

REMNANT PROPHECY SEMINAR

The Pioneer View of the 'Daily':

The subject of the 'Daily' in Daniel is one of the most misunderstood prophetic symbols in the study of prophecy and is a long-time running controversy in Adventism since the early 1900s. It has pretty much subsided in our day because the false view of the 'Daily' is so thoroughly accepted by Adventism that there is not much discussion about it any longer.

The true view is in agreement with the pioneers' and Spirit of Prophecy position; and when that began to be battled against in the early 1900s in Adventism, the proponents of the true position didn't understand at that point the significance of what the correct understanding of the 'Daily' would mean here at the End of the World in connection with the study of Daniel 11:40-45.



Sister White records a passage pointing us to a certain prophetic history, saying within that

history are illustrated scenes similar to what was still future in her day; the history recorded in Daniel 11:40-45. To understand the history, which she was using as a pattern in this passage, is of extreme importance if we're going to correctly identify the last 6 verses of Daniel 11 which are basically giving a history of the deadly wound of the Papacy until the Papacy fully returns to rule the world, ultimately coming to its end with none to help. That history began in our day with the collapse of the Soviet Union in 1989, and the information in those verses demonstrate that a Sunday Law is imminent in the United States, and is the next thing that will occur in this sequence of prophecy.

This passage in the Spirit of Prophecy is one of the most important proof passages for an in-depth study of the 'Daily'. By referencing this to Daniel 11, we show why we now need to discuss the history of the 'Daily' and the true and false position; it has more relevance here at the End of the World than it did in the 1900 time period. Sister White's counsel at that time was primarily, "Let's not agitate this subject." We'll discuss why she was saying that as well.

"*Manuscript Releases*, 13, pg. 394, points to the fact that Daniel 11 has *nearly reached its complete fulfillment*; Sister White understood that the 'Time of the End' was 1798, and verse 40 of Daniel 11 begins at the 'Time of the End' in 1798.

The following parts of verse 40 come after 1798; this verse comes all the way from 1798 to the collapse of the Soviet Union in 1989 which was future in Sister White's day. Verses 40b, and 41 onward in Daniel 11 were still ahead in Sister White's time. So where the Spirit of Prophecy speaks about the future fulfillment of Daniel 11, it's about those last 6 verses, because she and the pioneers understood that the first 39 verses of Daniel 11 *were already fulfilled*.

In the pioneer books, like the classic 'Daniel and Revelation' by Uriah Smith, the pioneers had

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an understanding of those first 39 verses and in discussions in the early days of Adventism about the future fulfillment of Daniel 11 they were talking about verses 40 and onward. So when Sister White points to the future fulfillment of that prophecy, she's speaking about those 6 verses. This passage mentions that much of the history of Daniel 11 will be repeated in the fulfillment of Daniel 11. This entire chapter covers a great deal of history from the Medes and Persians down to the time when the Papacy comes to its end.



The history up to verse 39, from the Medes and the Persians until the Papacy, illustrated in the 1260 year time period, ends in the first part of verse 40. So she says much of the history recorded in Daniel 11 will give us clues in understanding the last 6 verses. But, after she gives this general overview of the importance of this entire chapter of Daniel, she highlights specifically verses 30-36. She records those verses, then says, "Scenes similar to these described in these words will take place." So she references all of chapter 11, but specifically verses 30-36, and says what took place in this history will be repeated. It's going to happen again. To understand how Daniel 11 finally reaches its complete fulfillment at the End of the World, study the history of Daniel 11 and more specifically, the history of verses 30-36. These verses show the transition between Pagan and Papal Rome when the Papacy came to rule the world during the Dark Ages. The 'Daily' is part of the history of these verses and to misunderstand that, is to miss the clue, the pattern, pointed out for us to interpret these last 6 verses.

So we recognize the importance of these verses in Daniel 11 for our day and see that they were designed by our loving heavenly Father to awaken His people to the truth that the final movements will be rapid. Adventism was raised up to identify and clarify to the whole world these final movements of prophecy; the Sunday Law issue; the Time of Trouble; the Little Time of Trouble; all these things are about to begin. Therefore, when we misapply what the 'Daily' in verse 30-36 of Daniel represents, we establish a wrong waymark, a wrong pattern, and limit our ability to understand this very important testimony.

