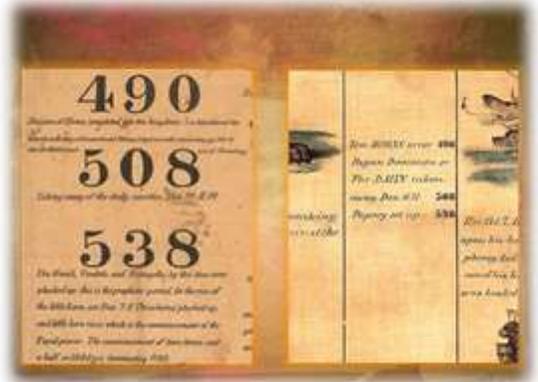


REMNANT PROPHECY SEMINAR

The 'Daily' in Daniel 8

We have been studying what the 'Daily' symbolizes in the book of Daniel and the controversy that arose after the turn of the 20th century when Conradi, Daniells and Prescott brought to the Adventist people a "new understanding" of the 'Daily'. At first that "new understanding" was not received; Sister White stood against it but it continued to be agitated after her death. Ultimately it grew to the point to where it is predominant in Adventism today. This false teaching is that the 'Daily' represents Christ's work in the heavenly sanctuary. This is in opposition to the pioneer position which Ellen White fully endorsed. Looking back at the controversy during that time period, certainly those who tried to uphold the pioneer position were correct.



There is even a greater need today to have the correct understanding because the 'Daily' represents Paganism, and describes the historical role that Pagan Rome played in the transition to bring in the Papacy to rule the world for the 1260 years. This piece of history is one of the predominant themes of Daniel and Revelation, and is much spoken about in the Spirit of Prophecy. This history was identified as a pattern by which to understand the last six verses of Daniel 11, which Sister White spoke of as still future to her time, and are going to be fulfilled at the end of the world. If we are going to understand these verses correctly, we must be accurate on what the 'Daily' symbolizes.

The claim that the 'Daily' is Christ's work in the sanctuary, partially comes in because the word 'Tamid', translated 'Daily', meaning 'continual' in the Hebrew, is used in the work of the sanctuary in the Old Testament. The translators of the King James Version, believing that this word 'continual' must be pointing to the sanctuary, supplied the word, 'sacrifice' with it, which, to the shallow reader, helps identify the 'Daily' as the sanctuary service of Christ.

In Early Writings, 74, 75, Sister White says this word 'sacrifice' was added by human wisdom and *doesn't belong to the text*. So when we read 'Daily' in Daniel, *we should not include 'sacrifice'*. If the false interpretation of the 'Daily' taught in Adventism today was correct, that the Daily represented Christ's work in the sanctuary, the added word by the translators, 'sacrifice', would be accurate but Sister White says, *"It doesn't belong in the text."*

Where the 'Daily', 'continual' is used in other passages in the Old Testament with the sanctuary service, it's an adjective describing a noun; but in Daniel, 'Daily' is *not an adjective*, it's a noun itself; it is symbolizing a specific thing.

The Heart of Adventism

Adventism came about because of one verse:

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be

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cleansed." Daniel 8:14.

It is the identifying prophecy for how this movement came into existence; the very foundation of the Advent message. Daniel 8 is perhaps the most profound prophetic chapter in the Bible for Adventism. We're going to see how the 'Daily', fits into the flow of Daniel 8. Then we'll look at Daniel 11 and 12 where Daniel also uses the word 'Daily'. There is an amazing depth of literary technique that Daniel was inspired to use when he wrote Daniel 8. Surface readers can read all of Daniel's writings and not see how profound Daniel 8 is.

Bible prophecy and the Spirit of Prophecy indicate that at the End of the World there is a test brought to all mankind through the Sunday Law, clearly identified as the 'Mark of the Beast'.



Church and State

It is the combination of church and state that will allow the Mark of the Beast to be enforced upon the world. This unholy union is symbolized as the 'Image of the Beast'; which is different than the 'Mark of the Beast' which is Sunday keeping. The testing issue at the End of the World is this combination of church and state, which is a predominant theme in Bible prophecy.

The three-fold union of the Beast of Catholicism, the Dragon of Spiritualism, and Apostate Protestantism, represented in Revelation 16 as the False Prophet, are going to come together in a three-fold union which will bring about Modern Babylon, which will force this test on the entire world. To do this they will enforce the principle of combining church and state. All three of these powers, the Dragon, the Beast, and the False Prophet, have a spiritual and a political side.

