean**”, and even vs 5, refers to “**pure**”, referring to a case to be judged, as Job's.

Consider that in Job 15:14 KJB, utilizing the same word found in Daniel 8:14 KJB, for “**cleansed**”, is given as “**righteous**”, but in parallel [Isaiah 28:10 KJB, the ways of the Lord being “**equal**” [Ezekiel 18:25,29 KJB]] in vs 14, as meaning, “**be clean**”, and even in vs 15, refers to “**saints**” [hol], and “**clean**” again.

Consider also that Psalms 51:4 KJB, utilizing the same word in Daniel 8:14 KJB, for “**cleansed**”, is given as “**justified**”, but in parallel [Isaiah 28:10 KJB, the ways of the Lord being “**equal**” [Ezekiel 18:25,29 KJB]] in vs 4, as meaning, “**be clear when thou judgest**” [ie. day of atonement, Leviticus 16 & 23:27-32 KJB, see also Revelation 9:13-15, 14:6-7 KJB], then read further in vs 7, of “**clean**” and “**wash**”.

Consider that in Job 22:3 KJB, utilizing the same word found in Daniel 8:14 KJB, for “**cleansed**”, is given as “**righteous**”, but in parallel [Isaiah 28:10 KJB, the ways of the Lord being “**equal**” [Ezekiel 18:25,29 KJB]] in vs 3, as meaning, “**perfect**”, and even in vs 4, refers to “**judgment**”.

Consider that in Psalms 19:7-9 KJB, utilizing the same word found in Daniel 8:14 KJB, for “**cleansed**”, is given as “**righteous**”, but in parallel [Isaiah 28:10 KJB, the ways of the Lord being “**equal**” [Ezekiel 18:25,29 KJB]] in [vs7]: “**perfect**”, [vs 8]: “**right**”, “**pure**”, [vs 9]: “**clean**”, “**judgments**”, “**righteous**”.

Etc, etc. for every time the underlying word, as found in Daniel 8:14 KJB, is used in scripture, it almost inevitably is connected with the same words in context, if not in the very same text itself, see [H6663], “צִדָּק”, “tsâdaq” in the King James Concordance.

Daniel 8:15 KJB - And it came to pass, when I, *even* I Daniel, had seen **the vision**, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

Daniel 8:16 KJB - And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make this *man* to understand the vision.

Daniel 8:17 KJB - 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 vision.

Daniel 8:18 KJB - Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

Daniel 8:19 KJB - 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 8:20 KJB - The ram which thou sawest having two horns *are* the kings of Media and Persia.

Daniel 8:21 KJB - And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king.

Daniel 8:22 KJB - Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

Daniel 8:23 KJB - 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.

Daniel 8:24 KJB - And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

Daniel 8:25 KJB - 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 8:26 KJB - And the vision of the evening and the morning which was told *is true*: wherefore shut thou up the vision; for it *shall be* for many days.

Daniel 8:27 KJB - 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 vision, but none understood *it*.

The Texts	The Words
Daniel 8:1	"... a vision ...", "... after that which ..."
Daniel 8:2	"... a vision ...", "... a vision ..."
Daniel 8:13	"... the vision ..."
Daniel 8:15	"... the vision ..."

Daniel 8:16	“... the vision ...”
Daniel 8:17	“... the vision ...”
Daniel 8:26	“... the vision ...”, “... the vision ...”
Daniel 8:27	“... the vision ...”
Daniel 8:4	“... beasts ...”
Daniel 8:3	“... a ram ...”
Daniel 8:4	“... the ram ...”
Daniel 8:6	“... the ram ...”
Daniel 8:7	“... the ram ...”, “... the ram ...”, “... the ram ...”, “... the ram ...”
Daniel 8:20	“The ram ...”
Daniel 8:5	“... he goat ...”, “... the goat ...”
Daniel 8:8	“... the he goat ...”
Daniel 8:21	“... the rough goat ...”
Daniel 8:3	“... <i>two</i> horns ...”, “... the <i>two</i> horns ...”
Daniel 8:6	“... <i>two</i> horns ...”
Daniel 8:7	“... two horns ...”
Daniel 8:20	“... <i>two</i> horns ...”
Daniel 8:5	“... a notable horn ...”
Daniel 8:8	“... the great horn ...”
Daniel 8:21	“... the great horn ...”
Daniel 8:9	“... a little horn ...”
Daniel 8:8	“... four notable ones [horns] ...”
Daniel 8:22	“... four [horns] ...”, “... four ...”
Daniel 8:11	“... his sanctuary ...”
Daniel 8:13	“... the sanctuary ...”
Daniel 8:14	“... the sanctuary ...”

Daniel 8:24	“... the mighty ...”
Daniel 8:14	“... cleansed.”
Daniel 8:11	“... the prince of the host ...”
Daniel 8:13	“... that certain <i>saint</i> which spake ...”
Daniel 8:14	“... he ...”
Daniel 8:16	“... a man's voice ...”
Daniel 8:25	“... the Prince of princes ...”
Daniel 8:10	“... the host of heaven ...”, “... the host and of the stars ...”
Daniel 8:11	“... of the host ...”
Daniel 8:13	“... the host ...”
Daniel 8:24	“... the holy people.”
Daniel 8:25	“... many ...”
Daniel 8:13	“... one saint ...”, “... another saint ...”, “... that certain <i>saint</i> ...”
Daniel 8:16	“... Gabriel ...”
Daniel 8:12	“... by reason ...”
Daniel 8:12	“... transgression ...”
Daniel 8:13	“... the transgression of desolation ...”
Daniel 8:23	“... the transgressors ...”
Daniel 8:12	“... an host ... against ...”
Daniel 8:12	“... the truth ...”
Daniel 8:26	“... true ...”
Daniel 8:14	“... two thousand and three hundred days ...”
Daniel 8:26	“... the evening and the morning ...”, “... many days.”

Daniel 8:17	“... the time of the end ...”
Daniel 8:19	“... the last end ...”, “... the time appointed the end <i>shall be.</i> ”
Daniel 8:11	“... the daily ...”
Daniel 8:12	“... the daily ...”
Daniel 8:13	“... the daily ...”
Daniel 8:11	“... taken away ...”
Daniel 8:9	“... the pleasant <i>land.</i> ”

Daniel 8 KJB is steeped in **Sanctuary** language, from **the regular day to day service** and **the year end time service, the Day of Atonement**, for it speaks about a “ram”, a “he-goat”, “four horns”, “the daily”, the “sanctuary”, the “prince of Princes” [High priest, Jesus Christ], the “host”, “saint”, “Gabriel” [the covering cherub who replaced Lucifer, who stands “in the presence of God” [Luke 1:19 KJB]], “transgression” [sin] and “cleansed”, and “truth” [Law, etc], and the 2,300 “evening and morning[s]”, “many days”, and “time of the end”, “last end” and etc.

There are two sets of 'four horns' in Daniel 8 KJB.

The first set of 'four':

- [1] “two horns” of the Ram
- [2] the “great” or “notable” “horn” of the He-goat
- [3] the “little horn” out of the four winds

The second set of 'four':

- [1] the “four notable ones” that came out of the He-goat after the “great” or “notable” “horn”.

There are 8 horns in the sanctuary service.

- [1] 4 horns on the altar of sacrifice [Exodus 27:2, 38:2 KJB]
- [2] 4 horns on the altar of incense [Exodus 30:2, 37:25,26 KJB]

Daniel 8 KJB, is connected, by language, directly to the service found in Leviticus 16 & 23, the Day of Atonement:

The Texts	The Words
Leviticus 16:3,5	“... a <u>ram</u> ...”, “... one <u>ram</u> ...”

Leviticus 16:4,24,26,27,28,30	<p>“... <u>wash</u> his flesh in water ...”, “... <u>wash</u> his flesh with water ...”, “... <u>wash</u> his clothes, and <u>bathe</u> his flesh in water ...”, “... <u>burn</u> in the fire their skins, and their flesh, and their dung.”, “... <u>burneth</u> them shall <u>wash</u> his clothes, and <u>bathe</u> his flesh in water ...”, “... to <u>cleanse</u> you, <i>that</i> ye may be <u>clean</u> from all your sins ...”</p>
Leviticus 16:5,7,8,15,24	<p>“... kids of the <u>goats</u> for a sin offering ...”, “... the two <u>goats</u> ...”, “... the two <u>goats</u>; one lot for the LORD, and the other lot for the scapegoat.”, “... <u>the goat</u> of the sin offering ...”, “... his burnt offering, and the burnt offering of the people ...”</p>
Leviticus 16:6,17,20	<p>“... make an atonement for himself, and for his house.”, “... he goeth in to make an atonement in the holy <i>place</i>, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.”, “... an end of reconciling the holy <i>place</i>, and <u>the tabernacle</u> of the congregation, and the altar ...”</p>
Leviticus 16:12,13,18	<p>“... a censer full of burning coals of fire from off <u>the altar</u> before the LORD, and his hands full of sweet <u>incense</u> beaten small ...”, “... put the <u>incense</u> upon the fire before the LORD, that the cloud of the <u>incense</u> may cover the mercy seat that <i>is</i> upon the testimony ...”, “... unto <u>the altar</u> that <i>is</i> before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put <i>it</i> upon <u>the horns of the altar</u> round about.”</p>
Leviticus 16:16,19,30,33	<p>“And he shall make an atonement for the holy <i>place</i>, because of <u>the uncleanness of the children of Israel</u>, and because of their <u>transgressions</u> in all their <u>sins</u>: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of <u>their uncleanness</u>.”, “... <u>cleanse</u> it, and hallow it from <u>the uncleanness of the children of Israel</u>.”, “... to <u>cleanse you</u>, <i>that</i> ye may be <u>clean</u> from all your <u>sins</u> before the LORD.”, “And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.”</p>
Leviticus 16:34	<p>“... to make an <u>atonement</u> for the children of Israel for all their sins <u>once a year</u>. ...”</p>

Considering the context of Daniel 11's **“the daily”**:

Daniel 11:1 KJB - Also I in the first year of Darius the Mede, *even* I, stood to confirm and to strengthen him.

Daniel 11:2 KJB - And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia.

Daniel 11:3 KJB - And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

Daniel 11:4 KJB - And when he shall stand up, his kingdom shall be broken, and shall be divided toward **the four** winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

Daniel 11:5 KJB - And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.

Daniel 11:6 KJB - And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in *these* times.

Daniel 11:7 KJB - But out of a branch of her roots shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

Daniel 11:8 KJB - And shall also carry captives into Egypt their gods, with their princes, *and* with their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north.

Daniel 11:9 KJB - So the king of the south shall come into *his* kingdom, and shall return into his own land.

Daniel 11:10 KJB - But his sons shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, *even* to his fortress.

Daniel 11:11 KJB - And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

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

Daniel 11:13 KJB - For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

Daniel 11:14 KJB - 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 vision**; but they shall fall.

Daniel 11:15 KJB - So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand.

Daniel 11:16 KJB - But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in **the glorious land**, which by his hand shall be consumed.

Daniel 11:17 KJB - He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand *on his side*, neither be for him.

Daniel 11:18 KJB - After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause *it* to turn upon him.

Daniel 11:19 KJB - Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

Daniel 11:20 KJB - Then shall stand up in his estate a raiser of taxes *in* **the glory of the kingdom**: but within few days he shall be destroyed, neither in anger, nor in battle.

Daniel 11:21 KJB - And in his estate shall stand up **a vile person**, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

Daniel 11:22 KJB - And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also **the prince of the covenant**.

Daniel 11:23 KJB - And after the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

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

Daniel 11:25 KJB - And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

Daniel 11:26 KJB - Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

Daniel 11:27 KJB - 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**.

Daniel 11:28 KJB - 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.

Daniel 11:29 KJB - 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 11:30 KJB - For the ships of Chittim shall come against him: therefore he 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 11:31 KJB - 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 11:32 KJB - And such as do wickedly against the covenant shall he corrupt by flatteries: but **the people that do know their God** shall be strong, and do *exploits*.

Daniel 11:33 KJB - And **they that understand among the people** shall instruct many: yet **they** shall **fall by the sword, and by flame, by captivity, and by spoil**, **many days**.

Daniel 11:34 KJB - Now when **they** shall **fall**, **they** shall be holpen with a little help: but many shall cleave to **them** with flatteries.

Daniel 11:35 KJB - 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**.

Daniel 11:36 KJB - 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 11:37 KJB - Neither shall he regard the God of his fathers, nor **the desire of women**, nor regard any god: for he shall magnify himself above all.

Daniel 11:38 KJB - But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

Daniel 11:39 KJB - Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many,

and shall divide the land for gain.

Daniel 11:40 KJB - And at **the time of the end** shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

Daniel 11:41 KJB - He shall enter also into **the glorious land**, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

Daniel 11:42 KJB - He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

Daniel 11:43 KJB - But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

Daniel 11:44 KJB - But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

Daniel 11:45 KJB - And he shall plant the tabernacles of his palace between the seas in **the glorious holy mountain**; yet he shall come to his end, and none shall help him.

Considering the context of Daniel 12's “**the daily**”:

Daniel 12:1 KJB - And at that time shall **Michael** stand up, **the great prince** which standeth for **the children of thy people**: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time **thy people** shall be delivered, **every one that shall be found written in the book**.

Daniel 12:2 KJB - And many of them that sleep in the dust of the earth shall awake, **some to everlasting life**, and some to shame *and* everlasting contempt.

Daniel 12:3 KJB - And **they that be wise** shall shine as the brightness of the firmament; and **they that turn many to righteousness** as the stars for ever and ever.

Daniel 12:4 KJB - 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 12:5 KJB - Then I Daniel looked, and, behold, there stood **other two, the one** on this side of the bank of the river, and **the other** on that side of the bank of the river.

Daniel 12:6 KJB - And **one said** to **the man clothed in linen, which was upon the waters of the river**, **How long shall it be to the end** of these wonders?

Daniel 12:7 KJB - And I heard **the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore 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 12:8 KJB - And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*?

Daniel 12:9 KJB - And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

Daniel 12:10 KJB - Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Daniel 12:11 KJB - 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 12:12 KJB - Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

Daniel 12:13 KJB - But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days.

We can notice that in Daniel 8, 11, & 12 KJB “the daily” has direct connection to the “sanctuary”, and the “2,300” day/years, of the “evening and morning” [Daniel 8:26 KJB], time period and its subsections, which itself refers to the day to day services, ending in the year end time service, the Day of Atonement, when the sanctuary was to be “cleansed”:

[1]

Daniel 8:11 KJB - 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.

Daniel 8:12 KJB - 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.

Daniel 8:13 KJB - 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 8:14 KJB - And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

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

[2]

Daniel 11:31 KJB - 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 11:32 KJB - And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.

Daniel 11:33 KJB - And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

[3]

Daniel 12:11 KJB - 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 12:12 KJB - Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

Daniel 12:13 KJB - But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days.

[06] Considering “**the daily**” in scripture [KJB], in regards Psalms 77:13 KJB - “Thy way, O God, *is* in the sanctuary: who *is so* great a God as *our* God?”

Since “**the daily**” is surrounded in the context of the “**sanctuary**” and its cleansing from sin, let us consider the passages of scripture which deal specifically with the day to day services and the year end-time service, the Day of Atonement, and see if there is any specific correlation with these, in the language of “**evening and morning**”.

Is there any New Testament texts we may consider first, which may shed light? Yes, and it even speaks of the “**priest**”, Jesus Christ:

Hebrews 10:11 KJB - And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

Hebrews 10:12 KJB - But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

We see that Paul, under the guidance of the Holy Spirit [2 Timothy 3:16; 2 Peter 1:21, 3:16 KJB], directly ties the words “**priest**”, “**this man** [Jesus]”, “**ministering**”, “**offering**”, “**oftentimes**”, “**sacrifices**”, “**offered**”, “**take away**” and “**sins**” to the word “**daily**”.

The “**sacrifices**” took place in the Sanctuary courtyard services upon the “**altar of burnt offering** [sacrifice]” [Leviticus 4:10 KJB]. Was there any other place, besides the Sanctuary courtyard, that “**the daily**” ministration and/or services were to take place? Yes, as we see in Hebrews 9 KJB:

Hebrews 9:1 KJB - Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

Hebrews 9:2 KJB - For there was **a tabernacle** made; **the first, wherein** *was* **the candlestick, and the table, and the shewbread**; which is **called the sanctuary**.

Hebrews 9:3 KJB - And after the second veil, the tabernacle which is called the Holiest of all;

Hebrews 9:4 KJB - Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

Hebrews 9:5 KJB - And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

Hebrews 9:6 KJB - Now when these things were thus ordained, **the priests went** **always** **into the first tabernacle, accomplishing the service of God**.

Hebrews 9:7 KJB - But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

Hebrews 9:8 KJB - The Holy Ghost this signifying, that **the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing**:

Side note, In other words, The Most Holy Place, could **not** begin functioning in the year end-time service, the Day of Atonement, until **after** the Holy Place services were accomplished. For when, or during the time that, the Holy Place services were still “standing”, it was there that the priest ministered, and not in the Most Holy Place.

Hebrews 9:9 KJB - Which *was* a figure for the time then present, in which were **offered both gifts and sacrifices**, that could not make him that did **the service** perfect, as pertaining to the conscience;

Hebrews 9:10 KJB - *Which stood* only in **meats and drinks**, and **divers washings**, and **carnal ordinances**, imposed *on them* until the time of reformation.

Hebrews 9:11 KJB - But Christ being come an high priest of good things to come, by a greater and more perfect **tabernacle**, not made with hands, that is to say, not of this building;

Hebrews 9:12 KJB - Neither by the blood of **goats and calves**, but by his own blood **he entered in once into the holy place**, having obtained eternal redemption *for us*.

Hebrews 9:13 KJB - For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

Hebrews 9:14 KJB - How much more shall the blood of Christ, who through the eternal Spirit **offered himself** without spot to God, purge your conscience from dead works to serve the living God?

We can then see that there was “**the daily**” ministration in the Sanctuary **courtyard** [where the altar of sacrifice and laver were] service, and also “**the daily**” ministration in the Sanctuary **holy place** [where

the table of shewbread, 7 branch candlestick, and altar of incense were] service throughout the year, unto the Day of Atonement, which took place in the 10th day of the 7th month.

[1] “The daily” of the courtyard:

There was the “**daily**” service which took place in the Sanctuary courtyard, with all of the “**burnt offerings**” [sacrifices] which took place at various times according to the events, but in general there was a “**burnt offering**” and/or “**lamb**” and/or “**meat offering**” “**day by day**” [Exodus 29:38 KJB], “**continual**” [Numbers 28:3 KJB], “**continually**” [1 Chronicles 16:40 KJB], even “**daily**” [Ezra 3:4; Ezekiel 46:13 KJB] in both:

[A] the “**evening**” [Exodus 29:39,41; Numbers 28:4,8; 1 Chronicles 16:40; Ezra 3:3,4 KJB] times and,

[B] the “**morning**” [Exodus 29:38,39,41; Numbers 28:4,8; 1 Chronicles 16:40; Ezra 3:3,4; Ezekiel 46:13,14,15 KJB] times,

[C] besides all of the other times [Exodus 29:38-42; Leviticus 6:12,13,20; Numbers 4:16; 28:2-10,14-15, 23-24,31, 29:6,11,16,19,22,25,28,31,34,38; 1 Chronicles 16:40, 23:28-31; 2 Chronicles 24:14; Ezra 3:2-5; Nehemiah 10:33; Psalms 50:8; Ezekiel 46:14-16 KJB].

Was this Camp and Courtyard service the only “**daily**” service to do? No.

[2] “The daily” of the holy place:

There was also the “**daily**” service which took place in the Holy Place of the Tabernacle/Sanctuary behind the first veil, wherein “...[was] the candlestick, and the table, and the shewbread ...” [Hebrews 9:2 KJB] and also having the “**altar of incense**” [Exodus 30:27 KJB].

In **Exodus 25:30 KJB**, we see that “**the table**” [Exodus 35:13, 39:36 KJB], the “**table of shewbread**”, “**shewbread table**” [2 Chronicles 29:18 KJB], “**the tables whereon the shewbread [was set]**” [2 Chronicles 4:19 KJB], the “**pure table**” [2 Chronicles 13:11 KJB]; the “**table of gold**” [1 Kings 7:48 KJB] was to be “**set upon**” “**alway**” [“**continually/perpetually/daily**”] with the “**continual shewbread**” [Numbers 4:3,7; 2 Chronicles 2:4 KJB], set “**alway**” “**before the LORD**” [1 Samuel 21:6 KJB] which was replaced/refreshed every week's end on the 7th Day Sabbath of the Lord thy God [Leviticus 25:4-9; 1 Samuel 21:6; 1 Chronicles 9:32 KJB], even as **Numbers 4:7 KJB** and **1 Samuel 21:3-6 KJB** [see also Matthew 12:3-4; Mark 2:25-26; Luke 6:3-4 KJB in conjunction] verifies.

In the Sanctuary holy place, besides the shewbread being the “**continual**” bread of the presence, and its changing on the 7th day, every week “**continually**”, there was also to be the “**daily**” [day by day, perpetually, always, continually] service/upkeep of the “**Oil**”, “**Lamp**” and “**Incense**” [Exodus 27:20,21, 30:1-10; Leviticus 24:2-4 KJB] and these too were to happen from:

[A] “**evening**” [Exodus 27:21, 30:7 KJB] to,

[B] “**morning**” [Exodus 27:21, 30:8 KJB].

In fact, the High priest [Aaron] was, in type, to wear a mitre with a golden plackard, “**continually**”, and was to bear “**the names of the Children of Israel**” [Exodus 28:29 KJB] upon Himself when He “**goeth in unto the Holy [place]**” [Exodus 28:29 KJB], “**before the LORD**” [Exodus 28:30 KJB].

What is more than this, is that in the wilderness wanderings, before entering into the Promised Land, the Son of God was “**always**” [daily; Numbers 9:16 KJB] in the Pillar of Cloud/Fire [Numbers 9:15,16,21 KJB], in both:

[A] the “**evening**” [Numbers 9:15,16,21 KJB] and in,

[B] the “**morning**” [Numbers 9:15,16,21 KJB].

As an additional insight, we also see that David, later in time, had set up priest musicians to minister “**continually**” [1 Chronicles 16:6,37 KJB] “**before the Ark**” as “**every day's work required**”.

There are clearly two services/portions dealing with “**the daily**”.

Before we look at the New Testament to confirm this, let us consider the Old Testament uses:

[06A] The Old Testament uses

The Table of Shewbread [the daily word/bread we are to live by]:

Exodus 25:30 KJB - And thou shalt set upon the table shewbread before me always.

Leviticus 24:5 KJB - And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.

Leviticus 24:6 KJB - And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.

Leviticus 24:7 KJB - And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

Leviticus 24:8 KJB - Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

Leviticus 24:9 KJB - And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

Numbers 4:3 KJB - From thirty years old and upward even until fifty years old,

all that enter into the host, to do the work in the tabernacle of the congregation.

Numbers 4:7 KJB - And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon:

1 Samuel 21:3 KJB - Now therefore what is under thine hand? give *me* five *loaves* of bread in mine hand, or what there is present.

1 Samuel 21:4 KJB - And the priest answered David, and said, *There is* no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women.

1 Samuel 21:5 KJB - And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel.

1 Samuel 21:6 KJB - So the priest gave him hallowed bread: for there was no bread there but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away.

2 Chronicles 2:4 KJB - Behold, I build an house to the name of the LORD my God, to dedicate *it* to him, *and* to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This *is an ordinance* for ever to Israel.

This “**table of shewbread**” was in the “**house of the LORD**”, in the “**holy place**”:

Matthew 12:4 KJB - How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

Mark 2:26 KJB - How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

Luke 6:4 KJB - How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

Hebrews 9:2 KJB - For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.

The Breastplate of Judgment, “**continually**”, “**for a memorial before the LORD**”

continually” and “bear the judgment of the children of Israel upon his heart before the LORD continually”:

Exodus 28:3 KJB - And thou shalt speak unto all *that are* wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

Exodus 28:15 KJB - And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; *of gold, of blue, and of purple, and of scarlet, and of fine twined linen*, shalt thou make it.

Exodus 28:29 KJB - And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.

Exodus 28:30 KJB - And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

Offering the Lamb [the daily sacrifice, our daily death, in which we always need Jesus]:

Exodus 29:38 KJB - Now this *is that* which thou shalt offer upon the altar; two lambs of the first year day by day continually.

Exodus 29:39 KJB - The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:

Exodus 29:40 KJB - And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine *for* a drink offering.

Exodus 29:41 KJB - And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD.

Exodus 29:42 KJB - *This shall be* a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.

The Altar of Burnt Offering, & various offerings [the daily sacrifice of thanksgiving, praise, and broken and contrite heart]:

Leviticus 6:11 KJB - And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

Leviticus 6:12 KJB - And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the

burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings.

Leviticus 6:13 KJB - The fire shall ever be burning upon the altar; it shall never go out.

Leviticus 6:20 KJB - This *is* the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.

Numbers 28:2 KJB - Command the children of Israel, and say unto them, My offering, *and* my bread for my sacrifices made by fire, *for* a sweet savour unto me, shall ye observe to offer unto me in their due season.

Numbers 28:3 KJB - And thou shalt say unto them, This *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, *for* a continual burnt offering.

Numbers 28:4 KJB - The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;

Numbers 28:5 KJB - And a tenth *part* of an ephah of flour for a meat offering, mingled with the fourth *part* of an hin of beaten oil.

Numbers 28:6 KJB - *It is* a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

Numbers 28:7 KJB - And the drink offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the LORD *for* a drink offering.

Numbers 28:8 KJB - And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the LORD.

Numbers 28:9 KJB - And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour *for* a meat offering, mingled with oil, and the drink offering thereof:

Numbers 28:10 KJB - *This is* the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

Numbers 28:14 KJB - And their drink offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt offering of every month throughout the months of the year.

Numbers 28:15 KJB - And one kid of the goats for a sin offering unto the LORD

shall be offered, beside the continual burnt offering, and his drink offering.

Numbers 29:6 KJB - Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

Numbers 29:11 KJB - One kid of the goats *for* a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

Numbers 29:16 KJB - And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

Numbers 29:19 KJB - And one kid of the goats *for* a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.

Numbers 29:22 KJB - And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

Numbers 29:25 KJB - And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

Numbers 29:28 KJB - And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

Numbers 29:31 KJB - And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

Numbers 29:34 KJB - And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

Numbers 29:38 KJB - And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

1 Chronicles 16:40 KJB - To offer burnt offerings unto the LORD upon the altar of the burnt offering continually morning and evening, and *to do* according to all that is written in the law of the LORD, which he commanded Israel;

1 Chronicles 23:28 KJB - Because their office *was* to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

1 Chronicles 23:29 KJB - Both for the shewbread, and for the fine flour for meat offering, and for the unleavened cakes, and for *that which is baked in the pan*, and for that which is fried, and for all manner of measure and size;

1 Chronicles 23:30 KJB - And to stand every morning to thank and praise the LORD, and likewise at even;

1 Chronicles 23:31 KJB - And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD:

2 Chronicles 24:14 KJB - And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, *even* vessels to minister, and to offer *withal*, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

Ezra 3:2 KJB - Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as *it is* written in the law of Moses the man of God.

Ezra 3:3 KJB - And they set the altar upon his bases; for fear *was* upon them because of the people of those countries: and they offered burnt offerings thereon unto the LORD, *even* burnt offerings morning and evening.

Ezra 3:4 KJB - They kept also the feast of tabernacles, as *it is* written, and *offered* the daily burnt offerings by number, according to the custom, as the duty of every day required;

Ezra 3:5 KJB - And afterward *offered* the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.

Nehemiah 10:33 KJB - For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy *things*, and for the sin offerings to make an atonement for Israel, and *for* all the work of the house of our God.

Psalms 50:8 KJB - I will not reprove thee for thy sacrifices or thy burnt offerings, *to have been* continually before me.

Ezekiel 46:13 KJB - Thou shalt daily prepare a burnt offering unto the LORD *of* a lamb of the first year without blemish: thou shalt prepare it every morning.

Ezekiel 46:14 KJB - And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD.

Ezekiel 46:15 KJB - Thus shall they prepare the lamb, and the meat offering, and the oil, every morning *for* a continual burnt offering.

The Meat Offering:

Numbers 4:16 KJB - And to the office of Eleazar the son of Aaron the priest *pertaineth* the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

Numbers 28:5 KJB - And a tenth *part* of an ephah of flour for a meat offering, mingled with the fourth *part* of an hin of beaten oil.

Numbers 28:6 KJB - *It is* a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

Numbers 28:7 KJB - And the drink offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink offering.

Numbers 28:8 KJB - And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.

Numbers 28:9 KJB - And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour *for* a meat offering, mingled with oil, and the drink offering thereof:

Numbers 28:10 KJB - *This is* the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

Numbers 28:23 KJB - Ye shall offer these beside the burnt offering in the morning, which *is* for a continual burnt offering.

Numbers 28:24 KJB - After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.

Numbers 28:31 KJB - Ye shall offer *them* beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

The Lamp and Oil [the daily witnessing, the daily being filled with the Holy Spirit]:

Exodus 27:20 KJB - And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.

Exodus 27:21 KJB - In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: *it shall be* a statute for ever unto their generations

on the behalf of the children of Israel.

Leviticus 24:2 KJB - Command the children of Israel, that they bring unto thee **pure oil olive beaten for the light**, to cause **the lamps to burn continually**.

Leviticus 24:3 KJB - **Without the vail of the testimony, in the tabernacle** of the congregation, shall Aaron **order it from the evening unto the morning** before the LORD **continually**: *it shall be* a statute for ever in your generations.

Leviticus 24:4 KJB - He shall **order the lamps** upon **the pure candlestick** before the LORD **continually**.

The Altar of Incense [the daily prayer, and the daily need of Christ's righteousness]

Exodus 30:1 KJB - And thou shalt make **an altar to burn incense** upon: *of* shittim wood shalt thou make it.

Exodus 30:2 KJB - A cubit *shall be* the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits *shall be* the height thereof: **the horns thereof** *shall be* of the same.

Exodus 30:3 KJB - And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

Exodus 30:4 KJB - And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make *it*; and they shall be for places for the staves to bear it withal.

Exodus 30:5 KJB - And thou shalt make the staves *of* shittim wood, and overlay them with gold.

Exodus 30:6 KJB - And thou shalt put **it before the vail that is by the ark of the testimony**, before the mercy seat that *is* over the testimony, where I will meet with thee.

Exodus 30:7 KJB - And Aaron shall **burn thereon sweet incense every morning**: when **he dresseth the lamps, he shall burn incense upon it**.

Exodus 30:8 KJB - And when Aaron **lighteth the lamps at even**, he **shall burn incense upon it**, a **perpetual incense** before the LORD throughout your generations.

Exodus 30:9 KJB - Ye shall offer no strange **incense** thereon, nor burnt **sacrifice**, nor meat **offering**; neither shall ye pour drink offering thereon.

Exodus 30:10 KJB - And Aaron shall make **an atonement upon the horns of it once in a year** with the blood of the sin offering of atonements: **once in the year shall he make atonement upon it** throughout your generations: it *is* most holy

unto the LORD.

The priest before the Ark of God [the daily obedience to God's Commandments]:

1 Chronicles 16:6 KJB - Benaiah also and Jahaziel the priests with trumpets **continually before the ark of the covenant of God.**

1 Chronicles 16:37 KJB - So he left there **before the ark of the covenant of the LORD** Asaph and his brethren, **to minister** before the ark **continually, as every day's work required:**

The Golden plate and Mitre [the daily holiness, and the daily surrender to God in the heart/mind, frontlets between the eyes]:

Exodus 28:36 KJB - And thou shalt make **a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.**

Exodus 28:37 KJB - And thou shalt put it on a blue lace, that it may be **upon the mitre; upon the forefront of the mitre** it shall be.

Exodus 28:38 KJB - And **it shall be upon** Aaron's **forehead**, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and **it shall be always upon his forehead, that they may be accepted before the LORD.**

The Pillar of Fire and Cloud [the daily baptism of the Holy Spirit]:

Numbers 9:15 KJB - And **on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony:** and **at even** there was **upon the tabernacle as it were the appearance of fire, until the morning.**

Numbers 9:16 KJB - So it was **always: the cloud covered it by day, and the appearance of fire by night.**

Numbers 9:21 KJB - And *so* it was, when **the cloud abode from even unto the morning,** and *that* **the cloud was taken up in the morning,** then they journeyed: whether *it was* **by day or by night** that **the cloud was taken up,** they journeyed.

The daily of the sanctuary in Daniel's vision [daily faith in Christ Jesus, the Prince [High priest] of the host [of princes, lesser priests, as we are]]:

Daniel 8:11 KJB - 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.

Daniel 8:12 KJB - 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.

Daniel 8:13 KJB - 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 8:14 KJB - And he said unto me, **Unto two thousand and three hundred days**; then shall **the sanctuary** be **cleansed**.

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

Daniel 11:31 KJB - 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 11:32 KJB - And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.

Daniel 11:33 KJB - And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, **many days**.

Daniel 12:11 KJB - 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 12:12 KJB - Blessed *is* he that waiteth, and cometh to **the thousand three hundred and five and thirty days**.

Daniel 12:13 KJB - But go thou thy way till **the end** *be*: for thou shalt rest, and stand in thy lot at **the end of the days**.

Other uses of the same word [H8548], “תמיד”, “tâmîyd” in the Old Testament, as it is variously translated into the King James English, and its scriptural definition therein and the identifying surrounding contexts:

Deuteronomy 11:12 KJB - A land which the LORD thy God careth for: the eyes of the LORD thy God *are* **always** upon it, **from the beginning of the year even unto the end of the year**.

2 Samuel 9:7 KJB - And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table **continually**.

2 Samuel 9:10 KJB - Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread **always** at my table.

Now Ziba had fifteen sons and twenty servants.

2 Samuel 9:13 KJB - So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

1 Kings 10:8 KJB - Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom.

2 Kings 4:8 KJB - And it fell on a day, that Elisha passed to Shunem, where *was* a great woman; and she constrained him to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread.

2 Kings 4:9 KJB - And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually.

2 Kings 25:29 KJB - And changed his prison garments: and he did eat bread continually before him all the days of his life.

2 Kings 25:30 KJB - And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

1 Chronicles 16:11 KJB - Seek the LORD and his strength, seek his face continually.

2 Chronicles 9:7 KJB - Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

Psalms 16:8 KJB - I have set the LORD always before me: because *he is* at my right hand, I shall not be moved.

Psalms 25:15 KJB - Mine eyes *are* ever toward the LORD; for he shall pluck my feet out of the net.

Psalms 34:1 KJB - *A Psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed.* I will bless the LORD at all times: his praise *shall* continually *be* in my mouth.

Psalms 35:27 KJB - Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant.

Psalms 35:28 KJB - And my tongue shall speak of thy righteousness *and* of thy praise all the day long.

Psalms 38:17 KJB - For I *am* ready to halt, and my sorrow *is* continually before me.

Psalms 40:11 KJB - Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me.

Psalms 40:16 KJB - Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.

Psalms 51:3 KJB - For I acknowledge my transgressions: and my sin *is* ever before me.

Psalms 69:23 KJB - Let their eyes be darkened, that they see not; and make their loins continually to shake.

Psalms 70:4 KJB - Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

Psalms 71:3 KJB - Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou *art* my rock and my fortress.

Psalms 71:6 KJB - By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise *shall be* continually of thee.

Psalms 72:15 KJB - And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; *and* daily shall he be praised.

Psalms 74:22 KJB - Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

Psalms 74:23 KJB - Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.

Psalms 105:4 KJB - Seek the LORD, and his strength: seek his face evermore.

Psalms 109:15 KJB - Let them be before the LORD continually, that he may cut off the memory of them from the earth.

Psalms 109:19 KJB - Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

Psalms 119:44 KJB - So shall I keep thy law continually for ever and ever.

Psalms 119:109 KJB - My soul *is* continually in my hand: yet do I not forget thy law.

Psalms 119:117 KJB - Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

Proverbs 5:19 KJB - *Let her be as* the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.

Proverbs 6:20 KJB - My son, **keep** thy father's commandment, and **forsake not** the law of thy mother:

Proverbs 6:21 KJB - Bind them **continually** upon thine heart, *and* tie them about thy neck.

Proverbs 15:15 KJB - **All the days** of the afflicted *are* evil: but he that is of a merry heart *hath* a **continual** feast.

Proverbs 28:14 KJB - Happy *is* the man that feareth **alway**: but he that hardeneth his heart shall fall into mischief.

Isaiah 21:8 KJB - 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**:

Isaiah 49:16 KJB - Behold, I have graven thee upon the palms of *my* hands; thy walls *are* **continually** before me.

Isaiah 51:13 KJB - And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared **continually every day** because of the fury of the oppressor, as if he were ready to destroy? and where *is* the fury of the oppressor?

Isaiah 52:5 KJB - Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name **continually every day** *is* blasphemed.

Isaiah 60:11 KJB - Therefore thy gates shall be open **continually**; they shall **not be shut day nor night**; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought.

Isaiah 62:6 KJB - I have set watchmen upon thy walls, O Jerusalem, *which* shall **never hold their peace day nor night**: ye that make mention of the LORD, **keep not silence**,

Isaiah 62:7 KJB - And give him **no rest**, till he establish, and till he make Jerusalem a praise in the earth.

Isaiah 65:3 KJB - A people that provoketh me to anger **continually** to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;

Jeremiah 6:7 KJB - As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me **continually** *is* grief and wounds.

Jeremiah 52:33 KJB - And changed his prison garments: and he did **continually** eat bread before him **all the days of his life**.

Jeremiah 52:34 KJB - And *for* his diet, there was a **continual** diet given him of

the king of Babylon, every day a portion until the day of his death, all the days of his life.

Ezekiel 38:8 KJB - After many days thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

Ezekiel 39:14 KJB - And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

Hosea 12:6 KJB - Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

Obadiah 1:16 KJB - For as ye have drunk upon my holy mountain, *so* shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

Nahum 3:19 KJB - *There is* no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

Habakkuk 1:17 KJB - Shall they therefore empty their net, and not spare continually to slay the nations?

[06B] The New Testament continuance

Jesus was performing the work of the true priest in the courtyard “**daily**” service in the true Temple:

Matthew 26:55 KJB - In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat **daily** with you **teaching in the temple**, and ye laid no hold on me.

Mark 14:49 KJB - I was **daily** with you **in the temple teaching**, and ye took me not: but the scriptures must be fulfilled.

Luke 19:47 KJB - And he taught **daily in the temple**. But the chief priests and the scribes and the chief of the people sought to destroy him,

Luke 22:53 KJB - When I was **daily** with you **in the temple**, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

John 18:20 KJB - Jesus answered him, I spake openly to the world; I **ever taught in the synagogue**, and **in the temple**, whither the Jews **always** resort; and in secret have I said nothing.

Jesus taught His disciples to ask for “**the daily**” bread of the True Temple:

Matthew 6:11 KJB - Give us this day our daily bread.

Luke 11:3 KJB - Give us day by day our daily bread.

Jesus taught us to “**continual**[ly]” come to Him by faith:

Luke 18:5 KJB - Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

Jesus taught His disciples to “**daily**” take up their cross, a “**daily**” sacrifice, and follow Him:

Luke 9:23 KJB - And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

When Jesus, their priest and sacrifice, ascended to Heaven, and even became the Great High Priest, to continue “**the daily**” ministration of the True Tabernacle, the True Sanctuary of Heaven, as we see in the Revelation, among the Candlesticks, Altar of Incense, and the Table of Shewbread, the disciples on earth, followed Him in this work, and entered into that upper room, being “**the daily**” experience of the True Holy Place in Heaven above, by “**daily**” faith therein, in Him, and thus anti-typical “**the daily**” was in full swing:

Luke 24:53 KJB - And were continually in the temple, praising and blessing God. Amen.

Acts 2:46 KJB - And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

Acts 2:47 KJB - Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Acts 5:42 KJB - And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

Acts 6:1 KJB - And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

Acts 6:4 KJB - But we will give ourselves continually to prayer, and to the ministry of the word.

Acts 16:5 KJB - And so were the churches established in the faith, and increased in number daily.

Acts 17:11 KJB - These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily,

whether those things were so.

Acts 17:17 KJB - Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

Acts 19:9 KJB - But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

Acts 20:31 KJB - Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

Acts 26:7 KJB - Unto which *promise* our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

Romans 8:36 KJB - As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Compare:

Psalms 44:22 KJB - Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

Romans 9:2 KJB - That I have great heaviness and continual sorrow in my heart.

Romans 12:12 KJB - Rejoicing in hope; patient in tribulation; continuing instant in prayer;

1 Corinthians 15:31 KJB - I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

2 Corinthians 4:16 KJB - For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

2 Corinthians 11:28 KJB - Beside those things that are without, that which cometh upon me daily, the care of all the churches.

Philippians 4:4 KJB - Rejoice in the Lord alway: *and* again I say, Rejoice.

Compare:

Psalms 35:28 KJB - And my tongue shall speak of thy righteousness *and* of thy praise all the day long.

Psalms 44:8 KJB - In God we boast all the day long, and praise thy name for ever. Selah.

Psalms 71:24 KJB - My tongue also shall talk of thy righteousness all the day long; for they are confounded, for they are brought unto shame, that seek my hurt.

Proverbs 23:17 KJB - Let not thine heart envy sinners: but be thou in the fear of the LORD all the day long.

2 Thessalonians 3:8 KJB - Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

Hebrews 3:13 KJB - But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

Hebrews 3:14 KJB - For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

Hebrews 3:15 KJB - While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

Hebrews 7:24 KJB - But this man, because he continueth ever, hath an unchangeable priesthood.

Hebrews 7:25 KJB - Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Compare:

Deuteronomy 33:12 KJB - *And* of Benjamin he said, The beloved of the LORD shall dwell in safety by him; *and the LORD shall cover him all the day long*, and he shall dwell between his shoulders.

Hebrews 7:27 KJB - Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

Hebrews 10:10 KJB - By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

Hebrews 10:11 KJB - And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

Hebrews 10:12 KJB - But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

Hebrews 13:15 KJB - By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.

James 2:15 KJB - If a brother or sister be naked, and destitute of daily food,

2 Peter 2:8 KJB - (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

The wicked, have a counterfeit daily, a daily toil, and having no rest whatsoever from their sin:

Revelation 14:11 KJB - And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Compare:

Genesis 6:5 KJB - And GOD saw that the wickedness of man was great in the earth, and *that* every imagination of the thoughts of his heart was only evil continually.

Psalms 32:3 KJB - When I kept silence, my bones waxed old through my roaring all the day long.

Psalms 32:4 KJB - For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

Psalms 38:4 KJB - For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

Psalms 38:5 KJB - My wounds stink *and* are corrupt because of my foolishness.

Psalms 38:6 KJB - I am troubled; I am bowed down greatly; I go mourning all the day long.

Psalms 38:12 KJB - They also that seek after my life lay snares *for me*: and they that seek my hurt speak mischievous things, and imagine deceits all the day long.

Psalms 73:14 KJB - For all the day long have I been plagued, and chastened every morning.

Proverbs 21:26 KJB - He coveteth greedily all the day long: but the righteous giveth and spareth not.

[06C] The “**daily**” surrender and experiences, either to Satan or to God

The “**daily**” offered to us, by Satan, or by God:

Daniel 1:5 KJB - And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the

end thereof they might stand before the king.

If we refuse the “**daily**” provision by God, then God will give us up to receive of the “**daily**” provision doled out by the devil, even the Babylonian “**daily**”, wherein there is a counterfeit daily bread, drink, experience, education, name, health regiment, religion, worship, that we might not rely upon God daily, but rather, remain daily subject to Satan, that he might have our daily affections, reliance and worship. Look:

Daniel 1:1 KJB - In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

Daniel 1:2 KJB - And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

[1] “**with part of**”: not the whole, for God suffered not the Ark of the Covenant to be taken, the very Commandments that Israel had transgressed “**daily**”.

[2] “**vessels of the house of God**”: In a spiritual application, beyond the mere physical cups, are we not a precious vessel to be filled, and to be of such a character as of Gold to be filled by God?

Which house should we be vessels for? Are we the precious trophies of God, or of the devil?

Did not Jesus himself pay such a price, that we may be redeemed from the clutches of satan, did not Jesus ascend on high and lead captivity captive [Psalms 68:18; Ephesians 4:8 KJB], that we would be the precious peculiar treasure [Exodus 19:5; Psalms 135:4 KJB] in the House of His Father?

Did not Jesus speak thus to the Pharisees?:

Matthew 23:25 KJB - **Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.**

The holy vessels [please take notice of the 7th Month, which we are now still in, since Anti-typical Trumpets began]:

1 Kings 8:4 KJB - And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up.

Isaiah 66:19 KJB - And I will set a sign among them, and I will send those that escape of them unto the nations, *to* Tarshish, Pul,

and Lud, that draw the bow, *to* Tubal, and Javan, *to* the isles afar off, that have not heard my fame, neither have seen my glory; and **they shall declare my glory among the Gentiles.**

Isaiah 66:20 KJB - And they shall bring all your brethren *for* an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, **as the children of Israel bring an offering in a clean vessel into the house of the LORD.**

Isaiah 66:21 KJB - And **I will also take of them for priests and for Levites,** saith the LORD.

Acts 9:15 KJB - But the Lord said unto him, **Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:**

2 Timothy 2:19 KJB - Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, **Let every one that nameth the name of Christ depart from iniquity.**

2 Timothy 2:20 KJB - But in a great house there are not only **vessels of gold and of silver,** but also of wood and of earth; and some **to honour,** and some to dishonour.

2 Timothy 2:21 KJB - If a man therefore **purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.**

Daniel 1:3 KJB - And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of **the children** of Israel, and of the king's seed, and of the princes;

Daniel 1:4 KJB - **Children** in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

[1] “Children”: that is children of the Remnant [Judah; Jeremiah 42:15,19, etc KJB], children of **“of Israel”**, children **“of the king's seed”** and children **“of the princes”**. The Book of Daniel is **especially** for the children of today, for it was written for all the children of God.

