

The Desolations of Jerusalem 10

From a Presentation by Duane Dewey 11, 2011

Transcription by Sister Grace

Minor editing for readability by P G Temple

We are going to again begin our discussion of some topics concerning Biblical hermeneutics. Today our topic will be the 'Daily' in Daniel, in regards to how it is being interpreted within the church now. I should warn you at the beginning, this is not an exhaustive view of the subject, but it is going to be a brief view of some things, to tie into what we have been discussing this week, on the interpretation within the Adventist church on Bible theology. Before we get started, will you join me in kneeling for prayer?

Loving Father in heaven, Lord, we are grateful that You are with us here at the beginning of a new week. Thank You dear Lord, that You give us six days of labour and the seventh day to rest, we enjoyed the rest that we had yesterday on Your holy Sabbath day. Lord this morning what's so wonderful about the gospel, is that we can enter into your rest, to prepare ourselves in our labours throughout the week and then we can join with you in resting on Your holy Sabbath day, because of the wonderful work that Christ is accomplishing in our lives. Lord this morning, as we open up Your Word, Jesus says that He is that Bread that came down from heaven, and it says that unless you eat My flesh, and drink My blood, you have no life in you. So this morning, dear Lord, we pray that the angels, Your Holy Spirit would quicken our hearts and minds, that the angels would be present and that they would counteract any evil influences here, as we give this study. For those also who are watching, bless them mightily. Give them hearts, Lord, that are willing to examine these truths for themselves. One thing we haven't stressed this week Lord, is that we must not take my word for this, but we must look into these things ourselves. So bless us Lord, as we have a study, we pray and ask thee for these blessings; in Jesus' name, Amen.

In my prayer I just mentioned that people need to investigate these subjects for themselves, and unless you do, you will not understand, really, what type of a crisis we are in, here at the end of the world. The Sunday law is about to be enacted in the United States. There are many things that point to that; and if we're going to be faithful, to what the Lord has called us to do, in giving the First, Second and Third angel's messages, then we need to be prepared, and the only way we can be prepared, is to have ourselves founded upon a sure foundation.

Turn in your Bible to Jeremiah chapter 6:16, and then we will look at one more text before we start our discussion. The texts that are involved with the 'Daily' in the book of Daniel are chapter 8:11 to 13, 14 is included. We also have Daniel 11:31, and Daniel 12:11, 12 which discuss the 'Daily'. We are not specifically going to look at those texts to discuss the 'Daily', because everybody can look at those texts for themselves in the Bible. But in Jeremiah 6:16 it says...

Jeremiah 6:16 "Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*."

Many today amongst us as a people, will not except the truths that are portrayed on the 1843 chart and the 1850 chart; and in a minute or two we are going to look at this little chart here, we will explain something about. It is also an 1842 chart, from the time of the Millerites.

Now the church though today will not hearken, they will not listen, to the voice of the prophets. Amos says that the Lord will do nothing unless He reveals His secrets to His servants the prophets. If you look now in Jeremiah chapter 31, this is the story about the restoration of God's people after their exile in Babylon. It tells of the terrible plight that they would suffer for seventy years, but as they come out of Babylon, the story is centred in that fact that Ephraim in the north, had transgressed the covenant, broken

the everlasting covenant, and they were destroyed by the Assyrian in 723 BC. Judah then would be destroyed in 677 BC (sic.)*[note: This is when King Manasseh was captured—Jerusalem was not destroyed then but it lost its independence.]* and we have the testimony of Jeremiah that they were going to be restored and Jeremiah's testimony is pointing down to the time of the Millerites; also it's pointing to the time of the return of the exiles coming out of Babylonian captivity. The story of the return of the exiles, and the restoring of the Millerites, are a parallel. One is the type, the other is the antitype. In verse 20, Joseph Bates wrote a series of articles in a book called 'Earliest SDA periodicals' and in the 'Present Truth' paper of the early Sabbatarian Adventists, he wrote an article about the text that we are going to read here.

"Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD." Jeremiah 31:20

God here is telling through Jeremiah that He spoke against Ephraim, that's the tribes of the north that were taken captive by the Assyrians. God is talking about having mercy on those He has punished.

"Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities." Jeremiah 31:21

Jeremiah is constantly reminding the people of God to return to the old paths; and with that now, we are going to take a look at some things concerning the 'Daily' in Adventist history. What you see here is a chart by Joshua V Himes. It's called 'A Pictorial Chart of Daniel's Visions'. On the first line of this chart, is Daniel chapter 2, we see the image, the head of gold, the chest and arms of silver, the thighs of brass and the legs of iron and clay. Here is the point when we have a transition from pagan Rome to papal Rome, that's Daniel 2; and the overarching arc above it here, which is displayed so you can see it. This is 677 BC, that's displayed at the top of each chart, and on the 1843 chart.