The Dragon's spiritual side is spiritualism under many names, but it's all the same religion; whether it is spiritualism, paganism, pantheism, Hinduism, Buddhism, Shintoism, New Age, it's all spiritualism. The political side, we know as socialism; also with many names; Bolshevism, Marxism, Communism, Nazism, all these 'isms' politically are simply socialism with another name. This is the political side of the Dragon.

The Beast of Catholicism's religious side is Catholicism, and its political side is a monarchy. The Catholic Church is your classic kingly power.

The religious side of the False Prophet, the USA is Protestantism; it becomes apostate Protestantism, but it's still Protestantism. The political side of the False Prophet is a democratic republic. Even when the United States gives itself over to the principles of the papacy by enforcing the Mark of the Beast; even then it's through democracy, when the people demand their legislators to pass a Sunday Law.

Dual Nature

Prophecy sometimes talks about a power, say the papacy in Daniel 11:40-45, and it describes the story of the papacy's political aspirations as the deadly wound is healed. However, Revelation 16 speaks about the frog that comes out of the mouth of the Beast and leads the

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world to Armageddon; this is its religious aspects.

When we see each of these powers has a dual nature, our understanding broadens. Daniel is one of the clearest prophetic books in the Bible showing the principle of 'repeat and enlarge'; where a prophecy is repeated in different forms and enlarged in each repetition. In Daniel 2 the kingdoms of prophecy are illustrated showing the framework of Bible prophecy; the skeleton that the rest of the body is built on.

In Chapter 7 these kingdoms repeat and are enlarged upon; then in Daniel 8 they are enlarged upon again. Daniel 2 is the foundational understanding; Daniel 7 is describing the political movements and how they came to rule the earth with their political machine; while Daniel 8 takes the perspective of the religious side of these powers, recognised by the words Daniel uses.

In Daniel 8, he uses words to convey ideas, but also in contrast with themselves, to convey more information than is simply found in the words. He even changes the gender of certain words in order to convey a meaning that's broader and deeper than the surface reading.

Word Symbols from the Sanctuary

Daniel 8 is the history of Bible kingdoms from the religious aspect, we see this by the words and beasts used to identify the different kingdoms which are from the sanctuary: Ram; goat; horns; 'Daily' [continual]; sanctuary; lifting up; implied sacrifice; implied priest; the cleansing of the sanctuary; the sanctuary host.

In verse 3, the Ram identifies the Medes and Persians; the Ram is a sanctuary animal; when Greece comes on the scene of history we see a Goat, another sanctuary animal. The power of these animals is conveyed in the story by horns; horns are part of the altars.

'Daily' is a word often used in the sanctuary setting. In verse 13-14 we see the sanctuary of God identified clearly with a word translated 'sanctuary'; the word 'qodesh' used here, when found in the Bible, only identifies God's sanctuary, whether on earth or in heaven, this word is only, exclusively, God's sanctuary.

Whereas the word translated 'sanctuary' in verse 11, 'Miqdash' can mean God's sanctuary but it also can be a pagan sanctuary. It can be understood as a military or political sanctuary, or a fortress of strength. So Daniel chose words for 'sanctuary' to convey a message that in 13 and 14 he was specifically talking about God's sanctuary and in verse 11 he was speaking about a different sanctuary.

"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 [Only God's Sanctuary]** and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary **[Only God's Sanctuary]** be cleansed. Daniel 8:13-14.

"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 **[A holy or unholy sanctuary]** was cast down. Daniel 8:11."

How Long?

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Here we see a question; "How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both **the sanctuary [Only God's Sanctuary]** and the host to be trodden under foot?" The question being asked here is 'how long is the vision concerning the two desolating powers; the daily desolating power and the transgression desolating power; how long is this going to last?'

This question says, "How long shall be the 'vision'". In Daniel 8, he once again conveys a message with contrasting words. The word translated 'vision' here comes from *two different Hebrew words; mar'eh and chazown*. One means the *entire vision* and the other means a *snapshot of the vision, a portion*. By recognizing these two words for what they mean, we get an idea of what Daniel is saying.

In verse 1, in the time of king Belshazzar, Daniel receives a 'complete vision'; and in verse 13 the question is asked, "How long' for this 'entire vision'.

"Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, *How long shall be the vision [the entire vision] concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days [evenings and mornings]; then shall the sanctuary be cleansed." Daniel 8:13-14.

This entire vision covers the times of the Medes and Persians, the Greeks, Pagan Rome and Papal Rome. The question is, "How long is this time period when the Medes, Persians, Greeks and Rome are going to tread down God's sanctuary and God's people?"

"How long are the forces of Satan going to trample on God's sanctuary and His people? How long is this going to last?" This is a common cry of God's prophets and God's people throughout Bible prophecy. In a thorough study of the sanctuary in the Bible; you can't separate God's sanctuary from His people; they go together. So when you are talking about treading down the sanctuary, you are also talking about treading down God's people.

In verse 14 we see, "Unto two thousand and three hundred days [evenings and mornings]; then shall the sanctuary be cleansed", and we know as Adventists that brings us to 1844. '1844 and then shall the sanctuary be cleansed' doesn't only mean that in 1844 Christ began His ministry of judgment in the Most Holy Place but it also means that something was going to be set right, justified, or cleansed concerning God's people. As Adventists we haven't looked deeply into what took place in 1844. There's a much more profound question and answer here in verses 13 and 14 than is recognised on the surface.

In verse 26, we see both Hebrew words that are translated 'vision' being used:

"And **the vision [Mar'eh, the snapshot]** of the evening and the morning which was told *is true*: wherefore shut thou up **the vision; [Chazown, the entire vision]** for it *shall be* for many days." Daniel 8:26.

The 'vision' that is to be shut up is the large, total vision. Close it up; it's not going to be understood for many days. But there is also a vision of the evening and morning which takes us back to verse 14. The vision of the twenty three hundred days, and this vision, are not the same Hebrew word; this is the one talking about the little snapshot. This little piece of information in verse 14 about the cleansing of the sanctuary, it's true. The story continues in Chapter 9:

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"Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in **the vision [the entire vision]** at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show *thee*; for thou *art* greatly beloved: therefore understand the matter, and **consider the vision. [the snapshot]**" Daniel 9:21-23.

Gabriel is the angel who came during the big vision at the beginning; the context of chapter 9 takes you back to the vision of chapter 8, the big vision. Verse 23 says;

"O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show *thee*; for thou *art* greatly beloved: therefore understand the matter, and **consider the vision. [the snapshot]**"

Daniel uses certain words and how these words are used in Daniel 8 is important for us to see. The question in verse 14 is telling us, "How long are the forces of evil going to trample down the sanctuary and God's people?" He is tying that in with the testimony of this vision of the Medes and Persians, the Greeks, Pagan Rome and Papal Rome, trampling down God's people. But it's in the context of religiously trampling it down, and we understand that because throughout chapter 8, Daniel uses sanctuary words. This isn't the political aspect of these kingdoms being emphasized here; that was identified in Chapter 7. The religious aspect of these kingdoms is a counterfeit religion that opposes God's true religion, found in the sanctuary and followed by His people.

Verse 8 is at the point in history where Alexander the Great's kingdom is going to be broken up when he dies and divided to his four Generals. It's very important to see what Daniel does here; if you miss it, you end up going the direction Desmond Ford, and others, go with prophetic misunderstandings, identifying Antiochus Epiphanies in the following sequence. Watch carefully what Daniel does here and you will see a logical understanding that rules that out entirely.

Masculine and Feminine

"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 [masculine]** toward the four **winds [feminine]** of heaven." Daniel 8:8.

These 'four notable ones', in agreement with the previous prophecies of Daniel and history, are the four generals of Alexander the Great that divided up his empire; they are in the masculine gender. It tells us how they divided up the kingdom, "towards the four winds of heaven". The four winds of heaven identify the four directions of the compass. The four winds are also given a gender; the four winds are feminine. The four horns, identifying Alexander's generals are masculine, but the four winds are feminine. We need to emphasize this, because it is where the people taking the false prophetic path in this verse err and end up identifying Antiochus Epiphanies as the 'antichrist power'. They think that the next power that rises comes out of the former Grecian Empire; but understanding the genders that Daniel uses in verse 8, will not allow you to do that, because the 'four generals' are identified as masculine, while the 'four winds', identifying the four directions of the compass, are feminine.

