

~ The "daily" in Daniel ~

With special thanks to learned lay-scholar, Bud Alavezos.

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"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me." **{Special Testimonies, Series B, #2, p.56, par.4}**

"We are in conflict with the errors and delusions that have to be swept away from the minds of those who have not acted upon the light they already have. Bible truth is our only safety. I know and understand that we are to be established in the faith, in the light of the truth given us in our early experience. At that time one error after another pressed in upon us, and ministers and doctors brought in new doctrines. We would search the Scriptures with much prayer and the Holy Spirit would bring the truth to our minds. Sometimes whole nights would be devoted to searching the Scriptures and earnestly asking God for guidance. Companies of earnest, devoted men and women assembled for this purpose. The power of God would come upon me and I was enabled clearly to define what is truth and what is error." **{Manuscript Release #760, p.22, par.2}**

"As the points of our faith were thus established, our feet were placed upon a solid foundation. We accepted the truth point by point under the demonstration of the Holy Spirit. I would be taken off in vision and explanations would be given me. I was given illustrations of heavenly things and of the sanctuary, so that we were placed where light was shining on us in clear, distinct rays. All these truths are immortalized in my writings. The Lord never denies His Word. Men may get up scheme after scheme, and the enemy will seek to seduce souls from the truth, but all who believe that the Lord has spoken through Sister White, and has given her a message, will be safe from the many delusions that will come in these last days." **{Manuscript Release #760, p.23, par.1}**

"I am instructed that the Lord, by His infinite power, has preserved the right hand of His messenger for more than half a century, in order that the truth may be written out as He bids me write it for publication, in periodicals and books, Why?-- Because if it were not thus written out, when the pioneers in the faith shall die, there would be many, new in the faith, who would sometimes accept as messages of truth teachings that contain erroneous sentiments and dangerous fallacies. Sometimes that which men teach as "special light" is in reality specious error, which, as tares sown among the wheat, will spring up and produce a baleful harvest. And errors of this sort will be entertained by some until the close of this earth's history." **{This Day With God, p.126, par.1}**

The above articles from the pen of inspiration contain a number of issues which directly relate to the discussion in a certain Adult Sabbath School quarterly. To be more specific, the authors of the quarterly have taken a position on the "daily" in the book of Daniel that cannot be sustained by scripture and is in complete opposition to both the pioneers and Ellen White. JN Andrews wrote a statement in an article entitled "The Commandment to Restore and to Build Jerusalem" in which he writes on pages 7 & 8, "We have the truth concerning any doctrine of the Bible when we are able to present a divine harmony of all the scripture testimony pertaining to that subject." This seems to be a very good rule for us today and is especially applicable to the subject at hand.

1). As can be seen from the above statements from the pen of Inspiration, the foundation of our faith was sound. With this in mind let us consider the pioneer understanding relevant to the book of Daniel, focusing mainly on the vision given in chapter 8.

William Miller was the first to recognize that there were **two desolating powers** addressed in **Daniel 8:13**. After much prayer and study, he concluded that **the "daily" was Paganism**. In his own words, "I read on, and could find no other case in which it [the daily] was found but in Daniel. I then [by the aid of the concordance] took those words which stood in connection with it, "take away," "he shall take away the daily," "from the time that the daily shall be taken away." I read on and thought I would find no light on the text. Finally I came to **2 Thessalonians 2:7-8**, "For the mystery of iniquity does already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed." And when I had come to that text, O how clear and glorious the truth appeared! There it is! That is the daily! Well, now, what does Paul mean by "he who now letteth" or hindereth? By "the man of sin," and "the wicked," Popery is meant. Well what is it that hinders Popery from being revealed? Why it is Paganism. Well, then, "the daily" must mean paganism." **REVIEW and HERALD, January, 1858.**

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

Hiram Edson, the man who, the day following the great disappointment God chose to reveal the true meaning of the sanctuary referred to in **Dan 8:13,14**, at the request of **James White** wrote a series of articles for the Review. These articles entitled "**THE TIMES OF THE GENTILES**" not only recognized that there were two desolating powers spoken of in Dan 8:13 but went on to explain that they were directly related to the 2520 years (the "7 times" of Lev 26). Israel was under the indignation of God's wrath. He pointed to Daniel's prayer in **Dan. 9:11** where Daniel recognized that Israel was under God's curse "the oath that was written in the Law of Moses" for breaking the covenant. He concluded that there were 1260 years of Pagan rule (treading down God's people) followed by 1260 years of Papal rule. His starting point was the year 723 BC, the date Israel went into Assyrian captivity, which would terminate Pagan rule in the year 538 AD, at which time Papal oppression began it's 1260 years of rule, ending with the deadly wound in 1798. Edson associated this treading down of Jerusalem with **Luke 21:24**, calling it the "times of the gentiles" or the "scattering time."