[2] “in whom [was] no blemish”: that is like Jesus Christ, who is that **“lamb shall be without blemish”** [Exodus 12:5; 1 Peter 1:19 KJB], also as the Church ought to be:

Ephesians 5:27 KJB - That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

2 Peter 3:14 KJB - Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

Daniel 1:5 KJB - And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

Consider the two “daily's”:

The Central Pillar, The Great Controversy & The Plan Of Redemption in Daniel 1:1-21; Short Notes	
Two Arch-Rulers Overall	
Jesus, “the Lord ... God ...”	Satan, “... his god...”
Two Kings	
Jehoiakim king	Nebuchadnezzar king
Two Kinds Of Servants	
Of God	Of Satan/Men
Two Cities	
Jerusalem	Babylon
Two Temples / Sanctuaries	
House of God	House of his god
Two Peoples	
Israel / Judah	Babylonians / Chaldeans
Two Lands / Kingdoms	
Canaan / Israel / Judea	Babylon / Land of Shinar / Chaldea
Two Religions	
Worship of the True God, Vessels	Worship of false gods, magicians, astrologers
Two Tongues / Languages	
Canaan, symbolic of Heaven's order	Babylon / Chaldean, symbolic of hell's confusion
Two Wisdoms	
God's Wisdom	Wisdom of men / serpent / occult / esoteric
Two Names	
God glorifying names Daniel, Hananiah, Mishael, Azariah	Satanic glorifying names Belteshazzar, Shadrach, Meshach, Abednego

Two Ways	
God's Commandments, Righteousness By Faith, Liberty, Fear of God	Rebellion of Satan, Transgression, Sin By Doubt, Captivity, Fear of men
Two Daily's: Diets / Lifestyles	
God's Daily, Reliance Upon Every Word, Water / Pulse, Clean, Pure, Healthy	Counterfeit Daily, reliance upon satan, men, one's own wisdom and strength – alcohol, unclean meat, unhealthy
Two Conditions	
Purity, Undefined, Holy, Sacred, Faithful	Defiled, Impure, Unholy, Profane, Unfaithful
Two Times	
Period of Probation, Testing, Trial, Proving	Probation, Testing, Proving Closed; Passed / Failed
Two Ends	
Eternal Life, Continuing	Eternal Death, Ending, Cease To Be

The Central Pillar, The Great Controversy & The Plan Of Redemption in Daniel 1:1-21; Long Notes			
Jesus		Satan	
Dan. 1:2,9,17 [Arch-Ruler]	“... the Lord ... God ...”, “... God ...”, “... God ...”	Dan 1:2,7 [Arch-Ruler]	“... his god ... his god ...”, “... Bel teshazzar ...”
Dan. 1:1,2,3 [a king of Judah and Jerusalem] , later also Cyrus [type of Christ Jesus] , Dan. 1:21	“... Jehoiakim king of Judah ...”, “... Jehoiakim king of Judah ...”, “... the king's ...”, “... Cyrus ...”	Dan. 1:1,2,3,4,5,8,10,13,15,18,19,20 [a king of Babylon]	“... Nebuchadnezzar king of Babylon ...”, “... he ... his ... he ... his ...”, “... the king ... his ...”, “... the king's ...”, “... the king ... the king's ... he ... the king.”, “... the king's ... he ...”, “... lord the king ... who ... he ... the king.”, “... the king's ...”, “... the king's ...”, “... the king ... he ...Nebuchadnezzar.”, “... the king ...the king.”, “... the king ... he ... his ...”
Dan. 1:3,4,6,7,8,9,10,11,12,13,14,15,16,17,18,19,20,21 [servants of God]	“... <i>certain</i> of the children of Israel, and of the king's seed, and of the princes ...”, “Children ...”, “Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah.”, “... Daniel <i>the name</i> of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.”, “Daniel ... his ... he ... himself ... he ... he ... himself ...”, “... Daniel ...”, “... Daniel ... your faces ... than the children which <i>are</i> of your sort ... ye ...”, “... Daniel ... Daniel, Hananiah, Mishael, and Azariah, ...”, “... servants, I ... us ...”, “... our countenances ... of the children ... servants.”, “... them ... them ...”, “... their countenances ... the children ...”, “... their ... they ... them ...”, “... these four children ... them ... Daniel ...”, “... them ... them ...”, “... them ... among them all ... Daniel, Hananiah, Mishael,	Dan. 1:3,4,7,8,9,10,11,12,13,14,16,18,20 [servants of men]	“... Ashpenaz the master of his eunuchs ...”, “... the Chaldeans ...”, “... the prince of the eunuchs ...”, “... the prince of the eunuchs ...”, “... the prince of the eunuchs ...”, “... the prince of the eunuchs ... <i>me</i> endanger my head ...”, “... Melzar, whom the prince of the eunuchs ...”, “... thy ... thee ...”, “... thee ... thou ... thy ...”, “So he consented ...”, “Thus Melzar ...”, “... he ... the prince of the eunuchs ...”, “... all the magicians <i>and</i> astrologers ...”

	and Azariah ... they ...”, “... them ... them ...”, “... Daniel ... Cyrus ...”		
Dan. 1:1 [City]	“... Jerusalem ... it.”	Dan. 1:1 [City]	“... Babylon ...”
Dan. 1:2 [Temple / Sanctuary]	“... the house of <u>God</u> ...”	Dan. 1:2 [Temple / Sanctuary]	“... the house of his <u>god</u> ... the treasure house of his <u>god</u> .”
Dan. 1:3 [Peoples, children of God]	“... of Israel ...”	Dan. 1:4 [Peoples, children of Babylon]	“... the Chaldeans.”
Dan. 1:1,2,6 [Land / Kingdom]	“... Judah ...”, “... Judah ...”, “... of Judah ...”	Dan. 1:2 [Land / Kingdom]	“... the land of Shinar ...”
Dan. 1:2,4,8,17 [True worship]	“... part of <u>the vessels</u> of the house of God ... <u>the vessels</u> ...”, “ <u>Children</u> in whom <i>was</i> no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as <i>had</i> ability in them to stand in the king's palace ...”, “... purposed in his heart that he would not defile himself ...”, “As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.”	Dan. 1:2,4 [False worship]	“... all the <u>magicians</u> <i>and</i> <u>astrologers</u> that <i>were</i> in all his realm. ...”, “... the <u>Chaldeans</u> .”
Dan. 1:3 [Language of Canaan, type of Heaven.]	“... the children <u>of Israel</u> ...”	Dan. 1:4 [Babylonian language, confusion]	“... the <u>tongue</u> of the Chaldeans. “
Dan. 1:4,17,19,20 [God's wisdom]	“Children in whom <i>was</i> no blemish, but well favoured, and skilful in all <u>wisdom</u> , and cunning in <u>knowledge</u> , and <u>understanding science</u> , and such as <i>had</i> ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.”, “As for these four children, God gave them <u>knowledge and skill in all learning and wisdom</u> : and Daniel had <u>understanding</u> in all visions and dreams.”, “And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.”, “And in all matters of <u>wisdom</u> <i>and</i> <u>understanding</u> , that the king enquired of them, he found them <u>ten times better</u> than all ...”	Dan. 1:4,20 [men's wisdom]	“... the <u>learning</u> and the tongue of the Chaldeans.”, “... all the magicians <i>and</i> astrologers that <i>were</i> in all his realm.”
Dan. 1:6,8,9,10,11,17, 19,21 [True Name which glorifies God,	“... Daniel, Hananiah, <u>Mishael</u> , and Azariah.”, “... Daniel ...”, “... Daniel ...”, “... Daniel ...”, “... Daniel ...”, “... Daniel, Hananiah, Mishael, and Azariah ...”, “... Daniel ...”	Dan. 1:7 [False Name which glorifies Satan, of Sin,	“Daniel <i>the name</i> of <u>Belteshazzar</u> ; and to Hananiah, of <u>Shadrach</u> ; and to Mishael, of <u>Meshach</u> ; and to Azariah, of <u>Abednego</u> .”

Name of Victory, Salvation and Redemption]		Idolatry]	
Dan. 1:4,8,9,21 [God's Way / Right Fear Of God / Pure / Righteousness / Faithfulness / Grace / Commandment Keeping / Love to God and man / Freedom [release by Cyrus, the type of Christ]	“Children in whom <i>was</i> no blemish ...”, “... Daniel purposed in his heart that he would not defile himself ...”, “Now God had brought Daniel into favour and tender love with the prince of the eunuchs.”, “And Daniel continued even unto the first year of king Cyrus. ”	Dan. 1:1,2,10 [Fear of men / Unrighteousness / Sin / Disobedience / Slavery / Bondage / Captivity]	“... besieged ...”, “And the Lord gave Jehoiakim king of Judah into his hand , with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.”, “And the prince of the eunuchs said unto Daniel, I fear my lord the king , who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which <i>are</i> of your sort? then shall ye make me endanger my head to the king. ”
Dan. 1:8,12,14,15,16 [The True Daily: food, drink, learning, reliance, worship, etc; both in the physical and spiritual]; “Pulse” is that which is 'of the seed', even Jesus Christ; Genesis 3:15; Galatians 3:16; Revelation 12:17, etc. “Water” is not only of the Holy Spirit, John 3:5, but also of Faith; John 6:35, and the word of God, Ephesians 5:26. Thus to live of every word that proceedeth from the mouth of God, Faith [and Love] and Obedience.	“But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.”, “ Prove thy servants, I beseech thee, ten days ; and let them give us pulse to eat , and water to drink .”, “So he consented to them in this matter, and proved them ten days. ”, “And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.”, “Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse. ”	Dan. 1:4,5,8,10,13,15,16 [a Counterfeit Daily: food, drink, learning, reliance, worship, etc; both in the physical and spiritual]	“... the learning and the tongue of the Chaldeans.”, “And the king appointed them a daily provision of the king's meat , and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.”, “... defile himself with the portion of the king's meat, nor with the wine which he drank: ... defile himself.”, “... my lord the king, who hath appointed your meat and your drink ...”, “... eat of the portion of the king's meat ...”, “... eat the portion of the king's meat.”, “... the portion of their meat, and the wine that they should drink ...”
Dan. 1:8 [Condition / Choice: Purity / Undefined / Holy / Sacred / Faithful]; after	“... not defile ... not defile ...”	Dan. 1:8 [Condition / Choice: Defilement / Impure / Unholy / Profane /	“... defile ... defile ...”

		Unfaithful]	
Dan. 1:12,13,14 [Time: Probation, Time Of Trial, Testing And Proving]	“Prove thy servants, I beseech thee, ten days ...”, “Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.”, “So he consented to them in this matter, and proved them ten days.”	Dan. 1:15,16 [Time: Temptation Does Not Allure To Sin, Thus It Is Taken Away, After Victory, Even As Those Who Have Victory Over Sin In Their Trial]	“And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.”, “Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.”
Dan. 1:20 [The End, Victory, Eternal Life]	“And Daniel <u>continued</u> <i>even</i> unto the first year of king Cyrus.” [Daniel continued into the next Kingdom ...]	Dan. 1:10 [The End, Loss, Endangered, Eternal Death]	“... then shall ye make <i>me</i> endanger my head to the king. ...” [This Babylon came to its end ...]

What if we choose to refuse the **“daily”** provision of Satan and Babylon? Shall we not receive of the wrath of the Dragon, and possibly lose life temporarily?

Revelation 12:17 KJB - And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Revelation 13:15 KJB - And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

What if we choose instead, to refuse the **“daily”** provision of God and Heaven above? Shall we not rather receive the wrath of God, and receive the loss of eternal life?

Romans 6:23 KJB - For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

Revelation 6:16 KJB - And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

Revelation 14:10 KJB - The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

Revelation 21:8 KJB - **But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.**

Parents, do you know of the solemn and awesome responsibility and stewardship, to raise the precious children, who, God has gifted you with, in righteousness and to the glory of God?

What happens if the parents, or ourselves, refuse the **“daily”** provisions of God, and also children, likewise, if you forget to honour God, and your earthly parents, as in the LORD?

Hosea 4:6 KJB - 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.

God is merciful, loving, long-suffering, & desiring our repentance, love and whole-hearted service.

However, Satan ever stands ready to offer his **“daily”** provision in the place of God's, that he might gain your affections, time, worship and surrender of your will to his.

We see that the King of Babylon [thus also Satan], having his opportunity [in the place of God, antichristos] would now show forth his own worldly 'hospitality' [for having spurned God's table], by providing, for these children, his captives, from his own substance, his own table, his own counterfeit **“daily”** [in the place of God's; antichristos].

Instead of God's blessing and abundance, we see that the King of Babylon, that King of kings of the North, offers rich delicacies, and the corrupt wine of Babylon, which the King himself drank and partook of. He is now the one to satisfy their appetite in the place of God's perfect will/plan and requirements in not only physical food, but also spiritual/mental learning, so that he might claim their loyalty, obedience and love of heart to himself, rather than to God, our Father in Heaven, so that they might forget the worship/service of their God, and worship/serve his god, that they might forget their city and their people, that they would take up his city and his people, so that they would forget the way and life of God's choosing, that they might take of his way and life.

Yet, the very Best that Babylon [even Satan], and all its delicacies, has to offer is as nothing, compared with what God is offering us.

Our True KING of Kings, Jesus, has appointed us a **“daily”** provision from His own substance, fresh and life-giving, and shall we not partake of it? At the end, we can truly stand before the KING of Kings.

The **“daily”** filling:

What shall we be filled with, as vessels?, and with whom do our desires, affections and appetites align with?

Shall we be filled with righteousness?

Matthew 5:6 KJB - **Blessed are they which do hunger and thirst after righteousness: for they shall be filled.**

Psalms 119:103 KJB - How sweet are thy words unto my taste! *yea, sweeter* than honey to my mouth!

Proverbs 16:24 KJB - Pleasant words *are as* an honeycomb, sweet to the soul, and health to the bones.

Ephesians 3:19 KJB - And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Philippians 1:11 KJB - Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

Or shall we be filled with unrighteousness?

Romans 1:29 KJB - Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

Proverbs 9:17 KJB - Stolen waters are sweet, and bread *eaten* in secret is pleasant.

Proverbs 9:18 KJB - But he knoweth not that the dead *are* there; *and that* her guests *are* in the depths of hell.

Proverbs 20:17 KJB - Bread of deceit *is* sweet to a man; but afterwards his mouth shall be filled with gravel.

Shall we eat and drink after the manner of the Babylonians in this world, after their father the devil [John 8:44 KJB], after the manner of the children of disobedience [Ephesians 2:2, 5:6; Colossians 3:6 KJB], of that wicked one [1 John 3:12 KJB], or do we rather eat and drink to the Glory of God [Revelation 14:6-7 KJB]?

Deuteronomy 12:8 KJB - Ye shall not do after all *the things* that we do here this day, every man whatsoever *is* right in his own eyes.

1 Corinthians 10:31 KJB - Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

Revelation 14:7 KJB - Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Eating and drinking, in the natural, and in the spiritual:

1 Corinthians 15:46 KJB - Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

God's meat/food, the physical and natural:

Genesis 1:29 KJB - And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.

After the flood, there was a temporary provision, for a limited time, in the state of emergency, to only eat the clean, and never any blood or fat, sick, strangled, etc, yet in the last days God warned us to go back to the original diet:

Hosea 4:1 KJB - Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor knowledge of God in the land.

Hosea 4:2 KJB - By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.

Hosea 4:3 KJB - Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

Romans 8:21 KJB - Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Romans 8:22 KJB - For we know that the whole creation groaneth and travaileth in pain together until now.

1 Corinthians 10:5 KJB - But with many of them God was not well pleased: for they were overthrown in the wilderness.

1 Corinthians 10:6 KJB - Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

1 Corinthians 10:11 KJB - Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

Psalms 78:17 KJB - And they sinned yet more against him by provoking the most High in the wilderness.

Psalms 78:18 KJB - And they tempted God in their heart by asking meat for their lust.

Psalms 78:19 KJB - Yea, they spake against God; they said, Can God furnish a table in the wilderness?

Psalms 78:20 KJB - Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

Psalms 78:21 KJB - Therefore the LORD heard *this*, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;

Psalms 78:22 KJB - Because they believed not in God, and trusted not in his salvation:

Psalms 78:23 KJB - Though he had commanded the clouds from above, and opened the doors of heaven,

Psalms 78:24 KJB - And had rained down manna upon them to eat, and had given them of the corn of heaven.

Psalms 78:25 KJB - Man did eat angels' food: he sent them meat to the full.

Psalms 78:26 KJB - He caused an east wind to blow in the heaven: and by his power he brought in the south wind.

Psalms 78:27 KJB - He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea:

Psalms 78:28 KJB - And he let *it* fall in the midst of their camp, round about their habitations.

Psalms 78:29 KJB - So they did eat, and were well filled: for he gave them their own desire;

Psalms 78:30 KJB - They were not estranged from their lust. But while their meat *was* yet in their mouths,

Psalms 78:31 KJB - The wrath of God came upon them, and slew the fattest of them, and smote down the chosen *men* of Israel.

Psalms 78:32 KJB - For all this they sinned still, and believed not for his wondrous works.

Revelation 11:18 KJB - And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

God's spiritual food, the very words of God:

John 4:32 KJB - But he said unto them, **I have meat to eat that ye know not of.**

John 4:33 KJB - Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

John 4:34 KJB - Jesus saith unto them, **My meat is to do the will of him that sent me, and to finish his work.**

John 6:27 KJB - Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

John 6:54 KJB - Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

John 6:55 KJB - For my flesh is meat indeed, and my blood is drink indeed.

John 6:56 KJB - He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

1 Corinthians 10:3 KJB - And did all eat the same spiritual meat;

Hebrews 5:14 KJB - But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

God's drink, the “**daily**” physical and natural drink:

Genesis 2:10 KJB - And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

Isaiah 65:8 KJB - Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for my servants' sakes, that I may not destroy them all.

Nehemiah 13:12 KJB - Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasures.

Proverbs 3:10 KJB - So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

1 Corinthians 10:16 KJB - The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

God's spiritual drink:

Matthew 9:17 KJB - Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

Mark 2:22 KJB - And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

Luke 5:37 KJB - And no man putteth new wine into old bottles; else the new

wine will burst the bottles, and be spilled, and the bottles shall perish.

Luke 5:38 KJB - But new wine must be put into new bottles; and both are preserved.

John 4:13 KJB - Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

John 4:14 KJB - But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

John 6:35 KJB - And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

John 7:16 KJB - Jesus answered them, and said, My doctrine is not mine, but his that sent me.

1 Corinthians 10:4 KJB - And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

Satan's “daily” physical and natural meat/food:

Isaiah 66:17 KJB - They that sanctify themselves, and purify themselves in the gardens behind one *tree* in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

1 Corinthians 6:13 KJB - Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

Philippians 3:19 KJB - Whose end *is* destruction, whose God *is* *their* belly, and *whose* glory *is* in their shame, who mind earthly things.)

Satan's “daily” spiritual meat/food:

Matthew 16:6 KJB - Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

Matthew 16:11 KJB - How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

Mark 8:15 KJB - And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.

Luke 12:1 KJB - In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the

Pharisees, which is hypocrisy.

Proverbs 4:17 KJB - For they eat the bread of wickedness, and drink the wine of violence.

1 Corinthians 5:8 KJB - Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

Satan's “**daily**” physical intoxicating drink:

Ephesians 5:18 KJB - And be not drunk with wine, wherein is excess; but be filled with the Spirit;

Deuteronomy 32:32 KJB - For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:

Deuteronomy 32:33 KJB - Their wine *is* the poison of dragons, and the cruel venom of asps.

Proverbs 20:1 KJB - Wine *is* a mocker, strong drink *is* raging: and whosoever is deceived thereby is not wise.

Proverbs 23:20 KJB - Be not among winebibbers; among riotous eaters of flesh:

Proverbs 23:21 KJB - For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe *a man* with rags.

Proverbs 23:29 KJB - Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

Proverbs 23:30 KJB - They that tarry long at the wine; they that go to seek mixed wine.

Proverbs 23:31 KJB - Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright.

Proverbs 23:32 KJB - At the last it biteth like a serpent, and stingeth like an adder.

Proverbs 31:3 KJB - Give not thy strength unto women, nor thy ways to that which destroyeth kings.

Proverbs 31:4 KJB - *It is* not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes strong drink:

Proverbs 31:5 KJB - Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

Proverbs 31:6 KJB - Give strong drink unto him that is ready to perish, and wine

unto those that be of heavy hearts.

Proverbs 31:7 KJB - Let him drink, and forget his poverty, and remember his misery no more.

Isaiah 5:20 KJB - Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Isaiah 5:21 KJB - Woe unto *them that are* wise in their own eyes, and prudent in their own sight!

Isaiah 5:22 KJB - Woe unto *them that are* mighty to drink wine, and men of strength to mingle strong drink:

Isaiah 5:23 KJB - Which justify the wicked for reward, and take away the righteousness of the righteous from him!

Who is the Adder, the Serpent, the Asp, the Dragon?

Who is the one which mocked Christ Jesus on the Cross?

Who is the one which Rages against Him even now, and His Church?

Who is the one who is Cruel?

Who is the Deceiver?

Who is the one which gave to Christ Jesus Wounds without Cause?

Does Life sting or does Sin/Death sting?

1 Corinthians 15:55 KJB - O death, where *is* thy sting? O grave, where *is* thy victory?

1 Corinthians 15:56 KJB - The sting of death *is* sin; and the strength of sin *is* the law.

What did Satan offer to Christ Jesus upon the Cross? He attempted to infect Jesus with his poison ~ sin! He tried to get Jesus to sin even upon the verge of death!

Matthew 27:34 KJB - They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

Mark 15:23 KJB - And they gave him to drink wine mingled with myrrh: but he received *it* not.

Jesus drank not one drop, as He was victorious, by Faith, over the world, sin, flesh and the devil, and instead finally tasted death for every man!

John 19:28 KJB - After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, **I thirst.**

John 19:29 KJB - Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

John 19:30 KJB - When Jesus therefore had received the vinegar, he said, **It is finished:** and he bowed his head, and gave up the ghost.

Hebrews 2:9 KJB - But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

We are all Kings and Priests [Exodus 19:6; Ezekiel 28:17; 1 Peter 2:5,9; Revelation 1:5,6, 5:10, 21:24 KJB].

The spiritual intoxicating drink, causes stumbling, and blurs the eyes, causing blindness:

Isaiah 28:7 KJB - But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment.

It is dangerous to be physically and spiritually drunk:

Matthew 15:14 KJB - **Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.**

Luke 6:39 KJB - And he spake a parable unto them, **Can the blind lead the blind? shall they not both fall into the ditch?**

The physical ditch, and the spiritual ditch:

Proverbs 23:27 KJB - For a whore *is* a deep ditch; and a strange woman *is* a narrow pit.

Jeremiah 51:7 KJB - Babylon *hath been* a golden cup in the LORD'S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

Revelation 17:1 KJB - And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

Revelation 17:2 KJB - With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

Revelation 17:3 KJB - So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

Revelation 17:4 KJB - And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

Revelation 17:5 KJB - And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

Satan is still offering his “daily” provisions.

[1] The serpent offer 'all' to Eve – Genesis 3:4-5 KJB

[2] The devil offered 'all' the riches & pleasures of Egypt to Moses – Hebrews 11:24-27 KJB

[3] Satan offered 'all the kingdoms of the world' to Jesus – Matthew 4:8; Luke 4:5 KJB

Satan tempts us with movies, video games, hours wasted on facebook, twitter, texting [give an account of every word], crime, sex, violence, pleasures, riches, power, fame, forbidden meat and drink, physical and spiritual, and in these last days, it will be the last effort, everything he has will come to bear upon this generation.

Do we waste time and talent given us of God on the things of this world which are soon, o very soon, to pass away? Children put away those things you know to be wrong. Parents seek the Lord more and more in daily prayer and daily consecration of the whole family to God:

Psalms 95:7 KJB - For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. **To day if ye will hear his voice,**

Psalms 100:3 KJB - Know ye that the LORD he *is* God: *it is* he *that* hath made us, and not we ourselves; *we are* his people, and the sheep of his pasture.

Shall we not give up our “daily” sins, our “daily” ways that seemeth right, the counterfeit “daily” of the devil, and ask the LORD Jesus to take our hearts and seal them for Himself, that we may “daily” walk with and in Him?

Genesis 5:23 KJB - And all the days of Enoch were **three hundred sixty and five** years:

Genesis 5:24 KJB- And **Enoch walked with God**: and he *was* not; for God took him.

Micah 6:8 KJB - He hath shewed thee, O man, what *is* good; and what doth the

LORD require of thee, but to do justly, and to love mercy, and **to walk humbly with thy God?**

Here are the promises for those who overcome in God's **“daily”**:

Revelation 2:7 KJB - He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

Revelation 2:11 KJB - He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

Revelation 2:17 KJB - He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.

Revelation 2:26 KJB - And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

Revelation 3:5 KJB - He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

Revelation 3:12 KJB - Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

Revelation 3:21 KJB - To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Revelation 21:7 KJB - He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

Think of this. Eternity with God, a never-ending day, a never-ending daily with Him:

1 John 5:4 KJB - For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

1 John 5:5 KJB - Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

SoP/ToJ:

Manuscript Releases Volume 4, Pages 129-130:

“... Lessons of great importance may be learned from the history of Daniel and his companions. These youth were bound together in the

sacred bonds of Christian fellowship. Daniel's name is placed first on the record because he exerted a strong influence over the other three, who looked upon him as a leader. Had he failed to take a firm stand for the right, had he pleased and indulged self, his companions also would have failed. They would not have been handed down to us as young men signally honored by the God of heaven.—Manuscript 113, 1901, 7.

Then Daniel and his companions studied the Word of God, the Old Testament Scriptures, and conformed their habits, appetites, words, and actions to the instruction there given. They brought themselves under discipline, that their physical and spiritual health should not be weakened by any wrong habits. They placed themselves on the Lord's side, refusing to take part in any idolatrous practice. They knew their senses must be kept sharp, that in all their associations with idolaters, amid religious corruption, they might distinguish between right and wrong.

We ask students and teachers to look at these representative youth in wicked Babylon. Under most trying temptations, they placed themselves in a right position. We read of these “as for these four children, God gave them knowledge and skill in all learning and wisdom and Daniel had understanding in all visions and dreams.” They placed themselves under the supervision of [Page 129-130] Heaven, and the purest and most complete education was given them by God because they consecrated themselves daily to Him, and sought Him in prayer. ...”

[07] Considering “**the daily**” in Daniel's prophecy, in reference to the timeframes and participants, in type and anti-type

Daniel 8's “the vision”		Daniel 8's “the interpretation”	
Verse	Text	Verse	Text
Daniel 8:1 “the vision”	“In the third year of the reign of king Belshazzar a vision appeared unto me, <i>even unto</i> me Daniel, after that which appeared unto me at the first.”	Daniel 8:15-19 “the vision”	“And it came to pass, when I, <i>even</i> I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.”, “And I heard a man's voice between <i>the banks of</i> Ulai, which called, and said, Gabriel, make this <i>man</i> to understand the 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 <i>shall be</i> the vision.”, “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 <i>shall be</i> .”
Daniel 8:2-4 “ram” and “two horns”	“And I saw in a vision; and it came to pass, when I saw, that I <i>was</i> at Shushan <i>in</i> the palace, which <i>is</i> in the province of Elam; and I saw in a vision, and I was by the river of Ulai.”, “Then I lifted up mine eyes, and saw, and, behold, there stood before the	Daniel 8:20 “Media and Persia”	“The ram which thou sawest having <i>two</i> horns <i>are</i> the kings of Media and Persia.”

	river a ram which had <i>two</i> horns: and the <i>two</i> horns <i>were</i> high; but one <i>was</i> higher than the other, and the higher came up last.”, “I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither <i>was there any</i> that could deliver out of his hand; but he did according to his will, and became great.”		
Daniel 8:5-7 “he goat” and the “notable horn”, the “great horn”	“And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat <i>had</i> a notable horn between his eyes.”, “And he came to the ram that had <i>two</i> horns, which I had seen standing before the river, and ran unto him in the fury of his power.”, “And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.”	Daniel 8:21 “Grecia” and “the first king” - Alexander III the Great	“And the rough goat <i>is</i> the king of Grecia: and the great horn that <i>is</i> between his eyes <i>is</i> the first king.”
Daniel 8:8 “four notable ones [horns]”	“Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.”	Daniel 8:22 “four kingdoms” of Grecia - Lysimachus, Cassander, Ptolemy and Seleucus	“Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.”
Daniel 8:9 “little horn” horizontal attack	“And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant <i>land</i> .”	Daniel 8:23[a] “a king of fierce countenance” - Pagan Rome	“And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, ... shall stand up.”
Daniel 8:10 “little horn” vertical attack	“And it waxed great, <i>even</i> to the host of heaven; and it cast down <i>some</i> of the host and of the stars to the ground, and stamped upon them.”	Daniel 8:23[b] “a king ... understanding dark sentences” [religion, parables, mysteries] – Papal Rome succeeds Pagan Rome	“And in the latter time of their kingdom, when the transgressors are come to the full, a king ... understanding dark sentences, shall stand up.”
Daniel 8:11-12 “little horn”, more vertical attack against God and His	“Yea, he magnified <i>himself</i> even to the prince of the host, and by him the daily <i>sacrifice</i> was taken away, and the place of his sanctuary was cast down.”, “And an host was given <i>him</i> against the daily <i>sacrifice</i> by reason of transgression, and it	Daniel 8:24-26 “a king of fierce countenance and	“And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.”, “And through his policy also he shall cause craft to prosper in his

sanctuary, and His truth, and His “daily”	cast down the truth to the ground; and it practised, and prospered.”	understanding dark sentences” - a combined state and church and the ending of the 2,300 days, evening and morning	hand; and he shall magnify <i>himself</i> 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.”, “And the vision of the evening and the morning which was told <i>is</i> true: wherefore shut thou up the vision; for it <i>shall be</i> for many days.”
		Daniel 8:27	“And I Daniel fainted, and was sick <i>certain</i> days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood <i>it</i> .”

Daniel 8:9 KJB reveals the Iron Pagan Rome in its earthly horizontal attacks, conquering places upon this earth.

Daniel 8:10 KJB reveals **the transition** from Iron Pagan Rome to Iron Papal Rome in its vertical attacks upon the Heavenly things.

Daniel 8:11 KJB continues the Iron Papal Rome phase, in its vertical attack upon Heavenly things.

Please take notice that **“the daily”** [Daniel 8:11,12,13, 11:31, 12:11 KJB] is **“taken away”** by the Iron **Papal** Rome [AD 508, the beginning of the 1,290 and 1,335, which is 30 years before AD 538, the beginning of the 1,260], in the **vertical** attack phase against Heaven, in Daniel 8:11 KJB, which is **after it had already succeeded** the Iron Pagan Rome phase and the horizontal earthly attacks [Daniel 8:9 KJB], which had before then **already passed from the scene**, being divided [AD 350 – AD 476].

Since **“the daily”** is directly related to the **“sanctuary”**, as already demonstrated, we can look back into the past, and see what it is in type, and then understand what happens in the anti-type.

The earthly sanctuary services had **“the daily”** ministration of the courtyard and of the holy place, typically. These involved animal sacrifices, tending the fires, washings, keeping the lamps lit, and fed with oil, the bread of the presence refreshed, and the incense ascending, ministering before the LORD, music, etc., as seen in **section [06]**.

Jerusalem and the Temple, along with all of its **“daily”** services **ceased**, being **“taken away”** by **natural Babylon**, in the time of **Jeremiah, Ezekiel** and **Daniel**, because Israel the peoples, had rejected God:

Jeremiah 52:6 KJB - And in the fourth month, in the ninth *day* of the month, the famine was sore in the city, so that there was no bread for the people of the land.

Jeremiah 52:7 KJB - Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which *was* by the king's garden; (now the Chaldeans *were* by the city round about:) and they went by the way of the plain.

Jeremiah 52:8 KJB - But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

Jeremiah 52:13 KJB - And **burned the house of the LORD**, and the king's house; and all the houses of Jerusalem, and all the houses of the great *men*, burned he with fire:

Jeremiah 52:14 KJB - And all the army of the Chaldeans, that *were* with the captain of the guard, brake down all the walls of Jerusalem round about.

Lamentations 2:6 KJB - And he hath violently **taken away his tabernacle**, as *if it were of* a garden: he hath **destroyed his places of the assembly**: the LORD hath **caused the solemn feasts and sabbaths to be forgotten** in Zion, and hath **despised** in the indignation of his anger the king and **the priest**.

Lamentations 2:7 KJB - **The Lord hath cast off his altar, he hath abhorred his sanctuary**, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise **in the house of the LORD**, as in the day of a solemn feast.

The typical “**daily**” services **did not come back into practice until** the time of the Medo-Persian empire! Read Ezra KJB. This was the **type** of the taking away of the “**daily**”. Yet history was to repeat upon a much grander scale, in the spiritual. As Natural Babylon [type] took away the typical “daily” of natural Jerusalem/Temple, it was Cyrus II [type of Christ Jesus], that came and took Natural Babylon out of the way [just like 2 Thessalonians 2:7 KJB, in type], just as Spiritual Babylon was to “take away” the “daily” of the Spiritual Jerusalem, and it would be Spiritual Babylon [Papacy, anti-type] that would be “taken out of the way” by Christ Jesus [anti-typical Cyrus] at His Second Advent. The type and anti-type are perfectly matched.

God sets up the typical “**daily**”, giving it to Moses and Aaron, for the typical sanctuary. This typical “**daily**” continues, **day by day**, every **evening and morning**, until **natural Babylon** takes it away. The typical “**daily**” remains **taken away** until the Sanctuary/Temple and its ministering services are rebuilt and restored in the Medo-Persian empire in the time of Ezra.

Isaiah 21:2 KJB A grievous 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.

Isaiah 21:9 KJB 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.

Jeremiah 25:11 KJB And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.

Jeremiah 25:12 KJB And it shall come to pass, when seventy years are accomplished, *that* I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

Jeremiah 29:10 KJB For thus saith the LORD, That after seventy years be accomplished at Babylon **I will visit you, and perform my good word toward you, in causing you to return to this place**.

Jeremiah 51:11 KJB Make bright the arrows; gather the shields: **the LORD hath raised up the spirit of the kings of the Medes**; for his device *is* against Babylon, to destroy it; because it *is* the vengeance of the LORD, **the vengeance of his temple**.

Jeremiah 51:12 KJB Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.

Daniel 9:2 KJB In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that **he would accomplish seventy years in the desolations of Jerusalem**.

Zechariah 1:12 KJB Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

Zechariah 7:5 KJB Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh *month*, even those seventy years, did ye at all fast unto me, *even* to me?

Once the typical “**daily**” services are restored in the time of Ezra, they would **continue until** the time of Jesus Christ in AD 27-31, in which “... he shall cause the sacrifice and the oblation to cease ...” [Daniel 9:27 KJB], He being the anti-type of the sacrifices, the “... Lamb of God, which **taketh away** the sin of the world.” [John 1:29 KJB]. At this point, the **typical** “**daily**” transitions fully into the **anti-typical** “**daily**”.

Christ Jesus, the true priest and sacrifice, ascended to Heaven, and entered into **the Holy Place of the True Sanctuary** [Psalms 24:1-10; Hebrews 9:12; Revelation 1:10-20, 4:1-5 KJB] to begin the work of ministry of there. **The faith of the people** was directed into the Heavenly places, where Christ Jesus was doing an Heavenly work and ministry. This continued until **spiritual Babylon**, Papal Rome, interfered, seeking to supplant, and “**take away**” faith in the Heavenly priest, Christ Jesus' work in Heaven, and its ministration, by presenting another [counterfeit] work [and gospel] here on earth [where the Dragon had been cast down to], by causing people to have faith in a corrupt, sinful and carnal earthly priestly system and its ministration [AD 508].

Thus history repeated, from type to anti-type, from the taking away of “**the daily**” by natural Babylon, to the taking away of “**the daily**” by spiritual Babylon, Papal Rome.

SoP/ToJ:

The Spirit of Prophecy, Volume 4 (1894), Chapter III, The Roman Church, pages 58.1 – 59.1 -

“... The accession of the Roman Church to power marked the beginning of the Dark Ages. As her power increased, the darkness deepened. Faith was transferred from Christ, the true foundation, to the pope of Rome. Instead of trusting in the Son of God for forgiveness of sins and for eternal salvation, the people looked to the pope, and to the priests and prelates to whom he delegated authority. They were taught that the pope was their mediator, and that none could approach God except”

through him, and, further, that he stood in the place of God to them, and was therefore to be implicitly obeyed. A deviation from his requirements was sufficient cause for the severest punishment to be visited upon the bodies and souls of the offenders. Thus the minds of the people were turned away from God to fallible, erring, and cruel men, nay more, to the prince of darkness himself, who exercised his power through them. Sin was disguised in a garb of sanctity. When the Scriptures are suppressed, and man comes to regard himself as supreme, we need look only for fraud, deception, and debasing iniquity. With the elevation of human laws and traditions was manifest the corruption that ever results from setting aside the law of God. {4SP 58.1}

Those were days of peril for the church of Christ. The faithful standard-bearers were few indeed. Though the truth was not left without witnesses, yet at times it seemed that error and superstition

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would wholly prevail, and true religion would be banished from the earth. The gospel was lost sight of, but the forms of religion were multiplied, and the people were burdened with rigorous exactions. {4SP 58.2}

They were taught not only to look to the pope as their mediator, but to trust to works of their own to atone for sin. Long pilgrimages, acts of penance, the worship of relics, the erection of churches, shrines, and altars, the payment of large sums to the church,--these and many similar acts were enjoined to appease the wrath of God or to secure his favor; as if God were like men, to be angered at trifles, or pacified by gifts or acts of penance! {4SP 59.1} ...”

The Great Controversy (1911), Chapter 3, An Era of Spiritual Darkness, pages 55.1 - 55.3

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See also:

[1] The Great Controversy (1888), Chapter III, The Apostasy, pages 55.1 - 56.1

[2] The Story of Redemption (1947), Chapter 45, The Mystery of Iniquity, The Dark Ages, pages 331.1 - 332.3

Take notice that **“the daily”** was directly associated with the **2,300 days** [evening and morning] **vision**.

The reason that this is important, is because there is an 'alternate' view of **“the daily”** by those who attempt to link **“the daily”** to a general idea of 'paganism', and its constant assault upon God's people and temple worship, and this 'alternate' view will include such peoples as the Egyptians, Assyrians, Babylonians, etc. However, **“the vision”** does not include in its scope, the natural Egypt, Amalekites, Assyria, Philistines, Samaria, Moabites, Ammonites, Edomites, or Babylon, since **“the vision”** begins specifically in the time of the **“Ram”** with **“two horns”**, the kingdom of Medo-Persia.

Interestingly enough, the kingdom of Medo-Persia, though a pagan nation, was sent, by God, to free them, to give God's people Governmental and Religious autonomy [see Ezra 1-7 KJB] through the commandment of God, through Cyrus II the Great, Darius I Hystaspes the Persian and Artaxerxes I Longimanus/Machrocheir [Ezra 6:14 KJB]. In the time of Esther/Hadassah, she was even married to Xerxes I the Great, the king of Persia-Media, and with the aid of Mordecai, they both advanced the cause of God, and gave victory over their enemies in the kingdom.

What is more, Papal Rome [the **“beast”** [Revelation 13:1-2 KJB]] is paganism under the cloak of Christianity, and had already supplanted Pagan Rome [the **“dragon”** [Revelation 12:3 KJB]], well before **“the daily”** was taken away as shown by the text of Daniel itself. Yet consider also the SoP/ToJ itself:

SoP/ToJ:

The Spirit of Prophecy, Volume 4 (1894), Chapter III, The Roman Church, pages 57.2 -

“... In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast "his power, and his seat, and great authority." [Revelation 13:2.] And now began the 1260 years of papal oppression foretold in

the prophecies of Daniel and John. [Daniel 7:25; Revelation 13:5-7.] Christians were forced to choose, either to yield their integrity and accept the papal ceremonies and worship, or to wear away their lives in dungeon cells, or suffer death by the rack, the fagot, or the headsman's ax. Now were fulfilled the words of Jesus, "Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake." [Luke 21:16, 17.] Persecution opened upon the faithful with greater fury than ever before, and the world became a vast battle-field. For hundreds of years the church of Christ found refuge in seclusion and obscurity. Thus says the prophet: "The woman fled into the wilderness, where

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she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days." [Revelation 12:16.] {4SP 57.2} ..."

The Great Controversy (1911), Chapter 3, An Era of Spiritual Darkness, pages 54.2 -

"... In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast "his power, and his seat, and great authority." Revelation 13:2. And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation 13:5-7. (See Appendix.) Christians were forced to choose either to yield their integrity and accept the papal ceremonies and worship, or to wear away their lives in dungeons or suffer death by the rack, the fagot, or the headsman's ax. Now were fulfilled the words of Jesus: "Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My name's sake." Luke 21:16, 17. Persecution opened upon the faithful with greater fury than ever before,

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and the world became a vast battlefield. For hundreds of years the church of Christ found refuge in seclusion and obscurity. Thus says the prophet: "The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days." Revelation 12:6. {GC 54.2} ..."

See also:

[1] The Great Controversy (1888), Chapter III, The Apostasy, pages 55.1

[2] The Story of Redemption (1947), Chapter 45, The Mystery of Iniquity, The Dark Ages, pages 330.3

Notice, that according to the SoP/ToJ, it was in **the 6th century** [AD 501 – AD 600] that the Papacy [Papal Rome] **"had"** [past tense] already supplanted the Pagan Roman empire [which was in fact already fully divided by AD 476]. This agrees with the texts and history contained in Daniel 8:9 [Pagan Rome], Daniel 8:10 [Papal Rome], & Daniel 8:11-14 [Papal Rome's continued assault against Christ Jesus in Heaven and His people] KJB.

The SoP/ToJ does **not** equate the transition from Pagan Rome to Papal Rome as the taking away of **“the daily”** in Daniel 8, 11, & 12 KJB since it does **not** cite any portion of those texts, **nor** is there any written connection to 2 Thessalonians 2:7 KJB at this point, but rather, the SoP/ToJ does directly cite Revelation 13:2 KJB and Revelation 12:6 KJB [the 1,260 years, AD 538 to AD 1798], wherein it equates the **“dragon”** [Revelation 12:3 KJB] to Pagan Rome [**“paganism”**] and the **“beast”** [Revelation 13:1-2 KJB] to Papal Rome.

I can see how someone might read the alternate 'view' into these pages, especially in the light of others historical viewpoints [William Miller, Stephen Haskell, Josiah Litch, Joshua V. Himes, Uriah Smith and others in the Millerite and early Advent movement] and their written exegesis, but if they would put aside the 'church pioneers' momentarily to get a fresh look, and would prayerfully read but a little bit further in those same SoP/ToJ pages, they would see what was transferred [taken away] from Christ Jesus in Heaven and shifted to a carnal earthly power [Revelation 12:9,13 KJB] – it was the **“faith”** in Jesus, and in what He was doing [ie. ministration of the Heavenly], which is what all of the sanctuary points to [Psalms 77:13 KJB] and shifted to the Papacy and the pope of Rome.

Some take an 'alternate view' and attempt to link 2 Thessalonians 2:7 KJB to the taking away of **“the daily”**, as Papal Rome taking away Pagan Rome. Yet, is this what the text says, and is this what the SoP/ToJ says?:

2 Thessalonians 2:7 KJB - For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

The **“mystery of iniquity”** is indeed Papal Rome, even the Man of Sin. The **“let”** [hindrance, holding back, restraining power] was indeed Pagan Rome which was currently holding back the rise of the Papacy, as may easily be seen in the context surrounding this text, and within the text itself. This was the very position of the reformers and of Bible expositors for a long time before them. However, a prayerful study of this text will show that the last portion, **“... until he be taken out of the way.”** is not speaking of Pagan Rome being taken away by Papal Rome in AD 508, but rather is speaking of Papal Rome, being **“taken out of the way”** by Christ Jesus at His second Advent. Really. Here is the SoP/ToJ even:

SoP/ToJ:

The Great Controversy (1911), Chapter 3, An Era Of Spiritual Darkness, by Ellen G. White, page 49 -

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=GC&lang=en&collection=2§ion=all&pagenumber=49>

“... The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. ...”

The Signs of the Times; June 12, 1893, “Build The Old Waste Places”, by Ellen G. White -

<http://text.egwwritings.org/publication.php?pubtype=Periodical&bookCode=ST&lang=en&collection=2§ion=all&QUERY=taken+out+of+the+way&resultId=5&year=1893&month=June&day=12>

“... The mystery of iniquity, which had already begun to work in Paul’s day, will continue its work until it be taken out of the way at our Lord’s second coming. The climax of the working of iniquity will soon be reached. When the land which the Lord provided as an asylum for his people, that they might worship him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ,—**when that land shall, through its legislators, abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with God’s law,—it is then that the final work of the man of sin will be revealed.** Protestants will throw their whole influence and strength on the side of the Papacy; by a national act enforcing the false Sabbath, they will give life and vigor to the corrupt faith of Rome, reviving her tyranny and oppression of conscience. Then it will be time for God to work in mighty power for the vindication of his truth. ...”

The Great Controversy (1911), Chapter 35, Liberty Of Conscience Threatened, page 578.3 -

“... The prophecy of Revelation 13 declares that the power represented by the beast with lamblike horns shall cause "the earth and them which dwell therein" to worship the papacy --there symbolized by the beast "like unto a leopard." The beast with two horns is also to say "to them that dwell on the earth, that they should make an image to the beast;" and,

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furthermore, it is to command all, "both small and great, rich and poor, free and bond," to receive the mark of the beast. Revelation 13:11-16. It has been shown that the United States is the power represented by the beast with lamblike horns, and that this prophecy will be fulfilled when the United States shall enforce Sunday observance, which Rome claims as the special acknowledgment of her supremacy. But in this homage to the papacy the United States will not be alone. The influence of Rome in the countries that once acknowledged her dominion is still far from being destroyed. And prophecy foretells a restoration of her power. "I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Verse 3. The infliction of the deadly wound points to the downfall of the papacy in 1798. After this, says the prophet, "his deadly wound was healed: and all the world wondered after the beast." **Paul states plainly that the "man of sin" will continue until the second advent. 2 Thessalonians 2:3-8.** To the very close of time he will carry forward the work of deception. And the revelator declares, also referring to the papacy: "All that dwell upon the earth shall worship him, whose names are not written in the book of life." Revelation 13:8. In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Roman Church. {GC 578.3} ...”