This 677 BC subtracted from 2520 years takes you to 1843, and that what Miller was teaching that Christ would come in 1843. Miller had a second testimony to that same prophetic time line in the 2300 days, which begins in the commandment to restore and build Jerusalem by Artaxerxes Longimanus in Ezra 7 and if you subtract 457 BC from 2300 years, from Daniel 8:14, it comes to the same conclusion; 1843. This chart is depicting the same information but in a different style or fashion. What we have is the 677 BC date which is 2 Chronicles 33:11; and this arch take you all the way through sacred history, and that's on this chart. It takes you all the way through sacred history till you come to a dividing point, and this is where you have the 'Daily' in sacred history, this is the transition point, from the pagan power to the papal power.

Now you can see that from 677 BC, if you do your math, it will take you down to 1843. We understand, later they had to recalculate it, and it takes you actually to 1844. During the time of the Millerites they recalculated it. At first they thought that Christ was going to come in 1843 but then with recalculation and further Bible study they determined that Christ would come on October 22nd 1844.

So this is basically the lay out of this little chart. But on the second line, what you see is Daniel chapter 7, and they are showing different aspects. Daniel is done on a Biblical principle called repeat and enlarge; and as it is being told the first time, this is Nebuchadnezzar's dream interpreted by Daniel, actually interpreted by God for Daniel. Then in Daniel 7, God gives Daniel a second line of prophecy and we begin with the same date line, 677 BC, and it extends to the same ending period, 1843.

Now this is Daniel 8, and we begin with the same time line here 677 BC; but here we have the second testimony as we do here, the 2300 days; and it begins here in the time of the Medes and the Persians in 457 BC, and it extends itself down to the same conclusion, the end of the 2520, and the end of the 2300

day time prophecy of Daniel 8:14. Again in this line here we have the 'Daily' in the center. Then on the bottom line again we have the 'Daily' in the center.

This bottom picture is the pagan sacrifices that were used in the worship of Baal, throughout the sacred history of ancient Israel. They were the continual, persecuting power against the people of God. This point here on the other side where you see another, almost similar, but this is the rise of the papacy. This is Catholicism on this side, this is paganism and this is papalism, and the centralizing point on these 3 lines of Bible prophecy is the transition from paganism to the papal power, and it's all centred on the correct interpretation of the 'Daily' in Daniel 8, 11 and 12.

This document here is by a modern theologian, Bible historian, Seventh-day Adventist historian; he has his doctorate in Seventh-day Adventist history, and he is currently teaching at Andrews. His name is Gerald Damsteegt, and this is from his book 'Foundations of the Seventh-day Adventist Message and Mission'. It was printed in 1977, and we are going to read something in it. But before I read his, I want to read a statement from this article called, 'Does 1844 have a pagan foundation?' The first paragraph says:

"When William Miller came to the novel conclusion that the 'Daily' of Daniel 8:11, 12 and 11:31 (and I should say Daniel 12:11, 12 which is on the Millerite chart, this author here, forgot to put that one in. there are three places you can find the 'Daily' in Daniel.) was "paganism" rather than sacrifices connected with Jewish temple services, he opened up new possibilities for the treatment of the 2300 days in Daniel 8:14. A seemingly viable justification and defense of 1843 or 1844 as the terminus of the 2300 days was now possible." Does 1844 Have A Pagan Foundation? by Dennis Hokama pg.1.

What he means by that, when you read that article and we are going to look at some of that article, but before we do, we are going to read Damsteegt.

We have been discussing this week about a form of biblical hermeneutics that has been used in the Seventh-day Adventist church, is began in the 1930's; by the 1940's it was entrenched; by the 1950's and 60's, according to the men who were responsible for bringing this into the church, the 'historical method', or its real name is the 'historical critical method', would be used by 90% of our biblical theologians, our teachers, and all of our seminars around the world.