"We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. *Much of the history that has taken place in fulfillment of this prophecy will be repeated.* In the thirtieth verse a power is spoken of that 'shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the Daily *sacrifice*, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many days*. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And *some* of them of understanding shall fall, to try them, and to

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purge, and to make them white, *even* to the time of the end: because *it is* yet for a time appointed. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.' Daniel 11:30-36.

"Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. *Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of:* " And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.' Daniel 12: 1-4
"Manuscript Releases, 13, pg 394



The vision that's recorded in Daniel 11 does not end in verse 45, it moves right into Daniel 12. Sister White is saying Daniel 11's last six verses are still ahead of her lifetime, but have nearly reached complete fulfillment. We need to understand the history of Daniel 11 if we are going to have clues as to what those last six verses are. Especially will the history and scenes recorded in verses 30-36 be repeated as Daniel 11 comes to its fulfillment leading right into the time of trouble spoken of in Daniel 12. She's pin-pointing these last six verses of Daniel 11 and giving us a pattern for understanding them; so it becomes extremely important to make sure that we understand what this history is in verses 30-36.

William Miller and the pioneers understood the history of these verses as describing the transition from Pagan Rome to Papal Rome, and they understood the 'Daily' to represent Paganism or Pagan Rome. Always in Daniel 11, 12, and 8, where the 'Daily' is used to describe Paganism or Pagan Rome, it's used in connection with the Abomination of Desolation and the Transgression of Desolation, which the pioneers understood to be identifying the Papacy or the Papal power. The 'Daily' represents one desolating power and the Abomination of Desolation is the second desolating power. The Pioneers understood correctly that these two desolating powers were put together in Daniel to define the relationship that they had with each other. We need to understand this history during the time symbolized in the 'Daily', and the Abomination of Desolation, if we're going to grasp what is yet ahead of us, as Daniel 11 comes to complete fulfillment.

William Miller, Josiah Litch, Sylvester Bliss, Joseph Bates, J.N. Andrews, Hiram Edson, James White, Uriah Smith, Steven Haskell, O.A. Johnson, J.G. Matson, F.C. Gilbert, L.A. Smith,

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Washburn, and Loughborough, all believed the "Daily" symbolized paganism—and they presented this truth in their writings. We'll begin with a testimony from William Miller about how he came to understand what the 'Daily' in the book of Daniel represented.

"I read on, and could find no other case in which it [the Daily] was found but in Daniel. I then [by the aid of an concordance] took those 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.

William Miller came to understand that the 'Daily' was symbolizing Paganism, and if we look at Daniel 8, we see the 'Daily' in verses 11, 12 and 13, in Daniel 11:31, and also in Daniel 12:11.

"And from the time *that* the Daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days." Daniel 12:11.

In Daniel 12:11 William Miller sees that the 'Daily' is 'taken away' and in Daniel 11:31, 'and shall take away the 'Daily'', another place where the 'Daily' is taken away. In Daniel 8, 'Yea, he magnified *himself* even to the host of heaven; and by him the Daily *sacrifice* was taken away', so he's seeing this 'Daily' taken away but he can't understand what it is. Through the aid of a concordance he realizes that in Thessalonians Paul is speaking to them in terms that the 'man of sin' at that time was yet in the future. The 'man of sin' was not going to ascend to the throne of the earth until the power that then existed and was restraining the 'man of sin' from rising to the throne of the world, was removed.

The power that then existed, and was restraining popery from taking control of the world at that time, was the Pagan Roman Empire—Paganism. It was the controlling influence of the world at that time, and that history of the relationship between Paganism and Papalism, is one of the most important discussed in Bible Prophecy. This is part of what Bible Prophecy is built around, this relationship between Pagan Rome and Papal Rome.

In Revelation 13:2 we see the Dragon gives his seat, his power, and authority to the beast. When Sister White comments on Revelation 13, she says the Dragon there, although primarily representing Satan, in a secondary sense represents Pagan Rome. It gives its power, authority and seat to the Papacy, to the Beast being discussed in the first verses of Revelation 13. The seat that Pagan Rome gave to the Papacy here is the city of Rome, where the Papacy would rule from. This transition of the Pagan Roman Empire turning over the keys to the kingdom, so to speak, to the Papal Roman Empire is woven throughout the prophecy of Daniel and Revelation.