This is why it is important to not rely so heavily upon 'church pioneers' and their apparently sound exegesis. They can be wrong, and we can end up following them if we just accept their exegesis without our own personal and prayerful study of the texts at hand. They were Godly men, but not infallible, and neither are we, though hopefully learning from their mistakes, though as to the Godly

part in reference to us today, let God be true and every man a liar. For a more detailed explanation of 2 Thessalonians 2:7 and context, see section [09].

[08] Considering “**the daily**” in Daniel's prophecy, in reference to the location thereof

The context of “**the daily**” being “**taken away**”, reveals that it has **nothing** to do with the “**little horn**” on the **horizontal** attack phase [Daniel 8:9 KJB], but only deals with the “**little horn**” after it had already entered into/on [Daniel 8:10 KJB] the vertical attack phase and was a long way into increasing in daring [Daniel 8:11-14 KJB], which means it takes place well after Pagan Rome passed into the hands of Papal Rome:

[“**little horn**”, horizontal attack phase, Pagan Rome supremacy]

Daniel 8:9 KJB - And out of one of them came forth **a little horn**, which **waxed exceeding great, toward the south, and toward the east, and toward the pleasant land**.

[“**little horn**”, vertical attack phase, Papal Rome; Pagan Rome divided, passed from the scene]

Daniel 8:10 KJB - **And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground**, and stamped upon them.

[“**little horn**”, further vertical attack phase, increasing in strength, Papal Rome supremacy alone]

Daniel 8:11 KJB - 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.

Compare:

Daniel 11:31 KJB - 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 12:11 KJB - 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 12:12 KJB - Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

Daniel 8:12 KJB - 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.

Daniel 8:13 KJB - 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 8:14 KJB - And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

Therefore, we can see that Daniel 8:11 KJB, being connected to Daniel 11:31, 12:11-12 KJB, reveal that the time frame spoken of is after Babylon, Medo-Persia, Greece, Pagan Rome and is speaking of the time frame of Papal Rome. It also reveals that we are not looking for a typical earthly sanctuary **“daily”**, but rather an anti-typical Heavenly sanctuary **“daily”** [see also Psalms 24:1-10, 133:1-3; Acts 1:2,9,10,11; Revelation 5:6, 12:5, etc KJB].

Let's look at Daniel 8:11 KJB a little more closely:

Daniel 8:11 KJB - 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.

[1] “Yea, he [“little horn” [Daniel 8:9 KJB] after “it waxed great, *even* to the host of heaven” [Daniel 8:10 KJB]] **magnified *himself* even to ...”**

The carnal earthly power of Papal Rome attacked the Heavenly spiritual power of Christ Jesus.

[2] “... the prince [the “Prince of princes” [Daniel 8:25 KJB]; Jesus Christ, the High priest of the Heavenly sanctuary] **of the host ...”**

The **“prince of the host”** is a reference to Jesus/Michael, and **“the host”** are the followers, His kingdom of royal priests, who minister in His name:

Isaiah 9:6 KJB - “... the Prince of Peace ...”
Daniel 8:11 KJB - “... the Prince of the Host ...”
Daniel 8:25 KJB - “... the Prince of Princes ...”
Daniel 9:25 KJB - “... Messiah the Prince ...”
Daniel 10:13 KJB - “... Michael, one of the Chief Princes ...”
Daniel 10:21 KJB - “... Michael your Prince ...”
Daniel 11:22 KJB - “... the prince of the covenant ...”
Daniel 12:1 KJB - “... Michael ... the Great Prince ...”
Acts 3:15 KJB - “... the Prince of Life ...”
Acts 5:31 KJB - “... a Prince and a Saviour ...”
Revelation 1:5 KJB - “... Jesus Christ ... Prince of the Kings of the Earth ...”

The same words are used in Joshua 5 KJB, where **“captain”** is translated from the same word used in Daniel 8:11 KJB, where translated as **“prince”**:

Joshua 5:14 KJB - And he said, Nay; but as **captain of the host** of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

Joshua 5:15 KJB - And the **captain of the LORD'S host** said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so.

There are many High priests, and chief shepherds of the Temple, whom are called the **“princes”** [H8269] of the sanctuary, and Jesus is the High priest, the Chief Shepherd over them all, though He be one of many “brethren” [Hebrews 2:11 KJB]:

Isaiah 43:28 KJB - Therefore I have profaned the **princes of the sanctuary**, and have given Jacob to the curse, and Israel to reproaches.

Ezra 8:24 KJB - Then I separated twelve of the **chief of the priests**, Sherebiah, Hashabiah, and ten of their brethren with them,

Ezra 8:29 KJB - Watch ye, and keep them, until ye weigh them before the **chief of the priests and the Levites**, and **chief of the fathers of Israel**, at Jerusalem, in the chambers of the house of the LORD.

Ezra 10:5 KJB - Then arose Ezra, and made the **chief priests**, the Levites, and all Israel, to swear that they should do according to this word. And they swear.

For more detailed information, see the **“Michael the archangel”** study, section - [10-F]
Question 06: How can the Son of God – Jesus be Michael the archangel, since in Daniel 10:13 KJB, Michael is said to be “... one of the chief princes ...”?

[3] **“... and by him** [“little horn” [Daniel 8:9 KJB] after “it waxed great, *even* to the host of heaven” [Daniel 8:10 KJB]] **...”**

The **“by”** means the **“reason”** of/for [Exodus 2:23; 2 Chronicles 21:15; Job 6:16; Psalms 88:9 KJB] or **“through”** the action [Isaiah 28:7 KJB] or **“at”** 'because of' [Psalms 104:7 KJB].

[4] **“... the daily *sacrifice* was taken away ...”**

The **“daily”** was **“taken away”** from the **“prince of the host”** and transferred to the **“little horn”** because of what it/he [the “little horn” with “eyes like the eyes of man, and a mouth speaking great things” [Daniel 7:8 KJB]] was doing [**“... and by him ...”**].

The word **“*sacrifice*”**, meant as an help, is added by the translators of the King James Bible, because they knew that **“the daily”** referred to the entire **ministration** of the Sanctuary services and **the faith** of God's people in the Messiah/Christ Jesus [the **“prince of the host”**] to come, the very heart of the Everlasting Gospel, as already shown in section [06] of this study.

We must remember, however, that Christianity on the whole, had lost sight of the Heavenly sanctuary and Christ Jesus' ministration there because of the Papacy back in AD 508 and onward, so that they [the translators] could not understand how could the **“daily”** of the sanctuary be taken away again, since the earthly Temple of Jerusalem was long since destroyed, by the Romans in AD 70, and would not be of any use even if it were to be rebuilt again. In fact, Christians still today, who do not know of Christ Jesus' work in the Holy and Most Holy Places in the Heavenly Sanctuary are still looking for a rebuilt Temple on earth and then another taking away of some sacrifice there.

What then is “**the daily**”? It is ultimately faith in Christ Jesus Himself [it is worthy to note that Sister White, actually capitalizes the “Daily”, as a name, as seen in {ExV 61.2} & {RH, November 1, 1850 par. 11}], the center of the Everlasting Gospel, for the Sanctuary teaches the Gospel and points to Him in all that He is and does, therefore, our constant **faith in** Christ Jesus' [the man **without** sin] true mediation as our great High priest in the Heavenly Sanctuary, and once it/this was “**taken away**”, the church's actions/works [obedience, daily overcoming sin through faith], which spring from faith therein, shifted from the Heavenly hope to an earthly existence, and began to exhibit the works/actions [sin] which came from believing in a carnal ministration by the vicarius christi, the anti-christ system on earth, the “**beast**” [Revelation 13:1-2 KJB] and to mystery of iniquity and the man of sin, that son of perdition, and so it “**cast down**” the “**truth**” to the “**ground**”:

Revelation 12:9 KJB - And **the great dragon was cast out, that old serpent, called the Devil, and Satan**, which deceiveth the whole world: **he was cast out into the earth**, and his angels were cast out with him.

Revelation 12:12 KJB - Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabitants **of the earth** and of the sea! for **the devil is come down unto you**, having great wrath, because he knoweth that he hath but a short time.

Revelation 12:13 KJB - And when **the dragon saw that he was cast unto the earth**, he persecuted the woman which brought forth the man *child*.

The words “**taken away**” is translated from [H7311], “רָחַם”, “rûm”, and it is used in many places to mean removed/taken off of, especially when in connection with the Sanctuary ministrations of the priests, see **Leviticus 4:8,10,19**, etc KJB.

Leviticus 4:8 KJB - And he shall **take off from it** all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

Leviticus 4:9 KJB - And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, **it shall he take away**.

Leviticus 4:10 KJB - As **it was taken off from** the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.

Instead of Christ Himself [the “**prince of the host**”, a title signifying his High priest hood among the priests [His disciples]; Isaiah 43:28; Ezra 8:29, 10:5 KJB, etc.], the heart of the Everlasting Gospel, and His ministration above being exalted, and His righteousness, and His work in the Heavenly Holy, it was supplanted by a work on earth, through an earthly system of priests and their ministration. The devil's anti [in the place of] Christian system on earth [“... **the accuser of our brethren is cast down ... the devil is come down unto you ... the dragon saw that he was cast unto the earth ...**” Revelation 12:10,12,13 KJB], exalted/magnified itself over and above that of Jesus [truly, “**the Daily**”] and His ministration which also took place in His Temple in Heaven

– see:

Isaiah 14:13 KJB - For thou hast said in thine heart, I will ascend into heaven, I will **exalt** my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

It is also very important to notice these two texts:

Hebrews 10:11 KJB - And every priest standeth **daily ministering** and offering oftentimes the same sacrifices, which can never **take away** sins:

Isaiah 5:23 KJB - Which justify the wicked for reward, and **take away the righteousness of the righteous from him!**

The 'alternate view' is that **“the daily”** is 'paganism' [Pagan Rome], being **“taken away”** by the **“little horn”** in the vertical phase [Papal Rome], but if one carefully examines Daniel 8:11,12,13 along side Daniel 11:31 and 12:11,12 KJB, they will see that the time frame could never support this 'alternate view', for in Daniel 11:31 KJB we see that the bishop of Rome received an army, and it was **“they”** which took away **“the daily”** [AD 508; per Daniel 12:11,12 KJB] after polluting the sanctuary of strength, so that they could place the abomination [the gross sin] of desolation. Both items deal with **“the sanctuary”**, which points to Christ [Psalms 77:13 KJB], who is our **“Daily”** bread and the center of the **“Everlasting Gospel”**, of which the sanctuary was the Everlasting Gospel [victory over sin, in Christ Jesus] in model form. This took place years after Pagan Rome was divided [AD 476] and had faded behind the bishop of Rome.

Look at the text of Daniel 12:11 KJB again, for it says, “... 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.”, but Pagan Rome was not “taken away” in AD 508, and no historical source that I am personally aware of [grace here please, if there is, as I am always willing to look at available sources] demonstrates that it was, which is when the **“time”** that **“the daily”** was **“taken away”**.

Furthermore, if one examines closely the text of 2 Thessalonians 2:7 KJB, they will see that it cannot also be referring to the Papacy removing, or taking away, Pagan Rome. The Papacy [Papal Rome] never took away Pagan Rome, for it was Pagan Rome which gave the Papacy its power, seat and great authority [Revelation 13:1-2 KJB]. Yet, it will be Christ Jesus, at His second Advent which will take away the Papacy.

[5] “... and the place of his [the “Prince of princes” [Daniel 8:25 KJB]; Jesus Christ, the High priest of the Heavenly sanctuary] **sanctuary ...”**

Let us take notice, that so far, we have 3 specific items mentioned:

[1] the Person, the who - **“prince of the host”** - Jesus in Heaven

From the timeline of events, we know that the **“prince of the host”**, being Jesus is in Heaven at that point, in the Holy Place.

[2] **the thing**, the what and when - “**the daily**” - faith in the Heavenly ministration, being “**taken away**”

From the context, and being directly connected to 'the Person' and to 'the place', 'the thing' is also dealing with an Heavenly subject, not an earthly one. The people of God are indeed physically on earth, and are an Temple unto God, yet they are an Heavenly peoples, citizens of that far country, being but strangers, pilgrims and aliens [Satan has reversed this] here, but whose names are written in Heaven.

[3] **the place**, the where - “**the place of his sanctuary**” - the Heavenly Temple

From the context in connection with the word “**sanctuary**” and from the word “**place**” [H4349], “מִכּוֹן”, “mâkôn”, we see it refers to an Heavenly item, specifically linked with God's Throne in the Heavenly Sanctuary, and in other instances refers to God's dwelling place [Exodus 15:17; 1 Kings 8:13; 2 Chronicles 6:2; Ezra 2:68 KJB], even as a place of His footstool before His Throne [Psalms 104:5, combined with Isaiah 66:1; Matthew 5:35; Acts 7:49 KJB]:

1 Kings 8:39 KJB - Then hear thou **in heaven** thy **dwelling place**, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, knowest the hearts of all the children of men;)

1 Kings 8:43 KJB - Hear thou **in heaven** thy **dwelling place**, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as *do* thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

1 Kings 8:49 KJB - Then hear thou their prayer and their supplication **in heaven** thy **dwelling place**, and maintain their cause,

2 Chronicles 6:30 KJB - Then hear thou **from heaven** thy **dwelling place**, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men;)

2 Chronicles 6:33 KJB - Then hear thou **from the heavens**, *even* from thy **dwelling place**, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that this house which I have built is called by thy name.

2 Chronicles 6:39 KJB - Then hear thou **from the heavens**, *even* from thy **dwelling place**, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned

against thee.

Psalms 33:14 KJB - **From** the **place** of his habitation he **looketh upon all** the inhabitants of **the earth**.

Psalms 89:14 KJB - Justice and judgment *are* the **habitation** of **thy throne**: mercy and truth shall go before thy face.

Psalms 97:2 KJB - Clouds and darkness *are* round about him: righteousness and judgment *are* the **habitation** of **his throne**.

Isaiah 18:4 KJB - For so the LORD said unto me, I will take my rest, and I will consider in my **dwelling place** like a clear heat upon herbs, *and* like a cloud of dew in the heat of harvest.

[4] the **why** – because of the actions of the **“little horn”** on earth

[6] “... was cast down.”

Where faith was to enter into the Heavenly, upon that work of Christ Jesus there, by the actions of the **“little horn”**, **“truth”** and the **“sanctuary”** was cast to the earth, and the people of God were deceived into looking to an earthly carnal service rather than in the Heavenly one, and by this action **“the daily”**, the faith in the ministration of Christ Jesus in Heaven, was **“taken away”**.

And because of this, sin [through the man of sin; 2 Thessalonians 2:3 KJB] increased, and transgression is:

1 John 3:4 KJB - **Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.**

Job 8:4 KJB - If thy children have **sinned** against him, and he have cast them away for their **transgression**;

Psalms 32:1 KJB - **A Psalm of David, Maschil.** Blessed *is he whose transgression is forgiven, whose sin is covered.*

Romans 4:15 KJB - Because the law worketh wrath: for where **no law** is, *there is no transgression.*

Romans 5:14 KJB - Nevertheless death reigned from Adam to Moses, even over them that had not **sinned** after the similitude of Adam's **transgression**, who is the figure of him that was to come.

Because the **“place of his sanctuary”** was **“cast down”** to the ground, and **“thy way of God is in the sanctuary ...”** [Psalms 77:13 KJB], that would mean the people would lose sight of the Heavenly Sanctuary, thus lose sight of God's Law in the Heavenly Sanctuary, the 7th Day the Sabbath, Jesus Christ the great High priest in the Heavenly, who is the way and the truth and the life. They would

then not have victory over sin, but it would have dominion over them and defile them, which are temples, just as Satan before them:

Ezekiel 28:18 KJB - Thou hast **defiled thy sanctuaries by the multitude of thine iniquities**, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

Jesus, what is Truth?

Deuteronomy 32:4 KJB - *He is* the Rock, his work *is* perfect: for all his ways *are* judgment: a **God of truth** and **without iniquity**, just and right *is* he.

Psalms 25:10 KJB - **All the paths of the LORD are** mercy and **truth** unto such as **keep his covenant and his testimonies**.

Psalms 119:142 KJB - Thy **righteousness is** an **everlasting righteousness**, and **thy law is the truth**.

Psalms 119:172 KJB - My tongue shall speak of **thy word**: for **all thy commandments are righteousness**.

Isaiah 48:18 KJB - O that thou hadst hearkened to **my commandments**! then had thy peace been as a river, and thy **righteousness** as the waves of the sea:

Psalms 40:7 KJB - Then said I, **Lo, I come: in the volume of the book it is written of me**,

Psalms 40:8 KJB - **I** delight to do **thy will**, O my God: yea, **thy law is within my heart**.

Psalms 40:9 KJB - **I** have **preached righteousness** in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

Psalms 85:10 KJB - **Mercy** and **truth** are **met together**; **righteousness** and **peace have kissed each other**.

Psalms 119:151 KJB - Thou *art* near, O LORD; and **all thy commandments are truth**.

John 1:17 KJB - For the law was given by Moses, *but* grace and **truth came by Jesus Christ**.

John 14:6 KJB - **Jesus** saith unto him, **I am** the way, **the truth**, and the life: no man cometh unto the Father, but by me.

John 17:17 KJB - Sanctify them through thy truth: thy word is truth.

1 John 5:6 KJB - This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

[09] 2 Thessalonians 2:7 KJB, detailed, from Scripture [KJB], SoP/ToJ and history

The texts:

2 Thessalonians 2:1 KJB - Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

Paul refers to the second Advent of Jesus Christ when he says “by the coming of our Lord Jesus Christ” and further by adding, “and [by] our gathering together unto him”, which are similar to the passages of 1 Thessalonians 4:13-18 KJB; [see also Matthew 24:31; Mark 13:27 KJB]:

Isaiah 11:12 KJB - And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

1 Thessalonians 4:13 KJB - But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

1 Thessalonians 4:14 KJB - For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

Compare:

1 Corinthians 15:20 KJB - But now is Christ risen from the dead, and become the firstfruits of them that slept.

1 Corinthians 15:23 KJB - But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

1 Thessalonians 4:15 KJB - For this we say unto you by the word of the Lord, that we which are alive [and] remain unto the coming of the Lord shall not prevent them which are asleep.

1 Thessalonians 4:16 KJB - For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1 Thessalonians 4:17 KJB - Then we which are alive [and] remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

1 Thessalonians 4:18 KJB - Wherefore comfort one another with these words.

The King James English word “**coming**” is translated from [G3952], “παρουσία”, “parousia”.and may be seen in many other passages [see also 1 Corinthians 16:17; 2 Corinthians 7:6-7, 10:10; Philippians 1:26, 2:12 KJB]:

Matthew 24:3 KJB - And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy **coming**, and of the end of the world?

Matthew 24:27 KJB - For as the lightning cometh out of the east, and shineth even unto the west; so shall also the **coming** of the Son of man be.

Matthew 24:37 KJB - But as the days of Noe *were*, so shall also the **coming** of the Son of man be.

Matthew 24:39 KJB - And knew not until the flood came, and took them all away; so shall also the **coming** of the Son of man be.

1 Corinthians 15:23 KJB - But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his **coming**.

1 Thessalonians 2:19 KJB - For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his **coming**?

1 Thessalonians 3:13 KJB - To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the **coming** of our Lord Jesus Christ with all his saints.

1 Thessalonians 4:15 KJB - For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the **coming** of the Lord shall not prevent them which are asleep.

1 Thessalonians 5:23 KJB - And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the **coming** of our Lord Jesus Christ.

2 Thessalonians 2:1 KJB - Now we beseech you, brethren, by the **coming** of our Lord Jesus Christ, and *by* our gathering together unto him,

2 Thessalonians 2:8 KJB - 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**:

2 Thessalonians 2:9 KJB - *Even him*, whose **coming** is after the working of Satan with all power and signs and lying wonders,

James 5:7 KJB - Be patient therefore, brethren, unto the **coming** of the Lord. Behold, the

husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

James 5:8 KJB - Be ye also patient; stablish your hearts: for the **coming** of the Lord draweth nigh.

2 Peter 1:16 KJB - For we have not followed cunningly devised fables, when we made known unto you the power and **coming** of our Lord Jesus Christ, but were eyewitnesses of his majesty.

2 Peter 3:4 KJB - And saying, Where is the promise of his coming? for since the fathers fell asleep, all things **continue** as *they were* from the beginning of the creation.

2 Peter 3:12 KJB - Looking for and hasting unto the **coming** of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

1 John 2:28 KJB - And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his **coming**.

There are also many other words that also describe Jesus' visible, physical, audible, tumultuous, glorious, triumphant and literal return at the Father's appointed time:

[1] 'to come and/or arrive', [G2064], “ἔρχομαι” “erchomai” [Matthew 24:30, 26:64; John 14:3; 1 Corinthians 11:26; Revelation. 1:7 KJB],

[2] 'to appear visibly', [G3700], “ὀπτάνομαι”, “optanomai” [Hebrews 9:28 KJB],

[3] 'to return', [G360], “ἀναλύω”, “analyō” [Luke 12:36 KJB],

[4] 'to reveal', [G602], “ἀποκάλυψις”, “apokalypsis” [2 Thessalonians 1:7; 1 Peter 1:7; Luke 17:29-30 KJB],

[5] 'to manifest', [G2015], “ἐπιφάνεια”, “epiphaneia” [1 Timothy 6:14; 2 Timothy 4:8; Titus 2:13 KJB],

[6] 'make manifest', [G5319], “φανερόω”, “phaneroō” [1 Peter 5:4 KJB],

[7] 'come', [G2240], “ἔκω”, “hēkō” [Revelation 2:25 KJB],

[8] 'to return', [G5290], “ὑποστρέφω”, “hypostrephō” [Luke 19:12 KJB].

See also:

Matthew 24:37 KJB - **But as the days of Noe were, so shall also the coming of the Son of man be.**

Luke 17:26 KJB - **And as it was in the days of Noe, so shall it be also in the days of the Son of man.**

Luke 17:30 KJB - **Even thus shall it be in the day when the Son of man is revealed.**

The next text:

2 Thessalonians 2:2 KJB - That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that **the day of Christ** is at hand.

Notice again, that Paul speaks of the 2nd Advent of Jesus Christ, by saying, “**as that the day of Christ is at hand.**”, see:

Isaiah 2:12 KJB - For **the day of the LORD of hosts** *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he shall be brought low:

Isaiah 13:6 KJB - Howl ye; for **the day of the LORD** *is* at hand; it shall come as a destruction from the Almighty.

Isaiah 13:9 KJB - Behold, **the day of the LORD** cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

Jeremiah 46:10 KJB - For this *is* **the day of the Lord GOD of hosts**, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.

Ezekiel 13:5 KJB - Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in **the day of the LORD**.

Ezekiel 30:3 KJB - For the day *is* near, even **the day of the LORD** *is* near, a cloudy day; it shall be the time of the heathen.

Joel 1:15 KJB - Alas for the day! for **the day of the LORD** *is* at hand, and as a destruction from the Almighty shall it come.

Joel 2:1 KJB - Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for **the day of the LORD** cometh, for *it is* nigh at hand;

Joel 2:11 KJB - And the LORD shall utter his voice before his army: for his camp *is* very great: for *he is* strong that executeth his word: for **the day of the LORD** *is* great and very terrible; and who can abide it?

Joel 2:31 KJB - The sun shall be turned into darkness, and the moon into blood, before the great and the terrible **day of the LORD** come.

Joel 3:14 KJB - Multitudes, multitudes in the valley of decision: for **the day of the LORD** *is* near in the valley of decision.

Amos 5:18 KJB - Woe unto you that desire **the day of the LORD**! to what end *is* it for

you? the day of the LORD is darkness, and not light.

Amos 5:20 KJB - *Shall* not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?

Obadiah 1:15 KJB - For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

Zephaniah 1:7 KJB - Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.

Zephaniah 1:14 KJB - The great day of the LORD is near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly.

Zechariah 14:1 KJB - Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

Malachi 4:5 KJB - Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

Luke 17:30 KJB - *Even thus shall it be in* the day when the Son of man is revealed.

Acts 2:20 KJB - The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

1 Corinthians 1:8 KJB - Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

1 Corinthians 3:13 KJB - Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

1 Corinthians 5:5 KJB - To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

2 Corinthians 1:14 KJB - As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus.

Philippians 1:6 KJB - Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

Philippians 1:10 KJB - That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

Philippians 2:16 KJB - Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

1 Thessalonians 5:2 KJB - For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

2 Timothy 4:8 KJB - Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at **that day**: and not to me only, but unto all them also that love his appearing.

2 Peter 3:10 KJB - But **the day of the Lord** will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

The next text:

2 Thessalonians 2:3 KJB - Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

Paul states that the 2nd Advent of Jesus Christ in the Clouds [Angels] of Glory, shall not happen, until **“there come a falling away first”**, and this **“falling away”**, is translated from [G646], “ἀποστασί”, “apostasia” [ie, “apostasy” or **“forsake”**] [Acts 21:21 KJB], see also John 6:66 KJB - “... disciples went back, and walked no more with him.”] of/from/within the Christian Church, and after this **“apostasy”** happened, then would the **“man of sin”** be **“revealed”**.

Acts 20:29 KJB - For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

Acts 20:30 KJB - Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

1 Timothy 4:1 KJB - Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

1 Timothy 4:2 KJB - Speaking lies in hypocrisy; having their conscience seared with a hot iron;

1 Timothy 4:3 KJB - Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

2 Timothy 4:3 KJB - For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

2 Timothy 4:4 KJB - And they shall turn away *their* ears from the truth, and shall be turned unto fables.

There is a dual falling away. The first happened in those days between the ascension of Jesus and the arising of the Papacy to power, and the last apostasy will soon [even now is] take place among Seventh-day Adventists.

This **“revealed”** is translated from [G601], “ἀποκαλύπτω”, “apokaluptō” and is the very same word in **2 Thessalonians 2:6,8 KJB**; and see also **Matthew 10:26; 1 Corinthians 3:13; 1**

Peter 1:5, 5:1 KJB. Paul is stating that the “**man of sin**”, that “**son of perdition**” [see also **John 17:12**; and also **Philippians 1:28**; **1 Timothy 6:9**; **Hebrews 10:39**; **2 Peter 3:7**; **Revelation 17:8,11**] would come in power, before Christ Jesus came in power.

Satan's Anti-Christ [yes, ultimately Satan himself will manifest to personate Christ Jesus], would manifest a counterfeit 2nd Advent before the real 2nd Advent of Jesus Christ, to deceive many, even almost the whole world.

The next text:

2 Thessalonians 2:4 KJB - Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

The word “**opposeth**” is translated from [G480], “ἀντίκειμαι”, “antikeimai” and it is used variously as “**opposeth**” [2 Thessalonians 2:4 KJB], “**adversary[ies]**” [Luke 13:17, 21:15; 1 Corinthians 16:9; Philippians 1:28; 1 Timothy 5:14 KJB], and “**contrary**” [Galatians 5:17; 1 Timothy 1:10 KJB], basically meaning to stand up against and so oppose.

The word “**exalteth**” is translated from [G5229], “ὑπεραίρομαι”, “huperaïromai” and is also used in **2 Corinthians 12:7 KJB**, and those two words really define “**anti-christ**”:

2 Corinthians 12:7 KJB - And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

We may see other examples of this “**exalt[ing]**” that Paul speaks of, in the Scripture,

Jeremiah 51:9 KJB - We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies.

Side note:

[see also Jeremiah 51:13; Revelation 17:1,9,15 KJB [see also Leviticus 15:20,26; Zechariah 5:7 KJB] and compare to Genesis 1:2; Job 9:8; Psalms 29:3,10; Matthew 14:25 KJB]

Isaiah 14:12 KJB - How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!

Isaiah 14:13 KJB - For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

Isaiah 14:14 KJB - I will ascend above the heights of the clouds; I will be like the most High.

Daniel 7:8 KJB - I considered the horns, and, behold, there came up among them

another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

Daniel 7:11 KJB - I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

Daniel 7:20 KJB - And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

Daniel 7:25 KJB - And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

Daniel 8:10 KJB - And it waxed great, even to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.

Daniel 8:11 KJB - 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.

Daniel 8:25 KJB - 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 11:37 KJB - Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

Ezekiel 28:2 KJB - Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a God, I sit *in* the seat of God, in the midst of the seas; yet thou *art* a man, and not God, though thou set thine heart as the heart of God:

Ezekiel 28:3 KJB - Behold, thou *art* wiser than Daniel; there is no secret that they can hide from thee:

Ezekiel 28:4 KJB - With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

Ezekiel 28:5 KJB - By thy great wisdom *and* by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches:

Ezekiel 28:6 KJB - Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God;

Ezekiel 28:7 KJB - Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

Ezekiel 28:8 KJB - They shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas.

Ezekiel 28:9 KJB - Wilt thou yet say before him that slayeth thee, **I am God**? but thou *shalt be* a man, and no God, in the hand of him that slayeth thee.

Ezekiel 28:17 KJB - **Thine heart was lifted up** because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

When Paul speaks of those things which are “**called God**”, he means devils and idols, which take the place of God for many, though they are no gods:

1 Corinthians 8:4 KJB - As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that **an idol is nothing in the world**, and **that there is none other God but one**.

1 Corinthians 8:5 KJB - For **though there be that are called gods**, whether in heaven or in earth, (as there be gods many, and lords many,)

1 Corinthians 8:6 KJB - But **to us there is but one God**, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

When Paul says, “**or that is worshipped**”, he speaks of that which is in associated, or religiously held as part of worship towards those gods:

Acts 17:23 KJB - For as I passed by, and beheld your **devotions**, I found **an altar with this inscription, TO THE UNKNOWN GOD**. Whom therefore ye ignorantly **worship**, him declare I unto you.

When Paul says, “**so that he as God**”, he means 'so that like as [or in comparison, or equality to] God', see also verses like: Matthew 6:10,12,29, 7:29, 8:13, 10:16,25, 12:13 KJB.

When Paul refers to this “**sitteth**”, it is translated from [G2523], “καθίζω”, “kathizō” [another related word, [G2516], “εκαθεζομην”, “ekathezomen” in Matthew 26:55; Luke 2:46; John 4:6, 11:20, 20:12; Acts 6:15 KJB] though it can mean to simply sit down, rest upon [Matthew 5:1, 13:48, 26:36; Mark 9:35, 12:41, 14:32; Luke 4:20, 5:3, 14:28,31, 16:6, 24:49; Acts 2:3 KJB], it also refers to **a position of authority, seated, ruling over** [such as a classroom [Mark 9:35; Luke 5:3; John 8:2 KJB], people, kingdom, domain], etc, see:

Matthew 19:28 KJB - And Jesus said unto them, **Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.**

Matthew 20:21 KJB - And he said unto her, **What wilt thou?** She saith unto him, Grant that these my two sons may **sit**, the **one on thy right hand, and the other on the left, in thy kingdom.**

Matthew 20:23 KJB - And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

Matthew 23:2 KJB - Saying, The scribes and the Pharisees sit in Moses' seat:

Matthew 25:31 KJB - When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

Mark 10:37 KJB - They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

Mark 10:40 KJB - But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

Mark 11:2 KJB - And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

See also:

Zechariah 9:9 KJB - Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Mark 11:7 KJB - And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

Mark 16:19 KJB - So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

Luke 19:30 KJB - Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.

Luke 22:30 KJB - That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

John 12:14 KJB - And Jesus, when he had found a young ass, sat thereon; as it is written,

Acts 2:30 KJB - Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

Acts 25:6 KJB - And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul

to be brought.

Acts 25:17 KJB - Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

Ephesians 1:20 KJB - Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

Hebrews 1:3 KJB - Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Hebrews 8:1 KJB - Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

Hebrews 10:12 KJB - But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

Hebrews 12:2 KJB - Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Revelation 3:21 KJB - *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.*

Revelation 20:4 KJB - And I saw thrones, and they sat upon them, and judgment was given unto them; and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

Furthermore, we may read from official Roman Catholic sources the following:

Online Roman Catholic Encyclopedia; section “C”, “Cathedra” -
<http://www.newadvent.org/cathen/03437a.htm>

“**Cathedra**; (1) **The chair or throne (thronos) of a bishop** in his cathedral church, on which he presides at solemn functions. ... A good idea of the arrangement may be had from the catacomb frescoes representing Christ seated on a throne surrounded by the apostles ... By a definition "ex cathedra" is meant a formal infallible decision of the pope, obligatory on all the faithful. ...”

Online Roman Catholic Encyclopedia; section “C”, “Cathedral” -
<http://www.newadvent.org/cathen/03438a.htm>

“The chief church of a diocese, in which **the bishop has his throne (cathedra)** and close to which is his residence; it is, properly speaking, the bishop's church,

wherein he presides, teaches, and conducts worship **for the whole Christian community**. The word is **derived from the Greek *kathedra* through the Latin *cathedra*, throne, elevated seat**. In early ecclesiastical literature it **always conveyed the idea of authority**. ... **the *cathedra* was the principal symbol of authority**. ... **The word *cathedra***, so expressive in the language of antiquity, **has gradually been replaced in liturgical usage, by throne (*thronus*) or seat (*sedes*)**. ... Canonists compare to a spiritual marriage the union of a bishop with his church, and although this expression may be truer with respect to the church as understood in the moral sense than to the cathedral, it is nevertheless not inappropriate. They say that the bishop should love his cathedral, adorn and embellish it, and never neglect it. Metaphors apart, **the bishop receives his cathedral as his "title" (*titulus*) or right; he is its governor (*rector*) and its head**. He should take possession of it by a solemn entrance into his episcopal city and by **the ceremony of enthronement (*intronisatio*)** as prescribed in the Roman Pontifical and the "Caeremoniale Episcoporum", (I, c. ii) in so far, at least, as custom will permit."

Online Roman Catholic Encyclopedia; section "E", "Ex Cathedra" -
<http://www.newadvent.org/cathen/05677a.htm>

"Literally "from the chair", a theological term which signifies authoritative teaching and is more particularly applied to the definitions given by the Roman pontiff. Originally the name of the seat occupied by a professor or a bishop, ***cathedra* was used later on to denote the magisterium, or teaching authority**. The phrase **ex cathedra** occurs in the writings of the medieval theologians, and more frequently in the discussions which arose after the Reformation in regard to the papal prerogatives. But **its present meaning was formally determined by the Vatican Council, Sess. IV, Const. de Ecclesiâ Christi, c. iv**: "We teach and define that it is a dogma Divinely revealed that **the Roman pontiff when he speaks ex cathedra, that is when in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, by the Divine assistance promised to him in Blessed Peter, is possessed of that infallibility with which the Divine Redeemer willed that his Church should be endowed in defining doctrine regarding faith or morals, and that therefore such definitions of the Roman pontiff are of themselves and not from the consent of the Church irreformable."**"

Let us see that closer:

"... "from the chair" ... signifies ... authoritative teaching given by the Roman Pontiff ... when he speaks ex cathedra ... in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme ... authority ... is possessed of that infallibility ... in defining doctrine ... in **faith or morals** ... are of themselves and not ... irreformable." [quoted/sourced above], and faith and morals, deals with what one believes [**"...for whatsoever is not of faith is sin."** **Romans 14:23 KJB**] and God's Law [**"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."** **[1 John 3:4 KJB]**].

Notice where this 'pope' is sitting, on a throne between Two Cherubim, just as was the Shekinah Glory of God resting above the Ark [representing the Throne of God] in the Most Holy Place of the True Sanctuary:

See also:

http://4.bp.blogspot.com/_71ZPiLxOVfU/SkeboUApWTI/AAAAAAAAADII/IyTInKSYX9g/s1600-h/VesperPeterPaul8.jpg

http://4.bp.blogspot.com/_XutvOfOj_Dw/SkfZRpo86II/AAAAAAAAAhY/nGq-LItuIvs/s1600-h/9.jpg

http://www.motherteresa.org/st_paul/sanpaul_PBVXI_2.html

Disputationes de Controversiis (aka: Disputationes de Controversiis Christianae Fidei adversus hujus temporis Haereticos) [Lectures Concerning the Controversies of the Christian Faith Against the Heretics of This Time], Tom. 2, "Controversia Prima," Book 2 (De Conciliorum Auctoritate) ["On Authority of the Councils"], Chapter 17, (1628 ed.) Vol. 1, pp. 266-translated, by Cardinal Robert Bellarmine (Full Italian name: Roberto Francesco Romolo Bellarmino (Canonized-1930 and Doctor of the Church (Jesuit))), -
http://cdigital.dgb.uanl.mx/la/1080015572_C/1080015573_T2/1080015573_21.pdf

In English: "All names which in the scriptures are applied to Christ, by virtue of which it is established that he is over the church, all the same names are applied to the Pope."

In Latin: "Secundo probatur ratione, in Scripturis fundata; nam omnia nomina, quae in Scripturis tribuuntur Christo, unde constat eum esse supra Ecclesiam, eadem omnia tribuuntur Pontifici."

Roman Catholic Online Encyclopedia; "A"; "Antichrist" -
<http://www.newadvent.org/cathen/01559a.htm>

"Antichrist (Greek Antichristos). ... The word *Antichrist* occurs only in the Johannine Epistles; but there are so-called real parallelisms to these occurrences in the Apocalypse, in the Pauline Epistles, and less explicit ones in the Gospels and the Book of Daniel. ..."

Roman Catholic Online Encyclopedia; "S"; "Sacrifice" -
<http://www.newadvent.org/cathen/13309a.htm>

"... anti ... (in the place of ...) ..."

Since the term "**AntiChrist**" is also related to the "**man of sin**" and there would be "**many**", a line of successions [as is indicated] which all stand 'in the place of, or takes the place of Jesus Christ on earth' then should not this name be easily applied to this Roman ecclesiastical system and that singular position on earth which is over it all?

It can readily and easily be applied by going from Greek to Latin:

Roman Catholic Online Encyclopedia; “V”; “Vicar of Christ” -
<http://www.newadvent.org/cathen/15403b.htm>

“(Latin **Vicarius** *Christi*).

A **title of the pope** implying his supreme and universal primacy, both of honour and of jurisdiction, over the Church of Christ. ...”

Roman Catholic Online Encyclopedia; “V”; “Vicar” -
<http://www.newadvent.org/cathen/15401a.htm>

“**Vicar**

(Latin **vicarius**, from *vice*, “**instead of**”) ...”

What do we immediately notice between the Greek and Latin?

Greek: Anti (in the place of, instead of) **Christos** (Christ, Anointed)

Latin: Vicarius (in the place of, instead of) **Christi** (Christ, Anointed)

Does Rome's own definition of the “Vicarius Christi”, “Vicar of Jesus Christ on earth” and “Vicarius Filii Dei” actually mean that the doctrinal and official position of the Pope is that he “stands in the place of Jesus Christ [the Son of God] on Earth”, or that the position of the Pope “takes the place of Christ [the Son of God] on earth”?

Yes it does.

Roman Catholic Online Encyclopedia; “C”; “Church” -
<http://www.newadvent.org/cathen/03744a.htm>

“... It will be enough, however, to refer to the evidence contained in the epistles of St. Ignatius, Bishop of Antioch, himself a disciple of the Apostles. In these epistles (about A.D. 107) **he again and again asserts** that the supremacy of the bishop is of Divine institution and belongs to the Apostolic constitution of the Church. He goes so far as to **affirm that the bishop stands in the place of Christ Himself**. ...”

Roman Catholic Online Library; Church Documents; “Ad Sinarum Gentem (1954)”;
Point 11. - http://www.newadvent.org/library/docs_pi12ad.htm

“...Supreme Pontiff, **Vicar of Jesus Christ on earth** ...”

Roman Catholic Online Library; Church Documents; “In Plurimis (1888)”; **Point 2. -**
http://www.newadvent.org/library/docs_le13ip.htm

“...We, indeed, **to all men** are **the Vicar of Christ, the Son of God** ...”

“The Great Encyclical Letters of Pope Leo XIII”, Encyclical Letter June 20, 1894 -

<http://www.papalencyclicals.net/Leo13/113praec.htm>

“But since We hold upon this earth the place of God Almighty, ...”

Even the Glory, they sought to take:

Wikipedia, “Halo”; - Halo (religious iconography) - Wikipedia, the free encyclopedia

“Halos may be shown as almost any colour, but as they represent light are most often depicted as golden, yellow, white, or red when flames are depicted.”

“The halo and the aureola have been widely used in Indian art, particularly in Buddhist iconography[5] where it has appeared since at least the 1st century AD; the Kushan Bimaran casket in the British Museum is dated 60AD (at least between 30BC and 200AD). The rulers of the Kushan Empire were perhaps the earliest to give themselves haloes on their coins, and the nimbus in art may have originated in Central Asia and spread both east and west.[5] In Chinese and Japanese Buddhist art the halo has also been used since the earliest periods in depicting the image of Amitabha Buddha and others. Tibetan Buddhism uses haloes and aureoles of many types, drawing from both Indian and Chinese traditions, extensively in statues and Thangka paintings of Buddhist saints such as Milarepa and Padmasambhava and deities. Different coloured haloes have specific meanings: orange for monks, green for the Buddha and other more elevated beings.[6] and commonly figures have both a halo for the head, and another circular one for the body, the two often intersecting somewhere around the head or neck. Thin lines of gold often radiate outwards or inwards from the rim of the halo, and sometimes a whole halo is made up of these.[7] Elaborate haloes and especially aureoles also appear in Hindu sculpture, where they tend to develop into architectural frames in which the original idea can be hard to recognise. Theravada Buddhism and Jainism did not use the halo for many centuries, but later adopted it, though less thoroughly than other religious groups.”

“Plain round haloes are typically used to signify saints ...

... In the early centuries of its use, the Christian halo may be in most colours (though black is reserved for Judas, Satan and other evil figures) or multicoloured; later gold becomes standard, and if the entire background is not gold leaf, the halo itself usually will be.”

So far:

Gold for Light.

Orange for Monks.

Green for Buddha, or “elevated beings”

Basic/plain Halo for common figures, or 'saints'.

Black is for Judas, Satan and evil.

Would a “solar” or Sun [not just golden] halo be for a Sun god?

<http://0.tqn.com/d/catholicism/1/0/F/6/-/-/Pope-Benedict-Halo.jpg>

http://i.dailymail.co.uk/i/pix/2013/07/27/article-2380138-1B05A651000005DC-596_964x546.jpg

<http://static.rappler.com/images/pope-francis-mass-clergy-20130727-1.jpg>

<http://cache3.asset-cache.net/gc/51242312-circa-1050-pope-leo-ix-shown-with-a-halo-gettyimages.jpg?v=1&c=IWSAsset&k=2&d=OstfGX1F0NQBImqti8luest47pHQgnGWZr%2Bo%2FsCHdg4%3D>

http://s601.photobucket.com/user/MARITER_7/media/2011-1/110601-AUSSIE-GOVGEN-3.jpg.html

<http://1.bp.blogspot.com/-HnaxaVZmJ70/U1UxFOESdI/AAAAAAAAAAxA/s0cbIH0COyk/s1600/John+23rd.jpg>

See also another (upper left picture, who is between the Cherubim there? We will find that “Mary” is placed as High as well):

<http://www.sanctuaryofthedivinemeracy.org/resources/headers/default-header.jpg>

http://farm3.static.flickr.com/2765/4102464783_9d1fc299a0_o.jpg

http://bp0.blogger.com/_YxeBwzO25J8/SFFRlqSD-WI/AAAAAAAAAFk/CfpZ7YVxNFY/s400/MaryMonstrance2.jpg

Consider the Gallery of Traditional Artwork, depicting Mary as High Priest/Priest -

<https://www.facebook.com/media/set/?set=a.136257553079494.13461.135188603186389&type=3>

ADIUTRICEM (Benefactress) (On The Rosary); ENCYCLICAL OF POPE LEO XIII ON THE ROSARY; SEPTEMBER 5, 1895 - <http://www.papalencyclicals.net/Leo13/113adiut.htm> or http://www.vatican.va/holy_father/leo_xiii/encyclicals/documents/hf_l-xiii_enc_05091895_adiutricem_en.html

“... paid honor to her with lavish generosity; temples and basilicas built to her glory with regal splendor ...”

And when the Roman Catholic Rosary is recited and repeated it is said it is,

ON THE ROSARY; MAGNAE DEI MATRIS; Encyclical of Pope Leo XIII promulgated on September 8, 1892. - <http://www.papalencyclicals.net/Leo13/113ro2.htm>

“... as though they were listening to the very voice of the Blessed Mother explaining the mysteries and conversing with them at length ...”

AUGUSTISSIMAE VIRGINIS MARIAE (August Virgin Mary); ENCYCLICAL OF POPE

LEO XIII ON THE CONFRATERNITY OF THE HOLY ROSARY; SEPTEMBER 12, 1897 -
http://www.vatican.va/holy_father/leo_xiii/encyclicals/documents/hf_l-xiii_enc_12091897_augustissimae-virginis-mariae_en.html or
<http://www.papalencyclicals.net/Leo13/113augus.htm>

“... the Most August Virgin Mary ... this **Divine** Mother... Yet **our manner of praying to the Blessed Virgin has something in common with our worship of God**, so that the Church even **addresses to her** the words with **which we pray to God**: “**Have mercy on sinners**.” ...

... the heavenly choirs, “**above** whom the Holy Mother of God **is exalted**.” ...”

ADIUTRICEM (Benefactress) (On The Rosary); ENCYCLICAL OF POPE LEO XIII ON THE ROSARY; SEPTEMBER 5, 1895 - <http://www.papalencyclicals.net/Leo13/113adiut.htm> or
http://www.vatican.va/holy_father/leo_xiii/encyclicals/documents/hf_l-xiii_enc_05091895_adiutricem_en.html

“... 8. The **power thus put into her hands is all but unlimited**. How unerringly right, then, are Christian souls when **they turn to Mary for help as though impelled by an instinct of nature**, confidently sharing with her their future hopes and past achievements, their sorrows and joys, commending themselves like children to the care of a bountiful mother. How rightly, too, has every nation and **every liturgy without exception acclaimed her great renown**, which **has grown greater with the voice of each succeeding century**. Among **her many other titles** we find her hailed as “our Lady, our Mediatrix,”[3] “the Reparatrix of the **whole** world,”[4] “the **Dispenser** of **all** heavenly gifts.”[5] ...”