SDA Pioneers who not only believed that the "daily" represented Paganism but presented this truth in their writings include; WILLIAM MILLER, JOSIAH LITCH, SYLVESTER BLISS, JOSEPH BATES, J.N. ANDREWS, HIRAM EDSON, JAMES WHITE, URIAH SMITH, STEPHEN HASKEL, O.A. JOHNSON, J.G. MATSON, F.C. GILBERT, L.A. SMITH, and J.N. LOUGHBOROUGH.

2). Second and more importantly God upheld the right arm of His prophet to the Laodicean church so that she could immortalize the truth in her writings because He knew that when she and the pioneers died, some would come in with grievous errors. Please note the above statement that those who believe that the Lord has spoken through Sister White will be safe from these delusions. Our only safety is in taking heed of God's word and His Prophets.

Regarding the "daily" in Dan 8, Ellen White, in agreement with the pioneers, believed that "the daily" was Paganism. She wrote in Early Writings, " 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." {**Early Writings, p.74, par. 2**, emphasis supplied}

Here her statement "does not belong to the text" suggests, I would say demands, that there should be no connection between the daily in Dan 8:12 and the typical daily sacrifices. Thus the view that the daily is a type for Christ's work in the heavenly sanctuary is inconsistent with the above statement. In addition she states that those who gave the judgment hour cry were nearly all united on the "correct view" of the daily. Lastly she states that other views have brought in "darkness and confusion." This we can see today.

The above statement by Ellen White would seem to be a conclusive argument that the pioneers were correct in their understanding of the "daily," however there are in addition, some very convincing arguments from a study of the book of Daniel itself. This leads us to the third issue. Bible truth as our only safety.

3). We need to begin with a definition of the word "daily." The word that Daniel uses is **tamiyd (Strong's 8548)**, which means "continual," "perpetual" or "daily." This word is often used in the Old Testament in connection with the daily sacrifice. As can be readily seen, in the context of the daily sacrifice this word is used as an adjective. However, Daniel does not use it as an adjective. He uses it as a noun. He is speaking of a power that has been continually or perpetually warring against God's people. It was **Paganism** at the Tower of Babel, it was **Paganism** throughout Babylon, Medo Persia, Greece, Pagan Rome, and it will be Paganism (revealing itself in modern spiritualism) that will be a part of the makeup of **Modern Rome in the final battle against God's people.** There is a direct connection between **Paganism** and the noun that Daniel uses as "daily." **Paganism** has continually or perpetually warred against God's People and will continue to do so until the close of this world's history. The word, "tamiyd," which Daniel uses as a noun, applies perfectly to Paganism.

Our pioneers understood the "little horn" of Daniel 8 to be both Pagan and Papal Rome. In the time since they have been laid to rest, their thoughts along with their writings have been forgotten and the result has been confusion. This confusion results partially from not understanding which Rome is being addressed, specifically in verses 8-12.

Here, it can be very helpful to recognize that Daniel uses a literary tool that can easily be seen in the Hebrew language, but is more difficult in English. **Dan. 8:9 and 11** use the masculine gender whereas verses **10 and 12** are written in the feminine. The translators of the King James Bible, in recognizing this fact, used "he" in verses 9 and 11 and "it" in verses 10 and 12.

It is helpful to recognize that the "MYSTERY, BABYLON" of Rev 17, the false church, is a woman; connecting directly to the feminine gender.

Using the above premise, let us construct a scriptural approach to the pioneer understanding of these verses. **Dan. 8:9** presents very little problems, "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*." Here the "little horn" is **Pagan Rome** (masculine), and comes forth from one of the "four winds" (points of the compass) and **NOT** from one of the four divisions of Greece. This is historically correct since Rome does not come from Greece but was diverse from the kingdoms before it according to Dan 7.