However this is nothing new. During the week we have had a depiction of the Millerite history and we had 1798, 1840, 1842, 1843, 1844, the Midnight Cry, we had October 22nd 1844, and that history depicts Matthew 25 which calls it the parable of the ten virgins. The Millerites were familiar with it and Sister White says that the parable of the ten virgins will be repeated to the very letter. That means that history is going to be repeated; and so these people today that are using what they call the 'historical critical method', they are repeating history, because this same history was controverted in the time of the Millerites. Let me read to you now what this other modern writer says:

"When Miller understood that the 'Daily' was paganism, it gave him a plausible reason now to terminate the 2300 days in 1843 and 1844..." {Foundations of the Seventh-day Adventist Message and Mission by Damsteegt pg.64-65}

Notice what this says now, this is from Elder Damsteegt's book 64-65, and he is quoting from an old article from 'Signs of the Times'. It was written during the time of the Millerites ,1941.

"When in 1840 Dowling published his critique on the idea of Christ's coming in 1843, Miller considered it one of the most subtle attacks ever launched against his views. (*Now I want you to notice, the most subtle attack*). Generally, Dowling employed the 'historicist hermeneutic' (*So what Brother Cottrell has done in the middle to the end of the 20th century was already done by the Dowling by the time of the Millerites*) to apocalyptic-eschatology, but he made an exception to

Dan. 8. His rationale for making this exception was based on his conviction that the year-day principle could not be applied to the expression "two thousand and three hundred days" because the literal rendering was not "days" but "evening-mornings." (*Raymond Cottrell makes the same conclusion*) This, he said, indicated that Dan. 8:14 referred to a period of natural days (*that means a local interpretation based upon the times in which the book of Daniel was written which also concurs with Cottrell. The arguments are identical and the conclusions are the same by this man who wrote in the 1840's and Raymond Cottrell and Desmond Ford in the 20th century in the 1940's, 100 year later*), not years, and thus could not be related to the time concepts of Dan. 9." {Ibid}

This is important when you understand A.G. Daniels and Prescott's reinterpretation of Early Writings, page 74, because they controvert the 'Daily' by construing and misinterpreting her statement to say that her subject was not the 'Daily' but that it was the subject of time. So the subject of time has been used by the enemy of truth, in both days in the Millerites and in modern Adventism, but it's in a reverse order, might be a little complicated but if you investigate these things for yourself, you will see that this is true. It says:

"The term "evening-mornings" he saw as a reference to the Jewish sacrificial system which led to an interpretation of the symbolism of Dan. 8 in the context of Jewish history."

This is what is where Miller broke from all the commentators that were before him. Miller saw that the Jewish sacrifices were not the 'Daily' in Daniel; but he saw it was paganism, and we will get to see how he did that.

"He (Dowling) associated the 'Daily' with the number of daily burned offerings' (*As did Raymond Cottrell.*)

"He associated the "2300 evenings and mornings" with "the number of daily burnt offerings," which counting "both morning and evening sacrifices," pointed to a period of 1150 days or three years and 55 days. . ."

So even their math doesn't come up with 2300 days, the math doesn't fit; but nevertheless that's how they interpreted this using their own "historicist hermeneutics".

". . . during which the Jewish sanctuary would be polluted and the daily sacrifice taken away. (*this is Antiochus Epiphanes, this is how they interpret that*). Relying on historical information found in other commentaries, Dowling interpreted the little horn as the person responsible for these actions, Antiochus IV Epiphanes." {Ibid}

"In support of this view he provided the following data on the desecration of the sanctuary: On the 15th day of Casleu, a month he equated with December 168 B.C., the image of Jupiter Olympus was erected by Antiochus in the temple of Jerusalem (1 Macc. 1:54); ten days later sacrifices were offered to this idol (1 Macc. 1:59); three years later, on the 25th of Casleu, the temple was purified and dedicated anew to the worship of the God of Israel by Judas Maccabaeus (1 Macc. 4:52)" {Ibid}

So this is the 'local historical application' that these men were using by following Cottrell's own method; he wasn't even alive then, but they were using the same identical method that Cottrell said you should use, to accurately interpret what the Bible is telling us that the Holy Spirit intended it to mean; because they believed that this principle can only be understood if you understand Daniel and the other prophecies of the Old Testament in their local, historical context; and outside of that they do not have any validity. So that means that you cannot extent the 2300 days to October 22nd 1844, if you view those prophecies in that fashion.

This was the man who came up against Miller in 'The Signs of the Times'. I don't have time to go through the history of the 'Signs of the Times' that was began by Joshua V Himes, but it was given as an organ for Miller to give his views on the prophecies, because none of the other papers of the time were allowing

him to do so, so they published their own, the brain child of Joshua V Himes. To be fair to the other opponents of Miller, they would also publish the views of Miller's opponents, that is why we have this on record.