"And out of **one of them [feminine]** came forth a **Little Horn [pagan Rome]**, which waxed

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exceeding great, toward the south, and toward the east, and toward the pleasant *land*." Daniel 8:9.

Where Pagan Rome came from is identified right there; 'and out of one of them' and this 'them' is in the feminine. It's not in the masculine. It's not saying it came out of one of the 'four notable ones', which were Alexander's generals; it did not come as a descendant of the Empire of Greece, it came from one of the directions of the globe. Rome arose independently from the lineage of Greece; that's what Daniel tells us by the genders.

We see Daniel do one of the most profound things in Bible prophecy here in verses 9-12; he's going to talk about this 'little horn' prophecy, which is identifiable as both Pagan and Papal Rome. Verse 9 identifies the 'little horn' as masculine; in verses 9-12, when Daniel is identifying this Little Horn power as masculine, he's referring to Pagan Rome. But when, he switches to feminine when speaking of the little horn, he's identifying Papal Rome; and he does it in a very systematic fashion.

"And out of **one of them [FEMININE—the four winds]** came forth **a Little Horn[MASCULINE—pagan Rome]**, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*." Daniel 8:9.

Gender switches in 10:

"And **it [FEMININE—papal Rome]** waxed great, *even* to the host of heaven; and **it [FEMININE—papal Rome]** cast down *some* of the host and of the stars to the ground, and stamped upon them." Daniel 8:10.

Switches back in 11:

"Yea, **he [MASCULINE—pagan Rome]** 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 8:11.

Switches again:

"And an host **[an army or military force]** was given *him* **[FEMININE—papal Rome]** against the daily **[paganism]** *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered." Daniel 8:12.

When you see the 'little horn' as identifying this fourth kingdom of Bible Prophecy that Daniel 7 has told us is 'different than all the rest', it is 'diverse' from the other beasts before it; and part of the difference about the Roman Empire, in comparison to Babylon, the Medes and Persians and Greece, is that it has a dual aspect; first it was Pagan Rome, then it became Papal Rome.

That is part of the history, part of the testimony of Rome; and you see Daniel was using these four verses 9-12 to set forth some characteristics of Rome, first Pagan Rome, then Papal Rome, then back to Pagan Rome, and back to Papal Rome.

Three Areas of Conquest for Pagan Rome

History and Bible prophecy teach that when Pagan Rome came to conquer the world it had three areas of conquest that it went after in a specific order.

". . .toward the south, and toward the east, and toward the pleasant *land*." Daniel 8:9.

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The 'Pleasant land' we understand is Palestine.

We see here in this little horn, masculine gender, Pagan Rome being identified; this verse is how Pagan Rome came to conquer the world. But in verse 10 it says "and it waxed great" and this 'it' is feminine. There's a change here. Daniel is still talking about the Little Horn, but the Little Horn represents Rome in its totality, Pagan and Papal; now Daniel is going to tell us something about Papal Rome:

"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 8:10.

Papal Rome is the persecuting power in prophecy which tramples God's People

The first thing Daniel wants to tell us about Papal Rome is that it's going to stand against God and His people. It's going to be a persecuting power like none other, opposing the host of heaven, which includes not only the angels of heaven, but God's church on earth, and it's going to stamp upon those people. This is one of the characteristics of the Papacy.

Pagan Rome Crucifies Christ

Verse 11 says:

"Yea he magnified *himself even* to the prince of the host [Christ]." Daniel 8:11.

Daniel switches back to the male gender here. Sure enough, when Christ was crucified it was under the authority of Pagan Rome, and this is Pagan Rome in verse 11 magnifying itself to the prince of the host, magnifying itself against Christ when it crucified Christ.

"Yea, **he [MASCULINE– pagan Rome]** magnified *himself even* to the prince of the host, and by him [**from him; pagan Rome**] the daily *sacrifice* was taken away, and the place of his sanctuary was cast down." Daniel 8:11.

A clearer translation of this phrase 'by him' for us today would be 'from him'. From him the 'Daily' (paganism) was taken away and the place of his sanctuary was cast down.

From Pagan Rome the 'Daily' [paganism]

". . .is taken away." Daniel 8:11.

The capital of the empire is moved to Constantinople

". . . the place of his sanctuary was cast down." Daniel 8:11.