In support of this historical fact, please note **Dan. 8:23** where "in the latter time (end) of their kingdom (Greece) when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up." This is a direct reference to **Deut. 28:49-57** which speaks of the total destruction of Jerusalem by **Pagan Rome**. The areas of **Pagan Rome's** conquest were "south" (Egypt), "east" (Syria), and "the pleasant land" (Palestine).

Dan. 8:10, "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." Now we see **Papal Rome** (feminine) attacking God directly as foretold in **Dan 7:25** by speaking great words against the Most High (calling himself God on earth and claiming to have power to forgive sins) and thinking to change times and laws (specifically the second and fourth commandments). This power is seen as casting down some of "the host and the stars" to the ground and trampling on them (persecuting God's people during the Dark Ages from 538 to 1798 AD).

Daniel 8:11 and 12 seem to be the verses where more difficulties arise. Verse 11, "Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down."

In this verse **Pagan Rome** masculine, being the subject of the verse, warred against the prince of the host as he took the life of God's only begotten Son.

At this point we need to have a better understanding of the phrase "taken away." This is critical to understanding of the second half of this verse. Daniel uses two different words, which the translators of the King James Bible have translated the same, as "taken away."

In verse 11 the word used is "**ruwm**" (**Strong's 7311**) which, rather than suggesting taking away, actually means exalted or lifted up. According to Strong's Concordance, Daniel used this word in **Dan. 5:20** speaking of Nebuchadnezzar's heart being lifted up (ruwm), and in verse 23 where Belshazzar lifted up (ruwm) his heart against God. Also in **Dan. 11:36**, speaking of the king of the north "he shall exalt (ruwm) himself and magnify himself above every god...", and in **Dan. 12:7**, speaking of the man clothed in linen, when he "held up (ruwm) his right hand and his left hand unto heaven...", it is clear from Daniel's use of the word "ruwm" that whatever the term "daily" is, in **Dan. 8:11** it was exalted or lifted up.

This is a very important issue since neither Pagan nor Papal Rome lifted up or exalted what is considered "the new view of the daily" (or Christ's work in the heavenly sanctuary), whereas **Paganism** (the pioneer view) was definitely exalted by **Pagan Rome**.

In contrast to Dan. 8:11, **Dan. 11:31**, Daniel uses the word "**suwr**" (**Strong's 5493** meaning "**to take away**"), in which the daily is actually taken away in order to place "the abomination that maketh desolate."

Also in **Dan. 12:11** (which announces the beginning the 1290 year prophecy from 508AD to when the pope was taken captive in 1798AD) the year 508 was the year that the last of the 7 barbaric tribes abandoned their paganism and militarily came to the aid of the Papacy, thereby resulting in Paganism being taken away.

So, it is evident that the "daily" (paganism) was really taken away by 508 AD, yes, but **not** in **Daniel 8, verse 11**. In **Dan. 8:11 Paganism was exalted**.

How was Paganism exalted by Pagan Rome? As Pagan Rome conquered the surrounding nations she would bring their gods back to Rome and place them in the Pantheon to be worshiped, which resulted in **Paganism** in all its forms and with all its gods being exalted or lifted up all across the Roman Empire.

At this point it is very important to note that Daniel used two different Hebrew words that are translated into English as "sanctuary." In **Dan 8:11** he uses the word "**miqdash**" (**Strong's 4720**) which can refer to either God's sanctuary or to a heathen sanctuary. Two verses later, in verse 13 and also in verse 14, he uses the word "**qodesh**" (**Strong's 6944**), which can **only** refer to God's sanctuary.

The question arises; why did Daniel use two different words in such close proximity? Is he being careless? No, not at all. Additionally, the verse states that it was the "place" of his sanctuary that was cast down. Heaven is the place of God's sanctuary and no earthly power can cast heaven down, so exactly whose "sanctuary" was "cast down?"

Given the SDA pioneer understanding that the sanctuary that was "cast down" represents **the Pantheon**, **Dan. 8:11** also parallels the time prophecy in **Dan 11:24**.