Jeff just reminded me that Dowling's understand of this did not agree with the history of Antiochus Epiphanies. I really want you to see that they are using the same method that Raymond Cottrell was using. Now Litch, when he comes to the defence of Miller in considering Dowling's views himself; Josiah Litch was a real giant in the Millerite time period. Notice what Litch says:

"To Litch the 2300 days included both the pagan and the papal abominations." {Ibid}

So this writer (Dennis Hokama) is correct. To the Millerites, they placed the commandment to restore and rebuild Jerusalem in 457 BC; and the reason they did so, was because it extended the 2300 days down into time to 1843, and they could not do so if they left the 'Daily' in Dan 8, 11 and 12 as the Jewish sacrifices. Had they done so, they would have no validity in extending the visions of Daniel 8:14 into the future, because it would have been fulfilled in a local event, in the times of Daniel the prophet. So he says:

"According to him the major distinction between Millerites and Adventist and Millerites was that the Adventist believed in a pre-millennial and a personal advent of Christ from heaven to glorify his saints and to take vengeance on his foes while the millennial believe in the universal spiritual reign of Christ for a thousand years before his second personal advent." {Ibid}

The millennial believed that there was going to be a thousand years of peace, based on the fulfilment of the Bible prophecy, based on Antiochus Epiphanies. It also allowed them to believe that there was going to be a thousand years of peace on earth and then Christ would come. But when you take that same prophecy and understand it the way William Miller did, that the 'Daily' is paganism, all that millennial mess is washed down the drain, and Antiochus Epiphanies doesn't fit the history of the prophecy, and he does not, because Rome fits that history. It says here:

"First of all Miller criticized Dowling's inconsistency in applying the year, day principle to Daniel 9:25-27, Daniel 12:11-12 (*Now these are important if you understand...I don't have time to go into Daniel 9 and Daniel 12 but these are very important*) Dowling disagreed with Miller on using the year day principle on Daniel 9:25-27, 12:11-12, and not to Daniel 8:14 pointing out, it destroyed the harmony between Daniel 8 and 9 which was based upon the time references. It destroyed the harmony between Daniel 8 and 12 which was founded on the idea that the daily sacrifice of 8:13 and of that of Daniel 12:11 were identical (*Amen*). Litch added that the fact that the original rendering of Daniel 8:14 was not days, was not a valid reason for not applying the year day principle for there were other passages in which the term 'day' was not used, but to which this hermeneutical principle was applied such as times, and time and the dividing of time." {Ibid}

What they are saying is that in Daniel 8:14, the word day was evenings and mornings but the translators made it as 'days'. But the same year-day principle that Miller used to apply to Daniel 8:14, he also applied to the 1260 days of Daniel which is described as times, time and the dividing of time, the word 'days' was not used for that either which is a legitimate argument that the Millerites are making; and 42 months of Revelation 11 does not describe it as 'days'. So they had four testimonies, including Daniel 8:14, that the year-day principle is sound, based upon the different ways that the different prophets, Daniel being one, John being the other, were constructing their idea of the year-day principle in the terms of evenings and mornings; times, time and dividing of time; and 42 months.

"He remarked further that there was no historical evidence available for an exact period of the 2300 literal days. . ."

Antiochus Epiphanies did not fit the history; Antiochus Epiphanies ended somewhere down here... he did not end down here in the time of the papacy, and at the end of the world when the investigative judgment would begin. Antiochus Epiphanies finished his career back here somewhere in Ancient history. He did not crucify Christ, Rome did. So he cannot be the antichrist of Daniel 9, and his history was not 1150 days.

"Therefore, on the basis of historical hermeneutics (not the historical hermeneutics that Dowling was using, but in the ones that the Millerites were using), the Millerites felt it necessary to look for another interpretation which would fulfil the prophetic time in every detail. The only interpretation which according to the Millerites could satisfy this requirement was the one achieved by the employment of the year day principle." {Ibid}

Now, one of the things that this writer, and some of us who have been studying this; as Miller began to research this for himself, he began to study these things in 1816, and by 1818, he had come to most of the conclusions that you see on this chart. Some time after 1838, once Josiah Litch and the other men began to join the Millerite movement, they helped Brother Miller make some improvements to some of this. But the majority of it, 99% of it, is all William Miller.

So by 1918, Miller is convinced by the Bible study that he has done, using the historicist method, or proof-text method of Bible study, that as he is trying to justify his understanding of the year day principle, the understanding of the 2300 days of Daniel, the 1260 days of Daniel, the 1290 days and the 1335 days of Daniel, based on the year day principle, he knows that he has to do something with this controverted interpretation by the rest of the commentators of his day that point to the 'Daily' as Antiochus Epiphanies on a local event; and so as he begins to search the Bible as he did with his Cruden's concordance, he begins to take it apart piece by piece; but he says that "I could find no where were I could match the word 'Daily' in any other scripture". Now we are going to read Miller's own statement on that event.

