

Question on the 'Daily':

Dear Brethren;

This question has been troubling me for a while now—and I have not shared it with anyone but I feel I need some clarification to remove my confusion on it.

In the last years, you folk have been saying that IF you take the wrong view of the Daily, then you have to begin the 2300 days at the time of Christ's ministry or Papal ascendancy.

This to me does not seem to be valid as I do not see that the Daily removal had anything to do with the 3 decrees of Ezra etc. If I follow the logical conclusion of your reasoning—then I would start the 2300 days at 508 AD which of course is not valid either.

I fail to see how the BEGINNING of the 2300 days has anything to do with the Daily!
Also I see that the DAILY has to do with the 1260 and the 1290 and the 1335 – but not the 2300. I have never been able to accept your reasoning on this at all—I have tried—but to me it seems a false idea just as much as the false view of the daily is.

IF you folk can show me the validity of this reasoning I would be grateful – as it stands now, I would not be able to teach this (to me) false reasoning on the 2300 days. I do wish to stand shoulder to shoulder so this is why I am asking for explanation of this.

God Bless you!

Reply and Explanation:

(Showing the Amazing connectiveness of the Prophecies of the 'Little Book'. PGT)

There is a question and answer in Daniel 8:13, 14.

The question is **how long is the (complete vision of Daniel eight; chazown) vision concerning the daily (paganism or Christ's sanctuary ministry) and the transgression of desolation (the papacy) to give both the sanctuary and host to be trodden under foot.**

The answer is 1844 (verse 14).

The chazown vision here is the complete vision and by context it is specifically dealing with Daniel eight. (You can extend the meaning of the chazown further throughout the Bible at a prophetic level, but in verse thirteen the primary question has to be answered is in the terms of the chazown vision of Daniel chapter eight.)

In chapter eight we find paganism (the daily) first introduced as the Medes and Persians, and this understanding allows us to mark the beginning of the complete vision within the history represented by the Medes and the Persians, which justifies 457BC. (Remember: it states "How long?" not, "When will?" It is asking about duration, not for a point in time.)

In order to identify duration (how long) we must ascertain the starting point. In Daniel eight the vision begins with the Medes and Persians, so marking 457BC as the starting point for the vision

is absolutely valid.

But if you identify the daily as Christ's sanctuary ministry you are then stuck with the reality that Christ did not begin His sanctuary ministry until 31AD. By identifying the daily as His sanctuary ministry you destroy the logic and justification for beginning the vision in 457BC. The earliest you can mark the beginning of the (chazown-complete) vision is 31AD. The question is about duration, so how you define the daily impacts the starting point of the vision.

The answer in verse fourteen provides the period of the duration of the vision, but the conclusion can only be derived based upon what starting point you choose, and the starting point is based upon your definition of the daily. If you define the daily as paganism you have historical and prophetic justification for the year 457BC, but if you define it as Christ's sanctuary ministry you can only justify 31AD as the beginning of the 2300 years (duration), and in so doing, you destroy 1844.

That is the logic I present (that I received from Miller) that you are questioning. I hope you now see it.

Secondarily you raise a question about the relationship of the daily and its historical removal (508). You can see it connected with the 1260, 1335 and the 1290, but nowhere else. I submit that the daily (paganism) is connected at the prophetic and the logical level. By prophetic I mean that all of the time prophecies on the charts have a direct connection to one another, and by logic I mean that beyond the simple mathematical connection; they are also connected in purpose and message. (I am having difficulty in explaining the definition of the second connection, but perhaps if I explain you will understand.)

You know the 1290 and 1335 are connected because they both start at the same event in 508. There is a prophetic or historical connection. Also the 1290 is connected to the 1260, for they both have the same ending point in 1798. But the ending of the 1260 is also the ending of the 2520 against the northern kingdom, so the 1335, 1290, 1260 and 2520 are all connected. The 2520 against the southern kingdom is connected with the 2520 against the northern (for they are the identical prophecy), so the 1335, 1290, 1260 and both 2520's are connected. But the 2520 against the southern kingdom ends in 1844, so it is connected to the 2300; therefore the 1335, 1290, 1260, both 2520's and the 2300 are all connected.

The first angel of Revelation fourteen arrived in history in 1798, but was empowered on August 11, 1840. The first angel of Revelation fourteen is the very same angel as Revelation ten, Who descended on August 11, 1840. Therefore the first angel is marked in 1798 and on August 11, 1840; therefore because the first angel arrived in 1798 it is connected with the 1335, 1290, 1260, both 2520's, the 2300 and it therefore connects all these prophecies with the 391 years and fifteen days of Revelation 9:14, 15. The 391 years and fifteen days starts when the 150 years of the first woe ends, so the 1335, 1290, 1260, both 2520's, the 2300, the 391 years and fifteen days and the 150 years of the first woe are all directly connected at the prophetic or historical level. This is all based at the simple level upon the truth that the 1290 and 1335 are connected by the same historical starting point. If you accept that premise for the 1290 and 1335, then all the other claims are valid.

The second way they are connected is the one which I have difficulty locating the correct expression to identify for this type of connection. I use the term logic, though there is bound to be a more accurate expression for this type of connection.