ON DEVOTION OF THE ROSARY; SUPREMI APOSTOLATUS OFFICIO; ENCYCLICAL OF POPE LEO XIII SEPTEMBER 1, 1883 -
<http://www.papalencyclicals.net/Leo13/113supre.htm>

“... who is **placed on the highest summit of power and glory in Heaven** ...”

Official Roman Catholic Fides Press; Agenzia Fides - Palazzo “de Propaganda Fide” -
<http://www.fides.org/en/news/19200?idnews=19200&lan=eng#.U4JiyVmL5xA>

“Before reciting the Angelus, **the Pope concluded** his reflection by pointing out that the Gospel teaching has promoted an “active mentality” among Christian populations, even in the historical and social spheres, and yet “the central message regards the spirit of responsibility with which the Kingdom of God is to be accepted: responsibility toward God and toward humanity.” The **perfect model** of this attitude is found **in the heart of the Virgin Mary**, “who, receiving the most precious of gifts, Jesus himself, **offered him** to the world with great love.”

Roman Catholic Online Encyclopedia; Le Pelerinage de Lourdes; Encyclical Warning Against Materialism; His Holiness Pope Pius XII; Promulgated on July 2, 1957 -
http://www.newadvent.org/library/docs_pi12lp.htm or
<http://www.papalencyclicals.net/Pius12/P12PELER.HTM> or
http://www.vatican.va/holy_father/pius_xii/encyclicals/documents/hf_p-xii_enc_02071957_le-

“... **Go to her**, you who are crushed by material misery, defenseless against the hardships of life and the indifference of men. **Go to her**, you who are assailed by sorrows and moral trials. **Go to her**, beloved invalids and infirm, you who are sincerely welcomed and honored at Lourdes as the suffering members of our Lord. **Go to her** and receive peace of heart, strength for your daily duties, joy for the sacrifice you offer. ... Amid dangers, difficulties, and doubts, **think of Mary**, **invoke Mary's aid**. ... **If you follow her**, you will not stray; **if you entreat her**, you will not lose hope; **if you reflect upon her**, you will not err; **if she supports you**, you will not fall; **if she protects you**, you will not fear; **if she leads you**, you will not grow weary; **if she is propitious**, you will reach your goal....” Second Homily on the Missus est: PL CLXXXIII, 70-71.” ...”

Roman Catholic Online Encyclopedia; “V”; “The Blessed Virgin Mary” - <http://www.newadvent.org/cathen/15464b.htm>

“... The first prophecy referring to Mary is found in the very opening chapters of the Book of Genesis (3:15): “I will put enmities between thee and the woman, and thy seed and her seed; **she shall crush thy head, and thou shalt lie in wait for her heel**.” This rendering appears to differ in two respects from the original Hebrew text:”, “(2) The second point of difference between the Hebrew text and our version concerns **the agent who is to inflict the mortal wound on the serpent**: our version agrees with the present Vulgate text in reading “she” (ipsa) which refers to the woman, while **the Hebrew text reads hu' (autos, ipse) which refers to the seed of the woman**. **According to our version**, and the Vulgate reading, **the woman herself will win the victory**; according to the Hebrew text, she will be victorious through her seed. In this sense does **the Bull “Ineffabilis” ascribe the victory to Our Blessed Lady**. The reading “she” (ipsa) is neither an intentional corruption of the original text, nor is it an accidental error; it is rather an explanatory version expressing explicitly the fact of **Our Lady's part in the victory over the serpent**, which is contained implicitly in the Hebrew original. The strength of the Christian tradition as to Mary's share in this victory may be inferred from the retention of **“she” in St. Jerome's version in spite of his acquaintance with the original text** and **with the reading “he” (ipse) in the old Latin version**. ...”

Wikipedia; Lady of Guadalupe - http://en.wikipedia.org/wiki/Our_Lady_of_Guadalupe#Name
also see the Douay Rheims Jesuit Bible - <http://archive.org/stream/holybibletransla00bost#page/n9/mode/1up>

“...**Lady of Guadalupe**... ..It has also been suggested that the name is a Spanish version of the Nahuatl term, Coātlaxopeuh [koaːt͡ɬaːʃopeɐ̯], meaning “**the one who crushes the serpent**” and that it may be **referring to the feathered serpent** Quetzalcoatl.[11] ...”

Roman Catholic Online Encyclopedia; Ineffabilis Deus, **Apostolic Constitution of Pope Pius IX on the Immaculate Conception (December 8, 1854)** - http://www.newadvent.org/library/docs_pi09id.htm or <http://www.papalencyclicals.net/Pius09/p9ineff.htm>
or <http://www.ewtn.com/LIBRARY/PAPALDOC/P9INEFF.htm>

In English: "... Hence, just as Christ, the Mediator between God and man, assumed human nature, blotted the handwriting of the decree that stood against us, and fastened it triumphantly to the cross, so the most holy Virgin, united with him by a most intimate and indissoluble bond, was, with him and through him, eternally at enmity with the evil serpent, and most completely triumphed over him, and thus crushed his head with her immaculate foot. ..."

In Latin: "... Quo circa sicut Christus Dei hominumque mediator, humana assumpta natura, delens quod adversus nos erat chirographum decretum, illud cruci triumphator affixit; sic Sanctissima Virgo, Arctissimo et indissolubili vinculo cum eo conjuncta, una cum illo et per illum, sempiternas contra venenosum serpentem inimicitias exercens, ac de ipso plenissime triumphans, illius caput immaculato pede contrivit. ..."

http://cleansingfiredor.com/wp-content/uploads/2011/06/mary_sculpture.jpg

http://farm4.static.flickr.com/3014/2713177618_17608131ca_z.jpg

http://farm3.static.flickr.com/2067/2217117844_21595599b5_z.jpg

http://www.cathedralsofcalifornia.com/wp-content/uploads/2007/09/img_8761web-blog.jpg

Like as satan from Heavenly body, this earthly body, this woman, The Roman Catholic Papacy, seeks to **"take the place of Jesus Christ"**, the Mediator/High Priestly position. Even moreso, though Rome does not outwardly allow so many women-priests, they do primarily have one [Apparitional] **"Mary"** [**"And no marvel; for Satan himself is transformed into an angel [messenger] of light."** 2 Corinthians 11:14], whom calls herself **"Mediatrrix"**.

The Catechism of the [Roman] Catholic Church; Online section 969 -

http://www.vatican.va/archive/ccc_css/archive/catechism/p123a9p6.htm

"969 "This motherhood of Mary in the order of grace continues uninterruptedly from the consent which she loyally gave at the Annunciation and which she sustained without wavering beneath the cross, until the eternal fulfillment of all the elect. Taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us the gifts of eternal salvation Therefore the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrrix."⁵¹²

ADIUTRICEM (Benefactress) (On The Rosary); ENCYCLICAL OF POPE LEO XIII ON THE ROSARY; SEPTEMBER 5, 1895 - <http://www.papalencyclicals.net/Leo13/113adiut.htm> or http://www.vatican.va/holy_father/leo_xiii/encyclicals/documents/hf_l-xiii_enc_05091895_adiutricem_en.html

“... If We have spent so large a share of our activities, in promoting the Rosary devotion, We can easily see with what benevolence the Queen of Heaven has come to Our aid when We prayed to her; and We express the confident conviction that she will continue to stand at Our side to lighten the burdens and the afflictions which the days to come will bring. ...

... She was, in very truth, the Mother of the Church, the Teacher and Queen of the Apostles ...

... 8. The power thus put into her hands is all but unlimited. How unerringly right, then, are Christian souls when they turn to Mary for help as though impelled by an instinct of nature, confidently sharing with her their future hopes and past achievements, their sorrows and joys, commending themselves like children to the care of a bountiful mother. How rightly, too, has every nation and every liturgy without exception acclaimed her great renown, which has grown greater with the voice of each succeeding century. Among her many other titles we find her hailed as "our Lady, our Mediatrix,"[3] "the Reparatrix of the whole world,"[4] "the Dispenser of all heavenly gifts."[5] ...

... 9. ... "O Virgin most holy, none abounds in the knowledge of God except through thee; none, O Mother of God, attains salvation except through thee; none receives a gift from the throne of mercy except through thee."[7] ...

... 10. It is no exaggeration to say that it is **due chiefly to her leadership and help** that the wisdom and teachings of the Gospel spread so rapidly to all the nations of the world in spite of the most obstinate difficulties and most cruel persecutions, and brought everywhere in their train a new reign of justice and peace. This it was that stirred the soul of St. Cyril of Alexandria to the following prayerful address to the Blessed Virgin: "**Through you** the Apostles have preached salvation to the nations. . . **through you** the priceless Cross is everywhere honored and venerated; **through you** the demons have been put to rout and mankind has been summoned back to Heaven; **through you** every misguided creature held in the thrall of idols is led to recognize the truth; **through you** have the faithful been brought to the laver of holy Baptism and churches been founded among every people."[8] ...

... 13. No one will fail to remark how much the merits of the venerable Fathers and Doctors of the Church, who spent their lives in the defense and explanation of the Catholic Faith, redound to the Virgin Mother of God. For from her, the Seat of Divine Wisdom, as they themselves gratefully tell us, a strong current of the most **sublime wisdom** has coursed through their writings. And they were quick to acknowledge that not by themselves **but by her have iniquitous errors been overcome**. Finally, princes as well as Pontiffs, the guardians and defenders of the faith-the former by waging holy wars, the latter by the solemn decrees which they have issued- have **not hesitated to call upon the name of the Mother of our God, and have found her answer powerful and propitious**.

14. Hence it is that the Church and the Fathers have **given expression to their joy in Mary** in words whose beauty equals their truth: "Hail, voice of the Apostles forever eloquent, solid foundation of the faith, unshakable prop of the Church."[10] "Hail, **thou through whom we have been enrolled as citizens of the One, Holy, Catholic and Apostolic Church**."[11] "Hail, thou **fountain springing forth by God's design, whose rivers flowing over in pure and unsullied waves of orthodoxy put to flight the hosts of error**."[12] "Rejoice, because thou alone hast destroyed all the heresies in the world."[13] ...

... 15. The unexampled part which the Virgin most admirably played and still plays in the progress, the battles, and the triumphs of the Catholic Faith, makes it evident what God has planned for her to do. It should fill the hearts of all good people with a firm hope of obtaining those things which are now the object of our common desire. **Trust Mary, implore her aid.**

16. That the one self same profession of faith may unite the minds of Christian nations in peace and harmony, that the one and only bond of perfect charity may gather their hearts within its embrace-such is our prayerful hope! And may **Mary, by her powerful help**, bring this ardently desired gift into our possession! And remembering that her only begotten Son prayed so earnestly to His heavenly Father for the closest union among the nations whom He has called by the one Baptism to the one inheritance of salvation bought for an infinite price, **will she not**, for that reason, see to it that all in His marvelous light will strive as with one mind for unity? And will it not be her wish to employ her goodness and providence to console the Spouse of Christ, the Church, **through her long-sustained efforts in this enterprise, as well as to bring to full perfection the boon of unity among the members of the Christian family, which is the illustrious fruit of her motherhood?** ...

... 17. A token that the fulfillment of these hopes may soon be a reality is to be seen in the conviction and the confidence which warms the hearts of the devout. **Mary will be the happy bond to draw together**, with strong yet gentle constraint, all who love Christ, **no matter where they may be, to form a nation of brothers yielding obedience to the Vicar of Christ on earth, the Roman Pontiff, their common Father.** ...

... 21. There is another special reason why Mary will be favorably disposed to grant our united prayers in behalf of the nations cut off from communion with the Church: namely, the prodigious things they have done for her honor in the past, especially in the East. To them is due much of the credit for propagating and increasing devotion to her. From them have come some of the best-remembered heralds and champions of her dignity, who have wielded a mighty influence by their authority or by their writings-eulogists famed for the ardor and the charm of their eloquence;"empresses well beloved of God,"[16] who imitated the Virgin most pure in the example of their lives, and **paid honor to her with lavish generosity; temples and basilicas built to her glory with regal splendor.** ...

... 25. The very origin of the Rosary makes that plain. When such faith is exercised by vocally **repeating** the Our Father and Hail Mary of the Rosary prayers, or better still in the contemplation of the mysteries, it is evident how close we are brought to Mary. For every time we devoutly say the Rosary in supplication before her, we are once more brought face to face with the marvel of our salvation; we watch the mysteries of our Redemption as though they were unfolding before our eyes; and as one follows another, **Mary stands revealed at once as God's Mother and our Mother.** ...

... 27. For that reason We say that the Rosary is by far the best prayer by which to plead before her the cause of our separated brethren. To grant a favorable hearing belongs **properly to her office of spiritual Mother.** ...

... 30. On the strength of this it has been decided to begin work on a scale proportioned to the size of the undertaking, and We have granted permission for the laying of the first stone of the shrine at an early date with solemn ceremonies. **The temple will stand as a monument** of ever lasting thanksgiving erected in the name of the Christian people to **their heavenly Helper and Mother. There she will be invoked unceasingly in the Greek and the Latin rites that, ever more propitious, she will continue to heap new favors upon the ancient blessings. ...**”

The Sacerdotal [Priestly] Virgin [Mary of Rome]:

<http://vultus.stblogs.org/virgo%20sac%20imago.jpg>

http://vultus.stblogs.org/assets_c/2010/06/Oratio%20Virg%20Sac%20Pii%20X-thumb-400x700-6735.jpg

Vultus.org; High Priest Mary - <http://vultus.stblogs.org/index.php/2010/06/prayer-to-mary-the-sacerdotal/> -

“Marked by the priestly piety of the school of Bérulle, Pope Saint Pius X was singularly favourable to the invocation of Our Blessed Lady under the title of *Virgo Sacerdos*. Already in 1875, Blessed Pius IX had manifested his approval of the same title in a letter addressed to Msgr Oswald Van den Berghe, author of *Marie et le Sacerdoce*. Saint Pius X was pleased when an Italian translation of this work appeared.

When the Daughters of the Heart of Jesus, founded by Blessed Marie de Jésus Deluil-Martiny, asked for permission to invoke the Mother of God, in their chapels, as *Maria Virgo Sacerdos*, Saint Pius X wishing to extend the devotion to all the faithful, charged Cardinals Vanutelli and Vivès with composing a prayer that would make this Marian title better known. The prayer appeared, indulgenced by Pope Saint Pius X, on 9 May 1906.

O **Mary**, Mother of Mercy,
Mother and Daughter of Him who is the Father of mercies
and the God of all consolation (1),
Dispensatrix of all the treasures of thy Son (2),
Minister of God (3),
Mother of Christ, our High Priest,
thou who art both **Offerer** and **Altar** together, (4),
Immaculate Temple of the Word of God (5),
Teacher of the Apostles and Disciples of Christ (6),
protect the Supreme Pontiff,
intercede for us and for our priests,
that Jesus Christ the Eternal High Priest
may purify our consciences,
and that we may worthily, and with loving devotion,
approach His sacred banquet.
O Immaculate Virgin,
who not only hast given us Christ the heavenly bread
for the forgiveness of sins (7),

but who art thyself a most acceptable sacrifice offered unto God” (8),
 and the glory of priests (9),
 and who, as thy most blessed servant Saint Antoninus declares,
 “without receiving the Sacrament of Order,
 wert **full of whatsoever in dignity and grace is given by it**”,
 thou art therefore rightly acclaimed as **“Sacerdotal Virgin”** (10).
 Look upon us and upon the priests of thy Son,
save us, purify us, and sanctify us,
 that we may receive the ineffable treasures of the Sacraments
 in a holy manner
 and so deserve to obtain
 the eternal salvation of our souls. Amen.
 Mother of Mercy, pray for us.
 Mother of Jesus Christ, the Eternal Priest, pray for us.
 Queen of the Clergy, pray for us.
Mary, Sacerdotal Virgin, pray for us.

[1] Richard of Saint Laurence

[2] Saint Bernardine

[3] Saint Bernard of Busto

[4] Saint Epiphanius

[5] Abbot Ludovicus Blosius

[6] Saint Thomas of Villanova.

[7] Saint Epiphanius

[8] Saint Andrew of Crete

[9] Saint Ephrem

[10] Letter of Blessed Pope Pius IX, 25 August 1873

*We grant 300 day of indulgence to one who recites this prayer with piety and devotion.
 9 May 1906.*

Pius P. P. X.”

Women Priests.org; - http://www.womenpriests.org/mrpriest/m_why.asp

““**Mary** performs **her sacrificial functions** in two ways: in one way, which is more indirect and less specific, by **her providing the sacred victim** and in a more direct, immediate and noble way by concurring with Jesus in this precious sacrifice. While **offering** the same victim of propitiation that belongs to her on the title of her motherhood **she has become his priestess by offering** her divine Son to God for the salvation of the world and thus meriting grace and glory for us by means of this sacrifice, not with the perfect merit and justice which only belongs to Jesus Christ, but with an imperfect merit, a merit of goodwill.” Lazare Dasser (1692), *3e Sermon sur la Purification*, l.c. p. 370.

“**Mary** could not escape from Calvary because God had given her the mission **to remain there as priest, victim and mediatrix**. She had to stay on Calvary, next to the cross and in the heart of her Son. **She** stood up straight on Calvary and **undertook her function as priest**. She stood next to the cross and **fulfilled the role of a victim**. She stayed in the heart of Jesus and acquitted herself of **the task of mediatrix**: strong in her first task, faithful to her second, devoted in her third . . . Mary had to fulfill her first task, **that of being a priest**.” St Antonio María Claret (1807 - 1870), *Copiosa y vera collección de*

panegíricos, Rome 1860, vol. 3, pp. 390-391.”

“If the Saviour, as the Fathers of the Church assure us, is at **each Mass** the principal priest and the one who offers himself to the Father and who delivers himself up to people, **the blessed Virgin shares in this function of the sovereign priesthood**, accompanying the oblation and immolation which her Son makes of herself with her own agreement. For it is therefore that **St Epiphanius among other praises, calls the Virgin a priest and an altar**.” Jean de Machaut (1599 - 1676), *Le Thrésor*, vol III, pp. 152-153.”

“Since the will of **the Virgin** has cooperated with the will of the Son in the realisation of the Eucharist, we can with enough certainty declare and absolutely affirm that she has given us and has offered for us this heavenly bread. In fact, we recognise that the gift which is entrusted to us under these species - - that is : the body and blood of Christ the Lord -- is truly her gift and belongs to her. **The divine Epiphanius** touched on this reason is his sermon ‘De Laudibus Virginis’.

What could we say or imagine that is more splendid ? He **says** that **the Virgin is a priest** in some way in the gift and in the offering of the celestial bread; *which is true precisely for this reason that together with her Son she gave and offered [this eucharistic bread]*, thus realising at the same time both the sacrament and the sacrifice.”

“ . . . “It was right that she who was present at the first act of giving, and of whom it was said that she had given and offered together with the Father and the Son, should also be present at the consummation and fulfilment of this donation, to such an extent that we can say that she has in the same way given and offered it (the Eucharist) with her Son. ”

. . . “The manner in which the incarnation was achieved in the breast of the Virgin pleased Christ so greatly ...that he invented a new way of repeating it and reiterating it...-... that is, the Eucharist. Ferdinand Chirino de Salazar (1575 - 1646), *In Proverbiis*, IX, no 148-149, vol. 1, 770D-771A.”

“Three elements belong to **the priesthood** and **episcopacy**: the call, the role of intercession, and sacrifice (Hebr 5, 1) . . . [With regard to intercession] as Son of God Christ has all power over God. **Our Lady too**, because she is the true Mother of God, **has all power over God**. And if the prayers and intercessions of Christ are heard on account of the fact that he is the Son, **those of Our Lady will not be less heard**, and are even heard with more surety because of the fact that she is his Mother. Therefore **it is crystal clear that in Mary we find overwhelmingly the second quality required for the dignity of a bishop!**” Antonio Vieira (1608 - 1697), *Sermon on the Rosary*, ib. p. 74.”

Conference of Mons. Norberto Rivera, Archbishop, Primate of Mexico; THE BLESSED VIRGIN MARY IN THE LIFE AND MINISTRY OF THE PRIEST -

http://www.vatican.va/roman_curia/congregations/cclergy/documents/rc_con_cclergy_doc_19071997_conri_en.html

“The gesture with which Christ confided his disciple to his Mother and his Mother to the disciple (16) has defined an extremely close relationship between **Mary** and the Church. It is the will of the Lord that a Marian note mark the physiognomy of the Church, her road, **her pastoral activity**; and into the spiritual life of each disciple a "Marian

dimension" is infused (17).” ...

... Every priest knows that **Mary**, because she is a mother, **is the eminent formator of the priesthood**, since **she is the one who knows how to shape the priestly heart**; the Virgin, therefore, knows and wants to protect priests from dangers, exhaustion, and discouragement: with motherly solicitude she watches over the priest so that he may grow in wisdom, age, and grace before God and before men (34). ...

...Finally, **Mary is the "offering Virgin."** The Church has perceived in the heart of the Virgin who carried the Child to Jerusalem to present him to the Lord, a willing oblation that transcended the ordinary meaning of the rite (51). "You offer your Son, Holy Virgin, and you present to the Lord the blessed fruit of your womb. You offer the holy victim, pleasing to God, for the reconciliation of us all" (St Bernard). ...

...This union of the Mother with the Son **in the work of redemption** reaches its culmination at Calvary, where Christ "offered himself, immaculate, to God" (52) and where Mary was beside the cross (53) suffering deeply with her Only Son and associating herself with motherly courage to his sacrifice, adhering lovingly to the immolation of the Victim engendered by her and **offering herself** as well **to the Eternal Father**. To perpetuate throughout the centuries the Sacrifice of the Cross, the Savior instituted the Eucharistic Sacrifice, memorial of his death and resurrection, and he confided it to his Spouse, the Church... who accomplishes it in union with the Saints in Heaven and, in the first place, with the blessed Virgin, whose ardent charity and unshakable faith she imitates (54).

Therefore the Church, with **this same oblationary fervor and spirit lived by Mary, continually exhorts the priest** to prepare himself and celebrate the Eucharist, center and summit of his interior life and apostolate. May his **priestly hands elevate** the consecrated bread and wine, Body and Blood of the Lord, **just as Mary offered** him as a child in the Temple, and having consummated the redemption at the foot of the cross, may he return it to the Father as an **expiatory offering for our sins**. ...

... Priestly formation, finally, has an active dimension oriented to pastoral action. The figure of **Mary**, her *operative presence* in the life of the Church, **is recognized as the soul of every apostolic or pastoral work**. Her *spirit of service* inspires the priestly ministry as an expression of love and as a response to a received gift. The pastoral challenges of our times demand action inspired by Mary's life.”

Roman Catholic Online Encyclopedia; The Feast of the Holy Name of Mary -
<http://www.newadvent.org/cathen/10673b.htm>

“We venerate the name of Mary because it belongs to her who is the **Mother of God, the holiest of creatures, the Queen of heaven and earth, the Mother of Mercy**. The object of the feast is the Holy Virgin bearing the name of Mirjam (Mary); the feast commemorates all the privileges given to Mary by God and **all the graces we have received through her intercession and mediation**. ...”

And no marvel, for Satan transforms himself into an “**angel**” [messenger] of light, even as an apparition of light. Look at the 12 Gem Stone Breastplate and who is wearing it, with the 7

branch Shepherds Rod, and the Dragon horned crown:

<http://oi61.tinypic.com/t63xfq.jpg>

Notice the 7 Candlesticks and where the 'pope' is sitting in front of and where they are located, just as was the 7 Branch Candelabra [representing Christ Jesus the Light of the World] was in the Holy Place of the True Sanctuary:

http://3.bp.blogspot.com/_71ZPiLxOVfU/SGc-fTtSUI/AAAAAAAAABC8/S08o4YSsBq8/s1600-h/PeterundPaul2008+5.jpg

http://4.bp.blogspot.com/_71ZPiLxOVfU/SGdTc2h702I/AAAAAAAAABE8/-pLk7SocGaY/s1600-h/PeterundPaul2008+20.jpg

http://4.bp.blogspot.com/_71ZPiLxOVfU/SGdTc2h702I/AAAAAAAAABE8/-pLk7SocGaY/s1600-h/PeterundPaul2008+20.jpg

http://1.bp.blogspot.com/_71ZPiLxOVfU/SGdOI8lUZYI/AAAAAAAAABEs/ag5NXkoPJnw/s1600-h/PeterundPaul2008+18.jpg

Notice the Incense, just as there was an Altar of Incense in the Holy Place of the True Sanctuary, the True Tabernacle:

http://1.bp.blogspot.com/_oTH9ebyg9qU/R006-PXtoFI/AAAAAAAAARs/ttHeYse7A98/s400/pap_20071125_alt.jpg

http://1.bp.blogspot.com/_71ZPiLxOVfU/SkejlB4XChI/AAAAAAAAADlg/zYDF-tfRF5c/s1600-h/VesperPeterPaul14.jpg

http://wdtpers.com/images/07_12_31_vespers10.jpg

Notice the Giant Golden Censer, filled with Incense, just as there was seen in the True Sanctuary in Heaven [Hebrews 9:4; Revelation 8:3]:

http://3.bp.blogspot.com/_qSdHJD_kZtg/TM63Tgb0FwI/AAAAAAAAABq4/B23fjlmqXBI/S230/Incense.jpg

What/where shall we think of where the "bread" is being, 'in the place of':

<http://i30.photobucket.com/albums/c305/benodette/Q4%2009%20-%20Q1%2010/Dec31VespersGetty.jpg>

<http://www.flickr.com/photos/francisjasondiazperez/2438231424/in/photostream/>

Please notice the placement of the 'Holy' Water Fonts just after or near the entryways [though some are greatly reduced in size to fit on a wall], and this very much like the "Laver" of the True Sanctuary:

<http://4.bp.blogspot.com/->

[7QcTC7NrXo4/TdKPwokMwYI/AAAAAAAAAIw/sifZG3ZqT8E/s1600/DSC_0049.JPG](http://4.bp.blogspot.com/-7QcTC7NrXo4/TdKPwokMwYI/AAAAAAAAAIw/sifZG3ZqT8E/s1600/DSC_0049.JPG)

<https://lh5.googleusercontent.com/->

[EASFr7pb27M/TXuArHeR2vI/AAAAAAAAAe8/PR4IrUhOfnw/s1600/c.jpg](https://lh5.googleusercontent.com/EASFr7pb27M/TXuArHeR2vI/AAAAAAAAAe8/PR4IrUhOfnw/s1600/c.jpg)

[http://4.bp.blogspot.com/_6dKQTchkJaA/S6Br1NuxxHI/AAAAAAAAAR2w/x7_M_rP3GaU/s1600/Mount%2BCarmel%2BChurch%2B\(15\).JPG](http://4.bp.blogspot.com/_6dKQTchkJaA/S6Br1NuxxHI/AAAAAAAAAR2w/x7_M_rP3GaU/s1600/Mount%2BCarmel%2BChurch%2B(15).JPG)

They had already “taken away” and hid/obscured “the daily” [Daniel 8:11-13, 11:31, 12:11 KJB] ministration of Christ Jesus in Heavenly places [see book of Hebrews] from all of Christianity once and now they are attempting to keep obscured the Most Holy Place. [1 Timothy 4:1 KJB].

A “Host” was given to him against the “Daily”:

<http://i2.cdn.turner.com/cnn/dam/assets/130228083733-cardinals-story-top.jpg>

<http://images-mediawiki-sites.thefullwiki.org/01/1/9/4/2398649184836916.jpg>

On earth “another” High priest wearing the breastplate:

http://www.mostholymfamilymonastery.com/Paul_VI_pictures/ephod.jpg

http://www.mostholymfamilymonastery.com/Paul_VI_pictures/P6ephod.jpg

http://www.mostholymfamilymonastery.com/Paul_VI_pictures/ephodpaul6_dec2005.jpg

http://www.mostholymfamilymonastery.com/Paul_VI_pictures/

Catholic Priest forgive sins, “**The Catholic Priest**” — Michael Muller, **The Catholic Priest**, page 78. -

http://www.archive.org/stream/thecatholicpries00meuluoft/thecatholicpries00meuluoft_djvu.txt

“Seek where you will, through heaven and earth, and you will find but **one created being who can forgive the sinner** ... That extraordinary being is the priest **the Catholic priest**.”

Roman Catholic Online Encyclopedia; section “A”; Absolution -

<http://www.newadvent.org/cathen/01061a.htm>

“**Absolution** ... (*Ab* = from; *solvere* = to free) ... Absolution proper is that act of the priest whereby, in the Sacrament of Penance, **he frees man from sin**. ... Sin is the great obstacle to entrance into the kingdom, and **over sin Peter is supreme**. ... this again implies **supreme power** both legislative and judicial: **power to forgive sins, power to free from sin's penalties**. ... “Ego te absolvo”...”

St. Alphonsus Liguori C.SS.R. Doctor of the Church; “Dignities and Duties of the Priest”, Vol. 12, pp. 27; “Nihil Obstat. Arthur J. Scanlan, S.T.D., Censor Librorum - Imprimatur. + Patritius

Cardinalis Hayes, Archiepiscopus Neo-Eboracensis - Die 24 Mar., 1927 - APPROBATION. - By virtue of the authority granted me by the Most Rev. Patrick Murray, Superior General of the Congregation of the Most Holy Redeemer, I hereby sanction the publication of the work entitled "DIGNITY AND DUTIES OF THE PRIEST," which is Volume XII of the complete edition in English of the works of St. Alphonsus de Liguori. JAMES BARRON, C.S.S.R., Provincial" - <http://www.catholictradition.org/Priests/priesthood1-2.htm>

“With regard to the mystic body of Christ, that is, all the faithful, the priest has the power of the keys, or the power of delivering sinners from Hell, of making them worthy of Paradise, and of changing them from the slaves of Satan into the children of God. And God Himself is obliged to abide by the judgment of His priests, and either not to pardon or to pardon, according as they refuse or give absolution, provided the penitent is capable of it. :“Such is,” says St. Maximus of Turin, “this judiciary power ascribed to Peter that its decision carries with it the decision of God.” The sentence of the priest precedes, and God subscribes to it, writes St. Peter Damian. Hence, St John Chrysostom thus concludes: The sovereign Master of the universe only follows the servant by confirming in Heaven all that the latter decides upon earth.” ...”

Another Shepherd on Earth:

[http://4.bp.blogspot.com/-](http://4.bp.blogspot.com/-UY_Kzptp8VY/U1e65DANO3I/AAAAAAAAAHic/8T1p7NXjxFA/s1600/pope-lamb.jpg)

[UY_Kzptp8VY/U1e65DANO3I/AAAAAAAAAHic/8T1p7NXjxFA/s1600/pope-lamb.jpg](http://4.bp.blogspot.com/-UY_Kzptp8VY/U1e65DANO3I/AAAAAAAAAHic/8T1p7NXjxFA/s1600/pope-lamb.jpg)

It also has its own two part compartment, with a “Throne” [seat] with a veil separating the “priest” from the “sinner”:

<http://images.huffingtonpost.com/2013-06-14-p43milanconfession.jpg>

<http://i200.photobucket.com/albums/aa256/Kiko21st/Confession.jpg>

<https://marayna.files.wordpress.com/2011/08/confession.jpg>

<http://nihilobstat.info/wp-content/uploads/2009/01/confession.jpg>

<http://wmasscatholicvoices.files.wordpress.com/2011/03/old-fashioned-confession-pix.jpg>

http://i.dailymail.co.uk/i/pix/2014/02/08/article-2554748-1B4BF07200000578-358_634x848.jpg

The Papal Roman system, as taken all of that which belonged to Christ Jesus, and sought to place it upon itself, the Sacrifice [Mass], the Confessional and Two Room compartment [Auricular Confessional], High priest [Pontiff/Pope] and sub-priests, Altars, Incense, Repetitious Prayer [Rosaries, etc], another Mediator [Mary, Pope, Priests, etc], the Word of God [Word of Councils/Popes], Baptism [Lavers, Infusions/Aspersions/Infant, etc], Christ's Righteousness [Saints merits/works/penances], Heavenly Sanctuary [with an earthly system], Law of God [replaced by the traditions of men/Satan's counterfeit Sabbath, etc] etc.

When Paul says, “**in the Temple**”, this “**in**” is translated from [G1519], “εἰς”, “eis” [menaing amidst, “among”, Acts 20:29, etc. KJB]. Thus Paul says that this power would rule in/among

the “**Temple**”, like as unto God.

When Paul uses the word “**Temple**”, it is translated from [G3485], “ναός”, “naos” it refers to the Sanctuary, the two part section with veils, and in this instance, Paul is referring to the Christian body of believers, and we know this, because the Anti-Christian power does not actually have access to the Heavenly Temple [Exodus 25:40, 26:30, 27:8; Hebrews 8:5, 9:23; Revelation 11:19, etc. KJB and “... **I beheld Satan as lightning fall from heaven.**” Luke 10:18 KJB; and “...**the accuser of our brethren is cast down ...**” Revelation 12:10 KJB] and it is not ruling from an earthly Temple in Jerusalem of Palestine [“**Behold, your house is left unto you desolate.**” Matthew 23:38; Luke 13:35 KJB; and “... **Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.**” Matthew 21:19 KJB; and “... **No man eat fruit of thee hereafter for ever.**” Mark 11:14 KJB and “**Behold, he breaketh down, and it cannot be built again ...**” Job 12:14 KJB] and it is not a ruling from a heathen temple, for no heathen temple is ever the actual Temple of God, therefore, it can only be and remain that it would rule by representation amongst the People of God, the Spiritual Temple, and by possession of the mind, in the individual persons [that Spirit of Anti-Christ]:

John 2:21 KJB - But he spake of the **temple of his body.**

Acts 7:48 KJB - Howbeit the most High dwelleth **not in temples made with hands;** as saith the prophet,

Acts 17:24 KJB - God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth **not in temples made with hands;**

1 Corinthians 3:9 KJB - For we are labourers together with God: ye are **God's husbandry, ye are God's building.**

1 Corinthians 3:16 KJB - Know ye not that **ye are the temple of God,** and *that* **the Spirit of God dwelleth in you?**

1 Corinthians 3:17 KJB - If any man defile **the temple of God,** him shall God destroy; for **the temple of God is holy, which temple ye are.**

1 Corinthians 6:19 KJB - What? know ye not that **your body is the temple of the Holy Ghost which is in you,** which ye have of God, and ye are not your own?

2 Corinthians 6:16 KJB - And what agreement hath **the temple of God** with idols? for **ye are the temple of the living God;** as God hath said, **I will dwell in them, and walk in them; and I will be their God, and they shall be my people.**

Ephesians 2:21 KJB - **In whom all the building fitly framed together groweth unto an holy temple in the Lord:**

1 Peter 2:5 KJB - **Ye also, as lively stones, are built up a spiritual house,** an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Revelation 3:12 KJB - **Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and**

the name of the city of my God, *which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.*

Revelation 7:15 KJB - Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

Revelation 11:1 KJB - And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

Revelation 11:2 KJB - But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.

When Paul says, “**shewing himself that he is God**”, the Greek word for “**shewing**” is translated from [G584], “ἀποδείκνυμι”, “apodeiknumi” and is also used in the following passages [Acts 2:22, 25:7; 1 Corinthians 4:9 KJB] in the sense of demonstration, proving, setting forth as example.

The next text:

2 Thessalonians 2:5 KJB - Remember ye not, that, when I was yet with you, I told you these things?

Paul had been with the Thessalonians on several occasions [Acts 17:1,11,13; Philippians 4:16 KJB] and he also had written a letter previously to them [1 Thessalonians 1:1-5:28 KJB]. On one of these occasions, Paul had spoken to them, “**I told you these things**”, even “**when I was yet with you**” and asked them to “**remember**” back to that point in time, even as later he wrote unto them in the first Epistle, and early in the Second:

1 Thessalonians 1:10 KJB - And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

1 Thessalonians 2:19 KJB - For what is our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming?

1 Thessalonians 3:4 KJB - For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

1 Thessalonians 3:19 KJB - To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

1 Thessalonians 4:13 KJB - But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

1 Thessalonians 4:14 KJB - For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

1 Thessalonians 4:15 KJB - For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

1 Thessalonians 4:16 KJB - For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1 Thessalonians 4:17 KJB - Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1 Thessalonians 5:1 KJB - But of the times and the seasons, brethren, ye have no need that I write unto you.

1 Thessalonians 5:2 KJB - For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

1 Thessalonians 5:3 KJB - For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

1 Thessalonians 5:4 KJB - But ye, brethren, are not in darkness, that that day should overtake you as a thief.

1 Thessalonians 5:5 KJB - Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

1 Thessalonians 5:6 KJB - Therefore let us not sleep, as [do] others; but let us watch and be sober.

1 Thessalonians 5:7 KJB - For they that sleep sleep in the night; and they that be drunken are drunken in the night.

1 Thessalonians 5:23 KJB - And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

2 Thessalonians 1:7 KJB - And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

2 Thessalonians 1:8 KJB - In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

2 Thessalonians 1:9 KJB - Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

2 Thessalonians 1:10 KJB - When he shall come to be glorified in his saints, and to be

admired in all them that believe (because our testimony among you was believed) **in that day.**

As Paul had “**preached unto them**” [Acts 20:7 KJB] at Troas, continuing “**his speech until midnight**” [Acts 20:7 KJB] and even “**talked a long while, even till break of day**” [Acts 20:11 KJB] before departing from them, we may be sure that he had also made known these things unto the Thessalonians, even as some of them were with him in his journeyings. “**...of the Thessalonians, Aristarchus and Secundus ...**” [Acts 20:4 KJB] and were waiting there at Troas already, having “**tarried**” [Acts 20:5 KJB] there for him, and afterwards he had come to Miletus saying that he had “**kept back nothing that was profitable**” [Acts 20:20 KJB] from those whom he preached unto:

Acts 20:29 KJB - For I know this, that **after my departing shall grievous wolves enter in among you, not sparing the flock.**

Acts 20:30 KJB - **Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.**

Acts 20:31 KJB - Therefore **watch**, and **remember**, that **by the space of three years I ceased not to warn every one night and day with tears.**

Paul, having heard of some argumentation from among the Thessalonians, that Christ Jesus was coming in their day, he sent his 2nd Epistle to them:

SoP/ToJ:

The Great Controversy, Chapter 3 – An Era Of Spiritual Darkness, by Ellen G. White; Page 49-50; internal page notation in brackets added by myself - <http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=GC&lang=en&collection=2§ion=all&pagenumber=49>

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

Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, **“the mystery of iniquity” carried forward its deceptive and blasphemous work.** Almost imperceptibly **the customs of heathenism found their way into the Christian church.** The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, she

laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine, [Page 49-50] in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ.

This compromise between paganism and Christianity resulted in the development of “the man of sin” foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan’s power—a monument of his efforts to seat himself upon the throne to rule the earth according to his will. ...”

The Review and Herald; July 31, 1888; Cast Not Away Your Confidence, by Ellen G. White -

<http://text.egwwritings.org/publication.php?pubtype=Periodical&bookCode=RH&lang=en&collection=2§ion=all&QUERY=RH+July+31+1888&resultId=1&isLastResult=1&year=1888&month=July&day=31>

“In the days of the apostle Paul, the Thessalonian brethren were laboring under the erroneous impression that **the Lord would return in their day**, and Paul wrote to correct this false impression, stating what **events must transpire before the advent could take place**. He declared: “Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.” The man of sin was to arise, and do his work of exaltation and blasphemy, before the brethren could look for **the coming of Christ**. That great event was to be preceded by a falling away. **There would be revealed a form of Antichrist, and the leaven of apostasy was to work with increasing power to the end of time.** We are not to be surprised beyond measure to see the widespread declension of faith and piety. I have been bearing my testimony for the last forty years, that **there would be those who would fall away** from the path cast up for the ransomed of the Lord to walk in. God has been sending warnings, reproofs, and encouragements to his people. He has warned them that some would depart from the faith, giving heed to seducing spirits.”

The next text:

2 Thessalonians 2:6 KJB - And now ye know what withholdeth that he might be revealed in his time.

The Iron Roman Empire, and its persecutions of Christians, all Christians, whether apostates or not, were, for a time, holding back the growth of the “**mystery of iniquity**” into a “**great power**” and from spreading all over like a “**green bay tree**” [Psalms 37:35 KJB].

Revelation 12:13 KJB - And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.

The next text:

2 Thessalonians 2:7 KJB - For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

What was to be “**taken out of the way**” and by whom? It was the “**mystery of iniquity**” that was to be “**taken out of the way**” at Christ's second advent, that we might finally see Jesus Christ, even “**face to face**” [1 Corinthians 13:12 KJB].

The “**mystery of iniquity**” had already been clandestinely working in the Christian Church in Paul's day, but had not yet manifested openly into full blown apostasy against all that is of God. It was like a Judas in the midst, a “**son of perdition**” [2 Thessalonians 2:3 KJB], that would openly betray Christ Jesus, and would continue in various forms until the end.

The phrase “**only he who now letteth *will let***” [in other words, 'there is one, the Roman Empire, which is presently restraining the work of the mystery of iniquity, because it was persecuting all calling themselves Christian, without distinction of true or false'] is parenthetical in the sentence, referring back to vs 6 [“... ye know what withholdeth ...”], read it again and see, and then continue into the next text:

2 Thessalonians 2:7 KJB - “For the mystery of iniquity doth already work [parenthetical phrase] until he be taken out of the way.”

2 Thessalonians 2:8 KJB - 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:

See the parallelism?

[A1] “For the mystery of iniquity doth already work [parenthetical phrase] until he ...”

[B1] “... be taken out of the way.”

[A2] “And then shall that Wicked be revealed, whom ...”

[B2] “... the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.”

Thus it was not Daniel's “**the daily**” that was “**taken away**” in this verse, and therefore, “**the daily**” of Daniel is not Pagan Rome, nor 'paganism' in general.

SoP/ToJ:

The Signs Of The Times; June 12, 1893, “Build The Old Waste Places”, by Ellen

G. White -

<http://text.egwwritings.org/publication.php?pubtype=Periodical&bookCode=ST&lang=en&collection=2§ion=all&QUERY=taken+out+of+the+way&resultId=5&year=1893&month=June&day=12>

“... The mystery of iniquity, which had already begun to work in Paul’s day, will continue its work until it be taken out of the way at our Lord’s second coming. The climax of the working of iniquity will soon be reached. When the land which the Lord provided as an asylum for his people, that they might worship him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ,—**when that land shall, through its legislators, abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with God’s law,—it is then that the final work of the man of sin will be revealed.** Protestants will throw their whole influence and strength on the side of the Papacy; by a national act enforcing the false Sabbath, they will give life and vigor to the corrupt faith of Rome, reviving her tyranny and oppression of conscience. Then it will be time for God to work in mighty power for the vindication of his truth. ...”

The Great Controversy, Chapter 3, An Era Of Spiritual Darkness, by Ellen. G. White, Page 49 -

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=GC&lang=en&collection=2§ion=all&pagenumber=49>

“... The **spirit of compromise and conformity** was **restrained** for a time **by** the **fierce persecutions** which the church endured **under** **paganism**. ...”

Sister White clearly understood the “**mystery of Iniquity**” to be also “**the man of sin**”, which is the “**the son of perdition**”, the “**Papacy**”, that “**Wicked**” and “**great Apostasy**”:

The Great Controversy, by Ellen G. White; Page 356 -

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=GC&lang=en&collection=2§ion=all&pagenumber=356&QUERY=mystery+of+iniquity+man+of+sin+papacy&resultId=5>

“ ... The apostle Paul warned the church not to look for the coming of Christ in his day. “That day shall not come,” he says, “except there come a falling away first, and that man of sin be revealed.” 2 Thessalonians 2:3. Not till after the great apostasy, and the long period of the reign of the “man of sin,” can we look for the advent of our Lord. **The “man of sin,” which is also styled “the mystery of iniquity,” “the son of perdition,” and “that wicked,” represents the papacy,** which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798. The coming of Christ could not take place before that time.

Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ's second coming is to be proclaimed. ...”

The Great Controversy; by Ellen G. White, Pages 384-385; internal page notation in brackets added by myself -

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=GC&lang=en&collection=2§ion=all&pagenumber=384>

“... **What was the origin of the great apostasy?** How did the church first depart from the simplicity of the gospel? By **conforming to the practices of paganism**, to facilitate the acceptance of Christianity by the heathen. The apostle Paul declared, even in his day, **“The mystery of iniquity doth already work.”** 2 Thessalonians 2:7. During the lives of the apostles the church remained comparatively pure. But “toward the latter end of the second century most of the churches assumed a new form; the first simplicity [Page 384-385] disappeared, and insensibly, as the old disciples retired to their graves, their children, along with new converts, ... came forward and new-modeled the cause.”—Robert Robinson, *Ecclesiastical Researches*, ch. 6, par. 17, p. 51. To secure converts, the exalted standard of the Christian faith was lowered, and as the result “**a pagan flood, flowing into the church**, carried with it its customs, practices, and idols.”—Gavazzi, *Lectures*, page 278. As the Christian religion secured the favor and support of secular rulers, it was nominally accepted by multitudes; but while in appearance Christians, many “**remained in substance pagans**, especially worshiping in secret their idols.”—*Ibid.*, page 278.

Has not the same process been repeated in nearly every church calling itself Protestant? As the founders, those who possessed the true spirit of reform, pass away, their descendants come forward and “new-model the cause.” While blindly clinging to the creed of their fathers and refusing to accept any truth in advance of what they saw, the children of the reformers depart widely from their example of humility, self-denial, and renunciation of the world. Thus “the first simplicity disappears.” A worldly flood, flowing into the church, carries “with it its customs, practices, and idols.” ...”

The next text:

2 Thessalonians 2:8 KJB - 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:

Compare:

2 Chronicles 26:16 KJB - But when he was strong, his heart was lifted up to *his* destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of

incense.

Job 21:30 KJB - That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.

Job 31:3 KJB - *Is* not destruction to the wicked? and a strange *punishment* to the workers of iniquity?

Proverbs 10:29 KJB - The way of the LORD *is* strength to the upright: but destruction *shall be* to the workers of iniquity.

Proverbs 21:15 KJB - *It is* joy to the just to do judgment: but destruction *shall be* to the workers of iniquity.

Isaiah 1:28 KJB - And the destruction of the transgressors and of the sinners *shall be* together, and they that forsake the LORD shall be consumed.