"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 a concordance] took those words which stood in connection with it, 'take way;' he shall take away, 'the 'Daily'; 'from the time the 'Daily' shall be taken away', etc." {Second Advent Manual, page 66}

Now I want you to turn in your Bibles to the 'Daily' in Daniel 12. I find it interesting, I have wondered sometimes why it was, that on one chart they use one text for the 'Daily' and on the other chart they use a different text for the 'Daily' and I found out why by reading Damsteegt's book. I recommend that everybody should get that book and read it, I have been recommending that now for about six years, I have taken a little heat for that, but I still recommend it. In chapter 12:11 we are going to read:

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."

This is the verse that Miller was studying when he was telling you this. He wasn't studying Daniel 11:31, he wasn't studying Daniel 8:11-13, but he is using this text because this particular text has a time prophecy directly tied to the statement of the 'Daily' and that is the 1290 years; and Miller knows that if he can pin this down, he can find out when the 1290 years begins that gives him a justification to use 457 BC to begin the 2300 days accurately.

Elder Froom has told us in his book 'The Prophetic Faith of our Fathers', that a week before he gave his first sermon on this in 1831, Miller was going back over these calculations; and as he was going back over these calculations, he was still, even though he was certain of it, he still had some nagging thoughts at the back of his mind that maybe his conclusions were not as accurate as he thought, and maybe some of the other commentators who were using this other type of biblical interpretation, were correct. So he began and he went over it again.

Now this study that he had already had come to conclusion of by 1818, for 22 odd years he had been going over the Bible, I have had people criticize me because I have been doing this for twelve years now, but Miller took longer than I did to get at this. Before he would ever preach it to the world, Miller went over these calculations over and over and over and over; and now a week before he was going to give his first sermon on the prophecies of Daniel and Revelation, to tell them to fear God and give glory to Him for the hour of His judgement has come, that Christ was going to come in 1843, Miller wanted to be certain. So he looks it over, and Elder Froom makes this statement:

“To his dying day, Miller never backed away from the biblical date of 457 BC or 508 AD.”

Because those are the dates that are set on this chart. 508 BC allowed Miller to apply the year, day principle to the 2300 days which the rest of the crew in his day were applying to Antiochus Epiphanies, which does not extend the 2300 day vision to Christ’s second coming, which would allow them to believe that there would be a thousand years of millennial peace before the second coming, but that is not what the Bible teaches. Miller says:

“I read no other case in which it was found but in Daniel, I then took those words which stood in connection with it, “take away”, he shall take away the ‘Daily’, from the time the ‘Daily’ shall be taken away etc, I read on and thought that I should find no light on the text. Finally I came to 2 Thessalonians chapter 2 verse 7 and 8.” {Ibid}

We read this week that the angels of God guided the mind of William Miller; Ellen White says that God gave William Miller the commencement of the chain of truth. William Miller has been described by Ellen White as the John the Baptist of his day, and he was; he fulfilled the role of John the Baptist. Now this text is a giant in Millerite history, without it, the saints would have never come to the conclusion through Elder Snow that Christ would come on October 22nd 1844.

This also involves the history of the tarrying time. It is the parable of the ten virgins, and in our history, we are repeating that parable to the very letter, as were the commentators in the Millerites’ day, they were denying the testimony of Daniel based on the year-day principle because they didn’t believe in the correct understanding of the ‘Daily’. That’s the facts; and today Adventism is making the same identical, huge mistake. 2 Thessalonians chapter 2 verses 7 and 8:

7 “For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:”

Now here on our picture is when this takes place, in 508 AD is when the pagan form of the Roman power is moved aside, and here is where that wicked is revealed, the papacy, and from this point onward, in 508 AD, which gives the justification to begin 457 BC in the time of the pagan Medes and Persians, in the time of the 2520, it would extend the 2300 days to October 22nd 1844, using the day for a year principle. 508 AD would extend itself to 1798, being the 1290 days of Daniel 12. This is airtight, rock solid; this is the Rock of Ages according to Ellen White. Now Miller says:

“For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And when I had come to this text, O how clear and glorious the truth appeared.”