Daniel weaves it through his prophecy, using the symbol of the 'Daily'. What the 'Daily' represented was important to the Pioneers' understanding, and looking at the passage in Daniel 8:11-13, we see, as did they, that there are two desolating powers being represented here. The first is Pagan Rome, the second is Papal Rome.

Two Desolating Powers

Daniel 8:11-14 "Yea, he magnified [himself] even to the prince of the host, and by him the Daily [sacrifice] was taken away, and the place of his sanctuary was cast down. "And an host was given [him] against the Daily [sacrifice] by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered. "Then I heard one saint speaking, and another saint said unto that certain [saint] which spake, How long [shall be] the vision [concerning] the Daily [sacrifice], and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

Notice here in verse 13, it says:

"How long [shall be] the vision [concerning] the Daily [sacrifice], and the transgression of desolation, And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

In the Hebrew of that sentence the pioneers saw correctly what was being asked was, "How long are both these desolating powers?" Two desolating powers were being described here. In that same article in *Review and Herald*, January, 1858, is a passage dealing with the 'Daily' where Josiah Litch is quoted, and he expresses how the pioneers understood these two powers, the 'Daily Desolation' and the 'Transgression of Desolation' as two desolating powers.

Josiah Litch:

"The Daily *sacrifice* is the present reading of the text; but no such thing as *sacrifice* is found in the original. This is acknowledged on all hands. It is a gloss or construction put upon it by the translators. The true reading is, 'the Daily and the transgression of desolation;' Daily and transgression being connected together by 'and;' the Daily and the transgression of desolation. They are two desolating powers which were to desolate the Sanctuary and the host." *Review and Herald*, January, 1858.

The pioneers saw these as two distinct desolating powers; the first being the 'Daily' of Pagan Rome or Paganism, and the second the 'Transgression of Desolation' or the 'Abomination of Desolation', being Papal Rome. This was the Pioneer position, and in this passage, Josiah Litch says that the word 'sacrifice' is added to the text by human reasoning. This is a very important understanding in the study of the 'Daily' because when the 'Daily' is mentioned in the book of Daniel, it always has connected with it the word '*sacrifice*' but you'll notice it's italicized or bracketed in your KJV, meaning that it was put in by the translators and not part of the original text. Sometimes when the translators added a word, it better clarified the text and was helpful, but in the setting in the book of Daniel, it wasn't helpful.

Sister White confirms in Early Writings, Josiah Litch's comment that this word 'sacrifice' does not belong in connection with the 'Daily' in Daniel. She also endorses the 1843 chart; and says that the men that gave the judgment hour cry during the 1840-1844 time-period were all united on what the 'Daily' was. To learn what they understood it to be, just go back to the pioneer writings and you'll find they believed it was Paganism. She also says here that they had the correct view. That should bring the discussion about what the 'Daily' symbolizes to a conclusion right there, but it doesn't. Instead it got perverted in the early 1900s, until today,

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the wrong view of the 'Daily' is the predominant opinion in Adventism.

"September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God should do no more for us now than He did then, Israel would never be gathered. **I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.**

"Then I saw in relation to the 'Daily' (Daniel 8:12) that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the 'Daily'; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.

"The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I saw that this message can stand on its own foundation and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness." *Early Writings*, 74-75.

Right in the center of the 1843 chart, the 1335 and the 1290 days of Daniel 12 are illustrated. Next to that the year 508, is identified by the pioneers as the time when the 'Daily'—paganism—began its work of removing the 3 horns of Daniel 7, in order for the Papacy to begin its 1260 year time period, and the date 538 is right below that. This is the chart that the pioneers used and you see there that they clearly understood the 'Daily' to be paganism.

In the 1850 chart, in the center, you can see that seven years later they still identify the 'Daily' as paganism with the historical date of 508. So the pioneers in the Advent movement understood the Daily to be Paganism and Sister White says that those men that gave the judgment hour cry, were not only united about the view of the 'Daily' but the Lord had given them the correct view.