In **Daniel 11:24 Pagan Rome** forecasts her devices "**against**" (**Strong's 5921**), which can also mean "**from**" the strongholds for "a time" or 360 years.

In the year **31 BC Pagan Rome** conquered Egypt and began to rule the world supremely. 360 years later Emperor Constantine left the city of Rome and relocated the capital of his empire to Constantinople in the year **330 AD**.

Historians can see no earthly reason why he would remove his capital to such a remote area, however it had been foretold by God, in **Dan. 8:11** as well as **Dan. 11:24**, and in **Rev 13:2**.

As a result of this move the "place" (the city of Rome) of his "sanctuary" (**the Pantheon**) was "cast down," and his "seat" (the city of Rome) was given to **Papal Rome**.

Ezekiel 28:18 lends support to the suggestion that "miqdash" can refer to a **Pagan** sanctuary as it states that Satan has defiled his "sanctuaries" (miqdash).

In contrast "**qodesh**" (**Strong's 6944**) can only refer to God's sanctuary. There is little controversy throughout mainstream Adventism that the sanctuary mentioned in **Dan 8:13, 14** refers to God's heavenly sanctuary.

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

Here again, the seven formerly pagan, barbarian kings (an host), came to the aid of the Papacy, conquering and destroying until the Ostrogoths, the last of the three horns of Dan 7:8, 20, were finally driven from Rome in **508AD**. From this point in history "it" (**feminine, Papal Rome**) cast truth to the ground, practiced and prospered as the 1260 years of Papal cruelty began.

The term "transgression of desolation," found in **Dan 8:13**, is suggesting a particular type of "transgression," an unlawful relationship, specifically, the union of Church and State.

In **533AD**, the **Pagan** Roman Emperor, Justinian, decreed the **Papal** bishop of Rome to be the head of all the churches and the corrector of heretics. This decree gave **Papal Rome** power over the consciences of men and was enforced by the power of the state. The result of this combination of church and state was a "transgression of desolation" by any definition.

The question asked in **Dan. 8:13** brings even more light, as does also an understanding of the word "vision." "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?"

To paraphrase, the question is, "How long will the daily and the transgression of desolation tread down both God's people and his sanctuary?" Here the SDA pioneer position on the "daily" is sound, while the "new view" (actually it is the "Old Protestant" view that Wm. Miller abandoned) does not make sense.

Explanation:

Here again, Daniel used two different Hebrew words that are both translated by the King James translators into English as "vision," and herein lies the problem. One is "**chazown**" (**Strong's 2377**) which means the "entire vision"), and the other is "**mar'eh**" (**Strong's 4758**) meaning "an appearance" or "lesser vision" or perhaps we could say a "snapshot vision" within the larger vision.

The question in **Dan. 8:13** is, "How long shall be the entire (Chazown) vision concerning the daily and the transgression of desolation to tread down both the (heavenly) sanctuary and the host (God's people)?" This question concerns the entire vision, which includes all of Paganism, including Babylon, Medo-Persia, Greece and Pagan Rome as well as Papal Rome. Again, the question is not "when" but "how long," and the answer in Dan. 8:14 is that both Paganism and the Papacy would tread down God's people for 2300 days/years (using the "year-day principle").

This brings us to "**mareh**" the second word translated as "vision." The Hebrew word "mar'eh" (meaning "an appearance" or "snapshot") is used in **Dan 8:16**.

To summarize **Dan. 8:15 & 16**, after Daniel had seen the entire (chazown, v.15) vision, he heard a voice tell Gabriel to make him understand the snapshot (mareh) vision. Presumably there was something that Daniel didn't understand about the vision, some small portion of the vision, some snapshot, some "mareh".

Dan. 8:17 brings illumination when Gabriel states, "Understand, O son of man: for at the time of the end shall be the (mareh, snapshot) vision." Daniel evidently saw something at the very end of the vision that he did not understand.

Subsequently Gabriel begins at the very beginning of the "entire" vision, specifically naming the kingdoms of Medo-Persia and Greece. After this Gabriel tells Daniel about a certain nation who would "destroy many." This was done by **both Pagan and Papal Rome**. This vision in Dan 8 portrays both of the two great false systems of religion warring against God's people and His sanctuary, first Imperial **Pagan Rome**, and then apostate **Papal Rome**, who professed to be followers of the Son of God.