The word “**revealed**” is translated from [G601], “ἀποκαλύπτω”, “apokaluptō” and means to be made manifest to the sight, to appear [even in glory], to be made openly known, consider the following texts:

Total KJV Occurrences: 26

revealed, 22

Matthew 10:26, 11:25, 16:17; **Luke** 2:35, 10:21, 12:2, 17:30; **John** 12:38; **Romans** 8:17-18 (3); **1 Corinthians** 2:10, 3:13, 14:30; **Galatians** 3:23; **Ephesians** 3:5; **2 Thessalonians** 2:3,6,8; **1 Peter** 1:5,12, 5:1

reveal, 4

Matthew 11:27; **Luke** 10:22; **Galatians** 1:16; **Philippians** 3:15

Satan will actually reveal himself by personating Christ Jesus, just before the Second Advent of Jesus Christ.

The next next:

2 Thessalonians 2:9 KJB - *Even him*, whose **coming** is **after** **the working of Satan with all power and signs and lying wonders,**

Jesus comes after the false 'coming' of Satan, and his lying wonders:

Compare:

Revelation 13:13 KJB - And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

Revelation 13:14 KJB - And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

Revelation 16:13 KJB - And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

Revelation 16:14 KJB - For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

Acts 8:9 KJB - But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

Acts 8:10 KJB - To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

Acts 8:11 KJB - And to him they had regard, because that of long time he had bewitched them with sorceries.

2 Corinthians 11:13 KJB - For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

2 Corinthians 11:14 KJB - And no marvel; for Satan himself is transformed into an angel of light.

The remaining texts:

2 Thessalonians 2:10 KJB - And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

Side note:

The lost do not love the promise of the Second Advent of Jesus Christ, because of what it would cost them in the death of the sinful life, and so do not love the Truth, not only of Jesus Himself, He who is without sin, but they do not love the Truth of His Second Advent in what it means to be prepared for it, in the turning away from all sin.

2 Thessalonians 2:11 KJB - And for this cause God shall send them strong delusion, that they should believe a lie:

Side note:

The lost, because they did not love the truth, will choose instead to believe the lie of the false appearing, in the manifestation of Satan as [anti]

Christ, because he teaches that they may live and continue in their sins, which is what they loved instead. See the next verse to confirm this.

2 Thessalonians 2:12 KJB - That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Subsection, what the 'church fathers' taught, what the 'pioneers' taught, and what Sister White taught on 2 Thessalonians 2:7:

2 Thessalonians 2:7 KJB - For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

What is cited from the 'church fathers' and/or from the 'pioneers' [of the Seventh-day Adventist movement] is **only** cited for their **historical** value.

The 'church fathers':

Roman Catholic Online Fathers Of The Church; On The Resurrection Of The Flesh (**Tertullian**); "Chapter 24. Other Passages Quoted from St. Paul, Which Categorically Assert the Resurrection of the Flesh at the Final Judgment." - <http://www.newadvent.org/fathers/0316.htm>

"... Again, in the second epistle he addresses them with even greater earnestness: Now I beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that you be not soon shaken in mind, nor be troubled, either by spirit, or by word, that is, the word of false prophets, or by letter, that is, the letter of false apostles, as if from us, as that the day of the Lord is at hand. Let no man deceive you by any means. For that day shall not come, unless indeed there first come a falling away, he means indeed of this present empire, and that man of sin be revealed, that is to say, Antichrist, the son of perdition, who opposes and exalts himself above all that is called God or religion; so that he sits in the temple of God, affirming that he is God. Do you not remember, that when I was with you, I used to tell you these things? And now you know what detains, that he might be revealed in his time. For the mystery of iniquity does already work; only he who now hinders must hinder, until he be taken out of the way. 2 Thessalonians 2:1-7 **What obstacle is there but the Roman state, the falling away of which, by being scattered into ten kingdoms, shall introduce Antichrist ...**"

Roman Catholic Online Fathers Of The Church; Homilies On Second Thessalonians (**Chrysostom**); Homily 4 - <http://www.newadvent.org/fathers/23054.htm>

"... One may naturally enquire, **what is that which withholds**, and after that would know, why Paul expresses it so obscurely. **What then is it that withholds, that is, hinders him from being revealed?** Some indeed say, the grace of the Spirit, but **others the Roman empire, to whom I most of all accede**. Wherefore? Because if he meant to say the Spirit, he would not have spoken obscurely, but plainly, that even now the grace of the Spirit, that is the gifts, withhold him. And otherwise he ought now to have come, if he was about to come when the gifts ceased; for they have long since ceased. But because **he said this of the Roman empire**, he naturally glanced at it, and speaks covertly and darkly. For he did not wish to bring upon himself superfluous enmities, and useless dangers. For if he had said that after a little while **the Roman empire** would be

dissolved, they would immediately have even overwhelmed him, as a pestilent person, and all the faithful, as living and warring to this end. And he did not say that it will be quickly, although he is always saying it— but what? “that he may be revealed in his own season,”... But he did not also wish to point him out plainly: and this not from cowardice, but instructing us not to bring upon ourselves unnecessary enmities, when there is nothing to call for it. So indeed he also says here. “Only there is one that restrains now, until he be taken out of the way”, that is, when the Roman empire is taken out of the way, then he shall come. And naturally. For as long as the fear of this empire lasts, no one will willingly exalt himself, but when that is dissolved, he will attack the anarchy, and endeavor to seize upon the government both of man and of God. For as the kingdoms before this were destroyed, for example, that of the Medes by the Babylonians, that of the Babylonians by the Persians, that of the Persians by the Macedonians, that of the Macedonians by the Romans: ... And these things Daniel delivered to us with great clearness.”

Roman Catholic Online Encyclopedia; “A”; Antichrist; In The Pauline Epistles; [second option of 4 listed] - <http://www.newadvent.org/cathen/01559a.htm>

“...The impediment is the Roman Empire; the main event impeded is the "man of sin" (most Latin Fathers and later interpreters) ...”

Roman Catholic Online Fathers Of The Church; The City of God (Book XX); (St. Augustine); Concerning the last judgment, and the declarations regarding it in the old and new testaments.; Chapter 19.— What the Apostle Paul Wrote to the Thessalonians About the Manifestation of Antichrist Which Shall Precede the Day of the Lord. - <http://www.newadvent.org/fathers/120120.htm>

“...I will nevertheless mention such conjectures as I have heard or read. Some think that the Apostle Paul referred to the Roman empire, and that he was unwilling to use language more explicit, lest he should incur the calumnious charge of wishing ill to the empire which it was hoped would be eternal; ... However, it is not absurd to believe that these words of the apostle, “Only he who now holds, let him hold until he be taken out of the way,” refer to the Roman empire, as if it were said, “Only he who now reigns, let him reign until he be taken out of the way.” “And then shall the wicked be revealed:” no one doubts that this means Antichrist. ...”

Horæ Apocalypticæ: OR A COMMENTARY ON THE APOCALYPSE CRITICAL AND HISTORICAL INCLUDING ALSO AN EXAMINATION OF THE CHIEF PROPHECIES OF DANIEL ILLUSTRATED BY AN APOCALYPTIC CHART AND ENGRAVINGS FROM MEDALS AND OTHER EXTANT MONUMENTS OF ANTIQUITY BY THE REV EB ELLIOTT AM LATB VICAR OF TUXFORD AND FELLOW OF TRINITY COLLEGE CAMBRIDGE RORM APOCALYPTIC, by the Rev. **Edward. B. Elliott** A.M.; Page 85 - <http://books.google.com/books?id=1lsGAAAAQAAJ&printsec=frontcover#v=onepage&q&f=false>

“... I have observed on the Apostle's statement that the Thessalonian Christians knew what *the hindrance* was that prevented this Man of Sin's development: and we have the consenting testimony of the early Fathers, from Irenaeus, the disciple of the disciple of St John, down to Chrysostom and Jerome, to the effect that it was the Imperial

power ruling and residing at Rome. 2 And assuming this to be correct, which we have indeed good reason to do, (for how could so extraordinary a point of knowledge, once received from the apostle have become lost in the age immediately succeeding?) the following striking similarities between this Antichristian power and the Little Horn of Daniel, or its equivalent the Apocalyptic Wild Beast from the abyss and sea, will at once present themselves. ...”

Romanism and the Reformation; H. Grattan Guinness; Pg 52-53; or Page 107 (1887) Ed. - http://www.whitehorsemedia.com/docs/ROMANISM_AND_THE_REFORMATION.pdf

“... 5. The Fathers held that the Roman empire was the "let," or hindrance, referred to by Paul in 2 Thessalonians, which kept back the manifestation of the "man of sin." This point is of great importance. Paul distinctly tells us that he knew, and that the Thessalonians knew, what that hindrance was, and that it was then in existence. The early Church, through the writings of the Fathers, tells us what it knew upon the subject, and with remarkable unanimity affirms that this "let," or hindrance, was the Roman empire as governed by the Caesars; that while the Caesars held imperial power, it was impossible for the predicted antichrist to arise, and that on the fall of the Caesars he would arise. Here we have a point on which Paul affirms the existence of knowledge in the Christian Church. The early Church knew, he says, what this hindrance was. The early Church tells us what it did know upon the subject, and no one in these days can be in a position to contradict its testimony as to what Paul had, by word of mouth only, told the Thessalonians. It is a point on which ancient tradition alone can have any authority. Modern speculation is positively impertinent on such a subject.⁴ ... From Irenaeus, who lived close to apostolic times, down to Chrysostom and Jerome, the Fathers taught that the power withholding the manifestation of the "man of sin" was the Roman empire as governed by the Caesars. The Fathers therefore belong to the historic, and not to the futurist school of interpretation; for futurists imagine that the hindrance to the manifestation of the man of sin is still in existence, though the Caesars have long since passed away. ...”

Sayer Rudd (1757), as quoted in LeRoy Edwin Frooms, The Prophetic Faith of Our Fathers, Volume 2, Chapter 30, Advances in Exposition, Lisbon Earthquake Noted, VII ... 1 **Daily: Removal of True Worship by Papacy**, pages 681.4 - 681.5 -

“... 1. DAILY: REMOVAL OF TRUE WORSHIP BY PAPACY

In his Introduction Dr. Rudd goes to considerable pains to explain his view of the daily sacrifice. Here are his precise words: {1948 LEF, PFF2 681.4}

"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. By the daily sacrifice here (as it alludes to the Jewish state) I understand, the pure worship of God under the gospel; and by its being taken away, the suppression or corruption of that worship, by the antichristian tyranny taking place on the rise of the papal apostacy.

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This, I suppose, may be intended in the next words, which seem to me in a great measure explanatory of the last, and the abomination that maketh desolate set up.

Abomination in scripture frequently signifies idols, and so here aptly represents the idolatry of the Romish church, by which a desolation is made in the pure doctrine and discipline of the gospel." 51 {1948 LEF, PFF2 681.5} ...”

Some of the 'pioneers' [of the Seventh-day Adventist movement] on Daniel's “**daily**” and/or on 2 Thessalonians 2:7 KJB:

Those that were generally **not** for “**the daily**” of Daniel, being 'paganism':

Alonzo Trevier Jones, William Warren Prescott, James White [who had at first, understood, 'paganism'], **Ellen G. White, O.R.L. Crosier, Joseph Bates** [who had at one point, understood, 'paganism'], **A. G. Daniels, W. C. White**, and others [like **Uriah Smith** for a time in **1854**, see RH, March 28 1854, before taking up the 'paganism' idea over it] in the Millerite and early Advent movement

Those that were generally **for** “**the daily**” of Daniel, being 'paganism':

William Miller, Stephen Haskell, Josiah Litch, Joshua V. Himes, Uriah Smith and others in the Millerite and early Advent movement

The following is non-exhaustive, but instead, only sampled:

William Miller:

Miller's Works. Volume 1. Views of the Prophecies and Prophetic Chronology, Pages 48-49; internal page notation in brackets added by myself -
<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=MWV1&lang=en&collection=15§ion=all&pagenumber=48&QUERY=taken+out+of+the+way&resultId=29>

“... Then in the twelfth chapter of Daniel 11th verse: “And from the time that **the daily sacrifice, (meaning abomination,)** shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days.” There is some difficulty in knowing what is here intended by “daily sacrifice” in this text. It cannot mean the Jewish sacrifices, for two good reasons:-

1. It has some immediate connection with “the abomination that maketh desolate,” i.e. Papacy, or papal power of Rome, that is “taken away, to set up,” etc. Now all must admit that Jewish sacrifices were taken away about five hundred years before Papacy was set up, or exalted.
2. If Jewish sacrifices are here meant, then in A.D. 1360 this papal power would have ended her setting up, or exaltation. But Papacy was then at the height of its power. **I have come to this conclusion: that this power, called “daily sacrifice,” is Rome pagan abomination**; the same as Christ has reference to in Matthew 24:15. Luke 21:21. Certainly Christ could not have reference to papal abomination that maketh desolate until Christ's second coming; for that was not set up until nearly five hundred years afterwards. Of course, it must have been the pagan abomination which would be taken away. This agrees with Paul, 2 Thessalonians 2:3-10: “Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man

of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. 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 [Page 48-49] be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.” Here Paul shows plainly, that there was one abomination then at work, which would hinder the rise of the last abomination, until the first was “taken out of the way.” Then the second would be revealed, whom the Lord would destroy with the brightness of his coming. The question then would be, when was Paganism taken out of the way? I answer, it must have been after the ten horns arose out of what is called the Western empire of Rome, which were to arise up and rule one hour, 1Revelation 17:10. (a little time,) with the beast, pagan: for this little horn was to arise or be “set up” among the ten horns. It could not be until after the year 476 after Christ, when the Western empire fell, and was divided into ten kingdoms. It could not come until “they,” the ten kings, had “polluted the sanctuary of strength,” (meaning Rome.) Daniel 11:31: “And they shall pollute the sanctuary of strength, and shall ‘take away’ the daily sacrifice, and they shall place the abomination that maketh desolate.” Who shall do this? I answer, the ten horns, or kings. Revelation 17:12, 13: “And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, (when John saw his vision,) but receive power as kings one hour, (a short time,) with the beast.” The beast here must mean Rome pagan, for we have been told that beast means a kingdom. Daniel 7:23: “Thus he said, the fourth beast shall be the fourth kingdom upon earth.” And as papal Rome had not yet been “set up,” we must of necessity call this beast Rome pagan. ...”

Joseph Bates:

Bate's Pamphlet #3 - An Explanation of the Typical and Anti-Typical Sanctuary by the Scriptures, Twnty-Three Hundred Days, pages 131.7 - 133.3 -

“... K. ANTI-TYPE OR SUBSTANCE

Now consider the Tabernacle and furniture in the buildings on the Chart, as **a pattern of things in the heavens**, and the High Priest to represent the Lord Jesus, as in Heb. 8:1; 9:1-5. {1850 JB, BP3 131.7}

When did **Jesus ascend there**? Ans. - A. D. 31. {1850 JB, BP3 131.8}

Where did he commence **his daily Ministration** as Mediator for all the world? Ans. - In the Holy Place.

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Proof - Paul, Heb. 9:12; John, Rev. 1:12,14; Jesus, Rev. 2:1. The proof is clear that he was in the Holy Place, where the Golden Candlesticks were, sixty-five years after his ascension, from A. D. 31 to 96, and that **his daily ministration** could not cease until the end of the appointed time, **2,300, "Evening, Morning," or "daily Sacrifice."** {1850

JB, BP3 131.9}

The Ancient of Days, (God,) sets between the Cherubims, in the Most Holy Place. This is where he is sought unto when the National Atonement is made. **Where then is His THRONE during the daily ministration?** Ans. - In the type. See Exo. 29:42-44, and 30:6,36. **In the anti-type,** Jesus says he sets on his Father's Throne, Rev. 3:21. John in vision sees the throne in the Holy Place where the seven lamps of fire are. See Rev. 4:1,2 and 5; 5:1,7. God was thereon. {1850 JB, BP3 132.1}

How long will **Jesus our High Priest Minister in the Holy Place?** Answer - Until the appointed time ends. {1850 JB, BP3 132.2}

TWENTY-THREE HUNDRED DAYS

Where shall we begin? Ans. - In the 7th year of Artaxerxes, 457 years B. C. Add to this 1843 full years and we come to the end of the appointed time. {1850 JB, BP3 132.3}

If it be asked why the twenty-three hundred days ended on the 10th of the 7th month, 1844, we answer because the commandment did not go forth until the middle of B. C. 457, therefore the first six months of that year must be added to B. C. 1844, which brings us to the 10th of the 7th month, 1844, which two numbers add together, and the result is 2300 years, full and complete. {1850 JB, BP3 132.4}

The typical High Priests appointed time was unto 365 days [one year.] Our High Priest's appointed time to cleanse the Sanctuary was unto 2,300 days, [years,] the 10th day of the 7th month was the time in the year: never to be altered. "Every thing upon his day." Lev. 23:4,37. {1850 JB, BP3 132.5}

The work of the High Priest continued on in the type until Jesus was crucified and nailed, the sacrifice and oblation, to his cross, (Dan. 9:27; Col.2:14,) in the midst of the seventieth week. Here the work of the schoolmaster ceased, (Gal. 3:23-26,) when Christ ascended and entered the Holy, (Heb. 9:12,) then faith came. This was in the Spring of A.D. 31. {1850 JB, BP3 132.6}

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To this add the last half of the seventieth week, viz: Three and a half years, and we have the 7th month, A. D. 34. Here ends the 490 years of the seventy weeks. To this add 1810 years, and the 2300 years are complete, ending in the fall of 1844. {1850 JB, BP3 133.1}

Now to the 1810 years add the three and a half years the last of the seventy, and we have the whole time, viz. 1813 years, (save forty days,) for **the time of the daily ministration of our High Priest in the Holy Place in Heaven.** {1850 JB, BP3 133.2}

Here his work ceased; Ministering and Mediating for the whole world forever; and he like his pattern in the type, entered the Most Holy Place, bearing upon his breast plate of Judgment the twelve tribes of the House of Israel. See Exo. 28:29, and Rev. 7:4. Here the {1850 JB, BP3 133.3} ...”

Stephen N. Haskell:

The Bible Handbook, By Stephen N. Haskell; Page 127 -
<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=BHB&lang=en&collection=15§ion=all&pagenumber=127&QUERY=daily+Paganism&resultId=8>

“Daniel 12:11, margin. **Daily (paganism)** taken away (508 A.D.) “to set up the abomination” that maketh desolate; 508 A.D. plus 1290 equals 1798 A.D., beginning of the time of the end when the sealed word would be opened and studied. The word “sacrifice” is supplied by man’s wisdom, and is not in the text. Early Writings, 74. ...”

Alonzo Trevier Jones:

The Consecrated Way to Christian Perfection (1905); Chapter XIII, The Transgression and Abomination of Desolation; pages 98.1 - 103.1 -

“... Now let us read verses 11 and 12 of Daniel 8 and it will be plainly seen that here is exactly the place where Paul found the scripture from which he taught the Thessalonians concerning the "man of sin" and the "mystery of iniquity:" "Yea, he magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced and prospered." {1905 ATJ, CWCP 98.1}

This plainly points out that which took away the priesthood, the ministry, and the sanctuary of God and of Christianity. {1905 ATJ, CWCP 98.2}

Let us read it again. "**Yea, he [the little horn--the man of sin] magnified himself even to the Prince of the host [“against the Prince of princes”--Christ], and by him [the man of sin] the daily sacrifice [the continual service, the ministry, and the priesthood of Christ] was taken away, and the place of His sanctuary [the sanctuary of the prince of the host, of the Prince of princes--Christ] was cast down. And an host was given him [the man of sin] against the daily sacrifice [against the continual service, of the ministry of Christ, the Prince of the host] by reason of transgression cast down the truth to the ground; and it practiced, and prospered.**" {1905 ATJ, CWCP 98.3}

It was "by reason of transgression," that is, by reason of sin, that this power gained "the host" that was used to cast down the truth to the ground, to
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shut away from the church and the world Christ's priesthood, His ministry, and His sanctuary; and to cast it all down to the ground and tread it underfoot. It was by reason of transgression that this was accomplished. Transgression is sin, and this is the consideration and the revelation upon which the apostle in 2 Thessalonians defines this power as the "man of sin" and the "mystery of iniquity." {1905 ATJ, CWCP 98.4}

In Daniel 8:11-13; 11:31; and 12:11, it will be noticed that the word "sacrifice" is in every case supplied. And it is wholly supplied, for in its place in the original there is no word at all. In the original the only word that stands in this place is the word tamid, that is here translated "daily." And in these places the expression "daily" does not refer to the

daily sacrifice any more than it refers to the whole daily ministry or continual service of the sanctuary, of which the sacrifice was only a part. The word tamid in itself signifies "continuous or continual," "constant," "stable," "sure," "constantly," "evermore." Only such words as these express the thought of the original word, which, in the text under consideration, is translated "daily." In Numbers 28 and 29 alone, the word is used seventeen times, referring to the continual service in the sanctuary. {1905 ATJ, CWCP 99.1}

And it is this continual service of Christ, the true High Priest, "who continueth ever," and "who is consecrated forevermore" in "an unchangeable priesthood"--it is this continual service of our great High Priest, which the man of sin, the Papacy, has taken away. It is the sanctuary and the true tabernacle in which this true High Priest exercises His continual

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ministry that has been cast down by "the transgression of desolation." It is this ministry and this sanctuary that the "man of sin" has taken away from the church and shut away from the world and has cast down to the ground and stamped upon and in place of which it has set up itself "the abomination that maketh desolate." What the former Rome did physically to the visible or earthly sanctuary, which was "the figure of the true" (Dan. 9:26, 27; Matt. 24:15), that the latter Rome has done spiritually to the invisible or heavenly sanctuary that is in itself the true." Dan. 11:31; 12:11; 8:11, 13. {1905 ATJ, CWCP 99.2}

In the footnote quotation on page 91 [see below] it is shown that in the apostasy, the bishops, presbyters, deacons, and the eucharist were made to succeed the high priest, priests, Levites and sacrifices of the Levitical system. Now by every evidence of the Scriptures, it is certain that, in the order of God it was Christ and His ministry and sanctuary in heaven and this alone, that in truth was the object of the Levitical system and that is truly the Christian succession to that system. Therefore when in and by the apostasy the system of bishops as high priests, presbyters as priests, deacons as Levites, and the Supper as a sacrifice was insinuated as the Christian succession to the Levitical system, this of itself was nothing else than to put this false system of the apostasy in the place of the true, completely to shut out the true, and finally, to cast it down to the ground and stamp upon it. {1905 ATJ, CWCP 100.1}

And this is how it is that this great Christian truth of the true priesthood, ministry, and sanctuary of Christ is not known to the Christian world today.

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The "man of sin" has taken it away and cast it down to the ground and stamped upon it. The "mystery of iniquity" has hid this great truth from the church and the world during all these ages in which the man of sin has held place in the world and has passed itself off as God and its iniquitous host as the church of God. {1905 ATJ, CWCP 100.2}

And yet, even the "man of sin," the "mystery of iniquity," itself bears witness to the necessity of such a service in the church in behalf of sins. For though the "man of sin," the "mystery of iniquity," has taken away the true priesthood, ministry, and sanctuary of Christ and has cast these down to the ground to be stamped upon and has completely hid them from the eyes of the Christian world, yet she did not utterly throw away the idea. No, she threw away the true and cast down the true to the ground but, retaining the idea

in the place of the true, she built up in her own realm an utterly false structure. {1905 ATJ, CWCP 101.1}

In the place of Christ, the true and divine High Priest of God's own appointment in heaven, she has substituted a human, sinful, and sinning priesthood on earth. In the place of the continual, heavenly ministry of Christ in His true priesthood upon His true sacrifice, she has substituted only an interval ministry of a human, earthly, sinful, and sinning priesthood in the once-a-day "daily sacrifice of the mass." And in the place of the sanctuary and the true tabernacle, which the Lord pitched and not man, she has substituted her own meeting-places of wood and stone, to which she applies the term "sanctuary." Thus, instead of the one continual High Priest, the one continual

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ministry, and the one continual sanctuary in heaven, which God has ordained and which is the only true, she has devised out of her own heart and substituted for the only true, many high priests, many ministries, many sacrifices, and many sanctuaries, on earth, which in every possible relation are only human and utterly false. {1905 ATJ, CWCP 101.2}

And it can never take away sin. No earthly priesthood, no earthly ministry, no earthly sacrifice or service in any earthly sanctuary can ever take away sin. In the book of Hebrews we have seen that even the priesthood, the ministry, the sacrifice, and the service in the earthly sanctuary--the very service which the Lord Himself ordained on earth--never took away sin. The inspired record is that they never did take away sin, and that they never could take away sin. {1905 ATJ, CWCP 102.1}

It is only the priesthood and the ministry of Christ that can ever take away sin. And this is a priesthood and a ministry in heaven and of a sanctuary that is in heaven. For when Christ was on earth he was not a priest and if He had remained on earth until this hour, He would not yet be a priest, as it stands written, "If he were on earth, He should not be a priest." Heb. 8:4. Thus, by plain word and abundant illustration, God has demonstrated that no earthly priesthood, sacrifice, or ministry can ever take away sin. {1905 ATJ, CWCP 102.2}

If any such could take away sin, then why could not that which God Himself ordained on earth take away sin? If any such could take away sin, then why change the priesthood and the ministry from

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earth to heaven? Therefore, by the plain word of the Lord, it is plain that the priesthood, the ministry, the sacrifice, and the sanctuary which the Papacy has set up and operates on earth can never take away sin, but, instead, only perpetuates sin, is a fraud, an imposture, and the very "transgression" and "abomination of desolation" is the most holy place. {1905 ATJ, CWCP 102.3}

And that this conclusion and statement as to what the papal system really is is not extravagant nor far-fetched, is confirmed by the words of Cardinal Baronius, the standard annalist of the papacy. Writing of the tenth century, he says: "In this century the abomination of desolation was seen in the temple of the Lord; and in the See of St. Peter, revered by angels, were placed the most wicked of men; not pontiffs, but monsters." And the council of Rheims in 991 declared the papacy to be "the man of sin, the mystery

of iniquity." {1905 ATJ, CWCP 103.1} ...”

Josiah Litch:

Judaism Overthrown; with the Scripture Evidence of the Epoch of the Kingdom in 1843. By Josiah Litch. Boston: Published by Joshua V. Himes, 14 Devonshire Street. 1843. - <http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=JUO&lang=en&collection=15§ion=all&pagenumber=33&QUERY=taken+out+of+the+way&resultId=6>

“... **“the daily (or continual) and transgression of desolation.”** The one is what Paul calls “the mystery of iniquity;” the other “that wicked, that man of sin.” The one hindered till he should be taken out of the way, then that wicked was to be revealed. **The first was paganism, the second, popery.** The one gave way to the other. But both were abominations, and crushed the church of God. ...”

Joshua V. Himes:

The First Report of the General Conference of Christians Expecting the Advent of the Lord Jesus Christ, HELD IN BOSTON, OCT. 14, 15, 1840. by Joshua V. Himes; Pages 89-90 - <http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=FRGC&lang=en&collection=15§ion=all&pagenumber=89&QUERY=taken+out+of+the+way&resultId=25>

“ ... Then in the 12th chapter of Daniel 11th verse, “And from the time that **the daily sacrifice (meaning abomination)** shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days.” **There is some difficulty in knowing what is here intended by “daily sacrifice” in this text.** It cannot mean the Jewish sacrifices, for two good reasons: 1st. It has some immediate connexion with “the abomination that maketh desolate,” i. e., Papacy, or papal power of Rome, that is “taken away to set up,” etc. Now all must admit, that Jewish sacrifices were taken away about 500 years before Papacy was set up, or exalted. 2. If Jewish sacrifices are here meant, then in A. D. 1360 this papal power would have ended her setting up, or exaltation. But Papacy was then at the height of its power. **I have come to this conclusion: that this power, called “daily sacrifice,” is Rome pagan abomination;** the same as Christ has reference to in Matthew 24:15. Luke 21:21. Certainly Christ could not have reference to papal abomination that maketh desolate until Christ’s second coming, for that was not set up until nearly 500 years afterwards. Of course, it must have been the pagan abomination which would be taken away. This agrees with Paul, 2 Thessalonians 2:3-10 ...

... Here Paul shows plainly, that there was one abomination then at work which would binder the rise of the last abomination, until the first was “taken out of the way;” then the second would be revealed, whom the Lord would destroy with the brightness of his coming. The question then would be, **When was Paganism taken out of the way?** I answer, it must have been after the ten horns arose, out of what is called the Western empire of Rome, which were to arise up and rule one hour 72 Revelation 17:10. (a little time) with the beast, pagan: for this little horn was to arise or be “set up” among the ten horns. It could not be until after the year 476 after Christ, when the Western empire fell and was divided into ten kingdoms. It could not come until “they,” the ten kings, had “polluted the sanctuary of strength,” (meaning Rome.) Daniel 11:31: “And they shall pollute the sanctuary of strength, and shall ‘take away’ the daily sacrifice, and they shall

place the abomination that maketh desolate.” Who shall do this? I answer, the ten horns, or kings. Revelation 17:12, 13: “And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, (when John saw his vision,) but receive power as kings one hour (a short time) with the beast.” The beast here must mean Rome pagan, for we have been told that beast means a kingdom. Daniel 7:23: “Thus he said, the fourth beast shall be the fourth kingdom upon earth.” And as papal Rome had not yet been “setup,” we must of necessity call this beast Rome pagan. Then he tells us, Revelation 17:13, “These (ten kings) have one mind,” that is, one faith, all being converted to the orthodox religion of the Catholic Roman Church, “and shall give their power and strength to the beast,” meaning Rome papal; for now this beast is “set up,” and the ten kings have given their power and strength to the pope of Rome, and the woman or Papacy sits upon the scarlet-colored beast having seven heads and ten horns.

Then the abomination that maketh desolate began his rule in the fourth kingdom, when “the dragon (emperor of the Eastern empire) gave him his power, his seat (Rome) and great authority,” Revelation 13:2; and when the ten kings give their power and strength to him, and he (the pope) uses his authority over the kings of the earth. See Revelation 17:18.”

Uriah Smith:

The Advent Review and Sabbath Herald, Volume 5 (1854); March 28, 1854, Rochester, NY, Third-Day, No. 10, The Sanctuary, page 77.15 - 78.17 -

“... 2. HOW IS THE SANCTUARY CLEANSED? or, What is the nature of its cleansing, and how is it accomplished? With the earthly sanctuary there was connected a ministration, which Paul says served unto the example and shadow of heavenly things. By the ministration therefore of the earthly sanctuary, is shadowed forth the ministration of the heavenly Sanctuary. And when we see the work that was carried on on earth, we may understand the work that is carried on in heaven. We will then notice, briefly, {March 28, 1854 JWe, ARSH 77.15}

The Ministration and Cleansing of the earthly sanctuary. This ministration was accomplished by the Levitical order of priest-hood, and consisted of two great divisions: the daily ministration in the holy place, and the work in the most holy place at the end of the year. The daily ministration embraced the regular morning and evening burnt-offering, [Ex.xxix,38-43,] the burning of sweet incense on the golden altar, every morning when the high priest dressed the lamps, and every evening when he lighted them; [Ex.xxx;] also, the additional work appointed

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for the Sabbaths of the Lord, and the annual sabbaths, new moons and feasts, [Num.xxviii; xxix,] besides the particular work to be accomplished for individuals as they should present their offerings throughout the year. {March 28, 1854 JWe, ARSH 77.16}

This latter was an important part of the service and was performed as follows: Whoever had sinned brought his victim, that was to be offered up for him, to the door of the tabernacle. He then laid his hand upon the head of the victim which signified that his sin was transferred to it; it was then slain on account of that transgression, and the blood

borne in by the priest and sprinkled in the sanctuary. Lev.i;iii;iv. Thus the sin of the individual was transferred first to the victim, and then through his blood to the sanctuary itself. {March 28, 1854 JWe, ARSH 78.1}

This ministration went on continually through the year; and so through the sacrifices were the sins of the people transferred to the sanctuary; hence, the necessity of its being cleansed; which brings us to the second division of the ministration; namely, the yearly service, or cleansing of the sanctuary. To accomplish this, the work of the high priest was changed from the holy place, where he had ministered during the year, to the most holy within the vail. It took place on the tenth day of the seventh month. Lev.xvi,29. Here he entered with the blood of a bullock as a sin-offering for himself. Lev.xvi,3. He was then to take of the congregation of the children of Israel, (verse 5,) two kids of the goats for a sin-offering; upon these he was to cast lots, (verse 8,) one lot for the Lord and the other for the scape-goat. He then offered up the goat upon which the lot fell for the Lord, for a sin-offering for the people, (verse 15,) and bore his blood within the vail, and sprinkled it with his finger upon the mercy-seat eastward, and before the mercy-seat seven times, and made an atonement for the holy place because of the uncleanness of the children of Israel, and because of their transgressions in all their sins, etc. Verse 16. And when he had made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he brought the live goat, (that is the scape-goat,) and laid both his hands upon the head of the live goat, and confessed over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat and sent him away by the hand of a fit man into the wilderness; and the goat bore upon him all their iniquities into a land not inhabited. Verses 20-22. This done, the cleansing of the sanctuary was finished; the sins of the people were borne away, and the yearly round of ministration in both the holy places was complete. In view of these facts, let us listen to the teachings of Paul in regard to {March 28, 1854 JWe, ARSH 78.2}

The Ministration and Cleansing of the heavenly Sanctuary. "Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the Sanctuary, and of the True Tabernacle which the Lord pitched and not man." Heb.viii,2. This settles the point that there is a minister in the heavenly Sanctuary as there were ministers or priests in the earthly sanctuary. Verse 3. "For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer." This fixes another fact; namely, that the minister of the heavenly Sanctuary has an offering to make as well as the priests of the earthly or typical sanctuary. {March 28, 1854 JWe, ARSH 78.3}

Who is this minister, and what is his offering? Chap. ix,11,12. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." We have now learned that Christ is our great High Priest, and the minister of the heavenly Sanctuary; that he offers his own blood instead of the blood of goats and calves which the priests offered in the earthly ministration, and the earthly ministration is typical of the heavenly, as Paul says, [Heb.viii,5,] "Who serve unto the example and shadow of heavenly things." {March 28, 1854 JWe, ARSH 78.4}

Between them there was this difference: the earthly priests were many, because they were not suffered to continue by reason of death; [Heb.vii,23;] and their ministration was many times repeated, one round being completed every year; but the priesthood of Christ is an unchangeable priesthood; [Heb.vii,24;] for he is made a priest forever after the order of Melchisedec; (verse 21;) and once for all hath he offered up himself a sacrifice for our sins. Heb.vii,27; ix,25,26,28. On him was laid the iniquity of us all, [Isa.liii,6,] and he bare our sins in his own body on the tree. 1Pet.ii,24. In this connection study carefully Hebrews, chapters, vii-x. Christ, then, is the great antitype of the offerings connected with the typical sanctuary; and he who brought his victim to the door of the tabernacle, to be then slain on account of his transgression, through that sacrifice pointed to "the Lamb of God, which taketh away the sin of the world." {March 28, 1854 JWe, ARSH 78.5}

Here is made manifest the wisdom and goodness of God. Thus was instituted that system of types and shadows that through them the people of that dispensation might lay hold on the merits of a coming Saviour; and that we, while there is now no sanctuary on earth with its ministration carried on before us, might look back upon these, and thus learn the work of the heavenly Sanctuary where our great High Priest is now ministering for us. {March 28, 1854 JWe, ARSH 78.6}

By our investigation, thus far, we have found that several important points are established by the Word of God; viz., 1. That **the Sanctuary, the pattern or antitype of the earthly building is in heaven.** 2. That **Christ is the minister of that Sanctuary.** 3. That the ministration of the priests connected with the earthly sanctuary, **pointed to the ministration of Christ in the heavenly Sanctuary.** {March 28, 1854 JWe, ARSH 78.7}

We will now consider the time when the heavenly Sanctuary took the place of the earthly, when the type met its antitype, and the shadow was lost in the substance - and the events that marked the change. {March 28, 1854 JWe, ARSH 78.8}

In regard to the point of time there can be no dispute: the shadow ceases when the substance comes: the type cannot reach beyond the antitype: the offering of goats and calves was no longer serviceable when the great offering for the world, Christ the Son of God, had died on Calvary. Here then is the dividing point. Christ said as he departed from the temple. "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate." Matt.xxiii,37,38. And when amid the terrific scenes of the crucifixion day, the vail of the temple was rent in twain from the top to the bottom, it was a solemn demonstration that its services were forever finished; for that blood was now shed that was to be ministered for us in the heavenly Sanctuary, and there from henceforth, the world was to look for salvation and pardon. {March 28, 1854 JWe, ARSH 78.9}

The sacrifice of the New Testament being offered up, at once connects us with that Tabernacle where his blood is to be ministered: it is impossible to disconnect the idea: we cannot unlink the chain and step off upon the land of Palestine or any other portion of the earth as the Sanctuary: those who attempt to do this destroy all the significance of

these types, and render the whole typical dispensation from Moses to Christ, void and of none effect. {March 28, 1854 JWe, ARSH 78.10}

We have now seen when the typical or earthly sanctuary gave place to the Sanctuary in heaven; and Christ, when he ascended, there began, as a minister of that Sanctuary, his mediation for us. He began his ministration in the first apartment, as we may learn from these facts: 1. That the Sanctuary in heaven has two apartments, or it was not, as declared to be, the pattern of the earthly. 2. If there are two apartments, they are both designed for some purpose. 3. As the blood of those sacrifices of which Christ was the antitype, was offered in both apartments of the earthly sanctuary, so his blood must be ministered in both apartments of the heavenly Sanctuary to fulfill the type. {March 28, 1854 JWe, ARSH 78.11}

Since, then, we are perfectly satisfied when the service commenced in heaven, and where it commenced, i. e., in the first apartment, we next inquire, How long will it thus continue? How long will that division of the ministration continue, ere the final work of cleansing the Sanctuary is commenced? {March 28, 1854 JWe, ARSH 78.12}

This is that question which is graciously answered by the Word of God. Unto two thousand and three hundred days; then shall the Sanctuary be cleansed. But how do we know that this refers to the heavenly Sanctuary? We know from the fact that only 490 of the 2300 days are allotted to the Jews and the earthly sanctuary. "Seventy weeks are cut off upon thy people and upon thy holy city." Dan.ix,24. The Prophet then introduces the heavenly Sanctuary with these words, "To anoint the most Holy." This refers to an act preparatory to the commencement of the ministration in the sanctuary, which was to anoint both the holy places and all the sacred vessels. Ex.xl,9-11. {March 28, 1854 JWe, ARSH 78.13}

Unto two thousand and three hundred days; then shall the Sanctuary be cleansed. We are now prepared to understand the nature of the cleansing of the Sanctuary, and what is to be understood by that expression. Look back to the type ordained expressly to shadow forth the work in heaven, and what are we taught? We there see the high priest on the tenth day of the seventh month entering in within the vail into the most holy place, to make an atonement for the people and cleanse the sanctuary. Lev.xvi. Hence we learn that our great High Priest at the end of the 2300 days entered into the Most Holy Place of the heavenly Sanctuary, and there commenced the final work of cleansing that Sanctuary. {March 28, 1854 JWe, ARSH 78.14}

But it may be asked, How can there be anything in heaven that needs cleansing, anything that is impure? We would reply, that the expression, "then shall the Sanctuary be cleansed," does not imply that the Sanctuary is of itself impure. Look at the earthly sanctuary. Into the holiest of all, where God manifested his glory, the high priest alone entered, once only, every year. Was there any thing to make that literally impure? certainly not; yet it was, according to law, to be cleansed. Why? Because the sins of the people had been borne in there by the blood of sin-offering, and from these it must be freed: in this sense only it was impure. {March 28, 1854 JWe, ARSH 78.15}

So with the heavenly Sanctuary. The sins of all those who come to Christ for salvation and pardon, are through his blood transferred to the Sanctuary: from these it must be

cleansed. All can understand this. Paul also bears direct testimony to this point. He says: And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. Heb.ix,22,23. That is, the patterns of things in the heavens (the earthly holy places) were cleansed with the blood of goats and calves, but the heavenly things themselves (the True Tabernacle in heaven) with better sacrifices than these, that is, with the blood of Christ; and Paul here plainly states that both were cleansed for one and the same reason. {March 28, 1854 JWe, ARSH 78.16}

Again, we read in Dan.viii,13, about treading the Sanctuary under foot; and it may be asked how a Sanctuary in heaven can be trodden under foot. These expressions are figurative as will be seen by Heb.x,29, which speaks of treading under foot the Son of God. The Sanctuary can be trodden underfoot in the same sense that the Son of God, its minister can. Thus the Pope has trodden under foot the Sanctuary, by calling his own sanctuary, or temple, the temple of God, and turning away the worship of men from the temple of God in heaven to his own sanctuary at Rome. And he has trodden under foot the Son of God, the minister of that Sanctuary, by exalting himself above all that is called God, and assuming to be the head of the church in the place of Jesus Christ. {March 28, 1854 JWe, ARSH 78.17} ...”

The Seven Heads of Revelation 12, 13, and 17, by Uriah Smith; Pages 26-27; internal page notation in brackets added by myself -

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=SHR&lang=en&collection=15§ion=all&pagenumber=26&QUERY=daily+Paganism&resultId=3>

“... But Rome went through some very wonderful metamorphoses; and the prophecy undertakes to note these changes without destroying the unity of the symbol. It is all the while *one* horn; but it appears in *two* characters apparently antagonistic to each other. One phase which the empire had long maintained was suddenly met by a hostile influence which arose in the empire itself, and which completely changed it over into another phase; and this, though prompted by the same spirit, was apparently the deadly antagonist of the first. The symbol is viewed as an oppressor of the church, and in its first phase is called “the daily” (desolation), and in its second phase, “the transgression of desolation.” The first was pagan, the second professedly Christian. And this change could be accomplished only by the taking away of paganism by the corrupted form of Christianity which finally took possession of the Roman world. Rome in its pagan form was a persecutor of the people of God, first in the persons of the Jews, and, secondly, in the persons of Christians. And in its papal form, it persecuted more terribly still, true Christians who refused to follow the apostasy. But between the gradual undermining and overthrow of paganism, and the degeneracy of a professedly Christian church into a persecuting power, there must have been a period during which Christians ceased to be the [Page 26-27] object of persecution and the state ceased to be a persecuting government. The prophecy describes this change in the following words: “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,” etc. This language indicates a most remarkable transformation in the government. Now let it be borne in mind that John in Revelation 17, is viewing the same power, covering the *same time*, and noting the *same changes*, and he describes this marvelous

metamorphosis by saying, "The beast that *was*, and *is not*, and yet *is*;" that is, a beast which for a time existed, and afterward for awhile ceased to be, and then again appeared, as an active, persecuting power. Thus Revelation 18:8, becomes an *exact parallel* to Daniel 8:11, 12; and the course of history has filled out fully and impressively the picture drawn by both Daniel and John. Bearing in mind that it is the persecuting character of this power that gives it a place in prophecy, how would the scene appear to a beholder? He would see, **first, "the daily," or paganism**, oppressing the church; then, after a time he would see paganism undermined, restrained, and taken away, and the place of his sanctuary cast down. The oppression of the church under that phase, would be caused to cease, and so the beast as a persecutor would disappear and apparently cease to be. For a time, then, the beast "is not." Then under apostate Christianity, it begins its work of persecution again, and thus reappears, so that it can be said of it, that it "yet is." These facts very clearly meet the conditions set forth in the prophecy; and it seems very certain to the writer that they are the only ones in all the range of history to which the expression "was, and is not, and yet is," can apply. ..."

Apollos Hale:

The Second Advent Manual, 1290 and 1335 Days, or Years; pages 70.3 - 70.4 -

"... All the arguments from analogy will be seen, **we think, to be in favor of Mr. Miller's supposition that this "daily," or continual, denotes Paganism.** { 1843 ApH, TSAM 70.3 }

By the different forms of **Paganism,-which was the daily**, or then existing abomination of Daniel's day, and the "transgression of desolation," Popery,-"the church has been trodden under foot "from the days of the kings of Assyria unto this day." { 1843 ApH, TSAM 70.4 } ..."

Ellet Joseph Waggoner:

The Signs of the Times, Volume 11 (1885); November 19, 1885, "The Little Horn of Daniel 8", The Signs of the Times 11, 44, page 694.8 -

"... If only one more point can be noted concerning this little horn, and that is to show the change from pagan to papal Rome, for that is expressly noted. We quote: "Yea, he magnified himself even to the prince of the host [evidently referring to Christ, see verse 25, last clause], and by him the daily was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily by reason of transgression, and it cast down the truth to the ground, and it practice, and prospered." Dan. 8:11, 12. In this quotation we have purposely omitted the word sacrifice, because it is superfluous. There is nothing in the original that gives even the slightest hint of such a word. From verse 13 we learn what should be understood after **"daily."** "How long shall be the vision concerning the daily and the transgression of desolation?" **The daily what? Why, the daily desolation, of course.** So then we have in this chapter a mighty desolating power brought to view under two phases,-**the daily desolation**, and the transgression of desolation. These two expressions can refer to nothing else but the two great phases of Rome, **paganism** and papacy. {November 19, 1885 EJW, SITI 694.8} ..."