As an example:

The 1290 and the 1335 have a connection that is beyond the fact that they possess the same historical starting point. 508 is marking the change in dispensations from paganism to papalism that counterfeits the change in dispensations between the earthly and heavenly sanctuary in the time of Christ. 508 parallels the birth of Christ, and 30 years later Christ was empowered at His baptism, and 30 years later the antichrist was empowered in 538. Three and a half years after Christ's empowerment He was crucified, and three and a half prophetic years after the papacy was empowered it received its deadly wound. The truths connected with 508, the 1290 and the 1335 have a connection that supersedes their mathematical or historical connection.

Jesus illustrates the end with the beginning. 508 then provides a history that illustrates two endings; the ending of the 1290 and the ending of the 1335.

508 represents the work of France in setting up the papacy, while prefiguring the work of France in taking her down as represented in the 1290; and 508 represents a change in dispensations (paganism {the dragon} to papalism {the beast}) and prefigures the change of dispensations from papalism (the beast) to apostate Protestantism (the false prophet). The change of dispensations between 508 and 538 counterfeits the change of dispensations from the earthly to heavenly sanctuary. 1843 represents the change of dispensations from the beast to the false prophet, counterfeiting the change of dispensations from the Holy Place to the Most Holy Place. The history of 508 simultaneously represents the history of 1798 and 1843, for Jesus illustrates the end with the beginning.

This understanding is the understanding I am defining as the logical connection. This was a very simplified presentation of the logical connection between 508 and 1798/1843. That being said:

There is definitely a logical connection between the daily, its taking away and 508 with the 2300 years and the cleansing of the sanctuary. The word translated as cleansed in Daniel 8:14 has at least a partial understanding of set right or made right. To cleanse the sanctuary required more than one activity. **To make the sanctuary right required that a covenant people established, for the covenant people had been set aside in 34AD.** (I know the Lord entered into covenant with the Christian Church as he set aside ancient Israel) but in 1844, He raised up modern Israel, His covenant denominated people. **The sanctuary cannot be separated from God's people, for its purpose is to allow God to dwell among His people. If there is no people, then the sanctuary is not right.** In 1844 the Lord had to enter into covenant with a people in order to make the sanctuary right. (I know most Adventist understand the cleansing of the sanctuary as simply the investigative judgment, **but that is only part of what took place or began in 1844.**)

The beginning of the 2300 years is marked by the action of the third of three decrees that were produced by three pagan (daily) kings. It was paganism and papalism that was to trample down the sanctuary; and the cleansing of the sanctuary is connected with the cessation of the trampling down. The story of the trampling down is the story of paganism (and papalism) and the cessation of the trampling down is part of the making right of the sanctuary in 1844. There is a logical connection with the daily and the transgression of desolation in verse thirteen of Daniel eight,

that logically connects with verse fourteens identification of the cleansing of the sanctuary in 1844.

Let me go at this from another direction for a moment.

"The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 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." The Great Controversy, 426.

Here Sister White informs us that four distinct prophecies were fulfilled on October 22, 1844; Daniel 8:14, 7:13, Malachi 3 and Matthew 25.

Daniel 8:14 is identifying the investigative judgment.

Daniel 7:13 is identifying the reception of a kingdom by Christ.

Malachi 3 is identifying the Lord entering into covenant with modern Israel.

Matthew 25 is illustrating the experience of God's people in this history.

These four prophecies were all fulfilled at the same time, and they all are connected with the cleansing (setting right) of the sanctuary, but they are all identifying a different aspect of this deep and wonderful truth. We also know that Sister White specifically and often associates Habakkuk 2:1-4 with Matthew 25, for they are both addressing the identical tarrying time. When she ties together Habakkuk 2 with Matthew 25 she also identifies the connection of Ezekiel 12. Therefore when she makes the statement we just considered, it is also understood that Habakkuk 2 and Ezekiel 12 were also fulfilled on October 22, for both those prophecies dealt with the ultimate fulfillment of the vision that tarried, and that fulfillment was on October 22, 1844.

To cleanse the sanctuary required that a people be developed (Matthew 25) that the Lord could enter into covenant with (Malachi 3). It required judgment (Daniel 8:14) that concludes with Christ receiving a kingdom (Daniel 7:13). It also required that the Holy City where the sanctuary is located would no longer be trampled down by paganism or papalism (the daily and transgression of desolation).

Just as Habakkuk 2 and Ezekiel 12 are tied together with Matthew 25; and therefore with Daniel 7:13, Malachi 3, Daniel 8:14 which were all fulfilled on October 22, 1844; so also is the 2520 against the southern kingdom tied to October 22, 1844. That prophecy is identifying the punishment of Judah for breaking the covenant (the scattering), while also promising the entering into covenant with modern Israel at its conclusion (the gathering).

The 2520 against Judah is addressing the covenant and is directly connected with the 2300 years, for they were fulfilled at the same point in time, but it is also connected with Malachi 3 for Malachi 3 identifies Christ as the Messenger of the Covenant who suddenly comes to His temple on October 22, 1844 to establish the covenant.