The 'New' View

The predominant view in Adventism today, taught in our schools and university, is that the 'Daily' represents the work that Christ is doing in the sanctuary above. This is an incorrect view. Part of the reason that men choose that view is because the word 'Daily', in the Hebrew, 'Tamid' means 'continual', and is used often in the passages of the Bible that deal with the sanctuary; the continual burnt offering; the continual showbread. It is used to describe the

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offerings, and work in the sanctuary. So when the translators came across this word and recognized it as a word out of the sanctuary, they added in the word 'sacrifice'. If Daniel's use of the word 'continual' or 'Daily' was to identify some aspect of the work in the sanctuary then for the translators to have added the word 'sacrifice' would have been correct.

If the true understanding of the 'Daily' is identifying the work of Christ in the Most Holy Place in the heavenly sanctuary—both His work before 1844 in the Holy Place and what He's doing now in the Most Holy Place—then to add the word 'sacrifice' would be acceptable and we wouldn't find the prophet of the Lord saying it had been *added by human wisdom and does not belong to the text*. The Pioneers, Sister White endorsed as having the correct view, didn't identify it as Christ's work in the sanctuary, they viewed it as Paganism.

This idea, that it identifies the work of the sanctuary, had existed before 1844 in Evangelical Christianity; there were writings before that time, identifying it incorrectly as Christ's work in the sanctuary above. William Miller came out with the true 'new view'. In Thessalonians he saw it symbolizing this power which was restraining the 'man of sin' from coming to the throne of the world, and Sister White here in this passage endorses William Miller and the other Millerites' view that it was Paganism. She endorses the fact that the word 'sacrifice' doesn't belong to the text and in the final paragraph she emphasized that time is no longer a test since 1844; our message shouldn't be hung on time.

Today, one of the results of the false teaching of the 'Daily' in Adventism, where we no longer identify it as paganism, and historically as 508, when Paganism began its work of removing the three horns of Daniel 7, and fail to emphasize the 508 time period as we should; today we find people believing that the time prophecies recorded in Daniel 12, have some future application.

By not seeing this history of the transition from Pagan Rome to Papal Rome, they think the Daily is identifying a 1290 day period, a 1335 day period here at the End of the World, and if we can just find out the beginning mark of this time period, or some kind of historical event that marks it, then we can project a time prophecy here at the End of the World; a message hung on time.

When Sister White is endorsing the pioneer view, she emphasizes that the correct view of the 'Daily' puts it at a certain place in history, 508. Then she endorses the pioneer position that the time prophecies in Daniel 12, the 1290, and 1335 days, were fulfilled in the 1843-1844, and 1798 time period. They have already been fulfilled. If we take that position then we are not tempted to take those time prophecies and try to put them off in the future

A minor false teaching in Adventism of the meaning of the 'Daily' is that it represents the Sabbath; the Sabbath being the 'continual' true day of worship throughout time. So this 'Daily' in Daniel, being taken away, is identifying when the Sunday law is enforced at the End of the World, when God's true Sabbath is 'taken away', or removed by the false Sabbath. However, the logic of what's recorded in Daniel destroys both those positions, but really strengthens the position of William Miller and the pioneers.

Now we're going to go through Daniel 8 in depth, from the beginning of the chapter down to verse 14, and consider what's being shared by Daniel in relationship to the 'Daily'. First we want to look briefly at verse 11; in our next study we'll see that this verse is dealing with Pagan

Rome.

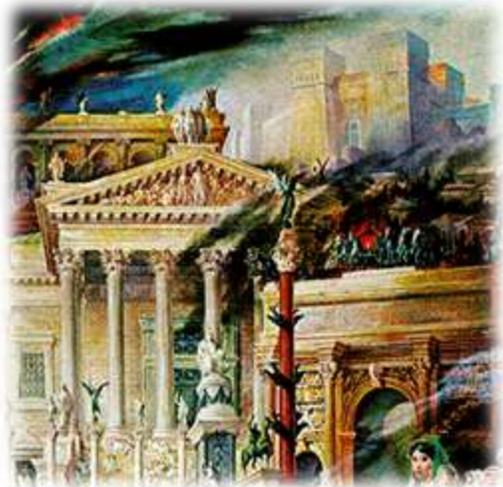
The Place of His Sanctuary

“Yea, he magnified *himself* even to the host of heaven; and by him the Daily *sacrifice* was taken away, and the place of his sanctuary was cast down.” Daniel 8:11.