William Warren Prescott:

"The Daily" - A Brief Reply to Two Leaflets on This Subject; pages 1.1 – 23.1 -

"... A Brief Reply to Two Leaflets on This Subject

[W. W. Prescott]

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DURING the past year two leaflets dealing with the "daily" of the eighth chapter of Daniel have been issued in which an effort has been made to maintain the view that the "daily" is paganism, and that it was taken away in a. d. 508. Against those who entertain a different interpretation of this prophecy, the serious charge is made in both leaflets that in their teaching they are squarely contradicting the plain statements of the spirit of prophecy. {ND WWP, THD 1.1}

These circumstances justify the appearance of this leaflet, the purpose of which is to present some facts bearing upon this question, and to establish the truth of the matter. Every interpretation of a fulfilled prophecy must be in harmony with facts; and questions of difference are to be settled, not by mere assertions or unwarranted claims, but by such evidence as will stand the closest examination. It should be our sincere aim to know and teach the truth, and we should be prepared to do what we are constantly asking others to do, viz., to accept evidence, and to change our views when they are proved to be incorrect. It is no discredit to a sincere man to be found mistaken, but he discredits himself when he refuses to correct a mistake which has been plainly pointed out. It is more important to know the truth than to cling to a traditional teaching. {ND WWP, THD 1.2}

The "Daily" in "Early Writings"

Inasmuch as an appeal has been made to the teaching of the spirit of prophecy as the basis for the claim that the "daily" of Daniel 8 is paganism, and that it was taken away in 508 a. d., it seems necessary to consider what is said in the spirit of prophecy concerning the "daily," in order that, if possible, the prejudice which has been created by the misinterpretation of a certain quotation may be removed. But instead of quoting one or

two sentences out of their connection, and interpreting them in harmony with a preconceived opinion, we will quote more at length the passage in question, as found in "Early Writings" (edition of 1893), page 64 of the first part:- {ND WWP, THD 2.1}

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. {ND WWP, THD 2.2}

Then I saw in relation to the "daily" (Dan. 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. {ND WWP, THD 2.3}

The Lord has showed me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I saw that this message can stand on its own foundation, and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness. {ND WWP, THD 2.4}

The reading of this extract will make it clear to any unprejudiced mind that the topic under consideration

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is the question of time. The application of the counsel here given will be understood more clearly by a consideration of the experiences of the Advent believers up to the time when this testimony was given in 1850. The orthodox interpretation of the little horn of the eighth chapter of Daniel was that it was a symbol of Antiochus Epiphanes; that the 2300 days were literal days, commencing with the time when Antiochus polluted the temple at Jerusalem; and that "the daily sacrifice" referred to the daily offerings made according to the ceremonial law. In harmony with this view the translators supplied the word "sacrifice" in the expression "the daily sacrifice." The Adventists, on the other hand, maintained that the little horn was a symbol of Rome, pagan and papal; that the 2300 days were prophetic days, fulfilled in literal years; and that this period commenced in b. c. 457 and ended in 1844. After the passing of the time in 1844, there was an effort made to readjust this period of 2300 years to some point in the future; and up to 1850 at least six different adjustments had been made, bringing much confusion into the Advent ranks. Then came this counsel through the spirit of prophecy, that the word "sacrifice" should not be supplied, and that, therefore, the interpretation which found in the work of Antiochus the fulfilment of this prophecy was incorrect; that the view entertained previous to 1844, which made the year 1844 the true termination of the prophetic period of 2300 years, was correct; and that a true time message would never again be proclaimed. "Time has never been a test since 1844, and it will never again be a test." {ND WWP, THD 2.5}

This same general statement was made later, and is found on page 107, second part of the same edition of "Early Writings," being the seventh paragraph of the article entitled

"The Advent Movement Illustrated:"- {ND WWP, THD 3.1 }

Jesus did not come to earth as the waiting, joyful

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company expected, to cleanse the sanctuary by purifying the earth by fire. I saw that they were correct in their reckoning of the prophetic periods; prophetic time closed in 1844, and Jesus entered the most holy place to cleanse the sanctuary at the ending of the days. Their mistake consisted in not understanding what the sanctuary was and the nature of its cleansing. {ND WWP, THD 3.2 }

That this is the right view of this instruction given through the spirit of prophecy, will appear more plainly when we remember that since 1844 there has been until recently no difference of opinion as to what the "daily" was, and that the confusion which arose after 1844 was not on account of a change of interpretation in this respect, but because of the many attempts to readjust the prophetic period of 2300 years and to set new times still in the future for the expiration of this period, and for the appearance of Christ in the clouds of heaven; therefore, it is said; "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." The "other views" were with reference to the time, concerning which many different interpretations were brought forward, causing "darkness and confusion," but during all that period there was no controversy as to what the "daily" represented. {ND WWP, THD 4.1 }

In interpreting this prophecy the early Adventists placed the emphasis upon the question, "How long shall be the vision concerning the 'daily'?" etc., and upon the reply, "Unto two thousand and three hundred evenings and mornings." This period of time and the date which marked its expiration were the subjects which claimed their chief attention, and concerning these matters they had the correct view. {ND WWP, THD 4.2 }

Wm. Miller's Exposition of the "Daily"

That this is the true meaning of this passage in "Early Writings" becomes still more evident when we

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state some views entertained previous to 1844 in the exposition of the "daily." An examination of William Miller's lectures and of the writings of other Advent believers in the publications of that time, shows that the following views were taught:- {ND WWP, THD 4.3 }

1. The first beast of Revelation 13 was a symbol of pagan Rome. 2. The two-horned beast of Revelation 13 was a symbol of the Papacy. 3. The six hundred sixty and six (Rev. 13; 18) represented the duration of the life of the pagan Roman beast. 4. The commencement of this period was placed in b. c. 158, when it was declared that the league with the Jews was made. 5. The termination of this period of 666 years was obtained by subtracting 158 from 666, thus giving 508 a. d. {ND WWP, THD 5.1 }

2.

It will be seen at once that if the statement in "Early Writings" that "when union existed, before 1844, nearly all were united on the correct view of the 'daily,'" means that they

taught the correct interpretation of this subject, then we have some very serious readjustments to make in our present teaching. Since the rise of this third angel's message it has been taught that the first beast of Revelation 13 was not pagan Rome, but papal Rome; that the two-horned beast was not the Papacy, but the United States; that the 666 years was not the duration of the life of the pagan beast, but the number of the name of the beast; that the Jewish league was not made in b. c. 158, but rather in b. c. 161. Furthermore, granting every other position to be true, if the 666 years commenced in b. c. 158, they would end in a. d. 509, not in a. d. 508. {ND WWP, THD 5.2}

There are two leading ideas connected with the "daily" in Daniel 8; one is the meaning of the "daily," the other is the time period connected with the "daily" as indicated by the question, "How long shall be the vision concerning the daily?" etc. It is evident that this passage in "Early Writings" refers to the time

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period, and testifies that the view which made this period end in 1844 was "the correct view of the 'daily.'" Any other interpretation of this instruction involves the most serious difficulties. **It will be shown later in this leaflet that any effort to use this passage in "Early Writings" to maintain the view that the "daily" was paganism, and that it was taken away in a. d. 508, arrays the spirit of prophecy squarely against the united testimony of history.** {ND WWP, THD 5.3}

Some History Considered

It may be proper here to examine briefly the history which is adduced in support of the claim that paganism was taken away in a. d. 508. In the comments on Dan. 11:31, found in "Thoughts on Daniel," a quotation is made from the historian Gibbon to prove that "in 508 their [the adherents of the papal party] partisan zeal culminated in a whirlwind of fanaticism and civil war which swept in fire and blood through the streets of the Eastern capital." The passage reads as follows:- {ND WWP, THD 6.1}

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. Without his diadem, and in the posture of a suppliant, Anastasius appeared on the throne of the Circus. The Catholics, before his face, rehearsed their 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 an 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

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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.-"Decline and Fall," Vol. IV, page 526. {ND WWP, THD 6.2}

The following extracts from Milman's "History of Latin Christianity," standard edition, book three, chapter one, state clearly the nature of this outbreak in Constantinople, and locate very definitely the time of the event referred to in this extract from Gibbon. The dates are given from the margin of Milman's work:- {ND WWP, THD 7.1}

a. d. 510. Worse than all, 200 Eastern monks, headed by Severus, were permitted to land in Constantinople; they here found an honorable reception. Other monks of the opposite faction, swarmed from Palestine. The two black-cowled armies watched each other for some months, working in secret on their respective partisans. At length (a. d. 511) they came to a rupture; and in their strife, which he either dared not, or did not care to control, the throne, the liberty, and the life itself of the emperor, were in peril. The Monophysite monks, in the Church of the Archangel, within the palace, broke out after the "Thrice Holy," with the burden added at Antioch by Peter the Fuller, "who was crucified for us." The orthodox monks, backed by the rabble of Constantinople, endeavored to expel them from the church. They were not content with hurling curses against each other, sticks and stones began their work. There was a wild fierce fray; the divine presence of the emperor lost its awe; he could not maintain the peace. . . . The emperor was reduced to the humiliation of receiving the Bishop Macedonius, whom he had prohibited from approaching his presence, as his equal, almost his master. {ND WWP, THD 7.2}

a. d. 512. The year after the exile of Macedonius, Constantinople, at the instigation of the clergy and monks, broke out again in religious insurrection. The blue and green factions of the Circus-such is the language of the times-gave place to these more maddening conflicts. The hymn of the angels in heaven

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was the battle-cry on earth, the signal for human bloodshed. Many palaces of the nobles were set on fire; the officers of the crown insulted; pillage, conflagration, violence reigned throughout the city. A peasant who had turned monk was torn from the palace of the favorite Syrian minister of Anastasius, Marinus (he was accused of having introduced the preface burden of the angelic hymn); his head was struck off, carried on a pole, with shouts, "Behold the enemy of the Trinity!" The hoary emperor appeared in the Circus and commanded the heralds to announce to the people that he was prepared to abdicate the empire, if they could agree in the choice of his successors. The piteous spectacle soothed the fury of the people; they entreated Anastasius to resume the diadem; but the blood of two of his ministers was demanded as a sacrifice to appease their vengeance. {ND WWP, THD 7.3}

It will be seen that these quotations deal with the same subject as does the quotation from Gibbon, made in "Thoughts on Daniel," and that these events occurred in the years a. d. 510-12. Two things are evident from these quotations: First, that the disturbances referred to by Gibbon, were quarrels between the Monophysite monks and the orthodox monks, two factions in the one church, and not a conflict between the Papacy and paganism. And second, that the particular outbreak referred to in the quotation from Gibbon, as given in "Thoughts on Daniel," occurred after a. d. 508. {ND WWP, THD 8.1}

The following extract from Neander's Church History, Clark's edition, Vol. IV, page 257, deals with the same general subject and fixes the date of the insurrection of Vitalian, which is referred to in the latter part of the quotation from Gibbon, as given in

"Thoughts on Daniel:"- {ND WWP, THD 8.2}

As the rumor spread that the emperor favored the addition to the church hymn [the Trisagion), and was prepared to remove the patriarch Macedonius, a violent tumult breaks forth. The houses of many grandees were burned; the monk who was supposed to be the author of the addition was seized by the infuriated populace,

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murdered, and his head was carried about in triumph, stuck upon a pole. Then appeared the emperor at the Circus, before the assembled people, without his crown. He declared himself willing to lay down the government; but all could not reign at once, one must be sovereign. These words had their effect upon the excited multitude. The people besought the emperor to retain the government. The emperor took advantage of this movement; he caused Macedonius to be removed, and Timotheus, a presbyter, who accepted the Henoticon, was appointed his successor. Meanwhile the emperor saw himself under the necessity, for many reasons, of yielding to the fury of the exasperated party of the Chalcedonian council where this predominated. By this exasperation, aid and comfort were given to the insurrection of the military commander Vitalian, which broke out in the year 514; and Anastasius found himself compelled to enter into conditions of peace, to the joy of the adherents of the Chalcedonian council. {ND WWP, THD 8.3}

From these extracts from Milman and Neander it is plain that the events referred to in the quotation from Gibbon in "Thoughts on Daniel" occurred in the period a. d. 510-14, and it must be clear to all that even though the subject referred to was the taking away of paganism, it would not be historically correct to fix upon the date a. d. 508 as the time when these events occurred. When also the fact is taken into consideration that the history does not deal at all with the overthrow of paganism, but with the settlement of a quarrel between the factions in the church itself, it must be doubly plain that this history can not be used in order to establish the year 508 as the time for the taking away of paganism. {ND WWP, THD 9.1}

In another of our books we find the following statement:- {ND WWP, THD 9.2}

The last contest with paganism was in 508, when the French and Britons accepted Christianity; the "daily" spoken of in Daniel had been taken away. {ND WWP, THD 9.3}

No quotations are made from, or any reference given

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to, any history as a basis for these statements, and we are, therefore, under the necessity of examining the record for ourselves. If the writer refers to the Franks and their conversion under Clovis, this took place in 496. In 508 Clovis was engaged in his war against the Visigoths. {ND WWP, THD 9.4}

The history of that period shows that in 508 the Britons were engaged in the defense of their country against the inroads of the Anglo-Saxons and Jutes. This war commenced in 449, and was continued into the sixth century. There is absolutely no foundation in history for the assertion that either the Franks or the Britons accepted Christianity in 508. {ND WWP, THD 10.1}

A New Interpretation of the "Daily"

In the second leaflet on this question (the one issued from Nashville), the history which is cited deals with the conversion of Clovis, and the warfare against Arianism under his leadership. This will appear simply by reading the extracts used, and is well stated in one paragraph, which we reproduce:- {ND WWP, THD 10.2}

It is evident from the language of Gregory of Tours that the conflict between the Franks and the Visigoths was regarded by the orthodox party of his own and preceding ages as a religious war, on which, humanly speaking, the prevalence of the Catholic or Arian creed in Western Europe depended. {ND WWP, THD 10.3}

In deciding the value of these extracts in relation to the question of an alleged downfall of paganism in 508, three things should be noted: 1. The campaign of Clovis against the Visigoths was an effort to overthrow Arianism and to establish the orthodox Catholic faith. But the Arianism of that period was not the paganism to which William Miller referred when he attempted to show that paganism was taken away in 508. If, therefore, as the writer of this leaflet emphatically asserts, those who gave the first message had

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the correct view of the "daily," viz., that it was the religion of the pagan Roman empire, it is entirely incorrect to bring forward the downfall of Arianism as the taking away of the "daily," and according to his view, it would be in contradiction of the teaching of the spirit of prophecy. 2. But even granting that the overthrow of the Arian Visigoths was the taking away of the "daily," the conflict which determined the success of Clovis occurred in 507 "in the decisive battle of Voillé, near Poitiers." In the following year, 508, "Clovis met with a decisive repulse before Arles, the Visigothic capital." (See "Library of Universal History," Vol. IV, page 1200.) It is, therefore, incorrect to declare that the Visigoths were conquered in 508. 3. But more than all this, if the downfall of an Arian power constitutes the taking away of the "daily," why is the overthrow of the Arian Visigoths selected, and the time fixed for 508, instead of the overthrow of the Arian Vandals in 534? The evident answer must be that the date was selected before the history was read. {ND WWP, THD 10.4}

The claim that the warfare against Arianism fulfilled the prophecy concerning the taking away of the "daily" is a departure from the teaching in our standard publications, and is just as much a "new view" as that which we are presenting. The history cited in "Thoughts on Daniel" is entirely ignored, and passages are quoted to prove that the work of Clovis was the taking away of paganism. This is practically an admission that the argument in "Thoughts on Daniel" is unsound. {ND WWP, THD 11.1}

Christianity in Britain

Another advocate of the view that the "daily" was paganism, and that it was taken away in 508, states the following as the reason alleged by those who gave the judgment-hour cry:- {ND WWP, THD 11.2}

There was no claim made that any one act of the

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Roman empire set aside paganism for the whole empire, and that in 508, when Britain accepted Christianity as their religion-they being the last to reject paganism,-marked the

overthrow of that cult, and was the completion of the "taking away of the 'daily.'" {ND WWP, THD 11.3}

In reply to this claim, we will state that such historians as Hume ("History of England," Vol. I, chap. I, pages 25, 26), Mosheim ("Ecclesiastical History," Vol. II, part 1, chap. 1, par. 2), Neander ("General Church History," T. & T. Clark's edition, Vol. V, page 13), and "The Historian's History of the World" (Vol. VIII, page 532), all agree that Pope Gregory sent Augustine with forty Benedictine monks to Britain in 506, that they arrived in 597, and that the conversion of Britain to Christianity extended far into the seventh century. This is certainly sufficient to dispose of the unfounded assertion that Britain accepted Christianity in 508. {ND WWP, THD 12.1}

For the information of those interested in this subject, we will give the date of the conversion to the Catholic faith of some of the ten kingdoms. The complete statement may be found in Gieseler's "Ecclesiastical History," Vol. II, second period, div. 2, sec. 123. The dates are as follows; The Burgundians, 517; Suevi, 550-569; Visigoths, 589; Anglo-Saxons, after 596. {ND WWP, THD 12.2}

Another "Square Contradiction" Examined

In the last leaflet issued upon this subject a further attempt is made to cast discredit upon the view which we advocate by declaring that the position that paganism was taken away in the fourth century is "a square contradiction" to the spirit of prophecy. In proof of this claim a quotation is made from "Great Controversy," pages 49, 50, in which these words are found:- {ND WWP, THD 12.3}

The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked in a form of righteousness, walked into the church. Now the work of corruption rapidly

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progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church, her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ. {ND WWP, THD 12.4}

If this citation can properly be used to prove that paganism was not taken away in the fourth century, it can with equal force be used to show that paganism was not taken away in 508, inasmuch as the "doctrines, ceremonies, and superstitions" of paganism continued through the Dark Ages, and have survived even to the present time. It is plain on the face of it that the paganism referred to in this extract is not that paganism which was the official religion of ancient Rome, but instead that it signifies the spirit of that religion which survived long after the downfall of the Roman empire. The use of this quotation for the purpose of forestalling any candid investigation of our teaching does not seem consistent with that spirit of fairness which opens the way for the unprejudiced consideration of Bible truth. {ND WWP, THD 13.1}

The Testimony of History

Inasmuch as the position that paganism, the official religion of ancient Rome, was taken

away before 508 is thus denied, it is proper that we should submit a few brief extracts from history bearing upon this question. The subject of chapter 28 of Gibbon's "History of the Decline and Fall of the Roman Empire" reads thus: "Final Destruction of Paganism-Introduction of the Worship of Saints and Relics Among Christians." The time covered by this chapter as given in the table of contents is. a. d. 379-420, and the time covered under the heading "Destruction of the Pagan Religion" is 378-395. The first statement of this chapter is as follows:- {ND WWP, THD 13.2}

The ruin of paganism, in the age of Theodosius, is perhaps the only example of the total extirpation of any ancient and popular superstition; and may therefore

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deserve to be considered as a singular event in the history of the human mind. {ND WWP, THD 13.3}

From another work we take the following interesting and decisive quotation:- {ND WWP, THD 14.1}

Among the most interesting historic memories associated with the Curia of the imperial period, is a transaction which marks a stage in the struggle between heathenism and Christianity at the national capital, where the results of the contest were so momentous. I have mentioned the altar and image of Victory in the vestibule of the Senate House, sacred to Minerva, before which image every senator had to throw incense on that altar as he passed into the hall of assemblage-an act of political rather than religious significance, but utterly inexcusable in the eyes of the primitive Christians. Altar and image acquired the character of a symbol and standard in the great conflict of principles carried on during the fourth century. The first emperor who removed both from their place in the Curia, about a. d. 357, was Constantius, the second son of Constantine, and sole ruler of the Roman world after the deaths of his two brothers. Both objects were replaced by Julian, his successor, probably in the first year, a. d. 360, of his short reign. Altar and image were again removed, in, or soon after, the year 382, by Theodosius, who was, in fact, through his stringent laws and more decided measures against the old superstition, the actual destroyer of pagan worship and suppressor of its priesthood. . . . Eugenius, a usurper proclaimed emperor by a military faction in Gaul a. d. 372, ordered the altar and image to be replaced during his short sojourn, after his irregular election, at Rome. His feeble effort to revive the ancient superstition was soon crushed by Theodosius, who defeated him in battle (a. d. 394) and sentenced him to death. Again, and for the last time, were the objectionable relics of heathenism set aside-the incense-cloud no more ascended to the Divine Victoria in Rome's Senate House.-"Historic and Monumental Rome." Charles Isidore Hemans, pages 244, 245. Published by Williams and Norgate, London, 1874. {ND WWP, THD 14.2}

In Milman's "History of Christianity," standard edition, Armstrong & Son, New York, the following quotation

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is found. The title of chapter 8, book 3, page 63, is "Theodosius. Abolition of Paganism." The date given is the date printed in the margin of the text. Note the following important statements:- {ND WWP, THD 14.3}

a. d. 392. While this reaction was taking place in the West, perhaps irritated by the

intelligence of this formidable conspiracy of paganism, with the usurpation of the throne [by Eugenius], Theodosius published in the East the last and most peremptory of those edicts which, gradually rising in the sternness of their language, proclaimed the ancient worship a treasonable and capital crime. In its minute and searching phrases, this statute seemed eagerly to pursue paganism to its most secret and private lurking-places.

Thenceforth no man of any station, rank, or dignity, in any place in any city, was to offer an innocent victim in sacrifice; the more harmless worship of the household gods, which lingered, probably, more deeply in the hearts of the pagans than any other part of their system, was equally forbidden,-not merely the smoke of victims, but even lamps, incense, and garlands. To sacrifice, or to consult the entrails of victims, was constituted high treason, and thereby a capital offense, although with no treasonable intention of calculating the days of the emperor. {ND WWP, THD 15.1 }

An indefinite number of quotations, all to the same effect, could easily be supplied if space permitted. Historians are unanimous in their testimony concerning this matter. We, therefore, unhesitatingly affirm that the forced and unnatural interpretation of the spirit of prophecy which attempts to make it teach that paganism was taken away in 508 brings it into direct conflict with the uniform testimony of historians, and that such dealing with the spirit of prophecy, instead of establishing confidence in it, will bring it into discredit, and will confuse the minds of the people concerning its authority. {ND WWP, THD 15.2 }

Authorized or Unauthorized Translations

In our exposition of the eighth chapter of Daniel, we have used the text of the American Standard Revised Version, which in substance is the same as the English Revised Version, Leeser's Jewish Translation, and some of the latest and best foreign translations. These translations are based upon the best modern scholarship, and have commanded the respect of all Biblical scholars. In the effort, however, to maintain that the "daily" means paganism, and that it was taken away in a. d. 508, the writers of these two leaflets have presented special translations made by themselves for the purpose of sustaining their own views, and have attempted to make these translations overthrow our view of this prophecy. We do not deem it necessary to answer at length the arguments based upon these unauthorized translations, and we respectfully submit that we do not have among us Hebrew scholars of such a reputation as warrants us in discrediting the standard translations of the Bible, and in substituting others of quite different meaning, and especially when such translations have been made for the express purpose of sustaining the theological views of the translators. To follow such a course as this would certainly give some ground for the charge that Seventh-day Adventists require a Bible of their own in order to prove their doctrines. We think we are fully warranted in rejecting any such private translations and insisting upon the use of such versions of the Scripture as are based upon accredited scholarship. {ND WWP, THD 16.1 }

In view of the fact that there is just as much difference of opinion as to the meaning of the passage quoted from "Early Writings" as there is concerning the meaning of the Scripture text, the question of the correct interpretation of this prophecy can not be settled offhand either by a private translation of the text, or by a private interpretation of an extract from the spirit of prophecy taken out of its proper connection. {ND WWP, THD 16.2 }

The Interpretation of the Prophecy

From the facts which we have submitted, we think it is satisfactorily proved that it will not be possible to maintain longer that the "daily" of Daniel 8 refers to paganism, and that it was taken away in 508. The history of that period positively forbids such an interpretation, and there is nothing in the spirit of prophecy which requires it. Furthermore, we regard such an exposition of the prophecy as contrary to the sound principles of Scripture exegesis. To this proposition we now briefly invite attention, and in order that the reader may judge the better for himself, we print herewith the text according to the American Standard Revised Version:- {ND WWP, THD 17.1}

"And out of one of them [the four horns of the goat] came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the glorious land. And it waxed great, even to the host of heaven; and some of the host and of the stars it cast down to the ground, and trampled upon them. Yea, it magnified itself, even to the prince of the host; and it took away from him the continual burnt-offering, and the place of his sanctuary was cast down. And the host was given over to it together with the continual burnt-offering through transgression; and it cast down truth to the ground, and it did its pleasure and prospered. Then I heard a holy one speaking; and another holy one said unto that certain one who spake, How long shall be the vision concerning the continual burnt-offering, and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed." Dan. 8:9-14. {ND WWP, THD 17.2}

That interpretation of this prophecy which maintains that the "daily" refers to paganism asserts that in this passage there are two different sanctuaries and two different hosts, and that while the little horn is the symbol for Rome, in both the pagan and papal phases of it, yet there are two phrases, viz., "the daily [desolation]"

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and "the transgression of desolation," the first of which represents paganism and the second the Papacy; but such a method of interpretation as this does not rest upon a sound basis, and is both arbitrary and confusing. The two expressions, "the daily [desolation]" and "the transgression of desolation," are in no sense symbols, and there is no precedent for making them represent two great desolating powers. Furthermore, the expression "the transgression of desolation" would more correctly read, as in the Revised Version, "the transgression that maketh desolate" or "the desolating transgression," because the Hebrew word translated "that maketh desolate" is in form a participle, and in grammatical construction modifies the word "transgression." To render this participle as a noun, and then to make it into a symbol either of paganism or the Papacy, is altogether unwarranted. Such an arbitrary handling of the scripture opens the way for the unrestrained play of the imagination, and makes possible the most fanciful interpretations of prophecy. {ND WWP, THD 17.3}

The leading idea of this prophecy is found in the inquiry, "How long shall be the vision concerning the continual [mediation], and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot?" Here the vision is defined as the one relating to "the continual [mediation], and the transgression that maketh

desolate," and this is further explained as including the treading under foot of both the sanctuary and the host. It seems natural and consistent that the sanctuary here mentioned as being the one of the vision should be the same as the sanctuary mentioned in the earlier part of the prophecy, where the vision is fully set forth; and that the host mentioned in this inquiry should be the same as the host spoken of in the body of the vision; but all are agreed that the sanctuary mentioned in this inquiry, is the heavenly sanctuary, and that the host here mentioned refers to

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the people of God. It, therefore, seems to be an arbitrary and contradictory distinction when the sanctuary as first mentioned is denoted to be Rome, while the sanctuary mentioned in the question concerning the vision is declared to be the heavenly sanctuary; and to make the host of one verse the hordes of the barbarians, and in the other case, the people of God. {ND WWP, THD 18.1}

It seems more consistent to us to let the word "sanctuary" in this passage refer in every instance to the heavenly sanctuary, and the "host" to the people of God, and not to interpret certain phrases as representing what is already represented by the leading symbol of the prophecy. The word "continual" includes all the leading features of the priestly mediation typified by the morning and evening sacrifice (Ex. 29:38-42), the incense offering (Ex. 30:1-8, the word "perpetual" in this text being from the same Hebrew word as is elsewhere translated "continual"), and the shewbread. Num. 4:7. (Compare also 2 Chron. 2:4.) These were symbols of the great Mediator. To make this clear, we supply the word "mediation" in the text instead of the word "sacrifice," and apply the statement to the heavenly sanctuary rather than to the temple at Jerusalem. We, therefore, give to the prophecy, beginning with the tenth verse, the following interpretation:- {ND WWP, THD 19.1}

"And it [the little horn, the Papacy], waxed great, even to the host of heaven [the people of God]; and some of the host [the people of God], and of the stars [their leaders] it [the little horn] cast down to the ground, and trampled upon them. Yea, it [the little horn] magnified itself, even to the prince of the host [Christ]; and it [the little horn] took away from him [Christ] the continual [mediation], and the place of his [Christ's] sanctuary [the heavenly sanctuary] was cast down. And the host [the people of God] was given over to it [the little horn] together with the

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continual [mediation] through transgression; and it [the little horn] cast down truth to the ground, and it [the little horn] did its pleasure and prospered. Then I heard a holy one speaking; and another holy one said unto that certain one who spake, How long shall be the vision concerning the continual [mediation], and the transgression that maketh desolate [the same transgression as in verse 12], to give both the sanctuary [the heavenly sanctuary] and the host [the people of God] to be trodden under foot? And he said unto me, Unto two thousand three Hundred evenings and mornings; then shall the sanctuary [the heavenly sanctuary] Be cleansed." {ND WWP, THD 19.2}

What the Papacy Has Taken Away

The brief space at our command will prevent us from giving more than an outline of the many weighty reasons for adopting this interpretation of the prophecy. A more extended treatment of the subject must be deferred until another time, but attention is now invited

to the following facts. {ND WWP, THD 20.1}

Christ is the only and exclusive mediator between God and men (1 Tim. 2:5), and to put any man in his place is to take from him his mediatorial work and to cast down the place of his sanctuary. The Papacy has done just this in making the Pope the vicar of God and the vicerent of Christ. The vital doctrine upon which the whole Roman Catholic system rests is stated by Cardinal Newman (Roman Catholic) in these words:- {ND WWP, THD 20.2}

We observe that the essence of the doctrine that "there is one only Catholic and apostolic church" lies in this-that there is on earth a representative of our absent Lord, or a something divinely interposed between the soul and God, or a visible body with invisible privileges. All its subordinate characteristics flow from this description. {ND WWP, THD 20.3}

Upon this claim to be the vicerent of God and
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vicar of Christ is based the authority for the priesthood which derives all its power from the Pope:- {ND WWP, THD 20.4}

All the power of the Western priesthood is summed up in the Pope, who, according to the Roman dogma, by virtue of divine appointment, is head of the collective church, the viceroy of Christ upon earth.-Von Hase. {ND WWP, THD 21.1}

From these claims have been developed the whole system of the priesthood and the sacrificial service of Rome. By thus usurping the mediatorial work of Christ, and establishing upon earth a complete counterfeit of the true sanctuary service, the Papacy has taken away from Christ his continual mediation, and has established another way of access to God. This has been clearly expressed by another writer in the following language:- {ND WWP, THD 21.2}

Few of us have ever grasped the full significance of sacerdotalism as a papal device. It puts the priest between the soul and all else, even God, at every stage of development, in the most ingenious and subtle system ever imagined. . . . From cradle to grave, and even afterward [in masses for the dead], there is always a human mediator to interpose; and this alone accounts for the marvelous power of the priesthood wherever this eternal tribunal holds sway.-Dr. Arthur T. Pierson. {ND WWP, THD 21.3}

That the Papacy has actually accomplished the work described in this prophecy will hardly be denied by any Protestant who is familiar with its history. It has trampled upon the people of God and magnified itself in place of the Son of God. Instead of maintaining the teaching of the Scriptures concerning the heavenly sanctuary, and the mediatorial work of our great High Priest therein, it has established an earthly sanctuary with an earthly altar, an earthly offering, and an earthly priesthood, and claims to be "the medium of all intercourse between Christ and Christian people (the laity)-so that the gate of heaven is open to no
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one to whom it is not opened by the priest." All this has been summed up in a remarkably forceful way by that eminent writer on the Papacy, Rev. J. A. Wylie:- {ND

WWP, THD 21.4}

Popery has a god of its own-him, even whom the canon law calls the "Lord, our God." It has a savior of its own-the church, to wit. It has a sacrifice of its own-the mass. It has a mediator of its own-the priesthood. It has a sanctifier of its own-the sacrament. It has a justification of its own-that even of infused righteousness. It has a pardon of its own-the pardon of the confessional. And it has in the heavens an infallible, all-prevailing advocate unknown to the gospel-the "mother of God." It thus represents to the world a spiritual and saving apparatus for the salvation of men; and yet it neither sanctifies nor saves any one. It looks like a church. It professes to have all that a church ought to have, and yet it is not a church. It is a grand deception-"the all deceivableness of unrighteousness." {ND WWP, THD 22.1}

By such substitutions as these, the Papacy robbed Christ of his mediatorial function, and shut away from the people the knowledge of his intercession in the heavenly sanctuary, making, in fact, such an office entirely unnecessary by substituting another mediator and another intercessor. Thus did the man of sin sit in the temple of God, and set himself forth as God. {ND WWP, THD 22.2}

What the Third Angel's Message Restores

After such a work as this had been revealed to the prophet Daniel, he then heard the inquiry as to the limit of this usurpation of the mediatorial work of Christ, and the reply was given, "Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed." This period extended to a. d. 1844, immediately after which this great threefold message had its rise. And in view of the facts already stated, it is of great significance that in this movement there was brought back to the people the knowledge of the mediatorial work of Christ in the heavenly

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sanctuary. This is in perfect harmony with the prophecy that the Papacy would be allowed to tread down both the host and the sanctuary until the expiration of the period of the 2300 years. When the time came for our great High Priest to enter upon his final work of atonement in cleansing the sanctuary, then the knowledge of his mediatorial work must be restored to his people so that they may co-operate with him. {ND WWP, THD 22.3}

Inasmuch as the leading feature of the third message, which after 1844 would give the distinct character to the threefold movement, is its pronouncement against the worship of the beast and his image, it is certainly an essential part of this work to show clearly that the Papacy has taken from Christ the very means by which he would reconcile man unto God, and has substituted a merely human means of salvation. What the Papacy took away, this message is to restore; and for this reason the everlasting gospel must now be proclaimed in the sanctuary setting, in order that it may do its most effective work both among Roman Catholics and Protestants. Thus Christ is to be proclaimed again as the "minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man." This gives a significance to this great movement such as it derives from no other source; and this prophecy in the eighth chapter of Daniel, when correctly interpreted, is a most important means of apprehending an essential feature of the work which we are called upon to do. To rectify a mistake which has been made in the interpretation of the "daily"

does not make any change in a fundamental doctrine of the third angel's message, but rather brings out with greater clearness the importance of that prophecy which has shaped this advent movement-the 2300 days. There is the most convincing evidence, both Biblical and historical, that this period commenced in b. c. 457 and terminated in a. d. 1844, at which time our great High Priest commenced

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his ministry in the most holy place of the heavenly sanctuary, and our interpretation of the "daily" only serves to emphasize the importance of this prophetic period in its relation to our work for this generation. It, therefore, seems a thousand pities that any effort should be made to withhold this knowledge from our people by attempting to maintain an interpretation of this prophecy which is contrary both to history and to sound principles of Scripture interpretation. W. W. Prescott. {ND WWP, THD 23.1} ...”

Owen Russell Loomis Crosier:

The Law of Moses, The Priesthood of Christ, pages 39.32 - 39.34 -

“... "Now when these things (the worldly Sanctuary with its two apartments and the furniture in each) were thus ordained, the priests went **always (daily,** Hebrews 7:27; 10:11) **into the first tabernacle, accomplishing the service of God.** "But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Hebrews 9:6,7. {1846 ORLC, LOM 39.32}

Here Paul divides the services of the Levitical priesthood into two classes - **one daily in the Holy,** and the other yearly in the Holy of Holies. Their stated **daily services, performed in the Holy and at the brazen altar in the court before the tabernacle,** consisted of a burnt-offering of two lambs, **one in the morning** and **the other at even,** with a meat-offering which was one tenth of an ephah of flour mingled with the fourth part of an hin of beaten oil, and a drink-offering which was one-fourth of an hin of strong wine. The meat-offering was burnt with the lamb, and the drink-offering was poured in the Holy; Exodus 29:38-42; Numbers 28:3-8. In connection with this, they burned on the golden altar in the Holy, sweet incense, which was a very rich perfume, when they dressed and lighted the lamps every evening and morning. Exodus 30:34-38; 31:11; 30:7-9. The same was afterwards done at the Temple. 1 Chronicles 16:37-40; 2 Chronicles 2:4; 13:4-12; (13:3 see 2 Chronicles 31:3) Ezra 3:3. {1846 ORLC, LOM 39.33}

This did not atone for sins either individually or collectively. **The daily service** described was a sort of **continual intercession;** but the making of atonement was a special work for which special directions are given. Different words are used both in the Old Testament and New, to express the same idea as At-one-ment. {1846 ORLC, LOM 39.34} ...”

James White:

The Prophetic Faith of Our Fathers, by LeRoy Edwin Froom, Volume 4, Part III - Completing the Contribution of the Centuries by Retention, Restoration, and Advance, 1844-1875; Chapter 48: Raising Up the Foundations of Many Generations, IV. James White's Early Convictions on Prophecy, 7. Heavenly Sanctuary Trodden Underfoot; pages 1063.4 - 1064.2 -

“... 7. HEAVENLY SANCTUARY TRODDEN UNDERFOOT

White stood solidly with Crosier on the heavenly sanctuary as the one trodden underfoot (Dan. 8:11-14) when the "daily" was taken away. And from this he never veered. Because of this, his position is therefore recorded with some fullness: {1954 LEF, PFF4 1063.4}

"Those that teach that 'the promised land' is the Sanctuary must, therefore, admit that the words 'trodden under foot,' and 'trodden down,' are figurative expressions, and mean that the promised land has been overrun with 'the wicked agents of its desolation.' Then they should not object to our using the expressions figuratively, in applying the words 'trodden down' [Isa. Ixiii, 18] to the typical Sanctuary, and the words 'trodden under foot' [Dan. viii, 13] to 'the true Tabernacle' or 'Sanctuary' in heaven. {1954 LEF, PFF4 1063.5}

"It may be said that the heavenly Sanctuary is not 'capable of being trodden under foot.' But we ask, is it not as capable of being, trodden under foot as 'the Son of God,' who is the 'MINISTER' of the same Sanctuary? Says Paul: {1954 LEF, PFF4 1063.6}

"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath TRODDEN UNDER FOOT THE SON OF GOD, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace.'-Heb. x, 29. {1954 LEF, PFF4 1063.7}

"We say, then, that the Sanctuary in heaven has been trodden under foot in the same sense that the Son of God has been trodden under foot. In a similar manner has the 'host,' the true church, also, been trodden down. Those who have rejected the Son of God have trodden him under foot, and of course have trodden under foot his Sanctuary. {1954 LEF, PFF4 1063.8}

"The Catholic Church have trodden under foot, not only the 'Holy
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City,' but the Sanctuary, and its Minister, or Priest, 'the Son of God.' Rome has been called 'the Holy City,' and the 'Eternal City,' which can only be said of the City of the living God, the New Jerusalem. {1954 LEF, PFF4 1063.9}

"The Pope has professed to have 'power on earth to forgive sins,' which power belongs alone to Christ. The people have been taught to look to 'the man of sin,' seated in his temple, or as Paul says—'so that he as God sitteth in the temple of God,' &c.—instead of looking to Jesus, seated at the right hand of the Father, in the heavenly Sanctuary. In thus turning away from Jesus, who alone could forgive sins, and give eternal life, and in bestowing on the Pope such titles as MOST HOLY LORD, they have 'trodden under foot the Son of God.' And in calling Rome the 'Eternal City,' and the 'Holy City,' they have trodden down the City of the living God, and the heavenly Sanctuary. The 'host,' the true church that have looked to Jesus in the true Sanctuary for pardon of sins, and eternal life, has, as well as their Divine Lord and his Sanctuary, been trodden under foot. Yes, the true worshipers have been rejected and persecuted, and some of the brightest 'stars,' or gospel ministers, in the church have been 'stamped upon' by the little horn." 12 {1954

LEF, PFF4 1064.1}

So in 1851 James White held the unvarying position that the treading down of the sanctuary and the taking away of the "daily" typified the daring career of the Little Horn of Daniel 8. He also remarks that those Protestants who rejected the idea of the heavenly sanctuary and applied it to the holy land must, in order to be consistent, allow a typical sanctuary, since they believe in a figurative treading underfoot. {1954 LEF, PFF4 1064.2} ...”

It seems that those who took the same basic idea that **“the daily”** was 'paganism', generally, and simply, followed William Miller into his understanding **2 Thessalonians 2:7 KJB**, or at least made an honest mistake in comparing line upon line, attempting to combine the phraseology of Daniel's **“the daily”** which was to be **“taken away”** and the **2 Thessalonians 2:7 KJB** passage and its **“taken out of the way”** and [incorrectly] concluded that it referred to the **“let[ting power]”** therein.

Though **Ellen G. White** agrees that the **“let”** [hindrance] was Pagan Rome [through its persecutions of all claiming to be Christian], and the **“Mystery of Iniquity”** was indeed, Papal Rome, please notice that she **did** not say that the **“daily”** of Daniel was 'pagan Rome/paganism' which was to be **“taken out of the way”** in **2 Thessalonians 2:7 KJB**. Instead, notice, whom she declares is to be removed **“taken away”**] and when it was to occur and by whom it was to occur:

The Signs Of The Times; June 12, 1893, “Build The Old Waste Places”, by Ellen G. White - <http://text.egwwritings.org/publication.php?pubtype=Periodical&bookCode=ST&lang=en&collaction=2§ion=all&QUERY=taken+out+of+the+way&resultId=5&year=1893&month=June&day=12>

“... The mystery of iniquity, which had already begun to work in Paul's day, will continue its work until it be taken out of the way at our Lord's second coming. The climax of the working of iniquity will soon be reached. When the land which the Lord provided as an asylum for his people, that they might worship him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ,—**when that land shall, through its legislators, abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with God's law,—it is then that the final work of the man of sin will be revealed.** Protestants will throw their whole influence and strength on the side of the Papacy; by a national act enforcing the false Sabbath, they will give life and vigor to the corrupt faith of Rome, reviving her tyranny and oppression of conscience. Then it will be time for God to work in mighty power for the vindication of his truth. ...”

It is the **“mystery of iniquity”** which is to be **“taken out of the way”** at Christ's Second Advent, by Jesus Christ Himself. Thus Miller in his interpretation, and the others which basically followed his connection between **“taken away”** in Daniel, and **“taken out of the way”** in 2 Thessalonians, is incorrect, and thus 2 Thessalonians 2:7 KJB, cannot be used to show that Daniel's **“the daily”** is 'paganism'. They weren't and aren't wicked, just mistaken. It is God's grace that sustained them, even as He sustains us. Let us therefore be patient with one another in what we share, and so listening, testing, and shewing all things by the scriptures [KJB].

[10] Considering **“the daily”** in the SoP/ToJ, especially the Early Writings (1882), pages 74.1 - 75.2;

Review and Herald, November 1, 1850, par. 9 - 13; A Sketch of the Christian Experience and Views of Ellen G. White (1851), pages 61.1 – 62.1; Spalding and Magan Collection (1985) [original letter, March 18, 1852], pages 1.1 – 3.4; and what was said elsewhere on the subject by Ellen G. White and others

Review and Herald - The Present Truth, November 1, 1850 Dear Brethren and Sisters, by Ellen G. White, par. 9 - 13 -

“... September 23d, 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 time 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 a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. It is as necessary that the truth should be published in a paper, as preached. {RH, November 1, 1850 par. 9}

The Lord showed me that the 1843 chart was directed by his hand, and that no part of it should 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. {RH, November 1, 1850 par. 10}

Then I saw in relation to the "Daily," 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 since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed. {RH, November 1, 1850 par. 11}

The Lord showed me that Time had not been a test since 1844, and that time will never again be a test. {RH, November 1, 1850 par. 12}

Then I was pointed to some who are in the great error, that the saints are yet to go to Old Jerusalem, &c., before the Lord comes. Such a view is calculated to take the mind and interest from the present work of God, under the message of the third angel; for if we are to go to Jerusalem, then our minds will naturally be there, and our means will be withheld from other uses, to get the saints to Jerusalem. I saw that the reason why they were left to go into this great error, is because they have not confessed and forsaken their errors, that they have been in for a number of years past.

E. G. White. {RH, November 1, 1850 par. 13} ...”

A Sketch of the Christian Experience and Views of Ellen G. White (1851), Experience and Views, The Gathering Time, pages 61.1 - 62.1 -

“... The Gathering Time

September 23d, the Lord shewed 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 does 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. {ExV 61.1}

Then I saw in relation to the “Daily,” 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 since 1844, in the confusion, other

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views have been embraced, and darkness and confusion have followed. I have also seen that time had not been a test since 1844, and that time will never again be a test. {ExV 61.2}

Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem, and think they have a work to do there before the Lord comes. Such a view is calculated to take the mind and interest from the present work of the Lord, under the message of the third angel. For those who think that they are yet to go to Jerusalem, will have their minds there, and their means will be withheld from the cause of present truth, to get themselves and others to Jerusalem. I saw that such a mission would accomplish no real good. That it would take a long while to make a very few of the Jews believe even in the first ‘Advent of Christ,’ much more, to believe in his second Advent. I saw that Satan had greatly deceived some in this thing, and that souls, all around them, in this land, could be helped by them, and led to keep the commandments of God; but they were leaving them to perish. I also saw that Old Jerusalem never would be built up; and that Satan was doing his utmost to lead the minds of the children of the Lord into these things now, in the gathering time, to keep them from throwing their whole interest into the present work of the Lord, and to cause them to neglect the necessary preparation for the day of the Lord. {ExV 62.1} ...”

Spalding and Magan Collection (1985) [original letter, March 18, 1852], pages 1.1 - 3.4 -

“... Copy of Three Early Visions

I saw that we must wake up, wake, and cry earnestly for the arm of the Lord to be revealed. It is fatal to sleep now. Time is almost finished. I saw that it was a shame for us to refer to the scattering for examples to govern us now in the gathering time; for if God does no more for us now than He did then, we shall never be gathered. In the scattering, Israel were torn and smitten, but now God will bind up and heal them. {SpM 1.1}

I saw that God had stretched out His hand the second time to recover the remnant of His people. They are these who have been covered up in the "rubbish" since 1844. I saw that efforts to spread the truth should now be put forth, such as in 1843 and 1844. In the scattering, efforts to spread the truth had but little effect--accomplished but little or nothing--but now in the gathering time, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect; and all should be zealous and united in the work. I saw that a paper was needed, and all should feel interested in it. {SpM 1.2}

I saw that the truth should be made plain upon tables, that the earth and the fullness thereof is the Lord's, and that necessary means should not be spared to make it plain. I saw that the old chart was directed by the Lord, and that not a figure of it should be altered except by inspiration. I saw that the figures of the chart were as God would have them, and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed. {SpM 1.3}

I saw that the two-horned beast had a dragon's mouth, and that his power was in his head, and that the decree would go out of his mouth. Then I saw the Mother of Harlots; that the mother was not the daughters, but separate and distinct from them. She has had her day, and it is past, and her daughters, the Protestant sects, were the next to come on the stage and act out the same mind that the mother had when she persecuted the saints. I saw that as the mother has been declining in power, the daughters had been growing, and soon they will exercise the power once exercised by the mother. {SpM 1.4}

I saw the nominal church and nominal Adventists, like Judas, would betray us to the Catholics to obtain their influence to come against the truth. The saints then will be an obscure people, little known to the Catholics; but the churches and nominal Adventists who know of our faith and customs (for they hated us on account of the Sabbath, for they could not refute it) will betray the saints and report them to the Catholics as those who disregard the institutions of the people; that is, that they keep the Sabbath and disregard Sunday.