Note that throughout this vision in **Daniel 8** there is a repeating and enlarging of the visions of Dan 2 and Dan 7, as there will be also further repeating and enlarging in the subsequent visions given to Daniel. Of course, Daniel was shocked, overwhelmed and heartsick at the destruction he saw of God's people and His sanctuary. Verse 27 states that he fainted and was sick certain days.

In **Dan. 8:26** Gabriel states that the (mareh, snapshot) vision of the evening and morning which was told is true. In other words he saw a brief picture of the "evening and morning." What could that be? Obviously, it must be related to the sanctuary and its "evening and morning" sacrifices that were going to be trodden underfoot for 2300 years.

What Daniel saw was evidently a brief glimpse, a "snapshot" as it were, of the heavenly sanctuary on **October 22, 1844**, and Christ as our High Priest receiving confessed sins there, as He moved from the Holy Place into the Most Holy Place, to begin the final work of judgment and the blotting out of those confessed sins, known as the antitype of the Day of Atonement.

The book, "**The Great Controversy**" seems to lend support for this proposal. "The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Dan. 8:14; the coming of the Son of man to the Ancient of days, as presented in Dan. 7:13; and the coming of the Lord to his temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25." {GC, 1888 ed., p.426}

Again using the rule of "repeat and enlarge" you can see that in **Dan 7:13**, Daniel saw Jesus going to His Father. In **Dan 8:14** he saw that Jesus was not only God's Son but that he was our High Priest as well, and personally involved in the work of the blotting out of sin.

Daniel was told in the last half of **Dan. 8:26** to "shut up" the (chazown, complete, entire) vision "for it shall be for many days" (2300 years). In verse 27 Daniel explains that he was astonished at the (snapshot, mareh) vision but none understood.

Dan 11:31 also speaks of the "daily" being "taken away." However the word used here, suwr (**Strong's 5493 meaning "to take away"**) actually does mean to take away.

Dan 11:31 "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate."

Here the subject of the verse is the "arms," or the seven pagan kings of Dan 7. Not only did these seven kings individually renounce Paganism as they accepted Catholicism, but they went to the aid of the Papacy. They switched from being Pagan to Catholic as a political move rather than any real religious devotion, and as they warred on other non-Catholic nations possessing the city of Rome, in order to "place" the Pope's political power on firmer footing, they polluted the "sanctuary (miqdash) of strength" very often, in that the city of Rome itself was the scene of many fierce and bloody battles.

This brutal process began in **496AD** when **Clovis, the king of the Franks, or of France**, declared himself to be Catholic, and it ended as England, the last of the seven barbarian tribes, accepted the Catholic faith in the year **508AD**.

Again, the word "suwr" literally means "to take away" and that is exactly what happened to the "daily" (**Paganism**) in Europe. Being in alliance with the Papacy, the seven kings warred against the three tribes that had accepted the Arian form of Christianity, which the Pope had declared "heretical." By the year **538AD** the Ostrogoths, the last of these remaining tribes, were decimated and "taken away" from the city of Rome. **Papal Rome** no longer had any rivals and "the abomination that maketh desolate" was "placed" or set up.

Again, the SDA pioneer position is sound and consistent, whereas the "new view" (Old Protestant view) is inconsistent with the answer given in verse 14. The question was; how long is the entire vision? The answer was 2300 days (years), and incidentally, then the sanctuary shall be cleansed.

The Old Protestant idea that the "daily" is Christ's work in the heavenly sanctuary is not consistent with the fact that Christ did not enter the heavenly sanctuary until after his ascension in 31AD.

Therefore, IF the Papacy cast down Christ's "daily" work in the heavenly sanctuary, and Christ did not enter the heavenly sanctuary until after his ascension in 31AD, then the 2300-year prophecy could not begin until 31AD at the earliest, and would not terminate until 2331AD, over three hundred years from now!

Even beginning at 100AD, being the earliest date that the "mystery of iniquity" was at work to take away Christ's work in the sanctuary, and adding 2300 years, one would arrive at the year 2400AD! This would result in the sanctuary being cleansed at approximately 2400 AD! Obviously, this view not only destroys the 1844 movement, but cannot be reconciled with either **Dan 9:25** (the starting date of the 2300 years prophecy) nor **Dan 12:11,12**, which deals with the 1290 and 1335 year prophecies.