Daniel is saying, "OK I'm going to tell you a little bit more about Pagan Rome. Two verses earlier I told you about the areas of conquest it took to conquer the world but in this verse I am going to tell you that this is the power that's going to crucify Christ; but this is also the power that's going to take away Paganism."

And the "place of his sanctuary" shall be cast down, and the word 'sanctuary' used here, in the Bible can mean either a Pagan sanctuary or God's sanctuary. You have to identify what it's speaking of by the context, and by the context here, this 'sanctuary' is the Pagan sanctuary of Rome. The place where it was, was in the city of Rome. Part of the prophetic-historic story of Pagan Rome is that it came to its end, Rome's time to rule the world came to an end when the capitol city of the empire was moved from Rome to the city of Constantinople.

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So putting verses 9 and 11 together we see how Pagan Rome comes to control the world, and then we see that this power is going to crucify Christ, and that this power was going to take away Paganism. Part of the story that you need to understand, is the *place* where this Pagan sanctuary is located, that is going to be cast down. That is part of the story of Pagan Rome, the removal of the capitol from Rome to Constantinople.

Take Away

Verse 12 is going to switch to feminine; but first I want to show you something that is VERY important, especially when looking at the false understandings in Adventism today about what the 'Daily' is. The two main false understandings are that the 'Daily' 'continual' because it is a sanctuary word, is pointing to Christ's work in the sanctuary. A secondary, less used, false understanding of the 'Daily' is it is the Sabbath, found in the heart of the sanctuary, in the Ark of the Covenant, as part of the law. Some say this 'continual' here in verse 11, when used in Daniel, represents the Sabbath and when this power takes the Sabbath away, the Sunday Law is being identified; when the Sabbath is made unlawful according to the laws of man.

Wherever we find this 'Daily' either in chapter 8, 11 or 12 of Daniel, it's always 'taken away'. Let's look at Daniel 11:31:

"And arms shall stand on his part, and they shall pollute the sanctuary of strength, and **shall take away [Hebrew sur; remove]** the daily *sacrifice*, and they shall place the abomination that maketh desolate." Daniel 11:31

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

So the place where the 'Daily' is identified, it's always being 'taken away'. In Daniel 8, 11 and 12 we see the 'Daily' taken away; because of this, William Miller searched to find out what it is that's taken away that allows the 'Abomination of Desolation' to be set up and he found in 2 Thessalonians that the restraining force for the man of sin was Pagan Rome. So he concluded correctly that the 'Daily' symbolized paganism or Pagan Rome.

Two Hebrew Sanctuary words translated as 'taken away'

Daniel uses a word here that is even more deep and profound than what Miller and the pioneers understood. In chapter 11 and 12 he uses a Hebrew word from the sanctuary once again and it means to take away. This was the Hebrew word used in the sanctuary service to describe when they would take the ashes away from under the altar and out of the camp. They would remove them. In Daniel 11:31 what's being described is Paganism being taken away, being removed, in order for the Papacy to arise. And in Daniel 12:11 it says from the time that Paganism is removed so that the Abomination of Desolation can be set up; so this word that is translated 'take away' is a sanctuary word that means to remove.

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

But in Daniel 8:11, we find a different Hebrew word translated 'take away'. William Miller and the pioneers brought all these passages of the 'Daily' together and arrived at the correct

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conclusion, but they didn't place much emphases on the distinction between this word 'sur' that is translated 'take away' and 'rhum', a different word translated 'take away'. This word in verse 8:11 is not the same Hebrew word, it is another sanctuary word.

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

So there is a sense of movement, being 'taken away' but it's not the same as being removed. It means to lift up or exalt. Now this is very important when we consider verse 11.

Yea, **he [pagan Rome]** magnified *himself* even to the prince of the host [**Christ**], (he allows Christ to be crucified under his authority) and by him [**from pagan Rome**] the daily [**paganism sacrifice**] was taken away [**Rum: lifted up and exalted**]; it's not 'taken away in the sense that chapters 11 and 12 are talking about. What happens here in verse 11 is that Paganism is exalted. This is the story of verse 11, because the very next phrase is: "and *the place [the city of Rome] of his sanctuary [the Pantheon]* was cast down." Daniel 8:11.

This sanctuary was associated with Pagan Rome where Paganism was exalted to the world. So here in verse 11 what's being identified is Pagan Rome's attribute of exalting Paganism. It says, "And from him," from Pagan Rome, paganism was lifted up and exalted and the place where he did it, was the city of Rome. This was the place where he did it by building the sanctuary of the Pantheon in order to lift it up. That place is going to be removed. It's going to be 'cast down'. So verse 11 is consistent with itself.