This ‘he’ that is under discussion here is Pagan Rome, and ‘he’ magnified himself to the Prince of the Host, when Pagan Rome crucified Christ on the cross. It says, ‘and by him’ by Pagan Rome, the ‘Daily’, paganism, was taken away, and the *place* of his sanctuary was cast down.

Daniel 8 is one of the most powerful prophetic chapters in the Bible. We do not recognize the depth that the Lord through Daniel has encoded in chapter 8 through the choice and gender of words, and the way that he oscillates back and forth between different ideas.

Here in verse 11 we see one of the contrasts in Chapter 8; he speaks about the ‘sanctuary’. the word, here translated as ‘sanctuary’, is a Hebrew word that can be used to identify God’s sanctuary on earth or in heaven; but it can be used correctly to describe a Pagan sanctuary. It’s a generic Hebrew word to describe any sanctuary.



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Daniel, in this same chapter, speaks about God’s sanctuary in verse 13 and 14, and what these two desolating powers are going to do. It says: “...to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Daniel 11:13, last part; 14.

So in verse 13 and 14, Daniel speaks about a sanctuary and uses a different Hebrew word than he uses in verse 11 to say sanctuary. This Hebrew word is *only* used to identify God’s sanctuary; on earth or in heaven; only God’s Holy sanctuary. It’s never used to identify a pagan sanctuary. By the contrasting Hebrew words that he uses to identify ‘sanctuary’ it indicates this sanctuary of verse 11 isn’t God’s sanctuary. Pagan Rome is under discussion here, and it says, “and the *place* of Pagan Rome’s sanctuary would be cast down.

Pagan Rome had a sanctuary associated with it, and Rome was the *place* where it was located that would be cast down. This is a very significant aspect of the prophetic testimony about Pagan Rome; simply this, in Daniel 11 the time period that Pagan Rome was to rule the world is given—for 360 years. Daniel 11, describing Pagan Rome, says it would rule for a ‘time’. A ‘time’ in Bible prophecy is 360 years.

A Time Prophecy of Pagan Rome

“He shall enter peaceably even upon the fattest places of the province; and he shall do *that*

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which his fathers have not done, nor his fathers' fathers; he shall scatter among the prey, and spoil, and riches: *yea*, and he shall forecast his devices against the strong holds, *even for a time*." Daniel 11:24.

Historians identify the battle of Actium, 31 B.C. as starting the time period when Pagan Rome ruled the world. The date that identifies the end of the rule of Pagan Rome is AD 330; exactly 360 years. Then 360 years after 31 BC, when the capital city of the Roman Empire was moved by Constantine to Constantinople in A. D. 330; historians mark the end of pagan Rome's domination of the ancient world. This marked the end of the glorious Roman Empire's rule of the world and is part of the history associated with Pagan Rome and the transition from Pagan to Papal Rome.

We see in Revelation 13:2 the Dragon, (Papal Rome) gave its seat, its place of authority, to the Beast which is Papal Rome. Part of prophetic history is this transition from Pagan Rome to Papal Rome; Pagan Rome prepared the way for Papal Rome to rise by moving its seat of authority to Constantinople, thus opening up the city of Rome as the place where Papal Rome was going to put its headquarters.

In the city of Rome there was a Pagan sanctuary; Rome was the 'place' where this Pagan sanctuary was, and this 'place', meaning the city of Rome, was cast down prophetically and historically when Constantine moved the headquarters of the Roman Empire from Rome to Constantinople.

"Yea, he magnified *himself* even to the prince of host; and by him the Daily *sacrifice* was taken and *the place* of his sanctuary was cast down." Daniel 8:11.



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The 'place of Pagan Rome's sanctuary' would be cast down; this is saying that the city of Rome would be cast down and is part of the characteristics identifying Pagan Rome, as in the beginning of that verse; 'Yea, He magnified *himself* even to the Prince of the host', the 'he' is Pagan Rome, and they magnified themselves by crucifying Christ.