-2- {SpM 1.5}

Then the Catholics bid the Protestants to go forward, and issue a decree that all who will not observe the first day of the week, instead of the seventh day, shall be slain. And the Catholics, whose numbers are large, will stand by the Protestants. The Catholics will give their power to the image of the beast. And the Protestants will work as their mother worked before them to destroy the saints. But before their decree bring or bear fruit, the saints will be delivered by the Voice of God. Then I saw that Jesus' work in the sanctuary will soon be finished. And after His work there is finished, He will come to the door of the first apartment, and confess the sins of Israel upon the head of the Scape Goat. Then He will put on the garments of vengeance. Then the plagues will come upon the wicked, and they do not come till Jesus puts on that garment, and takes His place upon the great white cloud. Then while the plagues are falling, the Scape Goat is being led away. He makes a mighty struggle to escape, but he is held fast by the hand that leads him. If he should effect his escape, Israel would lose their lives. I saw that it would take time to lead away the Scape Goat into the land of forgetfulness after the sins were put on his head. {SpM 2.1}

The great white cloud I saw was not the holy place, but entirely separate from the holy and most holy place, entirely separate from the sanctuary. {SpM 2.2}

Then the angel repeated these words, and said, "This is the time spoken of in Isaiah. He saw that there was no man, and wondered that there was no intercessor. He had no mediator between God and man, and these plagues could be withheld no longer, for Jesus had ceased to plead for Israel, and they were covered with the covering of the Almighty God, and then they could live in the sight of a holy God, and those who were not covered, the plagues fell upon them, for they had nothing to shelter or protect them from the wrath of God."

-2A- {SpM 2.3}

The Nations

Thou wouldst not want him to step out if thou knewest thy situation. That desire is to disenthroned those kings, but that could not be, for kings must reign till Christ begins to reign. {SpM 2A.1}

I saw in Europe just as things were moving to accomplish their desires, there would seemingly be a slackening up once or twice: thus the hearts of the wicked would be relieved and hardened; but the work will not settle down, only seem to, for the minds of kings and rulers were intent on overthrowing each other, and the minds of the people to get the ascendancy. {SpM 2A.2}

I saw that all things are intensely looking and stretching their thoughts on the impending crisis before them. The sins of Israel must go to judgment beforehand. Every sin must be confessed at the sanctuary, then the work will move. It must be done now. The remnant in the time of trouble will cry, My God, My God, why hast Thou

-3-

forsaken me? {SpM 2A.3}

The latter rain is coming on those that are pure -- all then will receive it as formerly. {SpM 3.1}

When the four angels let go, Christ will set up His kingdom. None receive the latter rain but those who are doing all they can. Christ would help us. All could be overcomers by the grace of God, through the blood of Jesus. All heaven is interested in the work. Angels are interested. {SpM 3.2}

Think ye that He will bring His hand unto Himself until He has accomplished the object for which He stretched it out? Yea, more bitter hatred against those that keep the law than against the Catholics. Truth, the truth, let it shine. Hold them by the side of truth. What are they rich in? They seek falsehood, deception and cunning. Behold where is their strength? Is it in the truth? A mere knowledge of the truth will never save. {SpM 3.3}

How long then, angel of God, before the message will go with a loud voice? Other things to be accomplished. They must make themselves more vile. If Jesus should make His appearance in their midst, they would despise Him. They advocate their errors for awhile, until the people get disgusted with it, then they add another. Nights upon their beds, horror gets hold upon them. Can ye not see it? Live unto God. He has got them safe in the snare. The honest are getting disgusted. Satan works at the very ones that do Him the most harm. God can make them a host against their enemies. Ye give up too quick. Ye let go too soon. That arm, the arm of God is mighty. Satan works in different ways to steal the mind off from God. {SpM 3.4}

Victory! victory, we must have it over every wrong. A solemn sinking into God. Get ready! Set thine house in order.

March 18, 1852 ...”

Early Writings (1882), Experience and Views, The Gathering Time, by Ellen G. White, pages 74.1 - 75.2 [brackets in Green added by editors and E. G. White Estate] -
<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=EW&lang=en&collection=2§ion=all&pagenumber=74>

“... The Gathering Time

September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, [SEE PAGE 86.] 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. [THIS APPLIES TO THE CHART USED DURING THE 1843 MOVEMENT, AND HAS SPECIAL REFERENCE TO THE CALCULATION OF THE PROPHETIC PERIODS AS IT APPEARED ON THAT CHART. THE NEXT SENTENCE EXPLAINS THAT THERE WAS AN INACCURACY WHICH IN THE PROVIDENCE OF GOD WAS SUFFERED TO EXIST. BUT THIS DOES NOT PRECLUDE THE PUBLICATION OF A CHART SUBSEQUENTLY WHICH WOULD CORRECT THE MISTAKE, AFTER THE 1843 MOVEMENT WAS PAST, AND THE CALCULATION AS THEN MADE HAD SERVED ITS PURPOSE.] {EW 74.1}

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. {EW 74.2}

The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I saw that this message can stand on its own foundation and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness. {EW 75.1}

Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem, [SEE APPENDIX.] and think they have a work to do there before the Lord comes. Such a view is calculated to take the mind and interest from the present work of the Lord, under the message of the third angel; for those who think that they are yet to go to Jerusalem will have their minds there, and their means will be withheld from the cause of present truth to get themselves and others there. I saw that such a mission would accomplish no real good, that it would take a long while to make a very few of the Jews believe even in the first advent of Christ, much more to believe in His second advent. I saw that Satan had greatly deceived some in this thing and that souls all around them in this land could be helped by them and led to keep the commandments of God, but they were leaving them to perish. I also saw that Old Jerusalem never would be built up; and that Satan was doing his utmost to lead the minds of the children of the Lord into these things now, in the gathering time, to keep

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them from throwing their whole interest into the present work of the Lord, and to cause them to neglect the necessary preparation for the day of the Lord. {EW 75.2} ...”

Now that the quotations are given, let us consider them a little more closely. Did sister White endorse the 'paganism' interpretation in Early Writings, pages 74 - 75; or in the other similar sources?

“... 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 [Page 74-75] 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. ...”

And so, there are some which read this quotation and basically say [this is **not** an exact quotation from anyone, but simply a generalized summation of the collective viewpoint],

“See there, that quotation of Early Writings proves she endorsed the 'paganism' view of “the daily” as correct! She clearly said that before AD 1844, the faithful were in union and united on the correct view of the “daily” and that even “the Lord” had given the correct view of it, and since they taught, as Wm. Miller did, that the “daily” was “paganism” any other view[s] which came after, or were around as contemporary, are in error, and is the “darkness” and “confusion” since that time.”

However, is this summation correct, or rather, is the summation a misunderstanding of what she said? Let us consider the quotation more closely, but before we do, a bit of history:

Ellen White, Woman Of Vision; by Arthur L. White, Page 510; internal page notation in brackets added by myself -

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=WV&lang=en&collection=2§ion=all&pagenumber=510&QUERY=Ellen+White+Woman+Of+Vision&resultId=1>

“The Daily

During the General Conference session in Washington in 1909, signals of potential doctrinal controversy surfaced in which the “daily” of Daniel 8 largely figured.” 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 sacrifice was cast down” (Daniel 8:11).

“**“The daily”**—this phrase is best limited to the usually accepted sense of the morning and the evening offering, though **some prefer a more general sense as an expression of everything connected with the worship of the sanctuary**”

(F. C. Cook, The S.D.A. Bible Commentary 6:344).

The question of the meaning of the “daily” was not a new one in Adventist history. William Miller had taught that it referred to paganism, **but even before the Disappointment that view was questioned. The classic 1843 chart produced by Fitch and used by all the Adventist preachers omitted reference to the meaning of the “daily.”**

In 1847 O.R.L. Crosier had expressed the view that the “daily” refers to the high-priestly ministry of Christ in the heavenly sanctuary. Uriah Smith in 1854 briefly expounded this position (The Review and Herald, March 28, 1854). But Smith, rising to prominence shortly afterward in his *Thoughts on the Book of Daniel* (1873 ed., p. 163), went back to the view of William Miller. Smith’s became the accepted position until the turn of the century, and thus was known as the “old view.” Prescott’s position was similar to Crosier’s but nevertheless acquired the less-than-accurate designation as the “new view.” As **careful students took time to examine all the evidence, many** were led to accept the new view—**A. G. Daniells and W. C. White among them**—and polarization began to develop. After the close of the Pacific Union Conference session at St. Helena in late January 1908, some of the workers lingered on to spend a little time at Elmshaven studying the question. They met in the Elmshaven office—**Daniells, Prescott, Loughborough, the Haskells, W. C. White, C. C. Crisler, and D. E. Robinson (DF 200)**. The meeting, in place of bringing some solutions to the problem, served only to harden positions.”

Already in **AD 1843** [and before], **O. R. L. Crosier** [as “many” others, differed with Miller on the idea that “**the daily**” of Daniel was ‘paganism’, and on several other things; like the supposed 666 time prophecy [which actually made it onto the 1843 Chart, see the center column, in the numbers “**158**” [BC] and [AD] “**508**”, the difference being the supposed 666 years, and yet this was removed in later charts], etc] were already studying the matter, notice what he said:

Midnight Cry, **October 4, 1843**; Page 52, columns 2,3 – “**The white estate believes the author was O.R.L. Crosier.**” [The “Daily” Source Book, by Heidi Heiks; page 24], the main quotation is also found referenced in, The Prophetic Faith of Our Fathers, Volume 4, Page 1155 -

“The very heart of the gospel was removed when the little horn took away the daily or continual mediation of Jesus Christ, and cast down the place of his Gospel sanctuary and made it a den of thieves. **He cast down the sacraments and gospel truth to the ground** and 'practiced' the mystery of iniquity and prospered in his sacrilegious perversions. The little horn and his part of the host had indignation against the covenant, by trampling virtually upon the son of God, and counting the blood of the covenant an unholy thing. They cast down the true doctrine of the cross of Christ, the crucified One. **They cast down the table of the gospel shewbread,** which was both a 'munition of rocks' and a 'sanctuary of strength' to the church. **The great matter to be taken away was the righteousness of Christ.** The unbelieving Jews set the example. Away with this man and his righteousness and give us Barabbas, the robber, and his righteousness. Away with Jesus Christ and give us the Pope, the usurper of Christ's Throne. The great doctrine of Antichrist is, the Pope is the corrector of heretics. **This was established in AD 538.** Then where two or three poor souls were assembled together in Christ's name, in times of peril, there he would be a little sanctuary for them, there I am in the midst of them. Then the papal armies would persecute them, and cast down the place of Christ's sanctuary. Daniel 8:11, decides whose sanctuary it was. It is His sanctuary. Only two personages have been introduced to whom the word 'his' can possibly apply. One was the Pope, the other was Jesus Christ, the Prince. None will say it was the Pope's, the man of sin. Therefore, it was the sanctuary of the Lord Jesus Christ. Now take two passages perfectly parallel. One is, his sanctuary was cast down; the other is, the truth [was] cast down. Who can doubt the identity. **The Word of Truth, was made flesh and dwelt among us, and that flesh was 'sacrificed for us' and that 'sacrifice' was 'taken away'** and that 'truth' was 'cast down to the ground'.”

O.R.L. Crosier would later write further on the topic in the Day Star Extra, February 7th, 1846, pages 37 - 44, as Joseph Bates makes known:

The Opening Heavens, by Joseph Bates, May 8th 1846; page 25; see Left Page, Right Hand Column, last Paragraph under the word “Sanctuary” -
https://archive.org/stream/BatesJ.TheOpeningHeavens1846/BatesJ_theOpeningHeavens_1846#page/n13/mode/2up

“... **O. R. L. Crosier's article in the Day Star Extra, for the 7th of February, 1846, from the 37th to the 44th page.** Read it again. In my humble opinion it is superior to any thing of the kind extant. {1846 JB, BP1 25.2} ...”

One year later, Ellen G. White spoke of that article of O.R.L. Crosier, as she had received a vision in regards to it:

A Word to the Little Flock, by Ellen G. White; Page 12 -
<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=WLF&lang=en&collection=2§ion=all&pagenumber=12>

“... **The Lord has shown me in vision,** that Jesus rose up, and shut the door, and entered the Holy of Holies, **at the 7th month 1844;** but Michael's standing up (Daniel 12:1) to

deliver his people, is in the future.

This, will not take place, until Jesus has finished **his priestly office in the Heavenly Sanctuary**, and lays off his priestly attire, and puts on his most kingly robes, and crown, to ride forth on the cloudy chariot, to “thresh the heathen in anger,” and deliver his people.

Then Jesus will have the sharp sickle in his hand, (Revelation 14:14) and then the saints will cry day and night to Jesus on the cloud, to thrust in his sharp sickle and reap. This, will be the time of Jacob’s trouble, (Jeremiah 30:5-8) out of which, the saints will be delivered by the voice of God.

I believe **the Sanctuary, to be cleansed at the end of the 2300 days, is the New Jerusalem Temple, of which Christ is a minister. The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and that it was his will, that Brother C. should write out the view which he gave us in the Day-Star, Extra, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint.**

I pray that **these lines** may prove a blessing to you, and **all the dear children who may read them.**

* * E. G. White.”

These things were confirmed by many other writers since then, such as brother James White and others. However, some, like brother S. N. Haskell, were still resisting the understanding of **“the daily”** pointing to the ministration of Jesus in the Heavenly Sanctuary, and faith therein of that Everlasting Gospel. This was the reason for the group session Bible study which was recommended by sister Ellen White, so that the matter may be settled therein, as all other doctrines and teachings had come from.

Please notice, that the matter [of the understanding of **“the daily”** in Daniel] in her [Ellen G. White's] view was **not** settled by the Early Writings [and like] statements, as some then were using them, and as some today are using them, whether they were for or against any particular understanding of what **“the daily”** was; either 'paganism' or 'not paganism', 'daily ministry', or 'not daily ministry', etc.

Brother S. N. Haskell went about, instead, stating that the Early Writings [and like] statements declared the matter closed, in that the identity of **“the daily”** was 'paganism' according to his reading of the SoP/ToJ, and therefore he was the one 'defending the SoP/ToJ' and any other interpretation was therefore denying the SoP/ToJ, and so circulated a fascimile of the 1843 chart. He was in error upon these points, and sister White went so far as to reprove brother S. N. Haskell on the matter, as she did to others who were straying in other directions, such as brother Prescott [**not** in the matter of the **identity** of **“the daily”** of Daniel, but in other areas of his life, spiritually].

Ellen White stated that Bible study should settle the matter [**not** her “writings”], and recommended A.G. Daniel's materials in **May 24th 1910**:

The “Daily” Source Book, by Heidi Heiks, Page 3, reference 1

“Tim Poirer of the White Estate has confirmed that this letter is in reference to the

“daily” :

Manuscript Releases Volume Twenty [Nos. 1420-1500], Page 223 -

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=20MR&lang=en&collection=2§ion=all&pagenumber=223&QUERY=MR+1470&resultId=1&isLastResult=1>

“(Written **May 24, 1910**, from Sanitarium, California, **to Elder and Mrs. S. N. Haskell.**)

I have been waiting for the time when there should be an investigation of the doctrines that Brother Daniells and others have been advocating. When is this to be?

If Elder Daniells thinks that some of the interpretations of Scripture that have been held in the past are **not correct, our brethren should listen to his reasons, and give candid consideration to his views. All should examine closely their own standing, and by a thorough knowledge of the principles of our faith, be prepared to vindicate the truth.**

We must not be inconsistent in this matter. God requires clean hearts, pure minds, and an intelligent belief in the truth. “Faith is the substance of things hoped for, the evidence of things not seen.” At present there is not that unity that should exist among our brethren, and **the Lord says, “Come together.”** This should be done as soon as possible, for we have no time to lose.

Is not the present a favorable time for you and others of our ministering brethren in this conference to **meet with Elder Daniells for a thorough examination of the points of faith regarding which there are different views?** [Isaiah 11:1-16; 12:1-6, quoted.]

I am directed to write these Scriptures for the consideration of those who shall assemble for the purpose of blending together under the guidance of the Holy Spirit. “Bind up the testimony, seal the law among My disciples.” **A special work now rests upon us of solemnly investigating these matters, and in the name of the Lord to unify.**—Letter 50, 1910.

Ellen G. White Estate
Silver Spring, Maryland,
September 14, 1989.
Entire Letter.”

This is also later confirmed by Author White:

File No. DF 201-b, Page 2, as also quoted in “The “Daily” Source Book”, by Heidi Heiks; Page 1, Notation 2

“On **May 24, 1910**, Mrs. E. G. White called Elder W. C. White to her room and asked **what was being done in regard to the** teaching of the new and old **views of the 'daily'**. She asked why those who were leading out in these discussions did not **get together and study the matter unitedly**, and she expressed regret that such a meeting had not been held. **On that same day she dispatched a letter to Elder S. N. Haskell, and directed**

that copies should be sent to Elders Loughborough, Irwin, and Daniells. In this she made an appeal for the brethren who were then on the Pacific Coast, including those named above and also Elder Salisbury to come together in 'examination of the points of faith regarding which there are different views.' The meeting failed to materialize.”

Notice, 'different views', not the right and wrong views. If sister White believed that her Early Writings statement [and the like] settled the matter, she would have written to all to refer to her statement there as she did in other occasions on differing subjects. Sister White knew of no such confirmation in her Early Writings statements to either accept/support or deny any view on the identification of “**the daily**” of Daniel. She even says so herself, but allow me to get to that after we examine the Early Writings statement. Here is that quote once more, but this time, let us ask a few questions, and carefully and prayerfully read:

Early Writings (1882), Experience and Views, The Gathering Time, by Ellen G. White, pages 74.1 - 75.2 [brackets in Green added by editors and E. G. White Estate] -
<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=EW&lang=en&collection=2§ion=all&pagenumber=74>

“... 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 [Page 74-75] 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. ...”

What did she say? “**I saw ...**”

What did she see? Something “... in relation to ...” the “daily”.

The focus of what was being shown to her, was not the identification of what “**the daily**” was at all, but rather instead it was of that which was “... in relation to” the “daily”, namely, “... the word “sacrifice” ...”

What was she shown in regards to “... the word “sacrifice” ...” as it was “... in relation to ...” the “daily”. She states that “... the word “sacrifice” ...” “... was supplied by man's wisdom, and does not belong to the text ...”

When she says, “... and that the Lord gave the correct view of it to those who gave the [Page 74-75] judgment hour cry. ...”, what did she mean by “**it**”?

Was it the identification of the “daily” itself as 'paganism', or rather to “... the word “sacrifice” ...” “... in relation to ...” the “daily”?

Read the statement slowly. The “**it**” refers to “... the word “sacrifice” ...” being “supplied” by the translators, and that this was what “... nearly all were united on ...” in those days “... before 1844 ...” “... in relation to ...” “... the “daily” ...”

This is easily confirmed by a simple perusal of the E. G. White CD-ROM, White Estate Archives, etc,

in the language of the 'pioneers' in what they stated in regards the word “**sacrifice**”. For instance:

Joshua V. Himes:

Signs of the Times and Expositor of Prophecy [Himes], Volume 2 (April 1, 1841 to March 15, 1842); **February 15, 1842**, Volume II - No. 22. Boston, Whole No. 46, Review of Dowling's Reply to Miller pages 175.16 - 175.17 -

“... 1. For the propriety and correctness of the reading of our translation, with out the supplied words, "How long shall be the vision, the daily, and transgression of desolation, to give both the sanctuary and host to be trodden under foot." {February 15, 1842 JVHe, HST 175.16}

2. **The word sacrifice**, which Lowth inserts, **is not in the text**. It is the daily and transgression of desolation." There is no good reason which can be assigned, why the word sacrifice should be inserted. Whatever the daily does mean, it is according to Mr. D.'s acknowledgement, something to be taken away 1335 years before the end, when Daniel will stand in his lot, at the end of the days. See Dan. xii. 11--13. Which days Mr. D. admits to be years. {February 15, 1842 JVHe, HST 175.17} ...”

Josiah Litch:

The Probability of the Second Coming of Christ About AD **1843**, Chapter II, page 34 -

“... Therefore it could not mean Jewish sacrifices, taken away by Pagan Rome. But **the word "sacrifice" is not in the original; it is supplied by the translators.** ...”

Apollos Hale:

The Second Advent Manuel, 1290 and 1335 Days, or Years, pages 64.1 - 64.2 -

“... Again; the Jewish worship is never called the daily or daily sacrifice, in any other part of the word of God. There would be as much propriety in calling it the yearly, monthly, weekly, evening, or morning sacrifice, as the daily sacrifice. {**1843** ApH, TSAM 64.1}

The word occurs, as a proper name, only in the book of Daniel; and in each of the five places in which it is found, **the word "sacrifice" is in italics, implying that the original would not authorize its insertion, but that the translators introduced it to express what they supposed to be the sense of the passage.** {1843 ApH, TSAM 64.2} ...”

Many still agreed with this position **after** AD 1844:

Alonzo Trevier Jones:

The Consecrated Way to Christian Perfection, Chapter XIII, The Transgression and Abomination of Desolation, page 99.1 -

“... In Daniel 8:11-13; 11:31; and 12:11, it will be noticed that the word "sacrifice" is in every case supplied. And it is wholly supplied, for in its place in the original there is no word at all. In the original the only word that stands in this place is the word tamid, that is here translated "daily." And in these places the expression "daily" does not refer to the daily sacrifice any more than it refers to the whole daily ministry or continual service of the sanctuary, of which the sacrifice was only a part. The word tamid in itself signifies "continuous or continual," "constant," "stable," "sure," "constantly," "evermore." Only such words as these express the thought of the original word, which, in the text under consideration, is translated "daily." In Numbers 28 and 29 alone, the word is used seventeen times, referring to the continual service in the sanctuary. {1905 ATJ, CWCP 99.1} ...”

William Warren Prescott:

"The Daily", The "Daily" in "Early Writings", page THD 2.5 -

“... the translators supplied the word "sacrifice" in the expression "the daily sacrifice." ...”

Uriah Smith:

Daniel and The Revelation, Response of History to the Prophecy of Daniel, Chapter 08, the Vision of the Ram, He Goat and Little Horn, page 179.2 -

“... The daily sacrifice. We have proof in verse 13 that sacrifice is the wrong word to be supplied in connection with the word daily. If the daily sacrifice of the Jewish service is here meant, or, in other words, the taking away of that sacrifice, as some suppose, which sacrifice was at a certain point of time taken away, there would be no propriety in the question, How long the vision concerning it? This question evidently implies that those agents or events to which the vision relates, occupy a long series of years. Continuance of time is the central idea. And the whole time of the vision is filled by what is here called the daily and the transgression of desolation. Hence the daily can not be the daily sacrifice of the Jews, the taking away of which, when the time came for it, occupied comparatively but an instant of time. It must denote something which occupies a series of years. {1897 UrS, DAR 179.2} ...”

In point of fact, it has been shown already, that there is no way [historically, demonstrably] that the 'pioneers' were all united on the identity of “the daily” being 'paganism', for before AD 1844, some believed 'this', and some believed 'that'. There was absolutely no unity in that point. The unity, before AD 1844, was in the point of the word “sacrifice” being supplied. Unity on that specific notion caused the group to abandon any idea of a literal “sacrifice” of the Jews in history to recalculate prophetic time. However, after AD 1844, when many gave up the correctness of that date [because they had not yet understood the events in the Heavenly Sanctuary and the High priestly role of Jesus Christ therein, in both the daily and yearly services/ministry], they went back to the study of Daniel, and picked up again “... the word “sacrifice” ...”, read it back into the text and tried to calculate the Second Advent of Jesus again from some date in history in regards a literal “sacrifice”. Notice sister White's statement in Early Writings again, in regards “time” in connection with the subject of the supplied word “sacrifice”, which was “in relation to” the “daily”:

“... 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

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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. {EW 74.2}

The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I saw that this message can stand on its own foundation and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness. {EW 75.1} ...”

Those that had abandoned the AD 1844 calculation, being Great[ly] Disappoint[ed], and abandoned the understanding that “the word “sacrifice”” had been “supplied”, went backwards and read the word “sacrifice” back into the text of Daniel. This was that which brought with it confusion and darkness, for they began to recalculate new dates for the termination of the 2,300 day/years prophecy and had printed up new time charts from some “sacrifice” at its core, and pushed the fulfillment of the prophetic time which had passed, into the future:

Ellen G. White Biography, Volume 6, The Later Elmshaven Years 1905-1915, by Arthur L. White (1982), Chapter 19, The Threat of Distracting Doctrinal Controversy, "Our Present Position", page 257.3 -

“... Since charts figure in this matter, Ellen White's attitude in this interview is given strong support as the reckoning of the Cummings 1854 “prophetic chart” is studied. In this the Jewish altar of “daily sacrifice” in 446 B.C. is used as the starting point for a new 2300-year time span set to end in 1854. This chart, published at Concord, New Hampshire, in 1853, was typical of charts that commenced the 2300 days with what was said to be the taking away of the “daily sacrifice.” [THE ORIGINAL OF THIS CHART, PROBABLY NEVER SEEN BY DANIELLS, IS NOW IN THE ADVENT SOURCE COLLECTION AT ANDREWS UNIVERSITY.] {6BIO 257.3} ...”

The Present Truth, Volume 1; **May 1850**; THE PRESENT TRUTH. VOL. I.-OSWEGO, N. Y.-NO. 10; James White; PUBLISHED SEMI-MONTHLY VOL. I.-OSWEGO, N. Y., MAY, 1850.-NO. 10. “The secret of the Lord is with them that fear him; and he will shew them his covenant.”-Psalm 25:14. -

<http://text.egwwritings.org/search.php?lang=en&collection=15§ion=all&QUERY=Since+he+2300+days+ended+in+1844%2C+quite+a+number+of+times+have+been+set%2C+by+different+individuals+for+their+termination.+In+doing+this+they+have+removed+the+%27land+marks%27+and+have+thrown+darkness+and+doubt+over+the+whole+advent+movement.&Search=Search&hitLength=paragraph&hitsOnPage=20&sortBy=perbook>

“Since the 2300 days ended in 1844, quite a number of times have been set, by different individuals for their termination. In doing this they have removed the

'landmarks' and have thrown darkness and doubt over the whole advent movement.”

To stop the fracturing of the advent body, to where nothing would remain, and to stop all of the various new prophetic time interpretations on the 2,300 days, a vision was given sister White, in order to crystalize the core of advent believers on the truth that they had proclaimed before 1844, in that the word “**sacrifice**” in “**relation**” to the “**daily**” was added by men, and therefore, they should **not** seek to recalculate the times from some historic 'sacrifice' of the Jews, for God had His hand over the matter, - Revelation 10, in the Great Disappointment of the 7 Thunders, as a test and shaking, for therein it was written that there was to be “**time no longer**” [Revelation 10:6 KJB], and would never be a test again, but there would be bitterness [Revelation 10:9-10 KJB]. As we can clearly see, the Early Writings [and the like] statements had **nothing** to say about the specific identity of “**the daily**” itself, being either 'this' or 'that'.

Further witnesses to these facts are the persons of sister E. G. White, S. N. Haskell, W. W. Prescott, A. G. Daniels and others in their own historical statements. Certain [like **Haskell** [**'paganism', not ministration**]] were for the identity of “**the daily**” as 'paganism' upon the earthly realm, while others [like **Prescott, Daniels**, etc. [**ministration, not 'paganism'**]] were **not** for the identity of “the daily” as 'paganism' upon the earthly realm, but generally understood it as the 'ministration' [and faith therein] of Christ Jesus Himself in the Heavenly Sanctuary. Both groups agreed that it was the Papacy which had taken **something** away. Both groups agreed that the Papacy [Papal Rome] had succeeded Pagan Rome as a world power. Both groups agree that the word “**sacrifice**” was a supplied word in the text of Daniel “**in relation to**” the “**daily**”, and they were agreed that they were not to recalculate a new date from AD 1844, since sister White had the vision solidifying the previous Bible study on the matter.

Sister White warns brother **Prescott** about causing disunity in a **critical time** where it was not needed. Prescott, at first, took to the warning and drops the subject from print.

She also warned brother **Haskell** about the same thing, but he refused to heed the prophet's warnings and continued to press the issue into print, all the more, based upon what he thought she meant in the Early Writings passage. Notice, it was about what 'he thought' she said, and not on what she actually said. Thus in so doing, he placed the SoP/ToJ in a dangerous position of contradiction to scriptures, and in regards other statements that were then, and later to come in the SoP/ToJ.

Ellen White, Woman Of Vision; by Arthur L. White, Page 510-512 -

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=WV&lang=en&collection=2§ion=all&pagenumber=511&QUERY=Ellen+White+Woman+Of+Vision&resultId=1>

“Before Prescott left for the East on February 6, Ellen White spoke to him [**Page 510-511**] about the problem, telling him not to publish anything **at that time** that would unsettle the minds of the people regarding positions held in the past. She promised to write him on the subject (35 WCW, p. 217). ...

... **On August 28, 1908, almost two months after writing to Prescott, Ellen White wrote to S. N. Haskell, a stalwart advocate of the old view.** Because in Early Writings [**Page 510-511**] she had made reference to “the 1843 chart” in connection with a mention of the “daily,” **Haskell had arranged for the publication of a facsimile copy of the chart and was circulating it. In her testimony to Haskell she stated:**

Now, my brother, **I feel that at this crisis in our experience that chart which you**

have 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 (Letter 250, 1908). ...”

see also – Ellen G. White, Volume 6, The Later Elmshaven Years, 1905-1915, by Arthur L. White; page 250 -

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=6BIO&lang=en&collection=2§ion=all&pagenumber=250&QUERY=On+August+28%2C+1908%2C+almost+two+months+after+writing+to+Prescott&resultId=1>

There are those today even, that are doing basically the same thing as Haskell did, in circulating the old 1843 and 1850 advent movement charts, and highlighting the following issues:

[all of which may be demonstrated, from the scripture and the SoP/ToJ, in full detail [ask where needed, so that we may all be in atonement in the faith] to be incorrect, but none have to believe me, but I do ask that as brothers and sisters, you prayerfully consider the evidence brought to the table, that we may study together, even asking of one another, open, honest and humble questions]:

[the following are **incorrect** understandings of various scriptural elements]:

[1] “the daily” is 'paganism'

[2] the 5th Trumpet is the rise of Islam

[3] the 6th Trumpet is the fall of the Ottoman Empire

[4] the '2520' is a proper prophecy

The Lord Jesus, through Sister White, was more concerned for the unity of the brethren in that “critical time”, than for them to be divided on something which, at that time, would only cause further and further division. This is the same as the disciples arguing amongst themselves who was to be the greatest in His presence. God was building up, but certain could not see past their own pride. Only to give a specific example, and not to denigrate any brother, it was brother Haskell, who took up the old 1843 chart, took a stance upon what he thought the Early Writings statements said, and would not humble himself. However, he was not the only one, for on both sides of the issue, there were those who refused the counsel to study the matter out together with one another. Sister White counseled that it was not yet the time to openly publish the differences, but that they could be discussed in the future time, when the body of believers were ready for it, for at that time, they were still mightily shaken from the Great Disappointment. Here is what she said and wrote in **June 24, 1908**:

Ellen White, Woman Of Vision; by Arthur L. White, Page 511 -

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=WV&lang=en&collection=2§ion=all&pagenumber=511&QUERY=Ellen+White+Woman+Of+Vision&resultId=1>

“... She did not write at once, but on **June 24, 1908**, **she wrote to Prescott** of perils that at **times** threatened his ministry. She spoke of a tendency on his part “to sway from clearly defined truth and give undue attention to some items which seem to require hours

of argument to prove, when in reality they do not need to be handled at all.” She wrote: You are not beyond danger of making mistakes. You sometimes allow your mind to center upon a certain train of thought, and you are in danger of making a mountain out of a molehill (Letter 224, 1908).

A week later **she wrote Prescott again**, opening with the words:

I am instructed to say to you, **Let there be no questions agitated at this time in the Review that will tend to unsettle minds....** 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 results 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....** My brother, **let us be slow to raise questions** that will be a source of temptation to our people (Letter 226, 1908). ...”

see also – Ellen G. White, Volume 6, The Later Elmshaven Years, 1905-1915, by Arthur L. White; page 249 -

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=6BIO&lang=en&collection=2§ion=all&pagenumber=249&QUERY=I+am+instructed+to+say+to+you%2C+Let+there+be+no+questions+agitated+at+this+time&resultId=4&isLastResult=1>

see also – Manuscript Releases Volume 12 NOS. [912-999]; page 223 -

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=12MR&lang=en&collection=2§ion=all&pagenumber=223&QUERY=I+am+instructed+to+say+to+you%2C+Let+there+be+no+questions+agitated+at+this+time&resultId=2>

see also - Counsels To Writers And Editors; pages 105-106 -

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=CW&lang=en&collection=2§ion=all&pagenumber=105&QUERY=I+am+instructed+to+say+to+you%2C+Let+there+be+no+questions+agitated+at+this+time&resultId=1>

Ellen White, Woman Of Vision; by Arthur L. White, Page 511 -

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=WV&lang=en&collection=2§ion=all&pagenumber=511&QUERY=Ellen+White+Woman+Of+Vision&resultId=1>

“... If **the Lord has seen fit to let this matter rest for so many years without correcting the same,** would it not be wisdom on your part to refrain from presenting your views concerning it? (Ibid.; italics supplied).

This letter was not sent off immediately and **we do not know what Ellen White may have instructed him orally,** but **he published no articles on the subject in subsequent issues of the Review.** ...”

see also – Ellen G. White, Volume 6, The Later Elmshaven Years, 1905-1915,

by Arthur L. White; page 249 -

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=6BIO&lang=en&collection=2§ion=all&pagenumber=249&QUERY=I+am+instructed+to+say+to+you%2C+Let+there+be+no+questions+agitated+at+this+time&resultId=4&isLastResult=1>

see also – Manuscript Releases Volume 12 NOS. [912-999]; Page 225 -

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=12MR&lang=en&collection=2§ion=all&pagenumber=225&QUERY=If+the+Lord+has+seen+fit+to+let+this+matter+rest+for+so+many+years+without+correcting+the+same%2C+would+it+not+be+wisdom+on+your+part+to+refrain+from+presenting&resultId=1>

Let us take careful notice, of the element of “**time**” in regards these matters, for she **never** said to not raise questions, but rather to be “**slow to raise**” them, and at the proper time when the “**critical time**” had passed:

Ecclesiastes 3:1 KJB - To every *thing there is* a season, and a time to every purpose under the heaven:

She also made it clear that it was not yet to be a public issue, telling Prescott to not print further on the subject in the Review and Herald, because it would at that time cause too much disarray, but there would be a time yet future for it. It would be a temptation at that time, because there was too much confusion in the matter already, and opinions being held to, along with the SoP being heralded has sustaining both sides, when it should have been the scripture sustaining them. Sister White herself states on numerous occasions that she had “**no special revelation**”, and “**no special light**” on the very “**point**” at issue in regards the identity of “**the daily**” of Daniel. This means she, herself, confirms, that the Early Writings [and the like] statements did **not** settle the matter between the 'paganism' idea and the 'ministration' idea, or any other for that matter, as brother Haskell wrongly believed.

Ellen White, Woman Of Vision; by Arthur L. White, Page 511 -

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=WV&lang=en&collection=2§ion=all&pagenumber=511&QUERY=Ellen+White+Woman+Of+Vision&resultId=1>

“... Then she referred to her own relation to the matter and the fact that **God had given no special revelation on it:**

I have had no special light on the point presented for discussion, and I do not see the need of this discussion.... **There have been different opinions regarding the “daily,”** and there will continue to be. ...” -

see also – Ellen G. White, Volume 6, The Later Elmshaven Years, 1905-1915, by Arthur L. White; page 249 -

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=6BIO&lang=en&collection=2§ion=all&pagenumber=249&QUERY=I+am+instructed+to+say+to+you%2C+Let+there+be+no+questions+agitated+at+this+time&resultId=4&isLastResult=1>

Therefore, her Early Writings statements **cannot** be used to endorse **any** specific view on what exactly

the scripture meant by “**the daily**”. Again, let it be repeated, since others, closer to the matter and time, took notice of this:

Ellen White, Woman Of Vision; by Arthur L. White, page 512 -

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=WV&lang=en&collection=2§ion=all&pagenumber=512&QUERY=Ellen+White+Woman+Of+Vision&resultId=1>

“... Now, my brother, **I feel that at this crisis in our experience that chart which you have 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 (Letter 250, 1908).

While **Ellen White was without special light from the Lord on the particular point in question**, she did **receive light on the controversy the discussion was causing**, and she wrote, “I have been instructed that regarding what might be said on either side of this question, **silence at this time is eloquence**.” ...” -

see also – Ellen G. White, Volume 6, The Later Elmshaven Years, 1905-1915, by Arthur L. White; page 250 -

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=6BIO&lang=en&collection=2§ion=all&pagenumber=250&QUERY=Now%2C+my+brother%2C+I+feel+that+at+this+crisis+in+our+experience+that+chart+which+you+have+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&resultId=2&isLastResult=1>

She, herself, says again to brother Haskell:

Ellen White, Woman Of Vision; by Arthur L. White, page 512 -

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=WV&lang=en&collection=2§ion=all&pagenumber=512&QUERY=Ellen+White+Woman+Of+Vision&resultId=1>

“... Significantly, **in closing her letter**, she declared:

Elder Haskell, I am unable to define clearly the points that are questioned. Let us not agitate a subject that will give the impression that as a people we hold varied opinions, and thus open the way for those to work who wish to leave the impression on minds that we are not led by God. It will also be **a source of temptation to those who are not thoroughly converted**, and will lead to the making of rash moves (Ibid.; italics supplied).

In the case of **the “daily,”** those who held **the old view, with Haskell in the lead**, maintained that to veer away from it would strike a mortal blow to confidence in the Spirit of Prophecy ...”

see also – Ellen G. White, Volume 6, The Later Elmshaven Years, 1905-1915, by Arthur L. White; page 251 -

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=6BIO&lang=en&collection=2§ion=all&pagenumber=251&QUERY=Significantly%2C+in+closing+her+letter%2C+she+declared&resultId=1>

Let us carefully notice that brother Haskell and others were defending their position not from a Biblical exegetical standpoint, but continually retreating back to a mere impression of what they thought the Early Writings passages said. This was throwing confusion upon God's people, upon the SoP/ToJ and on Bible study itself.

Ellen White, Woman Of Vision; by Arthur L. White, Page 512-513 -

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=WV&lang=en&collection=2§ion=all&pagenumber=512&QUERY=Ellen+White+Woman+Of+Vision&resultId=1>

“... **because of what they claimed was her endorsement of that view in the chapter “The Gathering Time,” published in her first little book in 1851 and republished in Early Writings, 74-76.** In this chapter, **written in September 1850, in the context of time setting** and containing such expressions as “Time has not been a test since 1844, and it will never again be a test” and “The message of the third angel ... must not be hung on time,” she wrote:

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).

While some who were involved in the discussion attempted to follow the counsel against agitating the matter of the “daily” as one of importance, and no articles on the subject appeared in the Review [ie Prescott], Haskell did not remain silent. Writing to Elder Daniells on March 22, 1908, he declared:

It is the Early Writings that I would defend, and **as long as I believe they teach the view I take**, ...” -

see also – Ellen G. White, Volume 6, The Later Elmshaven Years, 1905-1915, by Arthur L. White; pages 251-253 -

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=6BIO&lang=en&collection=2§ion=all&pagenumber=253&QUERY=It+is+the+Early+Writings+that+I+would+defend%2C+and+as+long+as+I+believe+they+teach&resultId=1>

Look at what Haskell, himself, stated!

“... It is the Early Writings that I would defend, and as long as I believe they teach the view I take, ...”

He stated further:

Ellen White, Woman Of Vision; by Arthur L. White, pages 512-513 -
<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=WV&lang=en&collection=2§ion=all&pagenumber=513&QUERY=with+Prescott%E2%80%99s+idea+to+defend+the+testimonies&resultId=2&isLastResult=1>

“... and there are many others that believe the same, and if Sister White does not give any explanation in harmony with Prescott’s idea **to defend the testimonies** for the sake of others **I shall defend them**. Must I be made to believe the testimonies teach a certain thing, contrary to my own judgment and the reading of the writings, when Sister White herself does not so explain it?

Thus, with not a few the discussion took on a major significance—namely, **the integrity of the testimonies and loyalty to the Spirit of Prophecy**. The question of revelation-inspiration was pressed to the front. ...”

see also – Ellen G. White, Volume 6, The Later Elmshaven Years, 1905-1915, by Arthur L. White; pages 251-253 -

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=6BIO&lang=en&collection=2§ion=all&pagenumber=253&QUERY=with+Prescott%E2%80%99s+idea+to+defend+the+testimonies&resultId=1>

Misplaced loyalty and misplaced zeal. Brothers, and sisters, is that honestly a defensible position? Is it a humble position? Is it an attitude of consideration for those who oppose [the Lord is teaching me as I write this, for these texts came to my own mind just then, for there are indeed many errors to meet, many winds of false doctrine, practice, etc, and I must confess my fault to all this reaches, that I have been in the past very harsh, cold, calculating, exacting, to cut down these things without shedding one tear for the person expressing them, and whether or not the person on the receiving end was delivered or not from them, for only that which mattered was 'my rightness', and not His righteousness.]:

2 Timothy 2:24 KJB - And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient,

2 Timothy 2:25 KJB - In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

2 Timothy 2:26 KJB - And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

Here is the testimony of the witnesses then, and of sister White herself, once more:

Ellen White, Woman Of Vision; by Arthur L. White, pages 513-514 -
<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=WV&lang=en&collection=2§ion=all&pagenumber=513&QUERY=Concerning+this+whole+matter+W.+C.+White%2C+after+spending+a+day+or+two+studying+it+carefully%2C+on+June+1%2C+1910%2C>

“Concerning this whole matter W. C. White, after spending a day or two studying it carefully, on June 1, 1910, wrote to Edson, taking the position that the context of the statement must be considered.

It is evident that **the vision of September 23, 1850, as published in Ibid. [Early Writings], new edition, pages 74-76, under the title “The Gathering Time,” was given to correct the prevalent error of time setting, and to check the fanatical doctrines being taught regarding the return of the Jews to Jerusalem.**

The statement concerning the “daily” of Daniel 8:9-14, as published in Early Writings, appeared first in Present Truth, Vol. I. No. 11, dated Paris, Maine, November 1850. During the same month and in the same place, there was published the first number of Second Advent Review and Sabbath Herald, which has continued as the church paper of Seventh-day Adventists ever since. In this first number appears an article by Elder Joseph Bates on “The Laodicean Church,” in which he writes at considerable length on the confused state of various bodies of Advent believers, in contrast with the unity that the commandment-keeping Adventists were endeavoring to maintain. On the point of confusion of many bodies of Adventists at that period in their history, over the question of prophetic “time,” he declares:

“For six successive years, viz: from the fall of 1844 to the spring and fall of 1850, the most of these leading members have been aiding and assisting each other in changing the chronology, i.e., the world’s history, to prove that they were on the true position. What have they gained? Answer, nothing but disappointment and confusion.”

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 her and plied her with questions. His report of this interview was confirmed by W. C. White:**

I first read to Sister White the statement given above in Early Writings. Then I placed before her our 1843 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.

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. ...”

see also – Ellen G. White, Volume 6, The Later Elmshaven Years, 1905-1915, by Arthur L. White; pages 254-256 -

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=6BIO&lang=en&collection=2§ion=all&pagenumber=254&QUERY=Concerning+the+whole+matter+W.+C.+White%2C+after+spending+a+day+or+two+studying+it+carefully%2C+on+June+1%2C+1910%2C+wrote+to+Edson%2C&resultId=2&isLastResult=1>

Again, the witnesses say:

Ellen G. White Biography, Volume 6, The Later Elmshaven Years 1905-1915, by Arthur L. White (1982), Chapter 19, The Threat of Distracting Doctrinal Controversy, "Our Present Position", page 257.2 -

“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 (DF 201b, AGD statement, September 25, 1931).”

Ellen White: Woman of Vision, pages 511-517 -

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=WV&lang=en&collection=2§ion=all&pagenumber=511>

“Ellen White watched with growing anxiety and distress the time-consuming controversy between leading brethren on a point on which she repeatedly said she had received no light. On July 31, 1910, she could restrain herself no longer, and wrote:

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 Haskell, Loughborough, Smith, 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; 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 (Manuscript 11, 1910 [see also Selected Messages 1:164]).

A few days later, on August 3, she addressed a communication to the ministry of the church:

To My Brethren in the Ministry:

Dear Fellow Workers,

I have words to speak to Brethren Butler, Loughborough, Haskell, Smith, Gilbert, Daniells, Prescott, and all who have been active in urging their views in regard to the meaning of the “daily” of Daniel 8. This is not to be made a test question, and the agitation that has resulted from its being treated as such has been very unfortunate.

Confusion has resulted, and the minds of some of our brethren have been diverted from the thoughtful consideration that should have been given to the work that the Lord has directed should be done at this time in our cities. This has been pleasing to the great enemy of our work (Letter 62, 1910 [see also Selected Messages 1:167]).

Then she referred to the last prayer of Christ calling for unity, brought to view in John 17, and commented, “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,” she urged, “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.” And she pleaded, “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” Ibid.

As to the discourses of Seventh-day Adventist ministers, her counsel was:

Our ministers should seek to make the most favorable presentation of truth. So far as possible, let all speak the same things. Let the discourses be simple, and treating upon vital subjects that can be easily understood.... We must blend together in the bonds of Christlike unity; then our labors will not be in vain. Draw in even cords, and let no contentions be brought in. Reveal the unifying power of truth, and this will make a powerful impression on human minds. In unity there is strength (Ibid. [see also Selected Messages 1:167, 168]).

W. C. White repeatedly declared his position that statements in the Spirit of Prophecy must be taken in their proper context. On the question of the Early Writings statement in which the “daily” is mentioned, he considered it relevant that his mother had written much concerning the importance of the Advent movement and of the 2300-year prophecy, while the nature of the “daily” itself was “wholly ignored” in all her writings except in one 35-word sentence, found in the middle of the argument that “time has not been a test since 1844, and it will never again be a

test.” To him the context of the statement found in Early Writings seemed to involve the entire article in which the statement was originally written, the entire scope of the Ellen White writings on the subject, and the historical background of the original writing (DF 201b, WCW to J. E. White, June 1, 1910).