When Ellen White says that the angels guided this man’s mind, he says, ‘O how glorious the truth appeared’, what he is telling you is, all the rubbish from all the commentators that had come before Miller was swept aside, and the truth appeared—

“There it is, that is the ‘Daily’”! (He is quoting from the Bible) Well now what does Paul mean by “he who now letteth” and “hindereth”? What does Paul mean by the man of sin and that wicked?

Popery is meant. Well what is it that hindereth that wicked popery from being revealed? Why it is paganism. Well then the 'Daily' must mean paganism." {Ibid}

This was revolutionary in prophetic interpretation from the Bible. Miller was the first. Leroy Froom has documented this in the third volume of his set 'The Prophetic Faith of our Fathers'. For four hundred years, men taught that it was Antiochus Epiphanies; even before that, some of the early Fathers fingered Antiochus in this prophecy of Daniel 8:14, but God had led the mind of William Miller and the angels guided William Miller to understand that the 'Daily' was paganism.

Now another man came along with similar arguments as Dowling's, very similar. Now this is Sylvester Bliss.

"Bliss stated that the prince of princes of Daniel 8:25, against whom that little horn acted as the messiah, which implied that the little horn could not be Antiochus, for he died before Christ was born; two additional arguments were brought out in an article in the Signs of the Times. The first said that it was contrary to the history of the progressive development of world powers to state that the Medo-Persian power was called great, the Greek empire designated as very great and Antiochus characterizes exceeding great, because Antiochus was obliged to pay tribute to the Romans, there was no question that Rome was the exceeding great power. The second argument pointed out that the conquest of the Roman Empire, not those of Antiochus fulfilled the geographical progression" {Unknown reference}

"In regards to this understanding of Antiochus, the millennium and the whole nine yards concerning the year day principle, Litch added that the fact that the original rendering of Daniel 8:14 was not days was not valid because of (he gives the reason times, time and the dividing of times, the forty two months) much further that there was no historical evidence available for an exact period. The 2300 literal day interpretation therefore on the basis of historicist hermeneutic, the Millerite felt it necessary to look for another interpretation which would fulfil the prophetic time in every detail. The only interpretation which according to the Millerites would satisfy this requirement would want to achieve by the employment of the year-day principle" {Ibid}

Now we want to look at some statements in this article that is called 'Does 1844 Have a "Pagan" Foundation?' This is a good article to read, I can't go over all of it today with you today. Now after Miller had come to these conclusions on finding 2 Thessalonians, it's a remarkable fact that this writer here points out and says...

"It did not matter to Miller that "taken out of the way" was not exactly "taken away"; it was close enough however. It is perhaps indicative of the spirit of the times that even the vague and ambiguous way that both Daniel and Paul referred, supposedly, to paganism was considered to be further evidence that they must be talking about the same thing" {Does 1844 Have a "Pagan" Foundation?}

So Miller defining this as paganism gives reflection upon the fact that Paul calls it the 'mystery of iniquity', Daniel calls it the 'Daily' and if you compare the two texts, using the words, 'take away' like Miller did, you can come to this obvious conclusion that both texts are referring to the same thing that Paul is referring to and that the 'Daily' and the mystery of iniquity are the same, the mystery of iniquity is the papacy.

"It is also remarkable that Paul is just about as ambiguous in speaking of paganism, as Daniel is supposed to be. Paul calls it "he who now letteth: or hindereth". Daniel calls it the 'Daily'. All the arguments from analogy will be seen, we think, to be in favor of Mr. Miller's supposition that this 'Daily', or continual, denotes paganism. (Apollos Hale's article in The Signs of the Times and Expositor of Prophecy, edited by Himes, Litch, or Bliss, November 16, 1842)" {Ibid}

Apollos Hale is marking the fact that these obscure terms by Paul and Daniel, because they are obscure, he says that they can be denoted as paganism.

"The significance of Miller's redefinition of the "daily," when reinterpreting verse 14 (the 2300 days) should not be missed. This can be seen in his very next paragraph of the previous passage: *(From Apollos Hale)* Supposing this to be the true meaning and application of the text, the question in the 13th verse, and the operations of the little horn, as stated in the 11th and 12th verses of the 8th chapter of Daniel, refer to "*very different things*" from what our commentators generally, distinguished or not, have supposed, (emphasis supplied)" {Ibid}

Now he is going to quote from the SDA encyclopaedia 1966 page 321.