The 2520 against Judah is emphasizing the covenant, while the 2520 against Israel is emphasizing the trampling down by the two desolating powers (paganism and papalism).

When the Messenger of the Covenant suddenly came to His temple on October 22, 1844 He first had to build the temple. In John He said it would take Him three days to do so, but He there spoke of His body, (while also was simultaneously representing the history of the arrival of the three angels messages as three days).

In John 2:20 the Jews informed Christ that it took 46 years to build the temple, and from 1798 when the first 2520 ended until 1844 when the second 2520 ended we have 46 years. During that history Christ built the temple of the Millerites that He suddenly came to and entered into covenant with on October 22, 1844. Notice the following:

“Wherefore hear the word of the Lord, ye scornful men, that rule this people which *is* in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, **a precious corner stone, a sure foundation**: he that believeth shall not make haste.” Isaiah 28:14-16.

Much can be said of these four verses. Let me elaborate a little:

“Wherefore hear the word of the Lord, ye scornful men, that rule this people (the leadership of) which *is* in Jerusalem (the Seventh-day Adventist Church, see *Testimonies*, volume 5, 211). Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge (the Sunday law punishment) shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord God, Behold, I lay in Zion (modern Israel: Adventism) for a foundation a stone (the truths represented upon the 1843 and 1850 charts), a tried stone, a precious corner **stone**, a sure foundation: he that believeth shall not make haste.” Isaiah 28:14-16.

What I wish to note is that here Christ is identified as the corner stone and the foundation. Now notice Peter:

“If so be ye have tasted that the Lord *is* gracious. To whom coming, **as unto** a living stone, disallowed indeed of men, but chosen of God, **and** precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

“Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe **he is** precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, **even to them** which stumble at the word, being disobedient: whereunto also they were appointed.

“But ye **are** a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: Which in time past **were** not a people, but **are** now the people of God: which had not obtained mercy, but now have obtained mercy.

“Dearly beloved, I beseech **you** as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by **your** good works, which they shall behold, glorify God in the day of visitation.” 1 Peter 2:3-12.

These two passages are dealing with God's covenant people. Notice the following:

“Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth **is** mine: And ye shall be unto me a kingdom of priests, and an holy nation. These **are** the words which thou shalt speak unto the children of Israel.” Exodus 19:5, 6.

To enter into covenant with God, His people are identified as a kingdom of priests and a holy nation. When Peter penned his words he was addressing the covenant that God was entering into with the Primitive Christian Church, but in so doing he was pointing forward to the history of the Millerites and the 144,000 (for the Lord entered into covenant with Adventism in 1844 and He does so at the end of the world with the 144,000). Notice the passage in Peter again:

“If so be ye have tasted that the Lord **is** gracious. (Revelation 10:8-10 John goes and takes the little book and eats it and finds the Lord is gracious. The 144,000 must also eat the little book). (John came to the angel, who Sister White informs us is no less a personage than Jesus Christ, who is also Peter's living stone). To whom coming, **as unto** a living stone, disallowed indeed of men, but chosen of God, **and** precious,

Ye also, (John representing the Millerites and the 144,000) as lively stones, **are built up** (from 1798 through 1844) **a spiritual house**, (in order that the Messenger of the covenant in Malachi 3 could suddenly comes to his temple {spiritual house that has just been built up} and enter into covenant with as) an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

“Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone (which according to Isaiah is the foundation; ie. the truths on the 1843 and 1850 charts) , elect, precious: and he that believeth on him (the truths on the 1843 and 1850 charts) shall not be confounded. Unto you therefore which believe (the truths on the 1843 and 1850 charts) **he is** precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, **even to them** (who reject the truths on the 1843 and 1850 charts, both in the Millerite history and the history of the 144,000) which stumble at the word, being disobedient: whereunto also they were appointed. But ye **are** a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light:

“Which in time past **were** not a people (before 1844 and before the covenant is established with the 144,000; ie. 9/11), but **are** now the people of God: which had not obtained mercy, but now have obtained mercy.

“Dearly beloved, I beseech **you** as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak

against you as evildoers, they may by **your** good works, which they shall behold, glorify God in the day of visitation.” 1 Peter 2:3-12.

Malachi 3 was fulfilled on October 22, 1844 and marks the covenant relation between Christ and the people He developed between 1798 and 1844 to enter into the Most Holy Place with Him, but Malachi 3 is as directly connected with the 2520 as is Matthew 25 connected with Habakkuk 2 and Ezekiel 12. The logical connection of the 2520 with the 2300 is air tight, but the 2520 in connection with Malachi 3 that were both fulfilled on October 22, 1844 not only addresses the covenant truth, but also the trampling down of the sanctuary and the host as represented by the first 2520 against the northern kingdom. There is a direct connection between the trampling down and the cleansing of the sanctuary, and because of this there is a direct logical connection between the removing of the daily and the cleansing of the sanctuary.

There is therefore a specific and logical connection of the taking away of paganism that is part of the understanding of the cleansing of the sanctuary. It is connected both logically and at the prophetic level.

Hope you can follow this rambling. Jeff Pippenger