Now you can add to that understanding that it's the Pagan forces of Europe, that were going to further exalt Paganism, and the way that they would do it historically, beyond lifting it up through the worship at the Pantheon, was they were going to be the ways and means for the Papacy to be able to control the world. Through the Papacy, Paganism was going to reach a new stage of exultation, because it was going to be more insidious in the sense that it was the same worship only now it had a Christian covering on it. So Pagan Rome is the instrument of really exulting Paganism in its own efforts while it ruled the world, but further exalting it by ceasing the profession of being Pagan and endorsing Catholicism, which is much more dangerous, as Paganism is covered by a Christian profession.

Daniel didn't accidentally choose this word in verse 11, which means to lift up and exalt, and accidentally choose different words in chapter 11 and 12 which mean remove. They are both sanctuary words, and Daniel chose these words carefully and perfectly.

In Adventism today, those that cling to the false view, brought in during the early 1900s, say it's identifying one of two things. Primarily they will tell you that it's identifying Christ's work in the sanctuary, but some hold a minor view and say the 'Daily' is the Sabbath and it's identifying when there's a Sunday Law. Let's look at these two false views in verse 11.

"And by him [**from pagan Rome**] (**the false view will tell you that this is the Papacy**) the 'Daily' [**paganism**] (**the false view says the ministry of Christ in the sanctuary above**) *sacrifice* was taken away [**Rum: lifted up and exalted**], and they'll tell you this means it was removed, blocked and obscured by the ceremonies of Papal Rome.

Papalism does that through their traditions and their ceremonies, but they can never close the door on anyone wanting to find Christ, or prevent them from entering the sanctuary with

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Christ; so it is certainly questionable whether that really takes place. Further, they don't address what this Hebrew word actually means. If they're say that 'by him', by the Papacy, the work of Christ in the sanctuary was 'taken away' that's one thing, but it doesn't mean that, it means to lift up and exalt. That would say the Papacy took Christ's work in the sanctuary and exalted it and lifted it up to the world. It doesn't make sense. Their position totally falls apart by the true meaning of the word that Daniel used.

The minor view in Adventism is that this 'Daily' represents the Sabbath. They say that by him, (the Papacy or his political forces) the Sabbath will be removed by the Sunday Law. But they also don't address what this word actually means. What this word really means that has been translated 'taken away' would make their position say, "By him (the forces of the Papacy) the 'Daily' (The Sabbath) would be lifted up and exalted." This isn't identifying a Sunday Law, this is identifying someone who is going to lift up the Sabbath.

So the position that William Miller and the pioneers arrived at concerning the 'Daily' and how it fits into history is sound, based on the words that Daniel chose in the different passages. Daniel spoke of the 'Daily' in chapters 8, 11 and 12, and he specifically chose these words that ended up translated as 'taken away' in all three situations, but they *were* different words, and we have to be consistent with Daniel's testimony.

Papal Rome

Now we are going to look at verse 12:

"And an host [**an army or military force**] was given *him* [**this jumps back to FEMININE–papal Rome**] against the daily [**paganism**] *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered." Daniel 8:12.

Verse 9 Masculine–pagan Rome.

Verse 10 Feminine–papal Rome.

Verse 11 Masculine–pagan Rome.

Verse 12 Feminine–papal Rome.

This is a very consistent outline by Daniel all describing the Little Horn because the Little Horn represents both aspects of the Empire of Rome.

And an host, an army was given him, the papacy, against the Daily, Paganism. This is consistent with Daniel 7, where Pagan Rome was divided into ten kingdoms, all Pagan; but three of those kingdoms possessed a type of theology incompatible with Catholicism; it couldn't co-exist. These other seven horns of Daniel 7, the pagan nations of Europe, beginning with Clovis, would one by one, begin to profess Catholicism and they brought their political strength and armies to the side of the Papacy to remove that remaining fortress of the three horns of paganism that were totally resistant to Catholicism. So in verse 12, we see an host, an army, military strength, is given to the Papacy against Paganism by reason of transgression and it "cast down the truth to the ground; and it practiced, and prospered." Daniel 8:12. And we know that the Papacy cast down the truth to the ground and practised and prospered.