"'Paganism' totally deflected the meaning of the saint's question in verse 13 from "the daily" being taken away. There was no longer any relationship between what was "taken away" and what would be restored after 2300 days. The "daily" was totally divorced from the concept of "sacrifice." When this interpretation was challenged on exegetical grounds. **Miller replied that the word "sacrifice" was added by man and was not in the original Hebrew manuscripts.** (SDA Encyclopedia, 1966, p. 321)" {Ibid}

I think that was very appropriate, Amen. It was not in the original Hebrew manuscript. This is the very thing that Ellen White endorses in Early Writings page 74; this is the very thing that Raymond Cottrell would use to turn the history of Adventism upside down and reapply the old view of Antiochus Epiphanies and the 'Daily' and all the rest, to a local, literal translation, and completely destroy the Investigative Judgment; completely destroy the Advent history, and so forth and so on. Now it says here...

"Previous to this, all interpretations whether literal or symbolic had assumed that the "daily" referred to the Jewish sacrifices" {Ibid}

This writer's premise at the beginning tells us...

"When William Miller came to the novel conclusion that the "daily" of Daniel 8:11, 12 and 11:31 was "paganism" rather than sacrifices connected with Jewish temple services, he opened up new possibilities *(Amen! He opened up the great Second Advent movement)* for the treatment of the 2300 days in Daniel 8:14" {Ibid}

Daniel 8:14 says unto two thousand three hundred days, then shall the sanctuary be cleansed, and Ellen White describes this text as the foundation of Adventism. What this paper is telling you, is that without the correct understanding of the 'Daily', you don't get there. You just can't get there without it. Therefore those who say today that the 'Daily' is not salvational; they don't understand their own history.

Miller understood it; Sister White understood it; James White understood it; Uriah Smith understood it; Washburn understood it; Gilbert understood it; S. N. Haskell understood it; and some of the men I mentioned in the last of my list men and women, who were on the right side of this controversy of the 'Daily', they would defend the 'Daily' against the new view to their dying breath.

Elder Washburn would give a statement on the 'Daily' on his death bed, calling what they did in the 1919 Bible conference, heresy and darkness. To his dying day, Washburn stood for the faith once delivered to the saints. They called him names, they tried to bring him in before the General Conference, and when they tried to do that, he was glad to go; he demanded a review before the General Conference committee, he didn't mind going... they didn't have that little meeting, nevertheless.

"Previous to this, all interpretations whether literal or symbolic had assumed that the "daily" referred to the Jewish sacrifice or something analogous to it in the Christian Church. Thus it was thought to be something good *(now this is something interesting, I know when Jeff read this, he probably found this to be as interesting as I did; anyone who reads this who is familiar with these subjects will find it interesting.)* that was defiled and desecrated by something false and evil." {Ibid}

So what we have here is that they believed that it was something good—the Jewish sacrifices; that's something good, and it was up against something evil. Now Miller, as a result of this novel analysis; this evil part was Antiochus Epiphanies, and he was going to desecrate the Jewish temple and sacrifices. He was the bad boy; he was the evil part of this, their understanding of bible prophecy. Miller comes along and turns it on its head, and now the 'Daily' is something evil, and it is going to persecute the host and the sanctuary, that needed to be cleansed by the end of the 2300 days.

For many centuries, they taught the view that it was the Jewish sacrifices that were good, trampled upon by the evil Antiochus Epiphanies, but Miller comes along with the correct understanding of the year-day principle. It is imperative that you understand that Miller would never have come to his conclusions on the 'Daily' had he not been using the year-day principle. He reveals that this 'Daily' is paganism, and the other side is the host and the sanctuary that is to be trampled underfoot. So there is a 180 degree turn around in the days of William Miller.

Now we have said in this discussion briefly, but Jeff has been teaching for years, quoting the statement of Ellen White, that the Parable of the Ten Virgins will be repeated to the very letter. When the Parable of the Ten Virgins was under way in the times of the Millerites, the 'Daily' got turned upside down, 180 degrees from its original view point, by William Miller. In our history, we have re-turned it upside down and now the 'Daily' is Christ's high priestly ministration in the sanctuary; we have reversed it. Now with that reversal, modern theologians, using the same hermeneutics as Brother Dowling in the 1840's, are now declaring that the 2300 days are a literal prophecy, and they are declaring that Antiochus Epiphanies is the subject of Daniel 9.

Now brothers and sisters; the next thing that they will be waiting for is the millennium I suppose, because that is what Brother Dowling was looking forward to. That is my only conclusion that I can come to. But however, those of us who are wiser than that, Daniel says that the wise shall understand, we know that the next thing that is going to take place in Bible prophecy is the Sunday law in the United States. Let me quote something to you that I carry around in my Bible; I have been carrying this around for years. It says here...