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Another pioneer was quoted in this same article in the Review and Herald, Jan. 1858; this is Apollos Hale (historian) and he talks about this Pagan sanctuary:

"What can be meant by the 'sanctuary' of Paganism? Paganism, and error of every kind, have their sanctuaries, as well as truth. There are temples or asylums consecrated to their service. Some particular and renowned temple of Paganism may, then, be supposed to be here spoken of. (verse 11) Which of the numerous distinguished temples may it be? One of the most magnificent specimens of classic architecture is called the Pantheon. Its name signifies the 'temple or asylum of the gods.' The place of its location is Rome. The idols of the nations conquered by the Romans were sacredly deposited in some niche or department of this temple, and in many cases became objects of worship by the Romans themselves. Could we find a temple of Paganism that more strikingly is 'his sanctuary'?" *Review and Herald*, January, 1858.

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No, we can't; the Pantheon is the sanctuary associated with Pagan Rome and it most clearly symbolizes Paganism. When Rome would conquer another nation, if they worshipped any false deities Rome wasn't already worshipping, they would gather up those idols and relics and bring them back to this Pantheon and make a place for those deities to reside. Rome brought into its sanctuary every pagan god that it could find. So when we look here at verse 11 with a little bit of insight, we can see that the pioneers taught, "yea, Pagan Rome magnified himself to Christ", when they crucified Him; "and by him" or, if you look at the Hebrew, it is better translated "from him", and "from him" paganism was taken away and the 'place' of his sanctuary was cast down. Rome; the city of Rome, the 'place' where his sanctuary of renown is situated, was cast down when Constantine moved the capitol to Constantinople.

This transition, described in connection with the 'Daily' and the Abomination of Desolation, is the focus of understanding prophecy correctly. Sister White identifies this focus in several places.

She contrasts Paganism with Papalism and their historical transition and we need to recognize this same history is identified in both Daniel and Revelation. We need to understand that history for ourselves, because it is this history of the relationship between the 'Daily' and the 'Abomination of Desolation' that Sister White says, "Scenes similar to these will be repeated."

When someone puts the wrong construction on what the 'Daily' is, they're putting the wrong construction on the very history that Sister White says gives us the pattern for end time events. So we're on very sacred ground prophetically in this transition.

"In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast 'his power, and his seat, and great authority.' Revelation 13:2. And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation 13:5-7. Christians were forced to choose either to yield their integrity and accept the papal ceremonies and worship, or to wear away their lives in dungeons or suffer death by the rack, the fagot, or the headsman's ax. Now were fulfilled the words of Jesus: 'Ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My name's sake.' Luke 21:16-17. Persecution opened upon the faithful with greater fury than ever before, and the world became a vast battlefield. For hundreds of years the church of Christ found refuge in seclusion and obscurity. Thus says the prophet: 'The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days.' Revelation 12:6." *The Great Controversy*, 54-55.

Speaking of this transition, Sister White talks about the 'Imperial city'; identifying Rome as the capitol of the Pagan Roman Empire, where the term 'Imperial' comes from. Papal Rome received this city. Here's another quote:

"Through paganism and then through the Papacy Satan exerted his power for many centuries in an effort to blot from the earth God's faithful witnesses." *Signs of the Times*, November 21, 1899.

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First Paganism, then Papalism; this is the sequence of prophecy, and within this sequence is a history that is worthy of consideration if we're going to understand the issues, and the controversies that took place then and that are figuratively pointing forward to events taking place in these days. To change what the 'Daily' means, is to rewrite history in such a way that we're lost, adrift, without any compass in prophetic waters.

The controversy that began in 1900 over the 'Daily' in the history of Adventism and continued beyond the death of Ellen White was an argument between the correct position of the pioneers and the false view, brought in by Louis Conradi. But that controversy then never reached the depth of importance it has for us today, because today, we need to take the very history that the 'Daily' is identifying, as one of the most important clues for bringing prophecy into focus here at the End of the World.

This controversy in Adventism is a worthy study, and even more important as we have begun to walk through End Time events. If we misunderstand that history and can't see that pattern for ourselves today, then Satan has accomplished what Sister White said he would do; to bring in darkness and confusion. Satan is attempting to do this with our prophetic understanding at the End of the World. The more closely we look at the controversy of the 'Daily' in Adventism; we see that this is one of his main ways to do so.