But larger issues than the identity of the “daily” concerned W. C. White:

I have told some of our brethren that I thought there were two questions connected with this [daily] matter that were of more importance than the decision which shall be made as to which is most nearly correct, the old or the new view regarding the “daily.” The first is, How shall we deal with one another when there is difference of opinion? Second, How shall we deal with Mother’s writings in our effort to settle doctrinal questions? (WCW to AGD, March 13, 1910). ”

Also see:

Ellen G. White: Volume 6—The Later Elmshaven Years: 1905-1915, By Arthur L. White, page 259-261 -
<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=6BIO&lang=en&collection=2§ion=all&pagenumber=259>

“To My Brethren in the Ministry,

Dear Fellow Workers,

I have words to speak to Brethren Butler, Loughborough, Haskell, Smith, Gilbert, Daniells, Prescott, and all who have been active in urging their views in regard to the meaning of the “daily” of Daniel 8. This is not to be made a test question, and the agitation that has resulted from its being treated as such has been very unfortunate. Confusion has resulted, and the minds of some of our brethren have been diverted from the thoughtful consideration that should have been given to the work that the Lord has directed should be done at this time in our cities. This has been pleasing to the great enemy of our work.

The light given me is that nothing should be done to increase the agitation upon this question. Let it not be brought into our discourses, and dwelt upon as a matter of great importance. We have a great work before us, and we have not an hour to lose from the essential work to be done. Let us confine our public efforts to the presentation of the important lines of truth on which we are united, and on which we have clear light.— Letter 62, 1910 (see also Selected Messages 1:167).

Then she referred to the last prayer of Christ calling for unity, brought to view in John 17, and commented, “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,” she urged, “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.” And she pleaded, “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.”— Ibid.

As to the discourses of Seventh-day Adventist ministers, her counsel continued: Our ministers should seek to make the most favorable presentation of truth. So far as possible, let all speak the same things. Let the discourses be simple, and treating upon vital subjects that can be easily understood.... We must blend together in the bonds of Christlike unity; then our labors will not be in vain. Draw in even cords, and let no contentions be brought in. Reveal the unifying power of truth, and this will make a powerful impression on human minds. In unity there is strength.— Ibid. (see also Selected Messages 1:167, 168).

She closed her appeal with the admonition that “while the present condition of difference of opinion ... exists, let it not be made prominent. Let all contention cease. At such a time silence is eloquence.”— Ibid. (see also Ibid., 1:168).

Futility of Controversy Over Minor Doctrinal Points

These clear-cut messages, in which proponents of both sides of the controversy over the daily were named and called upon to cease and desist, brought to a halt open discussions and freed a number of the leading men involved to give attention to more important lines of endeavor. There was forever made clear the futility of involvement in doctrinal controversy on points of minor importance, or points on which there is no clear light in the Spirit of Prophecy writings. Among other factors, the incident brought to the front points for consideration in the study of revelation and inspiration, opening the way for positive, fruitful approaches. It did not, as was feared by the adherents of the old view, destroy confidence in the Spirit of Prophecy itself.

At the same time it brought to view the lengths to which men who were brethren would go in attempts to accomplish their determined ends. One illustration of this was provided in the manner in which private personal testimonies were used. A linotype operator at the Review and Herald office, who had been reared in the Midwest in a community of “staunch old patriarchs” who had an undying love and zeal for the truth, was led to espouse the old view of the daily. He won the confidence of the custodian of the General Conference files containing in bound form testimonies sent to leading men, and gained access to materials that should have been held in confidence, testimonies to key individuals that at times dealt with matters between them and God. In the controversy, excerpts from these personal testimonies were used to discredit key men who held the new view. Daniells decried the access that was given to private testimonies and believed that shockingly indiscreet use was made of some of them. Certain men, he declared, seemed to have their pockets full of personal testimonies (AGD to WCW, August 5, 1910).

As Elder Daniells traveled around the field, he was often called upon to deal with questions asked about Ellen White and the Spirit of Prophecy. This was true also in his correspondence. He found that taking into account the contextual considerations often solved what seemed to be difficult questions. When pressed as to why an ordained minister was managing a denominational sanitarium when Sister White had spoken against ministers performing largely administrative duties, he pointed out that the state of the man’s health was a factor. He urged that it would not do to take a single statement

and stretch it beyond its purpose and meaning.

W. C. White repeatedly declared his position that statements in the Spirit of Prophecy must be taken in their proper context. On the question of the *Early Writings* statement in which the daily is mentioned, he considered it relevant that his mother had written much concerning the importance of the Advent Movement and of the 2300-year prophecy, while the nature of the daily itself was “wholly ignored” in all her writings except in one thirty-five-word sentence, found in the middle of the argument that “time has not been a test since 1844, and it will never again be a test.” To him the context of the statement found in *Early Writings* seemed to involve the entire article in which the statement was originally written, the entire scope of the Ellen White writings on the subject, and the historical background of the original writing (DF 201b, WCW to J. E. White, June 1, 1910).

But larger issues than the identity of the daily concerned W. C. White:

I have told some of our brethren that I thought there were two questions connected with this [daily] matter that were of more importance than the decision which shall be made as to which is most nearly correct, the old or the new view regarding the “daily.” The first is, How shall we deal with one another when there is difference of opinion? Second, How shall we deal with Mother’s writings in our effort to settle doctrinal questions?—WCW to AGD, March 13, 1910.”

See also:

A Call to the Watchmen, pages 10-13 -

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=PH020&lang=en&collection=2§ion=all&pagenumber=10>

“To My Brethren in the Ministry:

Dear Fellow-workers,

I have words to speak to Brethren Butler, Loughborough, Haskell, Smith, Gilbert, Daniells, Prescott, and all who have been active in urging their views in regard to the meaning of “the daily” of Daniel 8. This is not to be made a test question, and the agitation that has resulted from its being treated as such has been very unfortunate. Confusion has resulted, and the minds of some of our brethren have been diverted from the thoughtful consideration that should have been given to the work that the Lord has directed should be done at this time in our cities. This has been pleasing to the great enemy of our work.

The light given me is that nothing should be done to increase the agitation upon this question. Let it not be brought into our discourses and dwelt upon as a matter of great importance. We have a great work before us, and we have not an hour to lose from the essential work to be done. Let us confine our public efforts to the presentation of the important lines of truth on which we have clear light.

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.

Our ministers should seek to make the most favorable presentation of the truth. So far as possible, let all speak the same things. Let the discourses be simple, and treating upon vital subjects that can be easily understood. When all our ministers see the necessity of humbling themselves, then the Lord can work with them. We need now to be reconverted, that angels of God may co-operate with us, making a sacred impression upon the minds of those for whom we labor.

We must blend together in the bonds of Christlike unity; then our labors will not be in vain. Draw in even cords, and let no contentions be brought in. Reveal the unifying power of truth, and this will make a powerful impression on human minds. In unity there is strength.

This is not a time to make prominent unimportant points of difference. If some who have not 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.

The action of Brother ----- in publishing a tract containing condemnation of his brethren and of their belief, was not endorsed by God. And to Elder ----- I will say, The Lord has not placed upon you a burden regarding this matter.

I was pained to hear that Elder -----, knowing that there was a difference of opinion regarding this matter among our leading brethren, should urge this matter to the front, as was done in some places.

Others of our brethren have not been guided by wisdom, and have not reasoned clearly from cause to effect regarding the results of their efforts to uphold their views regarding the interpretation of “the daily.” 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.

The duty of God’s servants at this time is to preach the Word in the cities. Christ came to save souls, and we, as almoners of His grace, need to impart to the inhabitants of the great cities a knowledge of His saving truth.

(Signed) Ellen G. White”

Subsection:

[10A] The Great Controversy (1911) quotations, does it support this or that?

Beyond the 2 Thessalonians 2:7 KJB passage and the Early Writings [and the like] quotations, already discussed previously, there is also one further source which is cited by some for the position that **“the daily”** is 'paganism', and it comes from that great work by sister White, The Great Controversy, page 54.2. Let's see that together:

The Great Controversy (1911), Chapter 3, An Era of Spiritual Darkness, page 54.2 **[bold brackets added for clarification]** -

“... In the sixth century [AD 501 - AD 600] the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast "his power, and his seat, and great authority." Revelation 13:2. And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation 13:5-7. ...”

This truly is a powerful quotation, but it does **not** quite say that **“the daily”** of Daniel was the 'paganism' that was **“taken away”**. What it does show is that Papal Rome [**“Papacy”**] did truly succeed Pagan Rome, as all are agreed, yet it was not that **“Papal”** Rome took Pagan Rome away, but rather that Pagan Rome [**“The dragon”**] had **“given”** to **“the beast”** [**“Papal”** Rome] **“his power, and his seat, and great authority.”** Nowhere in history, and nowhere in the Great Controversy (1911), did Papal Rome ever wrest or even take away Pagan Rome and its power and authority. It was rather, instead, given to Papal Rome by Pagan Rome. Paganism itself was also not taken away, but rather it was received into the breast of the Papacy, and claimed as its own.

Side note, sister White often writes chiastically, see:

[A1] “... Paganism had given place to ...”

[B1] “... the papacy. ...”

[A2] “... The dragon had given to ...”

[B2] “... the beast "his power, and his seat, and great authority."
Revelation 13:2.”

Pagan Rome was already **[past tense]**, by [and thus “in”] the sixth century, broken into 'the ten' [AD 476]. Its last major Roman Emperor already faded from the scene. Therefore, **“In** the sixth century the papacy **had become** firmly established. ...”

Please also notice, that the paragraph makes the connection to the **1,260 year prophecy** [Daniel 7:25, 12:7; Luke 21:24; Revelation 11:2,3, 12:6,14, 13:5 KJB], which **began in AD 538**. This

was **30 years after the beginning of the 1,290 year prophecy** [Daniel 12:11 KJB], which was **AD 508**, which is when **“the daily”** [Daniel 8:11,12,13, 11:31, 12:11 KJB] was **“taken away”**:

Daniel 12:11 KJB - 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**.

Sister White does **not** reference Daniel 12:11 KJB, but rather referenced Daniel 7:25 and Revelation 13:5-6 KJB.

There is a connection between **“the daily”**, and the setting up of **“the abomination that maketh desolate”**, but it is **not** that Papal Rome took away Pagan Rome, because Pagan Rome had given its power to Papal Rome. If I said, “I give you my authority.”, it is not the same as saying, “You took my authority”, but rather would be equal to, “You received my authority.”

The connection, is in the fact of what the Papal Rome [**“little horn”** [Daniel 7:8,9, 8:10-12 KJB], **“the beast”** [Revelation 13:1,2 KJB]] would do towards the Everlasting Gospel, God's people [and their faith] and Jesus Christ in the Heavenly Sanctuary and His truth.

If, as presently contended, based upon scriptural study, and the historical material, that **“the daily”** deals with Jesus Himself [Psalms 77:13; John 14:6 KJB], meaning, the faith in the ministration of Jesus in the Heavenly and the Everlasting Gospel, for the whole of the **“daily”** activities in the sanctuary pointed to Christ Jesus in what He Himself would do, then sister White should make mention of this in the same local area of this paragraph. Does she? She does, and she even makes it within the exact and correct timeframe of the 4th church, 4th Seal and 4th trumpet, when darkness deepened [Revelation 2:12-17, 6:7,8, 8:12 KJB]:

The Great Controversy (1911), Chapter 3, An Era of Spiritual Darkness, page 55.1 [**bold brackets added for clarification**] -

“... The accession of the Roman Church to power marked the beginning of the Dark Ages. As her power increased, the darkness deepened. Faith was transferred from Christ, the true foundation, to the pope of Rome. Instead of trusting in the Son of God for forgiveness of sins and for eternal salvation, the people looked to the pope, and to the priests and prelates to whom he delegated authority. They were taught that the pope was their earthly mediator and that none could approach God except through him; and, further, that he stood in the place of God to them and was therefore to be implicitly obeyed. A deviation from his requirements was sufficient cause for the severest punishment to be visited upon the bodies and souls of the offenders. Thus the minds of the people were turned away from God to fallible, erring, and cruel men, nay, more, to the prince of darkness himself, who exercised his power through them. Sin was disguised in a garb of sanctity. When the Scriptures are suppressed, and man comes to regard himself as supreme, we need look only for fraud, deception, and debasing iniquity. With the elevation of human laws and traditions was manifest the corruption that ever results from setting aside the law of God. {GC 55.1}...”

Consider that paragraph most closely, for it said

“... **Faith** was **transferred from** Christ, the true foundation, **to** the pope of Rome ... Thus **the minds** of the people were **turned away from** God **to** fallible, erring, and cruel men, **nay, more, to** the prince of darkness himself, who exercised his power through them ...”

This, I would like to humbly suggest, was the “**daily**” being “**taken away**” from [removed from off of] Christ Jesus and his mediation. The minds of believers were “turned away” [taken away] from God in Heaven, and placed upon earthly men and the devil's earthly system. The Father's Son, Jesus Christ, was set aside. God's Law was set aside. God's Everlasting Gospel was set aside. God's plan of Redemption in the Heavenly Sanctuary was set aside, all being replaced with doctrines and the traditions of men and the deceptions/counterfeits of satan.

Someone might say that she never directly says that “**the daily**” deals with the ministration of Jesus in the Great Controversy (1911) here. True. Admitted. Granted. Accepted. She does that a lot though, in regards many other subjects, where if we were studied in the topic from scripture, what she says would be a direct interpretation of those things, because the Great Controversy is written in the chronological order of the events of Daniel and the Revelation. That book is the interpretation of those things, sent to us by God, through the messenger of the LORD. However, no one has to believe me on this alone. Instead, if one were to take some time to go through the scriptures prayerfully, comparing scripture with scripture, and then to go through the many places in the SoP/ToJ where sister Ellen G. White uses the phrase “**daily**”, or “**the daily**”, and to see how it is used in each case, I would think [hope?] you might just share my own studied conviction. Go on, surprise yourself! :)

It is not that people are always stubborn, or that we all want to believe and hang onto something which is incorrect [though some will, let it not be us], but rather, it is that we [and I mean “we”, “I” most definitely included] do not take the time to prayerfully ask God and wait for an answer, nor take the time to study with the brethren who differ with us in meekness and humility, nor take the time to considerately listen to one another, and to see the evidences all laid out, nor do we always give the appropriate time for those evidences to be considered with those who differ with us. The reason is simply pride, urged onward and upward by the devil himself, and that we sometimes do not want to believe that we have been incorrect.

As a personal note to this whole thing, I was born into and raised Roman Catholic for 30 years. It is a hard thing to be confronted with one's own erroneous belief system and to see, or be shown, that it is erroneous, and not even a little erroneous, but altogether so. At this instance, a decision is made. Do I want to accept the truth, which means giving up what I believed to be truth this whole time, acknowledging that I was in error, or do I instead turn away from truth, clinging to what I erroneously believed to be truth as truth, and making the real truth into the error? Well, brothers and sisters, God's grace was sufficient for me, and I chose that myself was in error, and He was right. Let God be true, and every man a liar ... Yes, indeed.

I am always willing to consider more evidence. If any think me wrong, that is O.K., just help me by coming to me and presenting the more clear evidence, and then pray with and for me. If what any has is more true than what is herein presented, I want it, because I want Him [Jesus] who is Truth, for I love the Truth, because He first loved [and loves] me.

I will here leave The Great Controversy (1911), Chapters 2 & 3, pages 39-60, just for the context alone:

The Great Controversy, beginning with Chapter 2—Persecution in the First Centuries and Chapter 3—An Era of Spiritual Darkness; by Ellen. G White; Pages 39-60 -

<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=GC&lang=en&collection=2§ion=all&pagenumber=39>

“... Chapter 2—Persecution in the First Centuries

When Jesus revealed to His disciples the fate of Jerusalem and the scenes of the second advent, He foretold also the experience of His people from the time when He should be taken from them, to His return in power and glory for their deliverance. From Olivet the Saviour beheld the storms about to fall upon the apostolic church; and penetrating deeper into the future, His eye discerned the fierce, wasting tempests that were to beat upon His followers in the coming ages of darkness and persecution. In a few brief utterances of awful significance He foretold the portion which the rulers of this world would mete out to the church of God. Matthew 24:9, 21, 22. The followers of Christ must tread the same path of humiliation, reproach, and suffering which their Master trod. The enmity that burst forth against the world's Redeemer would be manifested against all who should believe on His name.

The history of the early church testified to the fulfillment of the Saviour's words. The powers of earth and hell arrayed themselves against Christ in the person of His followers. Paganism foresaw that should the gospel triumph, her temples and altars would be swept away; therefore she summoned her forces to destroy Christianity. The fires of persecution were kindled. Christians were stripped of their possessions and driven from their homes. They “endured a great fight of afflictions.” Hebrews 10:32. They “had trial of cruel [Page 39-40] mockings and scourgings, yea, moreover of bonds and imprisonment.” Hebrews 11:36. Great numbers sealed their testimony with their blood. Noble and slave, rich and poor, learned and ignorant, were alike slain without mercy.

These persecutions, beginning under Nero about the time of the martyrdom of Paul, continued with greater or less fury for centuries. Christians were falsely accused of the most dreadful crimes and declared to be the cause of great calamities—famine, pestilence, and earthquake. As they became the objects of popular hatred and suspicion, informers stood ready, for the sake of gain, to betray the innocent. They were condemned as rebels against the empire, as foes of religion, and pests to society. Great numbers were thrown to wild beasts or burned alive in the amphitheaters. Some were crucified; others were covered with the skins of wild animals and thrust into the arena to be torn by dogs. Their punishment was often made the chief entertainment at public fetes. Vast multitudes assembled to enjoy the sight and greeted their dying agonies with laughter and applause.

Wherever they sought refuge, the followers of Christ were hunted like beasts of prey. They were forced to seek concealment in desolate and solitary places. “Destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.” Verses 37, 38. The catacombs afforded

shelter for thousands. Beneath the hills outside the city of Rome, long galleries had been tunneled through earth and rock; the dark and intricate network of passages extended for miles beyond the city walls. In these underground retreats the followers of Christ buried their dead; and here also, when suspected and proscribed, they found a home. When the Life-giver shall awaken those who have fought the good fight, many a martyr for Christ's sake will come forth from those gloomy caverns. [Page 40-41]

Under the fiercest persecution these witnesses for Jesus kept their faith unsullied. Though deprived of every comfort, shut away from the light of the sun, making their home in the dark but friendly bosom of the earth, they uttered no complaint. With words of faith, patience, and hope they encouraged one another to endure privation and distress. The loss of every earthly blessing could not force them to renounce their belief in Christ. Trials and persecution were but steps bringing them nearer their rest and their reward.

Like God's servants of old, many were "tortured, not accepting deliverance; that they might obtain a better resurrection." Verse 35. These called to mind the words of their Master, that when persecuted for Christ's sake, they were to be exceeding glad, for great would be their reward in heaven; for so the prophets had been persecuted before them. They rejoiced that they were accounted worthy to suffer for the truth, and songs of triumph ascended from the midst of crackling flames. Looking upward by faith, they saw Christ and angels leaning over the battlements of heaven, gazing upon them with the deepest interest and regarding their steadfastness with approval. A voice came down to them from the throne of God: "Be thou faithful unto death, and I will give thee a crown of life." Revelation 2:10.

In vain were Satan's efforts to destroy the church of Christ by violence. The great controversy in which the disciples of Jesus yielded up their lives did not cease when these faithful standard-bearers fell at their post. By defeat they conquered. God's workmen were slain, but His work went steadily forward. The gospel continued to spread and the number of its adherents to increase. It penetrated into regions that were inaccessible even to the eagles of Rome. Said a Christian, expostulating with the heathen rulers who were urging forward the persecution: You may "kill us, torture us, condemn us.... Your injustice is the proof that we are innocent [Page 41-42] Nor does your cruelty ... avail you." It was but a stronger invitation to bring others to their persuasion. "The oftener we are mown down by you, the more in number we grow; the blood of Christians is seed."—Tertullian, *Apology*, paragraph 50.

Thousands were imprisoned and slain, but others sprang up to fill their places. And those who were martyred for their faith were secured to Christ and accounted of Him as conquerors. They had fought the good fight, and they were to receive the crown of glory when Christ should come. The sufferings which they endured brought Christians nearer to one another and to their Redeemer. Their living example and dying testimony were a constant witness for the truth; and where least expected, the subjects of Satan were leaving his service and enlisting under the banner of Christ.

Satan therefore laid his plans to war more successfully against the government of God by planting his banner in the Christian church. If the followers of Christ could be deceived and led to displease God, then their strength, fortitude, and firmness would fail, and they would fall an easy prey. ..."

“... The great adversary now endeavored to gain by artifice what he had failed to secure by force. Persecution ceased, and in its stead were substituted the dangerous allurements of temporal prosperity and worldly honor. Idolaters were led to receive a part of the Christian faith, while they rejected other essential truths. They professed to accept Jesus as the Son of God and to believe in His death and resurrection, but they had no conviction of sin and felt no need of repentance or of a change of heart. With some concessions on their part they proposed that Christians should make concessions, that all might unite on the platform of belief in Christ. ...”

“... Now the church was in fearful peril. Prison, torture, fire, and sword were blessings in comparison with this. Some of the Christians stood firm, declaring that they could make no [Page 42-43] compromise. Others were in favor of yielding or modifying some features of their faith and uniting with those who had accepted a part of Christianity, urging that this might be the means of their full conversion. That was a time of deep anguish to the faithful followers of Christ. Under a cloak of pretended Christianity, Satan was insinuating himself into the church, to corrupt their faith and turn their minds from the word of truth.

Most of the Christians at last consented to lower their standard, and a union was formed between Christianity and paganism. Although the worshipers of idols professed to be converted, and united with the church, they still clung to their idolatry, only changing the objects of their worship to images of Jesus, and even of Mary and the saints. The foul leaven of idolatry, thus brought into the church, continued its baleful work. Unsound doctrines, superstitious rites, and idolatrous ceremonies were incorporated into her faith and worship. As the followers of Christ united with idolaters, the Christian religion became corrupted, and the church lost her purity and power. There were some, however, who were not misled by these delusions. They still maintained their fidelity to the Author of truth and worshiped God alone. ...”

“... There have ever been two classes among those who profess to be followers of Christ. While one class study the Saviour’s life and earnestly seek to correct their defects and conform to the Pattern, the other class shun the plain, practical truths which expose their errors. Even in her best estate the church was not composed wholly of the true, pure, and sincere. Our Saviour taught that those who willfully indulge in sin are not to be received into the church; yet He connected with Himself men who were faulty in character, and granted them the benefits of His teachings and example, that they might have an opportunity to see their errors and correct them. Among the twelve apostles was a traitor. Judas was accepted, not [Page 43-44] because of his defects of character, but notwithstanding them. He was connected with the disciples, that, through the instruction and example of Christ, he might learn what constitutes Christian character, and thus be led to see his errors, to repent, and, by the aid of divine grace, to purify his soul “in obeying the truth.” But Judas did not walk in the light so graciously permitted to shine upon him. By indulgence in sin he invited the temptations of Satan. His evil traits of character became predominant. He yielded his mind to the control of the powers of darkness, he became angry when his faults were reproofed, and thus he was led to commit the fearful crime of betraying his Master. So do all who cherish evil under a profession of godliness hate those who disturb their peace by condemning their course of sin. When a favorable opportunity is presented, they will, like Judas, betray those who

for their good have sought to reprove them.

The apostles encountered those in the church who professed godliness while they were secretly cherishing iniquity. Ananias and Sapphira acted the part of deceivers, pretending to make an entire sacrifice for God, when they were covetously withholding a portion for themselves. The Spirit of truth revealed to the apostles the real character of these pretenders, and the judgments of God rid the church of this foul blot upon its purity. This signal evidence of the discerning Spirit of Christ in the church was a terror to hypocrites and evildoers. They could not long remain in connection with those who were, in habit and disposition, constant representatives of Christ; and as trials and persecution came upon His followers, those only who were willing to forsake all for the truth's sake desired to become His disciples. Thus, as long as persecution continued, the church remained comparatively pure. But as it ceased, converts were added who were less sincere and devoted, and the way was open for Satan to obtain a foothold. [Page 44-45] But there is no union between the Prince of light and the prince of darkness, and there can be no union between their followers. When Christians consented to unite with those who were but half converted from paganism, they entered upon a path which led further and further from the truth. Satan exulted that he had succeeded in deceiving so large a number of the followers of Christ. He then brought his power to bear more fully upon these, and inspired them to persecute those who remained true to God. None understood so well how to oppose the true Christian faith as did those who had once been its defenders; and these apostate Christians, uniting with their half-pagan companions, directed their warfare against the most essential features of the doctrines of Christ. ...”

“... It required a desperate struggle for those who would be faithful to stand firm against the deceptions and abominations which were disguised in sacerdotal garments and introduced into the church. The Bible was not accepted as the standard of faith. The doctrine of religious freedom was termed heresy, and its upholders were hated and proscribed.

After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. They saw that separation was an absolute necessity if they would obey the word of God. They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children's children. To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. If unity could be secured only by the compromise of truth and righteousness, then let there be difference, and even war. [Page 45-46]

Well would it be for the church and the world if the principles that actuated those steadfast souls were revived in the hearts of God's professed people. There is an alarming indifference in regard to the doctrines which are the pillars of the Christian faith. The opinion is gaining ground, that, after all, these are not of vital importance. This degeneracy is strengthening the hands of the agents of Satan, so that false theories and fatal delusions which the faithful in ages past imperiled their lives to resist and expose, are now regarded with favor by thousands who claim to be followers of Christ.

The early Christians were indeed a peculiar people. Their blameless deportment and

unswerving faith were a continual reproof that disturbed the sinner's peace. Though few in numbers, without wealth, position, or honorary titles, they were a terror to evildoers wherever their character and doctrines were known. Therefore they were hated by the wicked, even as Abel was hated by the ungodly Cain. For the same reason that Cain slew Abel, did those who sought to throw off the restraint of the Holy Spirit, put to death God's people. It was for the same reason that the Jews rejected and crucified the Saviour—because the purity and holiness of His character was a constant rebuke to their selfishness and corruption. From the days of Christ until now His faithful disciples have excited the hatred and opposition of those who love and follow the ways of sin.

How, then, can the gospel be called a message of peace? When Isaiah foretold the birth of the Messiah, he ascribed to Him the title, "Prince of Peace." When angels announced to the shepherds that Christ was born, they sang above the plains of Bethlehem: "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14. There is a seeming contradiction between these prophetic declarations and the words of Christ: "I came not to send peace, but a sword." Matthew 10:34. But, rightly understood, the two [Page 46-47] are in perfect harmony. The gospel is a message of peace. Christianity is a system which, received and obeyed, would spread peace, harmony, and happiness throughout the earth. The religion of Christ will unite in close brotherhood all who accept its teachings. It was the mission of Jesus to reconcile men to God, and thus to one another. But the world at large are under the control of Satan, Christ's bitterest foe. The gospel presents to them principles of life which are wholly at variance with their habits and desires, and they rise in rebellion against it. They hate the purity which reveals and condemns their sins, and they persecute and destroy those who would urge upon them its just and holy claims. It is in this sense—because the exalted truths it brings occasion hatred and strife—that the gospel is called a sword.

The mysterious providence which permits the righteous to suffer persecution at the hand of the wicked has been a cause of great perplexity to many who are weak in faith. Some are even ready to cast away their confidence in God because He suffers the basest of men to prosper, while the best and purest are afflicted and tormented by their cruel power. How, it is asked, can One who is just and merciful, and who is also infinite in power, tolerate such injustice and oppression? This is a question with which we have nothing to do. God has given us sufficient evidence of His love, and we are not to doubt His goodness because we cannot understand the workings of His providence. Said the Saviour to His disciples, foreseeing the doubts that would press upon their souls in days of trial and darkness: "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you." John 15:20. Jesus suffered for us more than any of His followers can be made to suffer through the cruelty of wicked men. Those who are called to endure torture and martyrdom are but following in the steps of God's dear Son. [Page 47-48]

"The Lord is not slack concerning His promise." 2 Peter 3:9. He does not forget or neglect His children; but He permits the wicked to reveal their true character, that none who desire to do His will may be deceived concerning them. Again, the righteous are placed in the furnace of affliction, that they themselves may be purified; that their example may convince others of the reality of faith and godliness; and also that their consistent course may condemn the ungodly and unbelieving.

God permits the wicked to prosper and to reveal their enmity against Him, that when they shall have filled up the measure of their iniquity all may see His justice and mercy in their utter destruction. The day of His vengeance hastens, when all who have transgressed His law and oppressed His people will meet the just recompense of their deeds; when every act of cruelty or injustice toward God's faithful ones will be punished as though done to Christ Himself.

There is another and more important question that should engage the attention of the churches of today. The apostle Paul declares that "all that will live godly in Christ Jesus shall suffer persecution." 2 Timothy 3:12. Why is it, then, that persecution seems in a great degree to slumber? The only reason is that the church has conformed to the world's standard and therefore awakens no opposition. The religion which is current in our day is not of the pure and holy character that marked the Christian faith in the days of Christ and His apostles. It is only because of the spirit of compromise with sin, because the great truths of the word of God are so indifferently regarded, because there is so little vital godliness in the church, that Christianity is apparently so popular with the world. Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled. [Page 48-49]

Chapter 3—An Era of Spiritual Darkness

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

Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, "the mystery of iniquity" carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine, [Page 49-50] in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ. ..."

"... This compromise between paganism and Christianity resulted in the development of "the man of sin" foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan's power—a monument of his

efforts to seat himself upon the throne to rule the earth according to his will.

Satan once endeavored to form a compromise with Christ. He came to the Son of God in the wilderness of temptation, and showing Him all the kingdoms of the world and the glory of them, offered to give all into His hands if He would but acknowledge the supremacy of the prince of darkness. Christ rebuked the presumptuous tempter and forced him to depart. But Satan meets with greater success in presenting the same temptations to man. To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth; and having thus rejected Christ, she was induced to yield allegiance to the representative of Satan—the bishop of Rome.

It is one of the leading doctrines of Romanism that the pope is the visible head of the universal church of Christ, invested with supreme authority over bishops and pastors in all parts of the world. More than this, the pope has been given the very titles of Deity. He has been styled “Lord God the Pope” (see Appendix), and has been declared infallible. He demands the homage of all men. The same claim urged by Satan in the wilderness of temptation is still urged by him through the Church of Rome, and vast numbers are ready to yield him homage. [Page 50-51]

But those who fear and reverence God meet this heaven-daring assumption as Christ met the solicitations of the wily foe: “Thou shalt worship the Lord thy God, and Him only shalt thou serve.” Luke 4:8. God has never given a hint in His word that He has appointed any man to be the head of the church. The doctrine of papal supremacy is directly opposed to the teachings of the Scriptures. The pope can have no power over Christ’s church except by usurpation. ...”

“... Romanists have persisted in bringing against Protestants the charge of heresy and willful separation from the true church. But these accusations apply rather to themselves. They are the ones who laid down the banner of Christ and departed from “the faith which was once delivered unto the saints.” Jude 3.

Satan well knew that the Holy Scriptures would enable men to discern his deceptions and withstand his power. It was by the word that even the Saviour of the world had resisted his attacks. At every assault, Christ presented the shield of eternal truth, saying, “It is written.” To every suggestion of the adversary, He opposed the wisdom and power of the word. In order for Satan to maintain his sway over men, and establish the authority of the papal usurper, he must keep them in ignorance of the Scriptures. The Bible would exalt God and place finite men in their true position; therefore its sacred truths must be concealed and suppressed. This logic was adopted by the Roman Church. For hundreds of years the circulation of the Bible was prohibited. The people were forbidden to read it or to have it in their houses, and unprincipled priests and prelates interpreted its teachings to sustain their pretensions. Thus the pope came to be almost universally acknowledged as the vicegerent of God on earth, endowed with authority over church and state. ...”

“... The detector of error having been removed, Satan worked according to his will. Prophecy had declared that the papacy was to “think to change times and laws.” Daniel 7:25. This [Page 51-52] work it was not slow to attempt. To afford converts from heathenism a substitute for the worship of idols, and thus to promote their nominal

acceptance of Christianity, the adoration of images and relics was gradually introduced into the Christian worship. The decree of a general council (see Appendix) finally established this system of idolatry. To complete the sacrilegious work, Rome presumed to expunge from the law of God the second commandment, forbidding image worship, and to divide the tenth commandment, in order to preserve the number. ...”

“... The spirit of concession to paganism opened the way for a still further disregard of Heaven’s authority. Satan, working through unconsecrated leaders of the church, tampered with the fourth commandment also, and essayed to set aside the ancient Sabbath, the day which God had blessed and sanctified (Genesis 2:2, 3), and in its stead to exalt the festival observed by the heathen as “the venerable day of the sun.” This change was not at first attempted openly. In the first centuries the true Sabbath had been kept by all Christians. They were jealous for the honor of God, and, believing that His law is immutable, they zealously guarded the sacredness of its precepts. But with great subtlety Satan worked through his agents to bring about his object. That the attention of the people might be called to the Sunday, it was made a festival in honor of the resurrection of Christ. Religious services were held upon it; yet it was regarded as a day of recreation, the Sabbath being still sacredly observed. ...”

“... To prepare the way for the work which he designed to accomplish, Satan had led the Jews, before the advent of Christ, to load down the Sabbath with the most rigorous exactions, making its observance a burden. Now, taking advantage of the false light in which he had thus caused it to be regarded, he cast contempt upon it as a Jewish institution. While Christians generally continued to observe the Sunday as a joyous festival, he led them, in order to show [Page 52-53] their hatred of Judaism, to make the Sabbath a fast, a day of sadness and gloom.

In the early part of the fourth century the emperor Constantine issued a decree making Sunday a public festival throughout the Roman Empire. (See Appendix.) The day of the sun was revered by his pagan subjects and was honored by Christians; it was the emperor’s policy to unite the conflicting interests of heathenism and Christianity. He was urged to do this by the bishops of the church, who, inspired by ambition and thirst for power, perceived that if the same day was observed by both Christians and heathen, it would promote the nominal acceptance of Christianity by pagans and thus advance the power and glory of the church. But while many God-fearing Christians were gradually led to regard Sunday as possessing a degree of sacredness, they still held the true Sabbath as the holy of the Lord and observed it in obedience to the fourth commandment. ...”

“... The archdeceiver had not completed his work. He was resolved to gather the Christian world under his banner and to exercise his power through his vicegerent, the proud pontiff who claimed to be the representative of Christ. Through half-converted pagans, ambitious prelates, and world-loving churchmen he accomplished his purpose. Vast councils were held from time to time, in which the dignitaries of the church were convened from all the world. In nearly every council the Sabbath which God had instituted was pressed down a little lower, while the Sunday was correspondingly exalted. Thus the pagan festival came finally to be honored as a divine institution, while the Bible Sabbath was pronounced a relic of Judaism, and its observers were declared to be accursed.

The great apostate had succeeded in exalting himself “above all that is called God, or that is worshiped.” 2 Thessalonians 2:4. He had dared to change the only precept of the divine law that unmistakably points all mankind to the true and living God. In the fourth commandment, God is [Page 53-54] revealed as the Creator of the heavens and the earth, and is thereby distinguished from all false gods. It was as a memorial of the work of creation that the seventh day was sanctified as a rest day for man. It was designed to keep the living God ever before the minds of men as the source of being and the object of reverence and worship. Satan strives to turn men from their allegiance to God, and from rendering obedience to His law; therefore he directs his efforts especially against that commandment which points to God as the Creator.

Protestants now urge that the resurrection of Christ on Sunday made it the Christian Sabbath. But Scripture evidence is lacking. No such honor was given to the day by Christ or His apostles. The observance of Sunday as a Christian institution had its origin in that “mystery of lawlessness” (2 Thessalonians 2:7, R.V.) which, even in Paul’s day, had begun its work. Where and when did the Lord adopt this child of the papacy? What valid reason can be given for a change which the Scriptures do not sanction? ...”

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

“... The accession of the Roman Church to power marked the beginning of the Dark Ages. As her power increased, the darkness deepened. Faith was transferred from Christ, the true foundation, to the pope of Rome. Instead of trusting in the Son of God for forgiveness of sins and for eternal salvation, the people looked to the pope, and to the priests and prelates to whom he delegated authority. They were taught that the pope was their earthly mediator and that none could approach God except through him; and, further, that he stood in the place of God to them and was therefore to be implicitly obeyed. A deviation from his requirements was sufficient cause for the severest punishment to be visited upon the bodies and souls of the offenders. Thus the minds of the people were turned away from God to fallible, erring, and cruel men, nay, more, to the prince of darkness himself, who exercised his power through them. Sin was disguised in a garb of sanctity. When the Scriptures are suppressed, and man comes to regard himself as supreme, we need look only for fraud, deception, and debasing iniquity.

With the elevation of human laws and traditions was manifest the corruption that ever results from setting aside the law of God. ...”

“... Those were days of peril for the church of Christ. The faithful standard-bearers were few indeed. Though the truth was not left without witnesses, yet at times it seemed that error and superstition would wholly prevail, and true religion would be banished from the earth. The gospel was lost sight of, but the forms of religion were multiplied, and the people were burdened with rigorous exactions.

They were taught not only to look to the pope as their mediator, but to trust to works of their own to atone for sin. Long pilgrimages, acts of penance, the worship of relics, the [Page 55-56] erection of churches, shrines, and altars, the payment of large sums to the church—these and many similar acts were enjoined to appease the wrath of God or to secure His favor; as if God were like men, to be angered at trifles, or pacified by gifts or acts of penance!

Notwithstanding that vice prevailed, even among the leaders of the Roman Church, her influence seemed steadily to increase. About the close of the eighth century, papists put forth the claim that in the first ages of the church the bishops of Rome had possessed the same spiritual power which they now assumed. To establish this claim, some means must be employed to give it a show of authority; and this was readily suggested by the father of lies. Ancient writings were forged by monks. Decrees of councils before unheard of were discovered, establishing the universal supremacy of the pope from the earliest times. And a church that had rejected the truth greedily accepted these deceptions. (See Appendix.)

The few faithful builders upon the true foundation (1 Corinthians 3:10, 11) were perplexed and hindered as the rubbish of false doctrine obstructed the work. Like the builders upon the wall of Jerusalem in Nehemiah’s day, some were ready to say: “The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build.” Nehemiah 4:10. Wearied with the constant struggle against persecution, fraud, iniquity, and every other obstacle that Satan could devise to hinder their progress, some who had been faithful builders became disheartened; and for the sake of peace and security for their property and their lives, they turned away from the true foundation. Others, undaunted by the opposition of their enemies, fearlessly declared: “Be not ye afraid of them: remember the Lord, which is great and terrible” (verse 14); and they proceeded with the work, everyone with his sword girded by his side. Ephesians 6:17. ...”

“... The same spirit of hatred and opposition to the truth has inspired the enemies of God in every age, and the same [Page 56-57] vigilance and fidelity have been required in His servants. The words of Christ to the first disciples are applicable to His followers to the close of time: “What I say unto you I say unto all, Watch.” Mark 13:37.

The darkness seemed to grow more dense. Image worship became more general. Candles were burned before images, and prayers were offered to them. The most absurd and superstitious customs prevailed. The minds of men were so completely controlled by superstition that reason itself seemed to have lost its sway. While priests and bishops were themselves pleasure-loving, sensual, and corrupt, it could only be expected that the

people who looked to them for guidance would be sunken in ignorance and vice.

Another step in papal assumption was taken, when, in the eleventh century, Pope Gregory VII proclaimed the perfection of the Roman Church. Among the propositions which he put forth was one declaring that the church had never erred, nor would it ever err, according to the Scriptures. But the Scripture proofs did not accompany the assertion. The proud pontiff also claimed the power to depose emperors, and declared that no sentence which he pronounced could be reversed by anyone, but that it was his prerogative to reverse the decisions of all others. (See Appendix.) ...”

“... A striking illustration of the tyrannical character of this advocate of infallibility was given in his treatment of the German emperor, Henry IV. For presuming to disregard the pope’s authority, this monarch was declared to be excommunicated and dethroned. Terrified by the desertion and threats of his own princes, who were encouraged in rebellion against him by the papal mandate, Henry felt the necessity of making his peace with Rome. In company with his wife and a faithful servant he crossed the Alps in midwinter, that he might humble himself before the pope. Upon reaching the castle whither Gregory had withdrawn, he was conducted, without his guards, into an outer court, and there, in the severe cold of winter, with uncovered head and naked [Page 57-58] feet, and in a miserable dress, he awaited the pope’s permission to come into his presence. Not until he had continued three days fasting and making confession, did the pontiff condescend to grant him pardon. Even then it was only upon condition that the emperor should await the sanction of the pope before resuming the insignia or exercising the power of royalty. And Gregory, elated with his triumph, boasted that it was his duty to pull down the pride of kings.

How striking the contrast between the overbearing pride of this haughty pontiff and the meekness and gentleness of Christ, who represents Himself as pleading at the door of the heart for admittance, that He may come in to bring pardon and peace, and who taught His disciples: “Whosoever will be chief among you, let him be your servant.” Matthew 20:27.

The advancing centuries witnessed a constant increase of error in the doctrines put forth from Rome. Even before the establishment of the papacy the teachings of heathen philosophers had received attention and exerted an influence in the church. Many who professed conversion still clung to the tenets of their pagan philosophy, and not only continued its study themselves, but urged it upon others as a means of extending their influence among the heathen. Serious errors were thus introduced into the Christian faith. Prominent among these was the belief in man’s natural immortality and his consciousness in death. This doctrine laid the foundation upon which Rome established the invocation of saints and the adoration of the Virgin Mary. From this sprang also the heresy of eternal torment for the finally impenitent, which was early incorporated into the papal faith.

Then the way was prepared for the introduction of still another invention of paganism, which Rome named purgatory, and employed to terrify the credulous and superstitious multitudes. By this heresy is affirmed the existence of a place of torment, in which the souls of such as have not merited eternal damnation are to suffer punishment for their sins, [Page 58-59] and from which, when freed from impurity, they are admitted to

heaven. (See Appendix.)

Still another fabrication was needed to enable Rome to profit by the fears and the vices of her adherents. This was supplied by the doctrine of indulgences. Full remission of sins, past, present, and future, and release from all the pains and penalties incurred, were promised to all who would enlist in the pontiff's wars to extend his temporal dominion, to punish his enemies, or to exterminate those who dared deny his spiritual supremacy. The people were also taught that by the payment of money to the church they might free themselves from sin, and also release the souls of their deceased friends who were confined in the tormenting flames. By such means did Rome fill her coffers and sustain the magnificence, luxury, and vice of the pretended representatives of Him who had not where to lay His head. (See Appendix.) ...”

“... The Scriptural ordinance of the Lord's Supper had been supplanted by the idolatrous sacrifice of the mass. Papal priests pretended, by their senseless mummery, to convert the simple bread and wine into the actual “body and blood of Christ.”—Cardinal Wiseman, *The Real Presence of the Body and Blood of Our Lord Jesus Christ in the Blessed Eucharist, Proved From Scripture*, lecture 8, sec. 3, par. 26. With blasphemous presumption, they openly claimed the power of creating God, the Creator of all things. Christians were required, on pain of death, to avow their faith in this horrible, Heaven-insulting heresy. Multitudes who refused were given to the flames. (See Appendix.)

In the thirteenth century was established that most terrible of all the engines of the papacy—the Inquisition. The prince of darkness wrought with the leaders of the papal hierarchy. In their secret councils Satan and his angels controlled the minds of evil men, while unseen in the midst stood an angel of God, taking the fearful record of their iniquitous decrees and writing the history of deeds too horrible to appear to human eyes. “Babylon the great” was “drunken with the blood of the saints.” The mangled forms of millions of [Page 59-60] martyrs cried to God for vengeance upon that apostate power.

Popery had become the world's despot. Kings and emperors bowed to the decrees of the Roman pontiff. The destinies of men, both for time and for eternity, seemed under his control. For hundreds of years the doctrines of Rome had been extensively and implicitly received, its rites reverently performed, its festivals generally observed. Its clergy were honored and liberally sustained. Never since has the Roman Church attained to greater dignity, magnificence, or power.

But “the noon of the papacy was the midnight of the world.”—J. A. Wylie, *The History of Protestantism*, b. 1, ch. 4. The Holy Scriptures were almost unknown, not only to the people, but to the priests. Like the Pharisees of old, the papal leaders hated the light which would reveal their sins. God's law, the standard of righteousness, having been removed, they exercised power without limit, and practiced vice without restraint. Fraud, avarice, and profligacy prevailed. Men shrank from no crime by which they could gain wealth or position. The palaces of popes and prelates were scenes of the vilest debauchery. Some of the reigning pontiffs were guilty of crimes so revolting that secular rulers endeavored to depose these dignitaries of the church as monsters too vile to be tolerated. For centuries Europe had made no progress in learning, arts, or civilization. A moral and intellectual paralysis had fallen upon Christendom.

The condition of the world under the Romish power presented a fearful and striking fulfillment of the words of the prophet Hosea: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee: ... seeing thou hast forgotten the law of thy God, I will also forget thy children." "There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." Hosea 4:6, 1, 2. Such were the results of banishing the word of God. ..."

Yet, through the power of the Reformation, and the faithful throughout the centuries, in the wilderness, God's doctrines were to be restored. Read of the 1,260 years in the Great Controversy from Chapter 4 to Chapter 14, then read of the end of the 1,260 and 1,290 in AD 1798. From Chapter 15, then continue to progress through the deadly wound of the Papacy, the rise of Atheism and then the United States of America, on in through the years of AD 1843/1844 which conclude the 1,335 and 2,300 day/year prophecies, and onward still, moving through the passing of sunday laws in the US, persecution, 7 last plagues, then the 1,000 years, then the destruction of sin/satan/wicked, and the New Heaven and New Earth.

The Great Controversy is such a book that covers all 7 of the Churches, all 7 of the Seals, all 7 of the Trumpets, the plagues, the Millennium, 2nd and 3rd Advents of Jesus, and into eternity... - <http://text.egwwritings.org/publicationtoc.php?bookCode=GC&lang=en&collection=2§ion=all>

God bless you all, Amen.