Dan 12:11,12 "And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days. Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days."

Upon using the marginal reading, the verse states that from the time the daily is taken away "**to set up**" the abomination that maketh desolate there shall be a thousand two hundred and ninety days. **Dan. 12:10** speaks of the time period when God's people would be made white, purified, and tried. This prophecy is speaking of that period of **Papal rule** during the Dark Ages which began in 538AD. Thirty years earlier, in the year 508AD Paganism was taken away. Adding 1290 years to 508AD takes us to the year **1798AD**, the very year that the "deadly wound" (Rev. 13:3) was inflicted. Again this position makes perfect sense where both dates have historical significance. The "new view" is again not consistent with the historic facts.

In addition, **Dan. 12:12** pronounces a blessing on those who come to the 1335 days. Again, beginning at **508AD** as the starting point and adding 1335 years (year-day principle), you come to the year **1843AD**. This blessing is directly related to the first and second angels' messages of Rev 14, and is also noted in **v.13**. In the context of the three angels' messages, John writes; "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." There was a special blessing pronounced upon those who came to this time period. Here we are speaking of the very SDA pioneers who with Ellen White brought us truth in its purity, and who went in by faith into the Most Holy Place, through the open door of Rev 3:7 given to the church of Philadelphia.

In closing, consider this question. Why expend so much energy in order to oppose such a seemingly trivial issue? Is the "daily" really a trivial issue? The Pioneer view is that it is Paganism, the work of Satan. The "new view" is that it is Christ's work in the heavenly sanctuary. These views are diametrically opposed to one another! Both views cannot be correct. It must be one or the other.

The SDA Pioneers are in agreement with Sister White's statement in Early Writings page 74 quoted at the beginning of this article. Advocates of the "new view" suggest that that statement dealt mainly with time setting. Can we take this to suggest that the statement; that "nearly all were united in the "correct" view of the daily is unimportant? God forbid! If so, where do we pick and choose as to what is truth or what is error?

Another issue, **1 Cor. 14:32** states; "And the spirit of the prophets are subject to the prophets." In this article we have shown that there is no disagreement between the SDA Pioneers, Ellen White or Daniel.

One final thought in support of the Pioneer position. In **Dan 8:19** Gabriel tells Daniel that he will make Daniel know what shall be in the "last end" of "the indignation." This suggests that there is a "first end" of "the indignation." Here again we see support for the pioneer position.

William Miller saw these as the two phases of 2520 total years of God's indignation against His people for not keeping the covenant. Hiram Edson agreed with Miller on the 2520 (the "seven times" of Lev 26), however his conclusion was that the starting date was **723BC**, when Israel went into captivity by the Assyrians. As stated earlier, 1260 years of Pagan oppression added to the 1260 years of Papal oppression takes you to 1798AD, which was the year that the Papacy received the deadly wound. The point is that there are two parts of "the indignation." This lends support to the pioneer position on Dan 8:13.

Often when discussing the "daily" the "new view" advocates will use Ellen White's statements that we should not get into arguments concerning the "daily." I agree! We should avoid arguments, or disagreements, at all cost, unless we are being directed by the Lord to do so. However, there has been a major change of position over the last hundred years! At that time nearly all were united on the correct view of the "daily" and she was very concerned about God's people having a united front.

Consistently when dealing with this issue, she would use the statement; "at this time" or "in this present situation" and other similar qualifiers. It seems that times have changed. Presently nearly all the SDA leaders are united in a false understanding of the "daily" in regards to these verses! Yes, the Papacy has trampled down truth to the ground. It has directly assaulted both God's people and His sanctuary. Yes, he has spoken great words against the Most High, but as can be seen in this article, the "new view" is inconsistent with the book of Daniel; specifically in Daniel 8 verses 11 and 13 as well as Dan 11:31 and Dan 12:11. A faulty exegesis of these verses as a basis for our sanctuary message can only weaken our message.

"If God has ever spoken by me, the time will come when we shall be brought before councils, and every position of truth which we hold will be severely criticised."

{Review & Herald, December 11, 1888. par. 17}

Where are the watchmen on the walls of Zion?