"The Lord has shown me clearly that the image of the beast will be formed before probation closes for it is to be the great test for the people of God by which their eternal destiny will be decided" {15 MR 15}

So to mess with the prophecies of Daniel, and turn them upside down, could be very serious. Now if we are wrong, then the world could go on like it is; I guess the millennium is going to happen the way that Dowling believed, and we are all looking forward to a thousand years of peace. But if you look around and read the news, and see what is happening in the world today, I don't think that that is possible, because there is going to be a very hungry situation in the next few days, months and weeks ahead. They can't solve the financial crisis in our world, the global markets are collapsing and pretty soon all these nations, according to the book of Daniel, it says that they will never cleave one to another. There are ten kings at the End of the World who make their peace one hour with the papacy. That excludes the idea that all this is going to be remedied by some marvellous economic solution that man can achieve. It is never going to happen, but what I can tell you is going to happen, is the Sunday law in the United States. This writer goes on to say...

"Now, Miller, as a result of his novel analysis, could "prove" that the "daily" was something evil that oppressed something that was good, only to be replaced by a power that was even more evil. The "daily" was now the oppressor rather than the object of oppression a 180 degree reversal from all interpretations, literal or symbolic, that had been offered up to that time. According to the Millerite interpretation, the "Daily" was no longer a landmark in Daniel from which one should

begin the 2300 day countdown; it was merely one in a long line of persecutors of God's people." { Does 1844 Have a "Pagan" Foundation?}

What he is saying is, you need to catch this, that the local literal translation of Antiochus Epiphanies, they began their understanding of the 2300 days, on a local basis. They used Daniel 8:14, to begin their literal application of the 2300 days, and they had no basis for doing so. That is why they could say, that it is only evenings and mornings, only 1150 sacrifices, and so it only points to three and a half literal years down to Antiochus Epiphanies; and they are using this as their foundation point for the prediction.

When you turn it around and make the 'Daily' of Daniel, paganism, it allows you to use the 457 date from when Artaxerxes Longimanus gives his commandment, and it extend the 2300 days down to 1843. That is why when Miller says the statement, "after I had studied out what I did, I could hardly believe the conclusion that my Bible study had brought me to." It had brought him to the fact that he believed that Christ was about to come, and no one else in the world had expected that, they were all looking forward to a temporal millennium, based on the wrong understanding of where to begin the 2300 days. The literal 2300 days began in the literal history of Daniel in Daniel 8:14, and the history of Antiochus Epiphanies when he trampled the sanctuary, which he did do, and they tried to apply that local history to the 2300 days and in doing so, they did not come to the right conclusions. It says...

"The 2300 days of Daniel 8:14 now flapped in the breeze, devoid of any stay. William Miller now had the justification he needed (*in other words, to destroy the old view of the 'Daily' as Antiochus Epiphanies allowed the 'Daily' to be adjusted*) for his expedition into chapter 9 of Daniel in search of a suitable mate for Daniel 8:14, and the rest, as they say, is history. While the Millerite leaders differed on many points, (*notice this now*) **they remained united in their contention that the "Daily" was paganism and had nothing whatsoever to do with Jewish sacrifices**" {Ibid}

Shall we pray?

Loving Father in heaven, we are grateful this morning, dear Lord for Your loving care. We thank You dear Lord that these things, even though they seem so complicated, they are not. You have left them in Your Word, You have left them in our own history, and You have placed them there, Lord by Your own hand. Help us dear Lord to recognize that Your hand was in the Great Advent movement, Your hand was in the making of these two charts, and that it is the Rock of Ages, and there is nothing that men can do to gainsay these things.

Help us dear Lord, to search the scriptures. Jesus says to search the scriptures, 'for they are they that testify of Me.' Dear Lord help us to see in these things, the One who brought the Third Angel's message into history, the One today who is pleading with His own church before it is too late, He says, 'Son, daughter, give me thine heart', and that we might be prepared dear Lord, by Thy grace and by Thy loving care for us, to be the instrument in Your hand. That we will faithfully give the faith to others that was once delivered to the saints; that we will understand for ourselves, the First Angel, the Second Angel and the Third Angel; and what it means to be in the time of the Latter Rain; when we are joined by the Fourth Angel to give the Loud Cry of the Third Angel. Bless us to these ends we pray, and thank You dear Lord for Brother Miller's work in the early days of our history; that through a simple farmer, a humble man, knowing no Hebrew, knowing no Greek, just reading his Bible, and being guided by Your Holy Spirit, that we have the Great Advent movement. In Jesus name we pray, Amen.